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word and sacrament. No less is it the true foundation of the freedom of the Church, for example, in relation to the State, which has no authority over its principle.' It is impossible for the divided branches of the Church to ignore and disobey the call for unity. And as it is their duty to learn from all that goes on before their eyes under Christ's government in the world, they may surely in these days take a lesson as to the value in

spiritual as in earthly warfare of 'Unity of Command.' And herein they have the peculiar advantage that there can be no other King but Him unto whom, for His Church's sake, has been given all authority in heaven and on earth. The Church must recover the loyal reverence of her first days for the supreme authority of the ever-present Lord if she is to teach the nations to observe all that He has commanded.

Literature.

JAMES HOPE MOULTON.

JAMES HOPE MOULTON, by his Brother (Sharp; 5s. net). It is not a long biography, but it is enough. Every word is well chosen. A truly great man is made known to the world—a scholar, a gentleman, a saint.

Three personal characteristics are singled out—his humility, his moral passion, and his ministry of reconciliation. His ministry of reconciliation was exercised (1) between Scholarship and Evangelism; (2) between Churches; (3) between Religions; and (4) between Men of all Types. Then this is quoted from Professor Peake's appreciation in the *Classical Review*: 'Straight, clean, magnanimous, generous, unselfish, and free from littleness and jealousy, he was a friend and colleague in whom one could wholly trust; virile in character and of irreproachable integrity, he was womanly in his tenderness, full of sympathy for the suffering and gentleness to the weak. His ample and varied learning raised no barrier between him and the illiterate, and the ministry he delighted to render them was neither spoiled by condescension nor chilled by aloofness. He could, and sometimes did, hit hard in controversy, but never below the belt. He had, like the rest of us, his intellectual limitations. In his case it was especially his unsympathetic attitude towards philosophy, and perhaps one might add an occasional tendency to fancifulness in his treatment of history. But his range was wide, and on his own ground he was a great master.'

Most men are content to overtake one department of knowledge. Two studies supremely attracted Moulton—the Grammar of New Testa-

ment Greek and the Religion of Zoroaster. And he mastered both. For 'thoroughly' was his motto from his schooldays till his death.

We congratulate the biographer on a most readable biography. There is much about Deissmann in it, which shall be passed over. But this of Deissmann's about the first volume of the *New Testament Grammar* may be quoted: 'The notion that a grammar can only be solid if it is tedious, is altogether destroyed by these Prolegomena. One can really read Moulton; we are not stifled in the dense atmosphere of exegetical wranglings, nor drowned in a flood of quotations. Everywhere the main facts and the main problems are keenly perceived and clearly formulated.' Elsewhere the editor himself says: 'Perhaps there was nothing which astonished the outsider more than the fact that J. H. Moulton's work was always interesting and usually piquant. To adapt the famous phrase of Junius, learning and dullness have so often and so long been received for synonymous terms that the reverse of the proposition has grown into credit, and every man who makes himself interesting to the crowd is taken to be one of little learning. It was no small achievement of my brother's that he made it clear that the profoundest scholarship could be expressed in a form which was interesting and arresting.'

This was one of the services which James Hope Moulton rendered to his day and generation.

LATIN CHRISTIANITY.

It is a terrible commentary on the sectarianism of the Church that a history of *The Evolution of Latin Christianity* can be written by so able and

accomplished a Professor of Ecclesiastical History as the late Dr. James Heron of Belfast, and be throughout a story of departure from the first faith and perversion of the first principles of Christ. Professor Heron lived in an atmosphere of antagonism — antagonism to a dominant and possibly domineering Roman community. When he lectured on the history of the Church he could not get away from that atmosphere. The consequences of the selfish sectarianism of the Roman Church were under his eyes every day. It was impossible that he should speak dispassionately of 'evolution' as if it were natural. He spoke passionately. He lectured, not on the Church, but on the corruptions of the Church.

Take one paragraph. Its topic is 'Amulets and Charms.'

'There was about the same time another outbreak of superstition in the widespread recourse to amulets and charms. Reference has been made already to the seamless, holy coat of Treves, which in 1845 was exhibited in that ancient city by the Roman Catholic bishop, which drew thither, it is stated, nearly two millions of pilgrims, and cured the grand-niece of the Bishop of Cologne of knee-joint disease. Carefully examined, the "holy coat" proved to be a bit of the grey woollen wrapping of a costly silk Byzantine garment. But no amulets were thought to be more effective than certain "scapulars," or pieces of woollen cloth worn on the shoulders underneath the clothes. Different orders adopted different colours. The Carmelites had a brown, the Trinitarians a white, the Theatines a blue, the Servites a black, and the Lazarites a red scapular. A tract published by episcopal authority at Münster in 1872 gave assurance that any one who wore the five scapulars would share in all the graces and indulgences that belonged to them severally. The Carmelite scapular appears to have been specially efficacious, and would have been invaluable in the present war, for it was impenetrable to bullets, impervious to daggers, stilled stormy seas, extinguished fires, made falls harmless, and healed disease. Instead of scapulars the Benedictines offered Benedict-medals, which, according to a tract of 1876, cured sickness, relieved toothache, stopped bleeding at the nose, overcame the craving for strong drink, warded off evil spirits, tamed skittish horses, cured sick cattle, and killed the blight on vines. Great miracles of healing and protection were attributed

by the Jesuits to "the holy water of St. Ignatius and St. Xavier," the sale of which was most lucrative. The blood of St. Januarius, a martyr of the time of Diocletian, liquefies three times a year at Naples, and is found a great specific and effective antidote against earthquakes. It is an inestimable boon to the clergy.'

The book is published by Messrs. James Clarke & Co. (10s. 6d. net).

A HOUSE OF LETTERS.

'*A House of Letters*: Being Excerpts from the Correspondence of Charlotte Jerningham (the Hon. Lady Bedingfield), Lady Jerningham, Coleridge, Lamb, Southey, and Others, with Matilda Betham. The Period is from 1776 to 1850, and many of the quieter, yet attractive Aspects of English Life, as it then was, are apparent in this "House"—Edited by Ernest Betham' (Jarrolds; 5s. net). That is the whole title of a curious book which makes its appeal at first only to the curious in heart, but afterwards to the lover of good women even when gossipy. The letters from the Honourable Lady Bedingfield are very many and very gossipy. What we look for with disappointment is the letters of Matilda Betham in reply, for surely they were the flower of the gossipy letters of the day. How otherwise would all these women speak so enthusiastically of them and long so passionately for the next of their number?

But the book makes its appeal also to the lover of literature and great authors. For letters are here from Coleridge, from Charles Lamb, from Mary Lamb, and from Southey. Southey gives advice. Thus: 'Very glad should I be if I could point out to you any profitable employment in literature; but they who know most of such things best know how exceeding difficult this is. Nothing is so likely to succeed as a dramatic attempt, and I should think it very possible you might adapt some of our old plays to the stage. Of these the emolument would be considerable. Next to this the most promising attempt would be to versify some popular tale; better still, to manufacture one with a melodrama or grand spectacle for the stage.'

Then there are vivid descriptions of public events. Most vivid of all is the account of the riots in Derby and its neighbourhood in 1831, when the Reform Bill was thrown out. There is

also much information about the Bethams, with portraits of some of them.

REDEMPTION.

A volume with the title of *Redemption: Hindu and Christian* has been added to the series entitled 'The Religious Quest of India' which is edited by Dr. J. N. Farquhar and Dr. H. D. Griswold (Milford; 10s. 6d. net). The author is the Rev. Sydney Cave, D.D. The series to which it belongs has now gone so far, and every volume has been so rigorously edited, that a new volume can be taken on trust. If it were not excellent it would not be there. And since the format—the whole literary 'get-up'—of the volumes reveals the Oxford University Press at its best, a new volume found lying on the table is one of the exquisite pleasures of life.

The writers write for India. The enterprise is a great effort, the idea of a consecrated and masterly mind, to offer the Gospel of the Grace of God to the educated Hindu, not in the spoken words of a missionary, which he may hear and he may not, but in modern English literature, such literature as it is his pride to be conversant with. It is possible that the editors may never see the fruit of their labours, but their labours will bear fruit in time, and, we firmly believe, abundantly.

Dr. Cave's subject is Karma. And Karma is great enough to be the subject of such a volume as this. He prepares for it, first by a discussion of the possibility of an absolute religion and the right of Christianity to the name, then by a sufficiently thorough and restfully reliable description of Hinduism, as it is found in its literature. The second part of the book is occupied with a direct and detailed contrast between Hinduism and Christianity as religions of redemption.

Like the other books of the series, this book is written for India, but to the student of religion—to the lover of the Lord everywhere—it is a great delight. Here, for example, is a word on Karma that is also a word of encouragement to the Christian evangelist: 'To the doctrine of *karma* may be not unjustly assigned the static nature of Indian society. When Christian missionaries began their work among the outcastes, they were told their work would be in vain; the ignorance, degradation, and semi-servitude of those for whom they laboured were the inevitable and inexpugnable results of

past sins done in previous lives. Experience teaches; and the Hindu view has been found false in fact. The large, and long-established, Christian communities of South India have revealed how effectively Christian education can break the power of an evil past. Thus very many of the Shānar Christians have shown themselves well able in intellectual ability to compete with the privileged Hindus of the highest castes, and even among the Pariah Christians there are increasingly those of Christian character, education, and refinement. Defective environment provides a more adequate explanation for the degradation of the outcaste than does the law of *karma*, and experience shows how greatly spiritual forces working in an improved environment can change men even in their present life. Through the success of Christian missions and in emulation of them, Hindus have begun to realize their responsibility for those whom they formerly regarded as outside the pale of sympathy and help.'

PSYCHOLOGY IN THE PULPIT.

Psychology is not a new discovery. Our fathers, in the pulpit and out of it, did take some account of the personality of those with whom they had to do. They knew that there was emotion in men, and will, and even intellect. The great preachers went so far as to adapt their message to the comprehension though not to the convenience of their hearers.

But it is quite true that psychology was not taught to the preacher. If not in the pulpit, it is a discovery in the classroom. And Dr. Charles S. Gardner, Professor of Homiletics and Sociology (observe the combination) in the Southern Baptist Theological Seminary, is the first to write a systematic book on *Psychology and Preaching* (Macmillan; \$2 net).

The subject is coming. Into the theological classroom it is coming. Perhaps we shall one day hear that august apartment called the theological and psychological classroom. For in the future it is quite certain that the study of man will find a place in the training of the preacher beside the study of God. It is quite certain that the one study will be counted as important for the preacher as the other.

So there is a fine opportunity for Professor Gardner's book. It is a pioneer's product. But

it will open the way to a more scientific and better method of teaching men how to persuade other men.

THE MINISTRY OF WOMEN.

The Committee appointed by the Archbishop of Canterbury has now issued a Report on *The Ministry of Women* (S.P.C.K. ; 12s. 6d. net). It is a large volume, for it contains not only a history of this ministry from Apostolic times till now (which is the Report), but also sixteen appendixes, which are separate articles written by special students of particular periods or points, and fifteen colotype illustrations.

The Report is purely historical. The Appendixes also are nearly confined to history. Once or twice the authors venture on interpretation or even prophecy. But the time is evidently not considered ripe for legislation on the subject or even for proposals toward legislation—at least so far as the Church of England is concerned.

A knotty problem was assigned to Miss Alice Gardner, the only woman whose name appears on the Committee. It is the explanation and adaptation of St. Paul's words on women. How does she meet the difficulty of the Apostle's command to women to keep silence and remain veiled?

'The whole passage,' she says, 'teems with difficulties; the argument seems irrelevant, and reminds one of the many times in which the inferiority of the female mind or the female character has been thrust in our teeth as an argument against any step towards female improvement or scope for exercise of such faculties as we have. The reference to "nature" is also familiar to us, and it is strange to see that "nature," probably moulded by the accompanying determinate "custom," dictated to later Jews a diametrically opposite practice, since at the present day, in acts of domestic worship, women stand bare-headed while men put on their hats; and surely it is very much like a bull to say in the same letter that a woman may not "prophesy," and that when she does so, it must be with head veiled. Of course, there is the possible hypothesis that St. Paul would let her teach—veiled—in private, but I think the connexion shows that he is thinking of public assemblies. However, one does not like, in trying to understand so great a mind as that of St. Paul,

to be over-critical as to consistency. We know that he generally dictated his letters, and this fact seems to account for some of his involved sentences and for an occasional want of sequence, or oblivion of what has been said before. I should imagine the case to have been thus: Greek cities were, we know, liable to tumult and disorder in the popular assemblies, and Corinth was probably as bad as any other. The Christians had changed their former standard of conduct—though even there individuals were apt to lapse—they had not suddenly changed their manners, and their meetings were not patterns of decorum. Occasionally two or three would speak at once. Some would indulge in ecstatic sounds that nobody could understand. Others, in partaking of the love-feast, would drink to intoxication. And some women would throw aside the veil, worn by every reputable Greek lady on serious occasions, and, losing self-control, rave around, and with their shrill voices shriek the others down. Some one told St. Paul, and he determined to go to the root of the mischief: "These women must be kept down; they are forgetting their proper place. If they speak at all, let them at least be decently veiled." Then, after an interval: "You want to know my rules for women: I say they have no business to speak at all; they make the confusion worse." Yet he might not have intended, in cold blood, to stop the speaking of respectable and capable women altogether. Surely if Priscilla were there, with some strange new light on the relation of the Old Dispensation to the New, or Phœbe, on her return from Rome, with wonderful experiences to tell, would it not be to "quench the Spirit" and to "despise prophesyings" if one refused them a hearing? And women of their calibre would not be likely to set at naught the rules of propriety. I am not quite sure whether St. Paul would really allow us to interpret his meaning as: "Don't let women speak unless they have really got something to say, and in that case let them clothe and behave themselves with a view to ordinarily accepted decency." Certainly the later interpretation of his view is harsher than this, but I am not sure that it is more exact.'

SCOTTISH HISTORY.

Scottish History is best read in snippets. Or, if you think the word contemptuous, say 'in short

measures' after Ben Jonson. For the incidents which make up the History of Scotland—it is all made up of incidents—are truly not contemptible. There are a few of them, like the Raid of Ellem, that are of a humorous insignificance. But from contempt they are rescued one and all by the chivalry that prompted them. What was Flodden Field but a deed of chivalry? And Scottish History is full of such deeds—many of them, alas! fatal and lamentable.

That is why no one can read a History of Scotland. You have tried Fraser Tytler. You have tried Hill Burton. You have tried Andrew Lang. You have tried Hume Brown. One man we know did get through Hume Brown's three volumes, but he laid the last volume down both in sorrow and in anger. The way to read the History of Scotland is to read books like those which Louis A. Barbé writes, and especially the book he has most recently written: *Sidelights on the History, Industries, and Social Life of Scotland* (Blackie; 10s. 6d. net).

You certainly will not weary of it. It is half biographical and half industrial, but it is all entertaining. Read 'Food Control in Olden Times,' and be both entertained and made thankful. Read 'The White Rose of Gordon,' and discover the romantic in the character of that mean mortal called Henry VII. Read any chapter you please, and be pleased beyond expectation.

TELEPATHY.

Messrs. George Bell & Sons have published a volume by Frances Swiney to which the author has given the title of *The Ancient Road, or the Development of the Soul* (12s. 6d. net). It is a large book closely printed, and it is not to be read at a gallop. If there is in it that which the author believes to be in it—a new statement on scientific and verifiable lines of the nature and destiny of the soul of man—then it will be worth one's while to spend a winter month over it. Less than that will scarcely do.

This quotation will give some idea of the wealth of its contents and the vigour of its style, and with that we shall at present be content:

'We will now pass on to the various latent powers of the mind waiting to be awakened, stimulated, and developed for new spheres of usefulness. The super-sense of telepathy is now

recognized scientifically; but from the earliest records of mankind there have been traditions of its existence, and we now know the old races, the primitive peoples, exercised it to a degree hardly conceivable to our dulled Western senses. The bazaar reports of India and Africa, which to the amazement of Europeans give accounts of events long before any known method of communication could have been utilized, originate in telepathic transmission of thought waves to certain persons capable of receiving them, and they in turn make the knowledge obtained known, if advisable, to the crowd. A case in point. When Lord Mayo was murdered in the Andaman Islands the crime was known in the Madras and Calcutta bazaars hours before the first telegrams arrived giving the official report. Again, when the first telegraph station was opened with much *éclat* in India at the native town of False Point, and the first telegraphic message was received from Calcutta, to which the Lieutenant-Governor of the Province sent a reply to the Viceroy, the answer of a native Rajah to the query, if he did not consider the invention of telegraphy marvellous, was another question—"Why use wires? We, in India, do without them." Our modern methods appeared clumsy, slow, and inefficient to this child of nature, whose ancestors, through untold ages, had developed nature's unseen forces. Telepathy is a power of the soul, a mental telegraphy of incalculable importance in the future. It is potent with immense good in the psychic advancement of mankind. For—given that it is a pure mental activity, independent of sight, sound, or touch, and not limited by space—we have in telepathy a force transcending and not subject to the three-dimensional plane. Thought is thus free of physical limitations, and is the tool with which the soul can work on the spiritual plane. It is, in fact, soul intercommunication through the medium of the universal mind-substance. It is thought-energy above light, heat, and sound vibrations. Telepathy gives us the key to the unspoken word, to the direct impact between the higher inspirational power and the mortal mind capable of receiving the divine message. The prophet spoke as he was *moved* by the Holy Spirit, by the Divine Mind in the etheric undulations of the infinite. When one considers that every brain-cell is in constant movement, and every thought, of the most ordinary kind, accelerates that movement by discharge of energy,

it becomes only a question of will-power how far and upon what subject that thought shall be directed and become actually objective to a receptive mind. This thought-force can be developed consciously. It should not be left to odd chances and unpremeditated coincidences; but it must be trained and guided, so that intercommunication may be rendered possible between kindred minds independent of physical or mechanical means, and quite irrespective of intermediate distance. We can thus realize how thoughts of love, consolation, help, encouragement, could encircle the globe. How those dearest and nearest, though separated by continents and oceans, may yet be brought within hail, so to speak, and spirit hold communion with spirit.

"Star to star vibrates light; may soul to soul
Strike through some finer element of her own?"

CHARLES WESLEY.

It is a curious experience when one takes up a book without expectation and finds oneself caught by it. One reads on and on, always intending to lay it down, but never able to break the spell. One feels that the time might have been spent more profitably on things which were less familiar, but profit has had to give way before pleasure.

This has been our experience with a study of *Charles Wesley* by D. M. Jones (Skeffingtons; 7s. 6d. net). Whether it is the universal fascination of the soul of man in its struggle with circumstance, or simply the special quality of this author's literary ability, certain it is that the story of Charles Wesley's life as it is told in this book has completely captured our attention, and given us one long evening's undisturbed enjoyment.

Is it a common experience or only a personal peculiarity, that the life of Charles Wesley is more intimately interesting than the life of his brother? Why is it so to anyone? To answer that John was 'too great and good for human nature's daily food' is to talk nonsense. For the best of all is the most delightful. Is it that the 'principalities and powers' which St. Paul says that we have to wrestle with were more numerous and the issue of the long wrestling more uncertain in the life of Charles? Or is it simply that John's character had the simplicity of the heroic, while the career

of Charles had the perplexity and the unexpectedness of the artistic?

THE REDEMPTION OF RELIGION.

Mr. Charles Gardner loves an enigmatic title. His book on Blake (the revelation of Blake to some men) he called *Vision and Vesture*. His estimate of Christianity he calls *The Redemption of Religion* (Longmans; 7s. 6d. net). He has written the book to tell the world what it may still believe about Christ and Christianity after all that has been done by the criticism of the last thirty years.

Now it will not be denied that the value of such a work will depend on its author's attitude to Christ. What does Mr. Gardner think of Him?

He thinks Him a man and no more than a man. A fallible man, to boot. 'We may be thankful that for many the infallible Church and infallible Book have passed, but there remains another which Christians are naturally loath to touch—the infallibility of Christ. That too must go. Yet in denying infallibility to Christ there is no implicit denial of His moral perfection or the perfection of His spiritual vision. Moral perfection transcends mechanical infallibility, and spiritual vision that would express itself is necessarily limited by the time-vesture with which it clothes itself. "He grew in wisdom." Let us frankly recognize this fact. Our love cannot be shaken, and when our worship is purged of fetichism, we shall see Him as He is, and that vision will ensure the oneness of our freedom, our worship, and our love.'

The words of Christ are not to be accepted because they are the words of Christ. 'The utterances of the loftiest prophet—even of Jesus Himself, be it said with all reverence—are to be retained as the word of God only when they withstand the searching test of history and many centuries of human experience.'

Yet He could work miracles. Even the miracle at Gadara (as the place is called) is taken to be actual. But 'there are two orders of miracle. The deeds of man's will, when completely freed, are miraculous, like the mighty works of Jesus; and the breaking of the transcendental world into the natural world involves miracles like the Virgin birth of Jesus, for it is the assertion of God's free will.'

Jesus could work miracles, then. But He was still only human, and when He died it was as a disappointed and deserted man. 'At three o'clock the soul of Jesus sank into a horror of great darkness. His faith in His Messianic calling, always difficult, had been helped by the faith of His disciples. Now they had forsaken Him, and He was left alone against the world, which was casting His claim in His teeth with scornful unbelief. What if they were right and He was wrong? What if His ministry from the beginning was the outcome of complete illusion, and this was the end of His ghastly failure? Tortured in body, He could not disentangle the illusory element in His message, and, sinking into darkness, He cried with a loud voice: My God, My God, why hast Thou forsaken Me?'

Yet Jesus rose again from the dead. How? Not as the Church has believed, still less as the rationalist has believed. 'There is a present inward resurrection which involves a future outward one. Jesus Himself was conscious of living in the power of the present inward resurrection, and therefore, believing that the Kingdom was on the eve of its manifestation, He could say confidently to His disciples that if He was rejected and put to death, He should certainly rise again in the coming Kingdom. His repeated assertion of His immediate Resurrection afterwards crystallized into the still more definite assertion that He rose again the third day.'

Here then is an author who comes to a study of the Gospels certainly without any theological prepossession, with a determination rather that dogma shall have no dominion over him, and what does he find? He finds that in all essential things the interpretation of the Church is the right interpretation. For with the utmost effort to discover only a human Christ he is compelled to acknowledge that the Gospels offer us words and works and a personality beyond the attainment and beyond the reach of any mere man. It is a most significant fact.

Will any one ever come again with so fresh a book on the prophets as Riehm? Perhaps no one. At least to us of our day it does not seem possible that again such a revolution can take place in the study of prophecy as that which was brought about by the change of the prophet from foreteller

to forthteller, simple and inevitable as it now appears. But, as the Dean of Westminster said in his article 'Thirty Years Ago,' there is much to be done yet in the way of making public and popular that knowledge of the Old Testament which scholars have made ours. And Mr. John Godfrey Hill, Professor of Religious Education in the University of Southern California, for one, has accepted the high vocation. His book on *The Prophets in the Light of To-day* (Abingdon Press; \$1.25) is written with the authority of an expert and yet with all the abandon of a popular preacher. To the Sunday School teacher the reading of this book will be as the opening of the eyes upon a new and glorious world where God is.

How seriously, how scientifically, is the teaching of religion taken in America. In Northwestern University there is a Professor of Religious Education, by name George Herbert Betts. Professor Betts has written a book—a large, full, systematic book—on *How to Teach Religion* (Abingdon Press; \$1 net). It is nothing short of a revelation. It is nothing short of a revolution. Where is the Sunday School teacher with his 'Notes' and 'Anecdotes,' and without even a Dictionary of the Bible to keep him right? He and Professor Betts belong (or ought to belong) to different centuries.

Take the matter of *attitudes*. Where is the Sunday School teacher who ever troubled his head about attitudes? Yet to Professor Betts the creation of an immediate set of attitudes to the school and its work, and then of a far-reaching set of attitudes for the future life of the pupil, is a matter of supreme importance. He gives himself to it with the ardour of a great artist. With him the chief business is not getting the child into the school but getting him out of it. Does he leave with an interest in the Bible; with a right conception of God? Is his attitude to religion a sympathetic attitude? His whole future life will depend upon it.

And further: "Are my pupils developing a *growing* interest in religion? Do they increasingly find it attractive and inspiring, or is religion to them chiefly a set of restraints and prohibitions? Do they look upon religion as a means to a happier and fuller life, or as a limitation and check upon life? Is religion being revealed to them as the pearl of great price, or does it possess but little value in their standard of what is worth while?*

These questions are of supreme significance, for in their right answers are the very issues of spiritual life for those we teach.'

We hear much of Memorials of the War. Messrs. George Allen & Unwin have published a volume which every man and woman who has any interest in memorials should obtain, recognizing in it a more useful and lasting memorial than any of brass or stone. It is a collection of *Documents and Statements relating to Peace Proposals and War Aims (December 1916–November 1918)*. It is issued with an Introduction written by Mr. G. Lowes Dickinson (8s. 6d. net).

The first document is Bethmann-Hollweg's Peace Note of December 12, 1916. That is followed by the German Note to the Pope of the same date. It ends with President Wilson's Note to Germany of November 5, 1918. All the foreign documents have been translated into English.

Truth is a fine courageous title for a book. Sir Charles Walston has chosen it (Cambridge: at the University Press; 5s. net). Does it remind you of Mr. Labouchere? Well, let it do so. This man also has the desire to know the truth and to make it known, and he has the determination.

We are as a nation far from the truth at present. But some are farther than others. And Sir Charles Walston criticizes most severely the Politician, the Millionaire, and the Professional Journalist, because they tell most lies and most successfully. The millionaire, poor man, has much to answer for, even if he is nothing but a millionaire. But when the millionaire is also a professional journalist, for him assuredly the worm dieth not and the fire is not quenched. For this is to Sir Charles Walston the unpardonable sin—to have the opportunity of using wealth for the suppression of the truth and to use it without ruth or repentance.

To a volume of short essays Mr. Gilbert Thomas has given the title of *Things Big and Little* (Chapman & Hall; 5s. net). And he does so no doubt to warn us that his big things may be our little things and his little things our big. For there is no standard of size as there is of holiness. Would you call Prayer a big thing? Somewhat unexpectedly there is 'A Word on Prayer' in the

book. It falls between the chapter 'On a Certain Newspaper' and the chapter called 'A Holiday Reflection.' First there is a reference to the *Daily News* correspondence of some years ago, from which 'one gained the impression that Prayer was merely a sort of telegraphic communication between ourselves and a God Who sat somewhere in the clouds, holding in His hands a thousand wires, and ready at our request to bestow upon us those things which we desired for our greater physical security and happiness. Heaven was, apparently, a glorified General Stores.' Then there is a recommendation of George Meredith as an authority on Prayer. 'George Meredith, while by common consent among the greatest and best of men, did not conform to many of the general acceptances of the Christian faith. Yet it is, possibly, to him that we may look for some of the truest and noblest utterances upon the subject of Prayer. "Prayer," said he, "for material things is worse than useless; prayer for strength of soul alone avails." And again: "Prayer is that passion of soul which catches the gift it seeks." These, quoted from memory, may not be the exact words, but they are substantially correct; and, though we may resent the dogmatism of the first clause, and prefer to keep for ourselves an open mind as to whether petitions for material things are ever directly answered, it does seem to me that Meredith raises the whole conception of Prayer into a higher, fuller and rarer atmosphere.'

Who is the most popular preacher in London now? If the ninety-fifth volume of *The Christian World Pulpit* (James Clarke & Co.; 6s. net) is to be accepted in evidence, it is Dr. Fort Newton of the City Temple. But perhaps the editor does not mean to settle the question, and has chosen nine sermons by Dr. Newton to one by Dr. Jowett for other reasons. There are four fine sermons by the Rev. T. F. Harkness Graham, B.D., of Laurieston Parish Church, Glasgow, and there are four by the Dean of St. Paul's. One of Dean Inge's sermons is on Immortality. His great argument is that 'the spiritual life revealed to us by Christ has the quality of everlastingness. We feel that it is so just so far as we enter into it. The joy that it gives is the joy that no man can take from us. The love of Christ is a love from which neither death, nor life, nor any created thing can separate us. Jesus Christ is the Resurrection and

the Life. Those who have been baptized into His Spirit have found in Him the bread of life and the water of life, the secret nourishment which, in the favourite metaphor of the Greek Fathers, is the denizen of immortality, the food of the everlasting life. Since the incarnation of the Son of God it is impossible for us to think so meanly of human life as to believe that in this life only we have our hopes.'

Messrs. Constable have published a new translation of Jacob Böhme's *Six Theosophic Points* (10s. 6d. net). The translation has been made by Mr. John Rolleston Earle, M.A. It has been made with some skill as well as loyalty. For the very atmosphere of the original is retained, although the language is modern English. Mr. Earle has neither reproduced the German idiom with slovenly literalness, nor has he sought the semblance of antiquity by using the language of the Authorized Version. This is Böhme as nearly and as acceptably as he is likely to be offered to the present generation.

Mr. Earle has translated not only the 'Six Theosophic Points,' but also the 'Six Mystical Points,' the work 'On the Earthly and Heavenly Mystery,' and the work 'On the Divine Intuition.' They are all comprehended in this volume.

'The Watchwords of Methodism' (Epworth Press)—this is the very latest 'series.' It is a series of small books, published at two or three pence each, setting forth the ideals for which Methodists live. Dr. J. Scott Lidgett writes on *The Kingdom of God*, Dr. H. Maldwyn Hughes on *The Meaning of the Atonement*, the Rev. R. Winboul Harding, B.D., on *Fellowship*, and the Rev. H. Bisserer, M.A., on *Discipleship*.

Look for a moment at the last. The marks of Discipleship are Love, Self-renunciation, Fruitfulness, and Courage. Why not Meekness? Because Meekness is included in courage, its very finest flower. It takes more courage to hold one's hand than to strike. There were no meeker men than the first disciples, yet the priests and rulers 'beheld the boldness of Peter and John.'

One of the men who have really thought out the question of housing and have brought to it a mind in touch with Christ, is Mr. Will Reason, M.A. His *Homes and Housing* (Memorial Hall; 1s. net)

is the last authoritative and wholesome word on the subject.

The Editor of the 'Christian Revolution' Series, whoever he may be, has chosen his authors well. The first volume was reviewed recently. The second is *The Open Light* (Headley; 4s. 6d. net). It is further described as an Enquiry into Faith and Reality. The author is the Rev. Nathaniel Micklem, M.A., Tutor and Chaplain at Mansfield College, Oxford.

It is a volume of apologetic. If that looks like the faint praise which damns, it looks like what it is not. For a book of apologetic—scholarly, temperate, sympathetic, loyal, as this is—stands first of all our mental necessities now, and deserves our most sincere gratitude. Mr. Micklem reminds us constantly of Professor Cairns. And that is not faint praise. Yet there is no slightest suspicion of unoriginality. He, too, finds the Universe explicable on the Christian theory and not otherwise; and he, too, finds it so out of his own experience.

The Rev. W. A. C. Allen has already learned much, but he has yet to learn the use of the paragraph. His paragraphs are chapters. One of them, near the beginning of the book, runs on till it has covered almost eight pages.

The book itself is good. It is a study in the personality of the *Old Testament Prophets* (Cambridge: Heffer; 6s. net). Mr. Allen secures our confidence by his introduction, in which he tells us how first the prophet then the priest gain their place and power. 'Experiences are common to all; the wish to interpret these experiences is likewise common; but the power to find a satisfactory interpretation is rare. Therefore when there appears a man who possesses a deeper feeling, a keener insight, a clearer power of expression than his fellows, such a man is able to supply the explanation after which others have felt themselves to be groping. Those who listen to his words feel that their darkness is being removed: he is hailed as a seer, a man of genius, a prophet: his teaching becomes authoritative. When once the teaching of such a man has become widely accepted amongst any people, the religion of that people is given a stamp which it will never lose altogether.'

The chapters on Isaiah, Jeremiah and Ezekiel are able and arresting. Jeremiah has captured the

heart of this expositor as of so many expositors before him.

The Nazareth Programme for the Life Worth Living (Hodder & Stoughton; 3s. 6d. net) is a strong title for a strong book. The anonymous author of the book, who calls himself Marcus Warrener, takes a practical spiritual attitude to Christ and the religion of Christ. And he can make his appeal to the modern mind by all the arts of rhetoric and printing. Why he chooses the special form of letters to imaginary correspondents (in this case a son and a daughter) is a puzzle, for it is the most unattractive form in which literature ever has been or could be presented. His ability is seen in overcoming its defects and our prejudice against it.

What does he write about? Many things. One chapter on Good News is thus divided—That God is—that Faith accepts the News—that Hope lives by the Good News—that God rules—that you are to despair of no man, not even of yourself.

Under the title of *Animism*, Mr. George William Gilmore has published a book in which he describes (fully enough for all but the special student of folklore, and authoritatively enough for everybody) the beliefs of primitive peoples about the soul of man (Boston: Marshall Jones Company; \$1.75 net). And the beliefs of primitive peoples about the soul cover nearly all the religious beliefs they have, so that the book is in deed and in truth an introduction to the comparative study of Religion.

One of the shortest and most enjoyable chapters is that on the 'Descensus Averni.' It inevitably makes us think of that somewhat tottering clause in the Creed, 'He descended into Hell.' But whatever your attitude to that clause may be you cannot now say that its insertion was due to non-Christian influences. That has been said by Gunkel, and Pfeiderer, and Bousset, and even Percy Gardner. But it is finally disproved by Loofs in his article in the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*. Mr. Gilmore tells us briefly and clearly what the non-Christian beliefs were, but he does not even hint that they influenced those early Christian theologians who inserted the Descensus into the Creed.

'*A Last Diary of the Great Warr*, by Sam^l Pepys, Jun', sometime of Magdalene College, in

Cambridge, and of His Majesty's Navy Office, Esquire, M.A.' (Lane; 6s. net). Such is the title page. It has to be quoted in full. For the modern Pepys is an historian, as accurately describing the political and social life of his time as the ancient Pepys did, and he deserves all the consideration due to his great office. Of course it is fooling, and excellent fooling too. Listen to this delightful mixture of big and little—all equally important to the great Sam^l, jun':

'My new boots come home, I walk to try them so far as Hide Park Corner; with great satisfaction, finding them easy, and the cloth uppers spruce, but quiet. The news out of France all in the highest degree of fierce battles by north and south. Of which the best is Villers-Bretonneux most valiantly and cleverly reconquered by Australians and English soldiers, with 700 prisoners made. So the enemy gotten no nearer to Amiens, albeit, towards the hills by Ypres, do' press us hardly, and by the last account of it gets upon the hill of Kemmel. My boots shifted, I to the club, where our committee sitting upon our accòmpts: the 3rd time of our adjourning the matter these 6 weeks, and all my endeavour is to have them lessen our debt owed to the banque; but, to my infinite mortification, naught done but to talk of it. So this day I move the charges of jam roly-poley to be 8d. in lieu of 6d., and night-lights put in the smoaking room, with spills of paper to them in lieu of matches, as in other clubs. Which resolved, to my great content.'

A volume of devotional articles by the Rev. H. H. Montgomery, D.D., D.C.L., which were first of all published in the S.P.G. *Mission Field*, has been published by Messrs. Longmans under the title of *Musings on Faith and Practice* (3s. 6d. net). The 'musings' rest always on a text of Scripture, but they are not sermons. The sincerity of thought is accompanied by considerable expressiveness of language.

The study of biology is not so popular at present with the preacher as is the study of psychology, but it is quite as interesting and probably quite as useful. An authoritative contribution is a volume of *Lectures on Sex and Heredity*, delivered in Glasgow, 1917-18, by Dr. F. O. Bower, Dr. J. Graham Kerr, and Dr. W. E. Agar (Macmillan; 5s. net).

A valuable little book on the great Versions of the Bible has been written by the Rev. A. H. Finn and published by Messrs. Marshall Brothers under the title of *The Starting Place of Truth* (2s. 6d. net). It contains all that the reader of the Bible need wish to know about its early versions, and all that it contains is scholarly and reliable.

Things that Count (Marshall Brothers; 5s. net) is a volume of addresses and papers by the late Robinson Souttar, D.C.L., at one time M.P. for Dumfriesshire. Every address and every paper is intensely evangelical, the passionate pleading of an ambassador for Christ: 'Be ye reconciled to God.' And if for a moment the wicked thought has entered your heart that in that case you know all about it and there is nothing in it, dismiss the thought at once. The book is full of life; it is literature. Breadth and length and depth and height belong to it—all the dimensions of the richly furnished City of God. It is literature and it is art, but the art is not once in it for its own sake.

Portions of two poems are quoted. Where do they come from? One is—

Who knocks so low?—'A little lonely sin.'—
'Slip through' we answer, and all Hell is in.

The other is—

Ah, brother, draw not near
Unto that mouth of fear,
Lest a light tongue run out and lick thee up:
But if, at God's command,
They bind thee foot and hand,
And fling thee where its serpents hiss and twine,
Thou shalt go safe and free;
Yea, Heaven shall walk with thee,
And recreate thee in the fount divine.

A short memoir of the life of the Rev. Evan H. Hopkins, so long associated with the Keswick Convention, and editor of *The Life of Faith*, has been published by Messrs. Morgan & Scott under the title of *A Standard Bearer of Faith and Holiness* (1s. 3d. net). It contains Reminiscences by Dr. Eugene Stock, the Rev. W. Y. Fullerton, Dr. Smellie, and the Rev. J. J. Luce.

Mr. Walter Scott agrees with the Bishop of Durham that the Second Coming of our Lord is at hand. He writes *Prophetic Scenes and Coming*

Glories (Morgan & Scott; 2s 6d. net) both to prove it and to prepare for it.

Messrs. Morgan & Scott have published a volume of Lent addresses under the title of *Failure and Recovery* (2s. 6d. net). They are far above the reach of the average Lenten preacher; they have thought in them, apt illustration, and originality of Scripture interpretation. Their author is the Rev. Harrington C. Lees, M.A.

It is a study of Apostolic character. One of the Apostles has no recorded failure in his life. Who is he? Andrew. And why? Because he brought every difficulty to Jesus. 'I have read of a certain factory with complicated machinery for textile goods, where the instructions that are given in the workrooms are, "If your threads get tangled send for the foreman." One of the workers, a diligent and busy woman, got her threads tangled, and she tried to disentangle them, but only made them worse. After that she sent for the foreman. He came and looked, and then turned to her and said, "You have been doing this yourself." She said, "Yes." "Why did you not send for me, according to instructions?" he asked. And she, rather sullenly, said, "I did my best." And with that tact which a real leader should possess, he said quietly, "Remember that *doing your best is sending for me.*"

Dr. Robert William Mackenna, the author of *The Adventure of Death* and *The Adventure of Life* has now written a book to which he gives the title of *Through a Tent Door* (Murray; 8s. net). He writes easily. He writes well. There are no slips in grammar. There is no massacre of those innocents the sentence and the paragraph. And he has something to write about.

It is the war. But it is the war as he himself saw it, as he saw it through a tent door. The first chapter, on the Door, is delightful. 'Once on an autumn night I saw a spectacle of unutterable beauty and bewildering surprise. All day long the air had been still and oppressive, so that men could hardly breathe. But, as the sun went down, the far horizon was lit by a flickering light, which flashed and disappeared, and danced and disappeared, and trembled and disappeared, and came and went again. And now and then the light endured for a longer period, when it seemed as though a window had been opened in heaven

that the eye of God might look upon the world. But when night came, with her flock of stars, the strange phenomenon changed. The elusive lilac light still trembled through the sky, but, nearer at hand among the pine-trees where our tents are pitched, little flashes of lambent flame seemed to rise from the ground and leap impetuously into a larger galaxy of light let down from the heavens to meet them. I know that it was all nothing more than an electrical storm, in whose vortex we chanced to be caught; but those eager flashes from the earth gathered into the white arms of light that bent to meet them from the skies, turned our thoughts from the material to the spiritual, and from scientific fact to sublime aspiration. "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed."

Later there is a description of a trench raid. It is almost as vivid; it is perhaps more engrossing. But the book will be read.

A special and prolonged study of the diseases of Palestine has been made by E. W. G. Masterman, M.D., F.R.C.S., D.P.H. Dr. Masterman has now published a book on the subject through the Palestine Exploration Fund. Its title is *Hygiene and Disease in Palestine in Modern and in Biblical Times* (2s. 6d. net). It is the work of an accurate scientific medical practitioner as well as acute observer. And, numerous as are the passages of Scripture it throws light upon, not one of them is touched without real illumination. Here is a modern matter: 'The question may well be asked at the present time how far has Palestine a climate suitable for Europeans wishing to make permanent homes there? At present malaria and other diseases are recurring scourges which greatly increase the danger and discomfort of those who would live there. But supposing these can be in places banished and in others mitigated, what is likely to be the effect on the European and his family who make the land their home? My impression is that in the higher mountain regions many Europeans may with care live comfortably, if they learn to restrain their energies, especially in the hot months, and their children can, with special precautions, be reared in health.'

What is not known about the training of little children to Mrs. Sinclair Stevenson, Sc.D., is not yet discovered. Her new book, *Bridget's Fairies*

(R.T.S.; 4s. 6d. net), is all that the most imaginative child could desire to revel in, but it is a strictly scientific book. Its aim is education—education through the joy that the imagination brings. The illustrations in colour printing by Charles Robinson are appropriate.

The Rev. Stuart Robertson, M.A., is a preacher to children unsurpassed and perhaps unequalled. He does actually preach to the children. He strikes the right note every time, and he strikes it at once. Thus: the text is 'My son, give me thine heart' (Pr 23²⁶), and the title 'The Keeper of the Keys.'

'In a book the other day I read part of a letter a son had sent from the Front to his father. It said: "I am sending you all my keys except the latch-key. That I will keep, so that some day when I get leave I may walk in unexpectedly and give you a surprise." I don't know what the rest of the letter was like, but I am sure this bit was the heart of the letter for the father and mother. When they read it they would feel, "This is a right son. He has no secrets from us, nothing to hide; no Blue-Beard chamber that must not be entered, no forgotten corner where old shameful things lie. He knows himself and he trusts us. He gives us the run of all his affairs. He sends us all his keys. He knows us too. He knows he will always be welcome; that he can always walk in without waiting; that he has full right of entry into his father's house. Our house is open to him, and his heart is open to us."'

The new volume, written as it were in the trenches, is called *The Red Flowers* (R.T.S.; 1s. 6d. net).

'The object of this book,' says Mr. E. S. P. Haynes—it is his new book, *The Case for Liberty* (Grant Richards; 6s. net)—will be to show, 'both as regards political and social liberty, that liberty is the essential condition of all progress and improvement, just because it encourages, or at any rate makes possible, all kinds of political or social experiments. In any state or society where liberty exists the bad experiments will fail automatically, whereas in any other society they have a tendency to flourish artificially.'

And assuredly Mr. Haynes is not afraid of experiments. He says: 'How far the Free State necessarily reposes on a foundation of general

labour conscription is perhaps uncertain; but there can be no doubt whatever that it will soon be necessary for every citizen to have some knowledge of motor-driving, plumbing, and elementary chemistry, to say nothing of domestic service, if his or her life is to be at all tolerable.'

But is he not in a hurry? Is he not living in an atmosphere of panic? Scripture says, 'He that believeth shall not make haste.' Mr. Haynes does make haste; is it because he does not believe? 'The decline of the Christian religion,' he says, 'necessarily involving in due course the decline of Christian morality, has inevitably affected the fundamental motives of conduct. Goldwin Smith wrote in one of his essays fifty years ago that when the world at large really ceased to believe in the Christian religion the world would have a very bad quarter of an hour, and his prophecy has at last come true.'

Messrs. Rivingtons have added to their 'New Testament for Schools' a Commentary on *The Gospel according to St. Luke*, by the Rev. A. R. Whitham, M.A. (3s.). The notes are characterized by reserve. If there is no certainty as to the interpretation of a passage, Mr. Whitham is not the man to say there is. Commenting on 'I beheld Satan fallen as lightning from heaven' (10¹⁸) he says: 'Our Lord's saying is mysterious; but it seems to refer to the overthrow of evil which was the result of the Incarnation (cp. Rev. xii.) and the Passion. Our Lord prophetically speaks of it as already accomplished, as if with the rapidity of a thunder-bolt. The Christian Fathers think that He was also indirectly warning the Seventy against *pride* in their spiritual powers.'

Mr. Robert Scott has published a small volume of short sermons by the Rev. H. Hunter Parker, M.A., Vicar of Arlecdon, on *The Providence of God* and other kindred topics (2s. net). They are short and they are simple, but they are real.

Christ and the Woman's Movement, although it is the title of the Rev. C. Broughton-Thompson's book (Scott; 2s. net), is the subject of only one of the articles in it. The other articles are on the Old Testament, Christ, the Social System, Education, and International Relations. All is in order, however. And if not much freshness, much good sense is to be found in the discussions.

How does the unbeliever in inspiration account for the Prophets? We seem to find an answer in a book on *Mind and Conduct* (Scribners; \$1.75 net) written by Henry Rutgers Marshall, L.H.D., D.S., and delivered first of all at the Union Theological Seminary in New York as the Morse Lectures. It is the work of a man of distinguished ability and evident earnestness, a secularist frankly enough, but not at all aggressively. It contains one of the acutest criticisms yet made of that popular scheme of philosophy called utilitarianism.

Well, Dr. Marshall has reason to touch on the Prophet. He has laid down (in italics) the proposition that '*Moral conduct is an adventure in relation to the future.*' It is related to adaptation to conditions that appear to be new, and is thus bound up with processes of reasoning which are the psychic correspondents of adaptation.'

'Now reasoning is creative. It takes data given in present experience, inclusive of retrospective elements telling of the past, and undertakes to mould them to effect a better adaptation in the future. The motives to this action of future significance vary as the present and retrospective elements of experience vary. In relatively few cases do we find ourselves consciously concerned with pleasure resultants. We are concerned with the adventure as such. This adventure in most cases results in failure. History is filled with the records of false prophets who have led forlorn hopes. The conduct they have suggested has turned out to be inefficient and to involve unhappiness. In some cases the adventure results in success. Then we have in the future an increase of efficiency and of happiness. Then the prophet has honor in future generations.'

Jesus said of the Old Testament Scriptures, *They Testify of Me*, and Georgiana M. Forde has taken the words for the title of a book in which she goes through the Psalms one by one and shows how easily and how immediately they testify of Him (Skeffingtons; 3s. 6d. net). The direct application is occasionally lit up by an anecdote or other illustration.

The Rev. S. M. Statham, M.A., LL.D., Rector of Cottesford and Hardwick-with-Tusmore, Oxon. has published a volume of Notes for Sermons—*Sermons in Brief* he calls it (Skeffingtons; 6s. net). His method is to arrange the ideas that he finds

in his text and write them down as a sermon that might be read. But he does not read it. Instead, he takes out of it a 'word outline'—that is to say, its chief points expressed in a word or phrase—and preaches without reading. He publishes both the sermon and the outline. He has a strong belief in the value of discussing the *words* of the text. The text for Trinity Sunday is Eph 4¹⁴, 'Tossed to and fro.' He discusses 'tossed' in this way :

'The first notion that occurs to one by the word "tossed" is that of a violent upturning and jerking by an enraged bull, or the lightly throwing to and fro of a ball or shuttlecock, but the Greek word from which it is translated means to roll in billows; and St. Paul seems to exhort Christians neither to be childish nor to let the mind, heart, actions be "everything by turns and nothing long," or like the rolling billows to be influenced by every wind, expending their force on sandy foundations, leaving naught behind but froth, cold, damp, and wet impressions. A sorry estate when applied to man's faith, service, and love. Tossed to and fro by every wind of doctrine.'

Some one has said sweepingly that you cannot describe anything by negatives. But the writer of the Apocalypse has done it. He has described the New Jerusalem to some extent positively. There are gates of pearl and streets of gold; there is a river and fruit trees bordering it. But much more does he describe it negatively—by the absence of the things which belong to the old Jerusalems. There shall be no sin, he says, no sorrow or sighing, no death. More than that, there shall be no sun and no moon, and 'I saw no temple therein.' But then, one positive makes up for all these negatives—Christ is there.

How know I that it looms lovely that land I
have never seen,
With morning glories and heartsease and un-
exampled green,
With neither heat nor cold in the balm redolent
air?

Not all of this I know; but this is so :

Christ is there !

In his volume of sermons on *The Vision of Christ* Canon A. R. Ryder, D.D. (Skeffingtons; 6s. net), preaches about the New Jerusalem and emphasizes one negative especially: 'I saw no temple therein.'

They did well, he says, who built fine temples on earth, and they do well who beautify them, but 'all our salvation depends upon the Lamb that was slain.' Canon Ryder believes in the virtue of good poetry well quoted in the pulpit. And he believes that good poetry can be quoted again though it is already quite familiar.

In his volume of sermons entitled *Righteousness and Peace* (Skeffingtons; 2s. 6d. net) the Rev. G. Cecil White, M.A., has a fine appropriate text for Harvest. It is He 6¹, 'Let us go on unto perfection.' We see the pointedness at once when he says: 'In that season the corn and the fruits reach their perfection. The bud has opened into flower, and the flower has reached its perfection in fruit.'

Then he says: 'So, side by side with the scenes we have been witnessing in field and garden, of flower and fruit reaching their perfection, I set the picture of the spiritual harvest—the picture of souls growing in grace till they reach their Perfection—the likeness of the One Perfect Man, "the measure of the stature of the fullness of Christ."'

This one thought runs through the sermon (one thought runs through each of the others also), well expressed and worth expressing well.

The Editor of the S.P.C.K. series of 'Translations of Early Documents' has been clever enough to secure a translation of the Papyri found at Elephantine from Mr. A. Cowley. No man is better fitted, for no man had more to do with the discovery and decipherment of them. The volume is entitled *Jewish Documents of the Time of Ezra* (4s. 6d. net).

A thorough investigation into the history of *The Eucharistic Office of the Book of Common Prayer* has been made by the Rev. Lewis Wright, M.A., B.D. (S.P.C.K.; 3s. 6d. net). And the exposition is as readable as the investigation is thorough. It is just such a student's handbook as makes dispensable all other books on the subject.

Spiritism in the Light of the Faith (S.P.C.K.; 3s. net) is the title of a volume on the difference between spiritualism and Christianity which has been written by the Rev. T. J. Hardy, M.A. Mr. Hardy makes his books difficult for the reader

by the extremity of his ritualism. But he is at least fair to the spiritualist, while he shows how needless to a believer in Christ the whole spiritualistic position is and how hurtful.

Professor Alexander Souter, D.Litt., has translated for the S.P.C.K. series of Latin Texts, two of Tertullian's *Treatises*, the one Concerning Prayer and the other Concerning Baptism (3s. net). The text he has used is that of the Vienna 'Corpus Scriptorum Ecclesiasticorum Latinorum.' He has made his translation and written his notes independently of all other editions. The Introduction is short, full of matter, and most accurate.

Number nine of the S.P.C.K. 'Texts for Students' is *The Inscription on the Stele of Méša* commonly called *The Moabite Stone* (6d. net). The little book contains the text of the Stone, both in Moabite and in Hebrew, with a new translation. The author is the Rev. H. F. B. Compston, M.A.

The S.P.C.K. 'Helps for Students of History' are increasing. This month we have to notice the issue of five volumes—*An Introduction to the Study of Colonial History*, by A. P. Newton, M.A., D.Litt., B.Sc. (6d. net); *Parish History and Records*, by A. Hamilton Thompson, M.A., F.S.A. (8d. net); *Hints on the Study of English Economic History*, by W. Cunningham, D.D., F.B.A. (8d. net); *The French Renaissance*, by Arthur Tilley, M.A. (8d. net); and *The French Wars of Religion*, by the same author (6d. net).

It is not hesitation in assigning universality and finality to the Christian religion that makes so many of us desirous to know all that can be

known about other religions; nor is the desire due solely to the scientific and searching temper of our age. We now believe that God left not Himself without witness even in Arabia when Muhammad gathered the wild and warlike tribes round him and gave them the Qur'an for their instruction. And our desire is to discover the truth which the Qur'an contains that we may know God better and that we may be the better instruments of His hand to add to the Qur'an the knowledge of the grace of God in the face of Jesus Christ.

The Teaching of the Qur'an is the title of a work written by the Rev. H. Weitbrecht Stanton, Ph.D., D.D., and published by the Central Board of Missions and the Society for Promoting Christian Knowledge (7s. net). It satisfies our desire to the uttermost. A trained scholar and an intimate student of both the life and the literature of Islam, Dr. Stanton is also a highly accomplished writer. He has spared no pains to make this book perfect and complete, wanting nothing. There is a history of the growth of the Qur'an; its teaching is classified and expounded; and there is a most useful Subject Index, based perhaps upon Hughes's Dictionary of Islam, but to tell the truth much more accurate than that useful book. We congratulate the author on a difficult work well done.

Mr. Norman E. Dando is another preacher to children. He preaches through the 'Banbury Advertiser' first, and then through a book called *Cleaning the Boots* (Stockwell; 2s. net). He forgets the parents and gives himself wholly to boys and girls from ten to fourteen. He is neither moral nor spiritual; he is simply natural.

Christ and God.¹

BY THE REVEREND HUGH ROSS MACKINTOSH, M.A., D.PHIL., D.D., PROFESSOR OF
SYSTEMATIC THEOLOGY, NEW COLLEGE, EDINBURGH.

'GOD,' writes Tyndal, the martyr translator of our English New Testament, 'is not man's imagination, but that only which He saith of Himself.' If we let our minds wander about just at random, picking up our ideas anywhere, our thoughts of

God are as likely to be wrong as right. The Jews had a genius for religion, and yet you find Jesus telling them repeatedly that their conceptions of God were erroneous and certain to lead to mischief. So we, if we gather our impressions of God indiscriminately from a variety of quarters—surface studies of history, queer books, the newspapers, talks with people in a railway carriage—are likely

¹ At more than one point in the following pages there are echoes of Dr. Henry Sloane Coffin's fine volume, *Some Christian Convictions*.