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God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries."

These were the principles on which our Church vindicated its position as Catholic or Universal 350 years ago, and justified the changes which were then indisputably made. The primitive principle was that each provincial Church should maintain its own autonomy, and observe its own rites and ceremonies, and obey its own authorities without troubling about the authorities of other Churches. In seeking for a Universal ritual or Universal customs, such a Church would be talking of what absolutely does not exist, and is impossible. The Catholic faith is a right term, and so is the Catholic Church. When we come to the smaller matters of observance, "these things are alterable and indifferent."

And so the present Bishop of London, when Bishop of Peterborough, wrote: "The idea of a National Church," he said, "is in no way repugnant to the conception of one Holy Catholic and Apostolic Church. Its local name signifies that it consists of members of that Church living in a particular country. All members of the Church are one through faith in God as revealed in the Scriptures; and that faith is expressed in the Creeds of Christendom.

"These local bodies of believers have no power to change the Creeds of the Universal Church, or its early organization. But they have the right to determine the best methods of setting forth to the people the contents of the Christian faith. They may regulate rites, ceremonies, usages, observances, and discipline for that purpose, according to their own wisdom and discretion."

WILLIAM SINCLAIR.

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## Review.

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*A Manual of Psychology.* Two Vols. By G. F. STOUT, M.A., LL.D.  
London: W. B. Clive.

IT is impossible for the clergy, as a body, to receive training in every department of mental activity, or even perhaps in as many as they would themselves wish. But certainly, among the subjects that are most commonly omitted, it is a pity that the science of the mind itself generally finds a place. A clergyman's work in dealing with different characteristics often most subtly developed, in education and in preaching, would be so much simplified and assisted by an even elementary acquaintance with

the phenomena of the mind, that a slight knowledge of psychology, logic, and ethics would be most serviceable. Perhaps this is a vain wish, and only the Bishop of Utopia could include it in the subjects for his episcopal examination; but we believe it is often asserted that not only Roman Catholic priests, but Presbyterian ministers, do receive some such training, with great advantage to their preaching and work.

For the general reader no less than the student, the handbooks brought out by Messrs. Clive are most valuable. Professor Mackenzie's "Ethics" and Mr. Welton's "Logic" exhibit an absolute mastery of their subject, and are presented in a clear and readable form. The volume before us is in every way a model. Mr. Stout's qualifications are widely known; his book is workmanlike and lucid. In his preface he strikes the right note when he speaks of the importance of genuine psychological thinking for one's self. The most essential gift to be imparted to the beginner is a real interest in the subject, and a real power of dealing with it even when familiar formulas fail him. He should be able to make the principles part of his own being, and to apply them to meet the case of suddenly presented or abnormal instances. Mr. Stout's work is undoubtedly on the right lines to cultivate that power.

We can do no more in the space at our disposal than give a short outline of the contents of the two volumes. The order Mr. Stout has followed is one of successive mental development. The introduction, therefore, is concerned with methods and data, passing on in subsequent chapters to the primary laws of mental process. We may note that Mr. Stout drives another nail into the coffin of Associationism, or the theory that reproduction by association is the only principle of fundamental importance controlling the course of mental development. The rest of the first volume deals with Sensation, its different stimuli and manifestations. The next chapters, rising in the scale, treat of the important subject of the perceptual processes, and the last ten chapters deal with the processes of idea, memory, conception and volition. The chapter on memory is well worth reading by all engaged in education. Another most interesting chapter deals with Self as ideal construction. By way of showing the clearness of Mr. Stout's style, we quote from p. 528:

"The life-history of the individual consciousness embraces a multitude of very diverse and often incongruous states and tendencies. At any moment of self-conscious reflection, attention is usually fixed on one or other of these special modes of experience. In so far as they differ from each other, and from the present Self which is thinking about them, there is a tendency to regard them as if they were relatively distinct selves. Thus, a man, when sober, reflecting on his conduct and on his mental attitude when drunk, can hardly recognise himself as the same person. In fact he is apt to say, 'I was not myself,' or, 'I was not quite myself at the time.' The Self of our dreams is usually sharply distinguished from the Self of waking life. The waking Self generally refuses responsibility for the thoughts and actions of the dreaming Self. In such instances, the person feels that there is more difference between himself and these special phases of his life-history, than there is between himself and other persons. These are extreme cases, but the principle has a wide application. There is always a tendency to refuse to recognise the Self which is overcome by some sudden or exceptional impulse, or transformed by peculiar conditions, as one and the same with the normal Self."

Other chapters that have a special interest are those on Belief and Imagination, and on Voluntary Decision; but all are good. A thorough familiarity with the subject is evinced, and all the latest results of research, while at the same time there is an absence of dogmatism and a desire for discussion which is most agreeable.