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REVIEWS OF BOOKS.

A PEOPLE'S LIFE OF CHRIST.

A PEOPLE'S LIFE OF CHRIST. By J. Paterson-Smyth, D.C.L., etc.
London: *Hodder & Stoughton*. 10s. 6d. net.

This is a book to thank God for. It is the common practice of writers on our Lord's earthly life to begin with His birth, as in an ordinary biography. Farrar begins with Bethlehem; Ederheim with Zacharias in the Temple; and it is the same with many others. Of Dr. Glover it is needless to speak. We need not doubt their belief in the Incarnation; but the effect on the reader is likely to be forgetfulness of the plain words of the Creed, "Who for us men and for our salvation came down from heaven." So when we open this new Life of Christ, and find the first chapter headed "BEFORE THE WORLD WAS," and that its first words are also in capitals, "IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD," our impulse is to throw down the book, stand on our feet, and sing the Doxology!

And all the more because in this particular case we should scarcely have expected it. Dr. Paterson-Smyth, who is one of our most popular writers on Biblical subjects, is distinctly "modern" (though moderately so) in his general treatment of the Scriptures; and he has popularized, very effectively, what are called the accepted conclusions of critical scholarship. It is therefore all the more gratifying to find him starting in the way just indicated; and our thankfulness deepens as we read the half-dozen impressive pages of that first chapter, "Before the world was." We rejoice for the "People" who will, we are sure, in their thousands read this *People's Life of Christ*; and we are glad, as we go through the book page after page, to find that modern views of the Old Testament are not necessarily inconsistent with a most reverent and spiritual account of the earthly ministry of our Lord. For it is the same throughout. The Virgin Birth, the Resurrection, the Ascension, are quite admirably treated, with a simplicity and common sense that will charm every believing Christian.

Let us briefly summarize the contents. There are six Books. Book I is entitled "In the Beginning," and after the first chapter, already referred to, come two others, "A World Preparing" and "A World Set Thinking." Book II, "When the Christ Came," has five chapters, the fifth being "The Carpenter." Book III, "The First Year," is chiefly on St. John's early chapters; and Dr. Paterson-Smyth has, we are glad to say, no hesitation in accepting him as the author of the Fourth Gospel, and that Gospel as real history. Book IV, "Capernaum," gives us the Galilean ministry, three of the chapter headings being "Two Dinner-Parties," "The Kingdom of God," and "On Holiday." Book V, "Memories of the Jerusalem Road," is particularly interesting.

The first chapter, "An Author Collecting Memories of the Road," introduces St. Luke as compiling a "Country Story" and St. John as supplementing it with a "Town Story," the two accounts being skilfully combined (though not quite as we ourselves should do it). Four chapters on "The Teachings of the Road" expound the Lord's utterances on the Fatherhood of God, the Brotherhood of Man, Responsibility, and the Great Assize. Finally, Book VI, "Jerusalem," takes us from Palm Sunday to Ascension Day.

In writing his book for "the People," Dr. Paterson-Smyth naturally uses a colloquial style; and very effective it is. Here and there, perhaps, an old Bible-reader may feel it a little over-familiar; but for the most part such a feeling would be quite unwarranted, and assuredly the actuality of the scenes is greatly enhanced by the method. Take, for instance, the four chapters on the Lord's earliest ministry—"The First Disciples," "The Cana Wedding," "The Angry Christ," "Nicodemus"—and see how real it all is. We seem to be actually present, seeing and hearing all that is said and done. "The Angry Christ," in particular, describing our Lord driving the market folk out of the Temple area, is vividly realistic; and His "anger" is reverently and effectively vindicated.

It would not be fair to expect Dr. Paterson-Smyth to be entirely free from sharing the views of the critics; but we have only noticed one place where a doubt is expressed. He nowhere, we think, directly questions demoniacal possession, as so many do; but he speaks of "a double personality," uses the words "lunatic" and "madman," and, when he comes to the incident of the Gadarene swine, he says, after telling of the demoniac's cure, "One does not know how to take the rest of the story. . . . I prefer to be silent." But he adds, "The frightened Gadarenes besought Jesus to depart out of their borders; their swine were more important to them than their souls." On the other hand, would our readers like to know what is said of the Lord's cry of desolation on the Cross? Let us have the exact words:—

"Who are we that we should understand the deep secrets of the Almighty? We know that the Crucified One was the Eternal Son of God. If we reverently try to conjecture the meaning, we see but one key to the mystery: that He was the Divine Sin-bearer of the world's sin. We may not be able to pronounce exactly what that means. We may differ about our theories of Atonement. But we at least believe that God 'made Him to be sin for us, Who knew no sin,' that 'His own self bare our sins in His own body on the tree,' that 'He was wounded for our transgressions . . . and by His stripes we are healed.'"

Are we wrong in thanking God for this *People's Life of Christ*?

One chapter, a bold one, will be read with deep interest, and we hope and think with general approval. It follows "Calvary," and is entitled "A Lost Chapter in the Life of Christ." It is an

attempt to expound the meaning of the phrase "unfortunately retained as in our early Prayer-books" (says our author), "He descended into Hell." Where did He go? Dr. Paterson-Smyth replies that only the Lord Himself could answer that question; but he believes that He did tell the disciples, because the early Christian writers (whom he quotes) held that He went into "the World of the Dead" to carry His own glad tidings to those who could never have heard them. "Realize," he exclaims, "the wonder of this adventure of Jesus! In this world men lifting a dead body from the cross. In a world near by, men exulting in His coming to their great spirit-land across the border."

We do not agree with all Dr. Paterson-Smyth's views of the Gospel history. We regret that he thinks the Call of the Apostles in Matthew and Mark identical with that in Luke, when the latter is so natural as a second and final one; and we regret that he thinks the Talents and the Pounds different versions of the same parable, when the Talents is the natural (and in a sense necessary) supplement to the Pounds. But these are small matters; and so are a few unconscious slips here and there—for instance, the boast that "even the devils are subject unto us in Thy Name" was not uttered by the Twelve (p. 191) but by the Seventy; nor is the story of Jairus in Matthew and Mark only (p. 260), but in Luke also.

We expressed thankfulness for the beginning of the book; and so we do for the ending. The last three chapters, "An Old Man's Easter Memories," "The Training of the Forty Days," "Returning to the Father," are beautiful indeed, and we cannot imagine any one reading them and then harbouring the smallest doubt of the reality of the Resurrection and the Ascension.

EUGENE STOCK.

SACERDOTALISM IN THE FREE CHURCHES.

FROM CHAOS TO CATHOLICISM. By the Rev. W. G. Peck. London: *George Allen & Unwin, Ltd.* 8s. 6d. net.

Many will wish to know something of that new movement in Free Church circles which has come to be known as "The Free Catholic Movement."

The Society of Free Catholics had its genesis quite recently in a small band of ministers who were accustomed to go into periodical retreat. These were nearly all men who had usually been classified as Unitarians. The one to give first shape and impetus to the movement was the Rev. J. M. Lloyd Thomas; but the Society received a great accession of strength when it was joined by Dr. W. E. Orchard. The first Conference really establishing the movement upon a definite basis was held in January, 1918. The Society claims to have united Catholics, Evangelicals and Modernists, Presbyterians, Congregationalists, Methodists, and others, in a body of positive affirmations. Free Churchmen and Anglicans, and even Roman Catholics, have come to the Society with unfeigned interest.

This is not the first account of the movement which Mr. Peck, a Methodist minister, has written. He is already known as the author of *The Coming Free Catholicism*. This later volume is intended to give further illustration to the principles of the movement. A special chapter is devoted to "The Free Catholic Movement"; but it is to be taken as only a personal presentation, not as an official account. Two papers appear at the close—(1) "The Church's Priesthood," and (2) "Methodism in the New Age"—which were delivered in 1919 to Methodist audiences. "No riot," adds the author, "occurred upon either occasion."

This second book is entitled by Mr. Peck *From Chaos to Catholicism*. The idea is that the so-called "clumsy catastrophe" of the Reformation and the decadent tendencies of the last thirty years have left us in a state of chaos from which the new catholicism offers to save us. "There seems," says Mr. Peck, "to be no alternative between a renewed Catholicism and religious paralysis."

The kind of Catholicism advanced by Mr. Peck is sacerdotal. Whilst not committing himself to the teaching of transubstantiation, he finds nothing inherently absurd or superstitious in it. The consecrated elements are "the very vehicle and the embodiment" of Christ's actual presence; in a "mystical and yet perfectly definite and real sense they become the Body and Blood"; Christ is "conveyed to all who kneel at the Altar." Mr. Peck refers also to "priesthood, confession, the invocation of saints."

The importance of this volume lies in its forceful presentation of a certain line of thought now making its appearance. We do not like the way in which the author strives after verbal smartness and gives way to mere flippancy. From his own point of view, Mr. Peck tends to spoil himself with references to "the cult of another Virgin" being introduced by the ecclesiastical policy of Elizabeth, and to "the Union Jack being introduced, reserved, carried about, lifted up and worshipped." He seems to be quite unable to give any picture of the Reformation which has any approach to an historical representation. Despite all his confident assurance, Mr. Peck fails, and fails badly, in this volume.

W. D. S.

RECONSTRUCTION.

THE CHRISTIAN FAITH AND THE NEW DAY. By Cleland Boyd McAfee. New York: *Macmillan & Co.* 5s. net.

This book makes a plea for a Reconstruction of theology. It is not written for technical theologians, but for working ministers and thoughtful laymen. It suggests a few points where reconstruction is needed. The author, Cleland Boyd McAfee of the McCormick Theological Seminary, states definitely that the day of theology is not over; but he calls for a vital theology.

He takes three leading points—God, Salvation, and the Church—and on each he makes suggestive remarks. He asks that theology

shall recognize the democratic movement, and examine again all those points where it has rested on arbitrariness. He requires that theology shall hold steadily to the test of experience. He demands that theology shall furnish a working basis for the programme of the Kingdom of God on earth.

While readers may not be able to agree with all the suggestions advanced, they will find this small book exceedingly stimulative of thought upon modern questions. The work is interesting throughout, and it goes directly to the points at issue.

A very interesting section is that which deals with Church unity. It asks that the theory of the Church be put in terms of *vitality* rather than of *institution*. "There are some," it states, "who identify the channel with the grace that came. Only that could justify the recent protest of Bishop Gore against any unity with non-conforming churches 'except on the ground of repentance, reconciliation, and absorption,' with refusal of pulpit exchange and withholding of the Lord's Supper from the non-confirmed unless they are in danger of death and express a desire for reconciliation with the Church! The honesty and frankness of the protest are admirable, but the revelation of a type of theology is obvious." The writer adds that we cannot go on pretending that the Church of Christ can be identified with any one form of organization.

We are rather surprised at the price charged for this book. It is only a very small volume.

W. D. S.

A STUDY OF THE TEMPTATION.

THE TEMPTATION OF JESUS: A Study. By the Rev. W. J. Foxell, M.A., Rector of St. Swithun's, London Stone, with St. Mary Bothaw, E.C. Biblical Studies. London: S.P.C.K. 6s. 6d. net.

This volume by a City Rector will undoubtedly prove stimulative of thought to students of Scripture. The author has in view the twofold interest of the Temptation—firstly, as an experience in our Lord's personal life; and secondly, in its relation to man's own conflict in his life.

The work aims at a more or less complete study. It begins with a careful and scholarly examination of the two accounts, together with the short summary that appears in St. Mark. It discusses the authority of the accounts, and raises the various questions of interpretation involved. Then, after considering (1) the Fact of the Temptation and (2) the Sinlessness of Jesus, it examines each Temptation in detail.

It follows the general lines of modern exposition. It treats the story as a real experience undergone by our Lord in the subjective arena of His mind, narrated in symbolic form. There was no objective change in place from the wilderness to the Temple or from the Temple to a high mountain. Yet Mr. Foxell holds

closely to the real existence of such a personality as the great Spirit of Evil, though he avoids the supposition that the Tempter appeared in bodily form. With respect to the sinlessness of our Lord in the temptation, Mr. Foxell takes the position that the presence of the thought of evil in His mind, suggested from without, does in no way compromise the unsullied purity of His humanity. We notice that in a reference to the Second Epistle of St. Peter, Mr. Foxell refuses the genuineness of that epistle, ascribing it to the second century A.D.

Enough has been said to indicate the nature of this work. While not agreeing with all that the author advances, we are very glad to have such careful studies as these. The volume is one of the series of "Biblical Studies" published by the S.P.C.K.

W. D. S.

CHRISTIANITY AND THE WORLD RELIGIONS.

THE PLACE OF CHRISTIANITY AMONG THE GREATER RELIGIONS OF THE WORLD. By the Rev. D. A. Stewart, B.D., Rector of St. Peter's, March. London: S.P.C.K. 7s. 6d. net.

It is very useful to have in one volume a brief account of the religions of the world, together with a study of the place among them which may fairly be accorded to Christianity. This is the author's idea. In successive chapters he gives careful accounts of Mohammedanism, Hinduism, Buddhism, Confucianism, Taoism, and Christianity; and then he estimates the place of Christianity among the other religions. He has not attempted an exhaustive account of each, but has well selected those aspects of belief and practice which are characteristic of each. He has ignored Shintoism, as having nothing of an ethical nature about it, and as numbering its professors among the Buddhists.

The work is very well done, though we would have liked a little more of historical account in parts. In comparing Christianity with the other religions, the author discusses in turn (1) the character of the God they set forth; (2) the conception of man; (3) the nature of the relations they profess to establish between man and God; and (4) their success in satisfying the purest and deepest needs and realizing the most perfect type of human nature. There is nothing really new in the volume, which, however, we heartily commend as a careful and valuable presentation of an important subject.

CONGREGATIONALISTS AND THE CHURCH.

THE HOLY CATHOLIC CHURCH FROM THE CONGREGATIONAL POINT OF VIEW. By Principal A. E. Garvie, M.A., D.D. London: *The Faith Press*. 3s. 6d. net.

One of the results of the Lambeth proposals will surely be that Free Churchmen will examine carefully fundamental principles. It is very doubtful, we think, if the average man who goes to Chapel

can really tell why he is what he is, though we are well aware that this sort of indefiniteness is by no means confined to Nonconformists. This little book is—as might be expected of anything from Dr. Garvie's pen—thoughtful, lucid and scholarly and contains a great deal with which Evangelical Christians of all denominations will be in agreement. If the author does not always convince us, he never gives offence. He confesses that he "would welcome an ordinance such as Confirmation." He admits that among some Nonconformists "ordination has been neglected," but he must not be angry with us if we repudiate his Congregational view that the ordinance is merely "a public recognition and confirmation of his own sense of vocation and of his qualifications by his gifts and education to fulfil that vocation." Notwithstanding these and a few other possible criticisms, we can say that we have read this book with pleasure and profit, and we feel that the more Free Churchmen realize the importance of having a clear-cut, definite theory of the Church, her sacraments and ministry, the more likely they are to come to a better understanding of the principles of our own Church. We put the book down with the feeling that the things that divide us are not of paramount importance and that consequently the obstacles in the way of re-union are not insurmountable.

S. R. C.

VISITING JERUSALEM.

THE PILGRIM IN JERUSALEM. By the Rev. O. H. Parry, M.A.
London: S.P.C.K. 10s. 6d.

The author, who is the artist of his own book, reproduces in literary form the talks he used to give to soldiers in Jerusalem during the year 1918. He had very special opportunities of making himself acquainted with the topography of the city, and of sketching famous sites. He has contrived to make an interesting book, which will, if we mistake not, shortly find its way into the hands of all intending visitors to Jerusalem. It is not only a valuable guide, but it also contains many helpful historical notes which official guides rarely possess. There is a full table of dates from 1000 B.C. to the year 1917; a plan of the city (with a "key" to the plan); a good index; and twenty-four pen-and-ink sketches, many of which are charming. Besides this the book is enriched with maps. Altogether we are most favourably impressed with Mr. Parry's little work.

SUCCESS OF CHINGLEPUT REFORMATORY.

THE MAKING OF MEN. By J. W. Coombes, B.A., A.M.S.T., Kaiser-i-Hind Medallist. London: Seeley, Service & Co., Ltd.

To give a good start in life to those young unfortunates who for want of light and leading have taken wrong steps is a most noble work. We have in this volume some record of the excellent work

done at the Chingleput Reformatory in this direction. Mr. J. W. Coombes has laboured there for the past fifteen years, and now he puts on record the principles which have guided him in his work. He thinks that the time has arrived when such records should be made. Much valuable experience is otherwise being lost, and new workers who come to the scene have to be taught all the work over again. Hence, continuity of progress is unattainable; and he, therefore, calls for the appointment of an Inspector-General of Reformatories, or a central authority in India, who would discover the most effective methods of work.

The boys are sent to Chingleput, mostly on account of thieving, but many on account of darker crimes. Some of them are there for murder. It is the work of the place to fit them for decent, honest life. Chingleput Reformatory has been in existence for this purpose for some thirty years, and its work has stood the test of time. At first the percentage of re-convictions, after the boys had gone back to life, was as high as 45 per cent.; but now it has been for some years only 1 per cent. The system is that of military discipline, rudimentary education, a healthful mixture of work (to make a skilled craftsman), and games. It is most interesting to read of the organization—the weavers' house, the smithy, the metal workers' shop, the brick works, etc., and of the healthy rivalry between the various branches. The boys are treated in a human fashion; each boy is called by his name, rather than by the number given him on admission. The place is a school of education and reform, and is not a jail for punishment.

There is a twofold difficulty in such work. Firstly, the boys are removed from their homes and friends; but it is important to remove them from the influences of bad associates and surroundings. And secondly, there is the religious difficulty; but this is surmounted by allowing the teaching of all creeds. There is no "proselytizing"; the Hindu boys have their shrine, the Mohammedans their mosque, the Roman Catholics their oratory, the Protestants their place of worship.

This volume is invaluable. We heartily congratulate Mr. Coombes on his most excellent work, and would recommend all who seek the welfare of the young to read such an inspiring volume as this. The book is well got up, and is illustrated by some forty splendid photos.

A TWELFTH-CENTURY MISSIONARY.

THE LIFE OF OTTO, APOSTLE OF POMERANIA, 1060-1139, by Ebo and Herbordus. Translated by C. H. Robinson, D.D. Translations of Christian Literature, Series II.: Latin Texts. London: S.P.C.K. 8s. 6d. net.

To Dr. Robinson's labours in the field of history missionary study is becoming greatly indebted. It does not seem so long ago that we received from him his great volume, *The Conversion of*

England; and we have now a translation which will let readers into the Life of Otto, the bishop who in the early part of the twelfth century sought the conversion of the pagan Pomeranians.

One value of such books as these is suggested by Dr. Robinson. "In view of the many and difficult problems that confront us to-day in the non-Christian lands where missionaries are now labouring, we cannot afford to neglect the light which can be obtained from the ideals, the methods and the experiences of the great missionaries of early and mediæval times, of whose work any detailed record has been preserved." Of course, in the "Life" of Otto there is much matter of the usual mediæval type, but yet there is much that is both interesting and instructive.

Otto's work in Pomerania was very successful in results, which fact is most remarkable considering that he had to rely upon the services of interpreters! He followed up the conquest of the country by the Polish Duke Boleslav III in 1121. He used to baptize converts without much instruction in the faith, a policy which, says Dr. Robinson, "the missionary experience of the Christian Church in all lands justifies us in condemning." Otto also failed to establish a National Church; but this can readily be understood when he failed to make any move towards the provision of native clergy.

What Dr. Robinson has done for us in this volume is to give a translation of Ebo's Life of Otto (Books II and III), a work written probably in 1151, some twelve years after the death of Otto. (He has omitted Book I, as throwing but little light on Ebo's life and character.) To this he has added in the text, in brackets, those portions of the Life by another contemporary, Herbordus, in which there is information not given by Ebo.

We are very glad to have this volume, and thank the translator and the S.P.C.K. for it.

THE FINAL RELIGION.

IS CHRISTIANITY THE FINAL RELIGION? By A. C. Bouquet, B.D.
London: *Macmillan & Co.* 10s. 6d.

The sub-title of this book is "A Candid Inquiry, with the Materials for an Opinion." In the nature of the case, no *demonstration* can be forthcoming: the matter is not one for mathematical certainty. Nor would it, we think, be well for mankind if belief in God or in His revelation could be made the subject of demonstration: that would leave life untouched by faith. Yet the disciplinary value of faith is, in the religious sphere, incalculable; and all history attests this. Mr. Bouquet has no doubt that Christianity *is* the final religion—"the common world-religion of the future, for whose triumph and dominance we must all work"; and in asserting this he is publishing anew the great Biblical message, a message first uttered by the prophets of Israel (who caught from afar a faint but glorious image of the Messiah) and re-uttered by

Paul on Mars' Hill when he proclaimed the regeneration of the world.

Mr. Bouquet's book is largely dependent on German writers who have given more attention to the subject of Christianity as an Absolute religion than have English theologians. Chief of these is Troeltsch; and the many quotations from this thoughtful and earnest writer are most valuable, despite the fact that they are not by any means always easy to interpret. Mr. Bouquet himself is not an "easy" writer, but it is given to few to be able to write with the lucidity and charm of such men as Illingworth or John Caird, especially when dealing with a subject so profoundly deep as "absolutism" in religion. Yet there is much that is worth meditating upon in his book. He has given us materials for forming a considered judgment rather than a cut-and-dried judgment itself; and that is all to the good. But he leaves us in no doubt what his own view of the matter is; in proof of which we commend his final chapter to the consideration of our readers. It is cogent and clear. We are inclined to think that this book will be valued and discussed by all to whom the problem of Christianity, in this sifting-time of belief, is something that demands patient and honest-hearted consideration.

E. H. B.

ST. LUKE'S WRITINGS.

RECENT DISCOVERIES IN ST. LUKE'S WRITINGS. By Lt.-Col. G. Mackinlay. London: *Marshall Brothers*. 12s. 6d. net.

This book commands attention as the work of an earnest student of Scripture, and we are not surprised to learn that it embodies the results of ten years' patient research work. Col. Mackinlay claims to have "discovered" in the Lucan writings a system of triplications, and of course he sets out his argument with all the conviction of one who is fully persuaded in his own mind. But we have regretfully to confess that we are unconvinced, ingenious as the theory no doubt is. We cannot bring ourselves to believe that any such cryptical system was in the mind of St. Luke, nor can we see any reason for adopting it. The author has candidly published various criticisms and opinions offered by a variety of persons, a few of whom are competent scholars, and we observe that most of them hesitate to commit themselves one way or the other; and in some cases, where they are frankly critical, the Colonel, with soldierly courage, falls upon them—often, we are bound to admit, with sound argument (that is, assuming the truth, for the purposes of argument, of his contention). Fearful lest we meet with a similar fate, we venture, then, to offer no criticism. At the same time we commend the book to scholars as certainly deserving of attention. To dismiss in a few sentences work that has involved so much patient labour would be manifestly unfair, and since it offers a solution of problems that have long vexed the souls of eminent scholars, it may fairly claim the fullest consideration.

S. R. C.

THE DIVINE SOCIETY.

THE BEGINNINGS OF THE DIVINE SOCIETY. Essays by Four Parish Priests in the Diocese of Hereford. London: S.P.C.K. 5s. 6d. net.

In this collection of essays on the Divine Society the Rev. H. E. H. Probyn writes on "Its Lord"; the Rev. C. R. Norcock on "The Bases of Its Teaching"; the Rev. H. F. B. Compston on "Its Scriptures"; and the Rev. A. B. Wynne Willson on "Its Earliest Development." These studies are based on the first fifteen chapters of the Acts, and the authors claim that it is "an attempt to present the content of this early Christian record without reading into it the traditions of later date," and that they have made "tentative application of matters found therein to problems of modern times." As one of the writers observes, "the river is purer at its source. Nowhere in its later course are its waters so free from contamination." That will be sufficient to indicate that the viewpoint is one with which, in the main, we are in agreement. One writer (Mr. Compston) introduces and enlarges upon an interesting consideration. He asks: "May not our Lord have foreseen and intended a Literature of the Kingdom?"—and he refers to Matthew xxiii. 34: "I send unto you . . . scribes." Bishop Hensley Henson, who was Bishop of Hereford when the volume was in preparation, contributes a preface to this useful little volume.

S. R. C.

THE ADA LEIGH HOMES.

HOMELESS IN PARIS. By Mrs. Travers Lewis (Ada Leigh). London: S.P.C.K.

A splendid record of noble service! What Mrs. Travers Lewis has done for English girls in the French capital is well known, but we are grateful to her for giving us this story both of her own early life and of the beginnings of the work to which she has unselfishly devoted the greater part of her life. Hearing an English girl say in the street, "I don't care what becomes of me!" Miss Leigh (as she then was) in a moment had laid her hand on her shoulder, saying, "But I do." Needless to say she made friends with the girl, and was by her soon brought into touch with others. From that day to this the work has gone on, and considering its importance, it is not surprising to find commendatory letters from Queen Alexandra and the Archbishop of Canterbury. Some of the stories told by Mrs. Lewis are intensely pathetic, but they are best told, for they reveal the very real need that exists and make their own forcible appeal for the support of the work. The book is enriched by illustrations, including a portrait of the authoress and an interior view of Christ Church, Neuilly, which she was instrumental in building. Let us hope that this devoted lady will be cheered in the eventide of her life by finding an ever-increasing interest aroused in so Christlike an enterprise.

S. R. C.

PREPARATION FOR COMMUNION.

THE MEMORIAL FEAST. Instruction, Preparation, and Devotions for the Lord's Supper or Holy Communion. By the Rev. W. Grylls Watson, M.A. London: S.P.C.K. 2s. 6d. net.

If any desire to obtain a small handbook of preparation for the Holy Communion, they could not do better than procure this volume published by the S.P.C.K. We have great pleasure in heartily commending it both for its truly devotional spirit and for its full loyalty to the teachings of Scripture and of our Church. It is an excellent manual, which we gladly recommend to all Church-people.

The author is the Rev. W. Grylls Watson, M.A., Rector of St. Margaret's with St. Andrew's and St. Mary Bredman's, Canterbury. The book is divided into two parts: Part I, which forms the communicants' manual and which has also been published separately; and Part II, which contains some excellent instruction concerning the Holy Communion.

SHORT NOTICES.

BIBLICAL PSYCHOLOGY. By Oswald Chambers. London: S. W. Partridge & Co., Ltd.

This book, originally published in America, contains a suggestive series of Bible studies given by Mr. Chambers at the Bible Training College, North Side, Clapham Common, over which he presided until his death a few years ago. He was a disciple of Dr. Campbell Morgan, and cultivated his analytical, alliterative method with conspicuous success. These "preliminary studies," as they are called, deal with fundamentals in an illuminating fashion, and we heartily recommend the book to Bible readers and students. Each chapter is prefaced by an excellent synopsis or blackboard sketch.

A CASTAWAY IN KAVIRONDO. London: C.M.S. House. 2s. net.

Even in these difficult times the C.M.S. maintains its reputation for attractive Missionary literature, and reasonable attention is given to what will interest and instruct young people. The general get-up of this little book leaves nothing to be desired, with its etchings by A. M. Elverson on almost every page; while the statement that "everything in the story is true" will surely give it an added value. It gives a graphic picture of child-life in Central Africa, as well as an insight into the activities of the C.M.S. at Maseno.