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REVIEWS OF BOOKS.

THE GOSPEL ACCORDING TO ST. LUKE.

THE GOSPEL ACCORDING TO ST. LUKE. By J. M. Creed. *Macmillan*. 15s.

Mr. Creed has adopted rather a novel plan in dealing with the Third Gospel. He is so convinced of the thoroughness of the work done by Dr. Rawlinson on St. Mark that he only deals briefly with the Marcan sections of the writing of St. Luke. This is a high tribute paid by an independent scholar—for no one can doubt the independence of the Ely Professor. The book has the usual Introduction, the Greek Text with a Commentary and a number of additional notes. A very useful Index of Greek words shows us what the peculiar vocabulary of St. Luke is. Sometimes as we read reflexions on the use of words we ask ourselves how far this use is conditioned by the subject, the sources and the size of the book, and when we consider these factors we confess we are not as deeply impressed by language as is the case with some Commentators. On one point Professor Creed is perhaps rather too prone to prefer recent opinion to that of twenty years ago. The atmosphere of the Gospel taken into consideration with the language common to St. Luke and medical writers deserves more weight than Mr. Creed gives it as pointing to a medical author.

Dates may or may not be of the greatest importance, but we are unconvinced that St. Luke wrote of necessity after the Fall of Jerusalem, and to place the Gospel as late as 80-85 is not demanded by the evidence. If the Acts be later than the Gospel, we feel that an earlier date is demanded. But the veridicity of the narrative is more important than the date, and we see no grounds to alter the impression left on our mind that St. Luke was a careful historian who had an eye for setting forth what took place and for avoiding errors due to obsession. We are specially glad to have the historical account of the Interpretation of the Gospel, and the discussion of the sources is particularly well done. Mr. Creed concludes that the Gospel literature is the creation of a historical community grouped round a concrete individual personality. "On the one hand it must be recognized that accurate investigation of fact would be alien to the ideas and interests of such a society as the most primitive Church. On the other hand, a popular literature is uniquely fitted to convey truthful characterization. The communal mind will feel, resent and reject the inappropriate. Thus in the Gospels the character and spirit of John the Baptist and of Jesus Christ are each of them conveyed with inimitable because unconscious skill." May we add that we find ourselves unable to accept the conclusion that St. Luke was not an accurate investigator. He had naturally a mass of tradition on which he based his story, but that does not imply that he did not weigh evidence and accept what was told without critical inquiry. We believe that the attitude adopted by so

many modern writers to the miraculous element is the source of their unwillingness or inability to give the Evangelists credit for telling the truth of events as they really happened. We think we see signs of a reaction on the whole question of the miraculous, for men are learning that a non-miraculous Christianity is not the revealed religion as taught by the life and works of our Lord.

The short and long notes in the Commentary display the fruit of much reflexion and make plain what many readers find obscure, and the discussion of the Birth narratives is informing. They have a Palestinian source and we believe that they are largely derived from the Virgin Mary. The attempt to attribute them to Egyptian legends fails hopelessly. "Egypt is not the uniting link between Isaiah and Luke. The link is the Church—nation of the Jews of which from the very outset Jesus was regarded as Messianic King. In the Lucan Annunciation we seem to have moved beyond the primitive Judæo-Christian world of thought, yet in Luke too the Isaianic text is central, not peripheral." We have no space to discuss the comments on the Resurrection narratives. He tells us that "there is no good reason why the story of the Empty Tomb should not be founded on fact." We thank Professor Creed for a book which at times compels us to disagree with him, but on the whole is a real solid contribution to the interpretation of the Third Gospel.

EPISCOPACY ANCIENT AND MODERN. Edited by Claude Jenkins, D.D., and K. D. Mackenzie, M.A. Pp. xxx + 412. S.P.C.K. 12s. 6d.

These essays form a unique and, we believe it will be thought generally, a valuable work. The series has been well planned and the field of the subject is very fairly covered. The book will prove useful to students who do not accept the point of view of some of the contributors.

The first three essays are pure scholarship. They are "The Origins of Episcopacy," by the Editorial Secretary of the S.P.C.K., "The Position of Clergy and Laity in the Early Church in Relation to the Episcopate," by Dr. A. J. Maclean, Bishop of Moray, and "The Mediæval Bishop," by Dr. Jenkins. Dr. Lowther Clarke's contribution is by far the longest of the series (it consists of 46 pages with ample footnotes, giving authorities). As a student of Christian origins he is thoroughly interested in the Old Testament and indeed in Rabbinical literature as it seems to bear upon the problem in hand. The *presbyters* were well established as judges and teachers in first-century Judaism, and *if* we are right in using later evidence, they were actually ordained by the laying on of hands. The Christian *Episcopoi* had their analogy in the *skopoi* of Ezekiel xxxiv. and indeed of Jeremiah vi. They are the "watchmen" or the perfect "shepherds." The distinctive contention of Dr. Clarke is that the origin of the three orders of the Christian ministry is to be sought not in St. Paul's practice as revealed in Acts or even in his Epistles, but ultimately in the Jerusalem

diaconate. Comparing the narrative and language of Acts vi. with Numbers xi. and xxvii. 16 ff., and claiming that, in the story of Acts, some, at least, of "the serving ones" were found doing work which later belonged to another order, the writer maintains that what was to become the threefold ministry developed out of this primitive undifferentiated ministry. Dr. Clarke's theory will doubtless receive the attention of other writers. . . . We should like to have said very much more about the contents of this essay, which exhibits a fair-mindedness not always, we fear, everywhere to be found in this volume. "Somehow or other, both in our theory of the Church and in the practical working out of plans for reunion, if we are to be loyal to the partly prophetic origin of the Church, room must be found for a prophetic succession, intermittent though it be, as well as for Apostolical Succession. The real problem is not so much how to reconcile Canterbury and Edinburgh, as to find room for George Fox and the Sadhu, whom we agree are true prophets, as unanimously as we agree that Mrs. Eddy was a false prophet" (p. 46).

Practical chapters upon present-day usage are contributed upon Episcopacy in England by the Bishop of Southwark, and in Wales by Dr. Hopkin James. This latter writer believes that "in a democratic age we have retained everything that is essential, and have lost nothing which is inherent in the office of a bishop in the Church of God." Dr. Maclean again writes upon Episcopacy in Scotland. Dr. McNeile, before his term as Regius Professor of Divinity in Dublin, was Fellow of Sidney Sussex College, Cambridge; hence he cannot write as a lifelong member of the Irish Church. Yet this detachment lends but greater value to such an observation as the following: "There are almost no quarrels regarding doctrines preached or ceremonial practised, because both are kept within close limits by law. There is a friendliness and community of interests among the clergy which other countries might well envy" (p. 142). Episcopacy in U.S.A. is dealt with by the Bishop of California, in Canada by the Bishop of Ottawa, in India by Dr. Palmer, in the West Indies by the Bishop of Guiana, and in Australia and New Zealand by Drs. Goldsmith and Steward respectively. This section of the book closes with an article on South Africa by the present Bishop of Grahamstown. In it is retold the interesting story of the rôle this Province played in the legal discovery of the fact that the various Colonial Churches were not part of the *Established* Church. Perhaps the limits of space are alone responsible for the scanty passing allusions to that patient missionary and sincerely courageous man, Bishop Colenso.

Here follow four chapters on Episcopacy outside the Anglican Communion. Dr. Green, Bishop of Bangor, deals briefly with the Roman Church, and Dr. Wigram with the Eastern Orthodox Church. Dr. Wigram knows his subject—or a field of his subject—from long and first-hand experience. We confess that some of the facts he states make us wonder how and when the Anglican Communion could work in close alliance with this branch of the Church. "The

infallibility of the Church is a characteristic of the life of the whole body" (p. 307). We should not like to swear that this must ever be true of even our own branch. Mr. C. B. Moss deals ably with the entrancing subjects of Episcopacy in Sweden and in the Old Catholic Churches. The Lambeth Conference of 1920 accepted the validity of Swedish Orders: this, though "the Swedish Church is in full communion with Lutheran bodies with no succession, and even without Episcopacy of any kind" (p. 324). The diaconate disappeared in the seventeenth century. Communion in Sweden is rather infrequent. In Confirmation there is no laying on of hands. As in the Lutheran Church, all priests have authority to confirm; the preparation for Confirmation is supposed to consist of forty hours' instruction. We miss from the following essay any reference to the overtures of our Archbishop Wake.

Dean Bate has some interesting things to say upon the Ministry in Presbyterianism and Methodism, though we are not sure that he is always as detached and balanced as he should be. He is right in calling attention to the "strong emphasis which Presbyterianism lays upon the due transmission of authority" (p. 344), and in reminding us that John Wesley's early practice of ordination was based on Presbyterian principles. The short note on the *Unitas Fratrum* will interest many, especially as it contains abundant references to authorities (a statement which might be made of not a few of the essays in this volume).

Dr. Darwell Stone's chapter upon Episcopacy and Reunion is limited to less than eleven pages, and few but High Anglicans will find therein what they want. "The popular device of intercommunion as a means towards the end of reunion is necessarily excluded." The concluding essay is by a Methodist layman, Sir Henry Lunn. His judgment is that "Episcopacy as a factor in Church government, apart from the theory of Apostolic Succession, does not to-day present any definite obstacle to union between the Church of England, the Presbyterian Church, the Wesleyan Methodist Church and the Congregationalists as a whole."

The volume is furnished with an index which, though not invariably accurate, adds to the value of the book for purposes of reference.

R. S. C.

ESSAYS IN CHRISTIAN PHILOSOPHY. By Leonard Hodgson.
London: Longmans, Green & Co. 9s.

Dr. Hodgson has proved his value as a theological thinker by his able volume on the Incarnation. He now re-publishes a series of Essays which in their collected form strive to give an outlook on life as a whole which may develop into a definitely Christian philosophy, which many thinkers consider to be the greatest need of our time. We are not sure that the time will ever again come for a new Aquinas to arise, to pronounce a verdict on all subjects that directly or indirectly may impinge on Religion. The range of knowledge is so vast, the values given to the different departments

of knowledge change so rapidly, and no man can lay claim to the encyclopædic gift which will enable him to embrace all things in heaven or earth in his philosophy, which after all may be described as the unification of all knowledge of the seen and unseen under categories that command universal assent. Man's intellect is admittedly limited, and it has to do with the material supplied to him by experience and revelation. Both need interpreters, and the interpretation of both is determined by the knowledge we possess. God reveals Himself in many ways, and in the last resort a final philosophy is the integration of disunited parts *sub specie eternitatis*. The mind of man would then rise to the illimitable Mind of God. And this man can never attain.

But we must make the effort to understand, and Dr. Hodgson has primarily tackled the great question of Personality, whose abysmal depths have not become less fathomless because some unfathomed depths may have been called the unconscious mind. Dr. Hodgson may be trusted to weigh all that he knows for and against any particular point, and we think that the root of his outlook may be found in the sentences: "Whatever else may be included in the conception of human personality, one highly significant element in the being of a human person is to be one who, when faced by the tension of conflicting demands, neither of which can be denied *in toto*, is called upon to exercise creative activity in the devising of actions that are worth while as embodiments on earth of heavenly realities. If then we are to think of God as in any way 'personal,' this will surely imply, at least, that we think of Him in His relations with us as sharing in these interests, and as Himself acting on grounds of what is worth while, rather than by analogy from the impersonal laws of nature or 'static logic.'" We agree with this, but when we ponder over its implications we are at once faced by the fact that the Knowledge of God is not limited, and that the conflict we feel is not a conflict for Him. On the other hand, He is supremely desirous of the triumph of right among those whose knowledge is limited and nature productive of tension. It is because God knows all that there must be a difference between human philosophy and Divine thought, but human thought can only interpret Divine thought by the Revelation of Divine Mind in the Mind of Christ, the working of history and the world and universe. The Christian philosophy must be ever progressing as God sheds light on His thought, but it can never fail to bring all things to the test of the Mind of Christ if it is to be Christian in any true sense.

The application of the viewpoint of Dr. Hodgson may be illustrated in his discussion of two problems of the day: Birth Control and Reunion. Much as we may dislike facing it, no man who knows what is being said and taught can avoid feeling the enormous difficulties of the first of these questions. Dr. Hodgson sees all that has to be said on both sides, and he draws a distinction between what he calls the Honour and the Pass Schools in life. The Christian is in the Honour School and is bound to maintain the traditional

standard (which is open to qualifications in individual cases). As he says, "That life is an honours school, in which the question to be asked is not 'What must I do to be saved?' but 'What must I do, being redeemed?' is surely the only possible answer for the Christian teacher. 'Be ye perfect,' said Christ, 'even as your Father in heaven is perfect.'" But nevertheless, the Christian priest, like the university tutor, has to deal with pass as well as honours men. A university, of its charity, provides a course of education suitable to their capacity. Can the Church allow a pass course of life, differing from the honours course set before those to whom she says, "Be ye perfect"? He answers that this is a commonplace of Catholic theology. We regret to say that the application of this commonplace has not always been Christian even in appearance. The whole Essay deserves careful study in spite of some inherent weaknesses.

On the subject of Reunion and the Anglican attitude to it, he rejects the theory of the Ministry which asserts that the ministry is prior to the rest of the Church; it is, as it were, the skeleton round which the body coheres, and accepts the view that the Church, as a whole is prior to the ministry; "it is the body of Christ which concentrates its authority in certain members for the performance of certain functions as official acts of the whole." Holding this conception, he is of opinion that it is possible when there is agreement as to faith, and while deprecating general intercommunion he urges as desirable that in each Diocese an authority should be established with the power of granting dispensations for the non-confirmed to communicate or the members of a suitable joint conference to share in a corporate communion. Dr. Hodgson has not progressed as far as we wish in this discussion, but he is far removed from the rigid among his Anglo-Catholic brethren. We believe that the day is not far distant when the realism which marks his observations and reflections will lead him to accept much that he now considers to be open to question. He is a good man anxious to follow the leading of Truth. This is the main impression left on our mind from the study of a work which raises more problems than it solves.

PASTORAL THEOLOGY *À LA MODE.*

A PARSON'S DILEMMAS. By Canon T. W. Pym. *Student Christian Movement Press.* 3s. 6d.

We have been studying recent volumes of the Lectures of prominent men to students, who come to them for guidance on Pastoral Theology. There is a great change from the past. Then we find that Lecturers gave addresses on preaching, preparation, the choice of reading and the activities of the parson in his parish. Now we find that their successors are much more anxious to be up to date in the application of new knowledge to the solution of old problems, and largely drift into the discussion of questions that figure more largely as matters for debate than as fundamental principles that should be applied. Canon Pym frankly calls his Pastoral Theology

Lectures *A Parson's Dilemmas*, and in reading them we find that union of good sense and insight which we have learned to associate with his work. He is not among the profound who demand the analysing of every word to reach his sense, or among the Sciolists who provoke the thoughtful into indignation by their shallowness. He has studied psychology to advantage, he has worked among men, and has a temperament that frankly responds to real perplexities felt by very many. He has the courage to say the unpopular thing, "My fear is lest the Church some years hence appear to be vigorously preaching an adaptation adjusted by compulsion to what has then become a popular view. This would mean the Christian Faith would be at a great, and, as I hold, at a serious disadvantage." He wishes us to face thought and to face it boldly, and to remember in words that live in the memory of many of us since we read them in Paget's *Spirit of Discipline*: "The moral influence of any form of unbelief which is largely talked about, reaches far beyond the range of its intellectual appeal, it is felt more widely than it is understood and in many cases it gets at the springs of action without passing through the mind." This lies at the root of much of our non-churchgoing. And the Christian community has to face and overcome this general feeling.

In his chapter on "The Moral Outlook," he discusses the two great questions of "Birth Control" and "War." We are convinced that there is an unhealthy sex sense in the air and that the way in which it has to be sterilized is by no means easy, for excessive attention to the subject brings with it evils that are undesirable. After discussing with frankness and reticence the whole sex question, he concludes: "Whether or not my own choice is right matters less than that you should face the problem and make some choice, whether it be mine or another. For to muddle along any longer, undecided or unnoticing, we simply cannot afford." On War he condemns the Church for not doing its part in the creation of a right public conscience on the subject, but we think that he is in danger of believing that the slow growth of the League of Nations Union among Christians is a proof of their lack of ideals on the matter. There are other reasons why the League has not grown and most of our clergy strive to inculcate the spirit of Peace. The Address on Preaching proves that Canon Pym has realized how far the average man has drifted from Christian conceptions. He appeals for reality in sermons and their direct applicability to the needs of congregations. The whole book is stimulating, and even when it provokes disagreement it cannot be said to be one-sided.

THE DAY BEFORE YESTERDAY.

THE DAY BEFORE YESTERDAY. By James Moffatt. *Williams & Norgate.* 5s.

The present is rooted in the past and those who are to-day cast down by the onward march of secularism may well take courage by seeing what their fathers had to face and how great is the triumph that has been won over the forces that confronted them. No man

is better fitted to survey the past when the names of Huxley and Tyndall, Matthew Arnold and Meredith were in the ascendant, and the pessimism of Thomas Hardy was disturbing the minds of those who believed that genius and insight were on the side of those who attacked the faith. Then it was taken for granted that the swan song of the spirit was being sung, and that materialism had been proclaimed the victor in the struggle. Darwin, as interpreted by the materialists, had won the day, and the ill-advised opponents who preferred rhetoric to argument had been routed. It cannot be forgotten that in the ranks of scientists, Darwin had to face just as strong opposition as from the religious Army which appealed from one set of scientists to another. The story of these conflicts is told with that lucidity for which Dr. Moffatt is noted and with a skill that leaves a definite impression on the mind.

When Dr. Moffatt compares the literature of to-day with that of the day before yesterday he pronounces in favour of the Victorian novel. Some of us remember the shock caused by the publication of books that would now be considered mildness itself. They were the exception. To-day "the contemporary passion for realism, in sensational forms, has not indeed swept the higher interests out of our literature; no one acquainted with modern developments in poetry or in the drama will deny that. Nevertheless, so far as fiction and even poetry are concerned, these nobler interests were on the whole more fully and widely recognized then." Dr. Moffatt truly says: "A living religion will always profit by criticism, even though it be hostile and hasty, even though, as often happens, its true protest is put unfairly. Christianity ought never to turn a deaf ear to any serious criticism from outsiders, any more than it should in panic imagine that such outsiders have succeeded in taking away its Lord." This is well said, and in reading the five essays on "A Third Religion," "The Loss of God," "Nature for God," "Instinctive Faith" and "Some Fables of the Faith" we must ever bear in mind that what we look upon to-day as ghosts that haunted our fathers, and wish that we had only them to overcome, were in reality to them dangerous men in armour.

Of the papers, that on Matthew Arnold is in many ways the most suggestive. Those who have not read Arnold have no idea of the influence he exercised among his contemporaries or the impression he has made on the current coin phrases of present-day religious writing. "Arnold in his own fashion urged that self-denial had a vital glow in it, for the follower of Jesus: it delivers him from ennui and depression and worry." There was in Arnold a note of sincere attachment to the Person and teaching of our Lord which we sadly miss in the outside religious teachers of the day. A Greek paganism has displaced Christian humanism, and in spite of much of what was corrosive of traditional theology the humanism of Arnold was largely Christian. But we must stop with the expression of the hope that those who are dispirited will read Moffatt as a cordial to their fears. They will learn much to cheer them as well as to enable them to see the recent past in right perspective.

The Rev. J. W. W. Moeran, M.A., has issued through S.P.C.K. a small collection of incidents and illustrations for the use of preachers: *Preaching by Parable* (S.P.C.K., 2s. 6d. net). As the author of a previous book of similar character, *Teaching by Illustration*, Mr. Moeran has experience of the kind of story which makes an effective illustration and can be used in enforcing a lesson. The present collection is well made. The incidents are mostly modern. They are told with simplicity and force, and they supply material for sermons on such topics as Divine Power and Love, Redemption and Renewal, The Church and the World, Faith and Worship, Churches and Service, Death and Hereafter.

Four volumes of "The Study Bible" have recently been issued and form a useful addition to the series. The special characteristic of this "little library of exposition" is a short study, by a well-known authority, of the book and its author, and a number of quotations from commentators, ancient and modern, on the salient passages. The Major Prophets have been dealt with in this way by the Bishop of Durham, Dr. Wheeler Robinson and Dr. W. F. Lofthouse. The Minor Prophets by the Bishop of Plymouth and Dr. G. H. Box. The Epistles to the Corinthians by the Bishop of Middleton and Dr. A. C. Underwood, and the Epistles to the Ephesians and Philemon by Dr. Orchard and Dr. M. P. Williams. Each volume is well printed in handy form (Cassell & Co. Ltd., 3s. 6d. net each).

Archæological research has thrown a new light on many points in the interpretation of the Old Testament in recent years. The excavations in Eastern lands are having an extensive influence on the views held in regard to the historical value of its records. The Rev. J. Garrow Duncan, B.D., has taken a large part in these explorations as Director of Excavations in Babylonia, Egypt and Palestine, and as Croall Lecturer in Edinburgh he has given some of the results of his work. In his recent book, *The Accuracy of the Old Testament* (S.P.C.K., 6s.), he has dealt with "the historical narratives in the light of recent Palestinian Archæology." The object of his book is to show that the Old Testament characters were really playing a part in the actual history and development of the civilization of the country and were not "merely legendary heroes enshrouded in mist." "He shows that excavation is proving more and more fully every year that it is no longer possible to deny that the setting in which the Old Testament narratives place them is true to the period referred to; that in fact there is actual history at the back of all or most of these narratives." He takes his readers through a long series of events, and in a really fascinating way shows the conclusions at which he has arrived from the evidence produced by the excavations in various places. Babylonia reveals the story of the Flood and the Tower of Babel. The peoples of Palestine at various ages have left their records in the ground. The conquest of Palestine is shown in the evidence obtained in Jericho. Jerusalem reveals

many interesting facts which are clearly set out, and the influence of the Canaanite Religion on the Hebrews is shown. A comprehensive selection of illustrations adds to the value of a book which no student of the results of Archæological research should neglect.

“The People’s Pulpit,” published by Arthur H. Stockwell, Ltd. (2s. 6d. each volume), is a series of volumes of sermons by Churchmen. The latest are *Members of the Kingdom*, by the Rev. J. W. Augur, M.A., formerly Vicar of Great Horton, Bradford. *Thorough*, by the Rev. H. Bowden-Smith, H.C.F., preached in St. Peter’s, Dorchester. *Human Relationships*, by the Rev. Godwin Birchenough, M.A., Rector of Wanstead. *The Centre of the Road*, by the Rev. W. Cocks, A.K.C., Vicar of St. John’s, Felixstowe. *Nazareth Politics*, by the Rev. P. T. R. Kirk, M.A., Vicar of Christ Church, Westminster. *Within the Veil*, by the Rev. Oswald Harvey, M.A.

A BEMBRIDGE FABLE. By J. Howard Whitehouse. *Cambridge : University Press.* 2s. net.

The Fable was related to the boys of Bembridge School on the last Sunday of the summer term of 1928, and the illustrations are by John F. Flugel, then the head boy of the school. The school buildings speak and discuss the happy memories they have collected. Those who heard it will be glad to have this pleasant little fable in a permanent form, and very likely other schoolboys, too, will enjoy reading it.

SPIRIT IN EVOLUTION. By Herbert F. Standing, D.Sc. *London : Geo. Allen & Unwin, Ltd.* 10s. 6d.

It is not easy—bearing in mind the objects of this journal—to review this book with justice both to the author and to the reader. It is clearly written, well illustrated, and assembles within a compact area a large number of conclusions drawn from several fields of knowledge. For the biologist and psychologist, and for those who like that kind of reading no doubt the book was worth writing, although, probably, it does not contain enough either of biology or psychology for the student of these sciences. For the theologian the short paragraphs at the end of each chapter, which attempt to trace the spiritual implications of the preceding biological or psychological discoveries, and to find an issue in spiritual verities, are too brief to be of much value. Their brevity is rather tantalizing. The author is clearly a man possessing lofty moral and spiritual ideals, but with little knowledge of religion and theology, save that gathered in general reading. His spiritual conclusions have not been sufficiently thought out. We therefore hesitate to recommend the book to readers of *THE CHURCHMAN* who are looking for well-developed spiritual teaching.

On the other hand, coming from a professional scientist, we welcome the book as a remarkable illustration of the change which has come over scientific thought, in its relation to religion. Pro-

fessor Eddington is no voice crying in the wilderness. Dr. Standing throws over the mechanistic view of the universe, and finds teleology in the life-processes. "Spirit is no mere emergence, but belongs to a still higher order of Reality" (p. 24), and, quoting Professor Lloyd Morgan, he says that it is open to us "to acknowledge God as the fundamental Directive Activity" (p. 90, cf. p. 306). "That Ultimate Divine Reality . . . may, and does, come into most vital contact with our spirits as an Unspeaking Word" (p. 200). Except for a statement which we have omitted, this is the voice of Karl Barth, the most modern of the prophets of Protestantism. "The developing personality is conscious of a relationship with the Supreme Reality which can only be described as personal" (p. 71). "May it not be true that the real line of future progress . . . lies not in the predominant development of intellect, but in the cultivation of his spiritual faculties?" (p. 283). Dr. Standing does not appear to have heard of Karl Barth, but his book sounds that call to the spiritual as distinct from the intellectual, which is the clarion note in the writings of the Swiss Professor. The book contains a useful discussion of the fact of pain in nature.

Roman Catholic Scheme for Tampering with School History Readers, issued by the Historical Readers Committee (4d.), gives an account of the insidious methods adopted by the Westminster Roman Catholic Federation to induce the publishers of Historical Readers used in elementary and secondary schools under the London County Council to alter plain statements of historical fact displeasing to Romanists and to allow them to be changed so as to serve the purposes of Roman propaganda. Dr. Coulton, the greatest authority of the day on medieval history, took the matter up and wrote to Cardinal Bourne, the President of the Federation. The only reply was a communication from the Secretary of the Federation to say, "we are under no obligation to discuss our proceedings with you." We do not anticipate for a moment that they will have any such desire. Dr. Coulton has shown himself an upholder of accurate historical statement, and Roman propagandists are not anxious to encounter him after the experiences they have already had of his devastating learning. The methods of the Romanists with the publishers is exposed in this pamphlet and our readers should make themselves acquainted with them in order that they may understand what is going on in our midst.