
A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

human intermediaries. Almost without knowing it they believe that the grace of God is free, and that the Spirit of God 'bloweth where it listeth.' There is a great opportunity here for preaching with new emphasis the gospel of the grace of God, and for setting forth Him whom men still ignorantly worship as He reveals Himself in providential care, moral discipline, and redemptive passion. The men of to-day will never be content with an easy religion, with 'a god of things as they are.' They can best be appealed to by the prospect of adventure, and the call to heroism and self-sacrifice will not fall on deaf ears. The God they seek must be one who not only supplies all their needs, but claims them as fellow-workers in the great task of re-establishing His Kingdom on the earth. Such an one they find in the God who was 'in Christ reconciling the world unto Himself,' and 'in whose service there is perfect freedom.' Their aim is thus religious and practical in the first instance, and cannot be better expressed than in the words of Mr. Balfour in the beginning of his Gifford Lectures, 'When I speak of God, I mean something more than an identity wherein all differences vanish, or a unity which includes, but does not transcend, the differences which somehow it holds in solution. I mean a God whom men can love, to whom men can pray, who takes sides, who has purposes and preferences, whose attributes, however conceived, leave unimpaired the possibility of a personal relation between Himself and those whom He has created.'

Literature.

SAMUEL BUTLER.

It would be a pity, a very great pity, if those who read the first volume of *Samuel Butler, Author of 'Erewhon' (1835–1902): A Memoir*, by Mr. Henry Festing Jones (Macmillan; 42s. net), were too weary with it to proceed to the second. It is a volume of 478 pages (including the Preface), most of them in small type, and (to characterize it generally) when it is not dull it is disappointing. Butler, we are told, was a man of exceptional ability; all we see is exceptional versatility. He tries many things—theology, photography, music, teaching, ranching, painting, poetry, science—and fails in every one of them. His only success is in the making of enemies. He quarrels with all his own folk at home. He quarrels with religious folk everywhere. He quarrels with scientific folk wherever he can get them to look at him. We are near the end of the volume when we read: 'I am quite ready to admit that I am in a conspiracy of one against men of science in general, with an extra slouch of the hat for Mr. Grant Allen in particular.'

The dullness of the book is due partly, perhaps chiefly, to the letters of Miss Savage, a lady who, the biographer informs us, wished to marry Butler, but had to recognize at last that he did not wish to marry her. He encouraged her to write to him, and her long uninteresting letters occupy nearly a fourth part of the volume. Not once have we found a memorable or a kindly sentence in them. There is plenty of clever flippancy, even blasphemy if you choose to call it so, for when a woman openly goes in for irreligion she becomes as hopeless as one who secretly goes in for drink. Butler himself broke with Christianity, or rather with Christian people, but he never became irreligious. What made him encourage Miss Savage was simply the fact that she appreciated him, and did so with an abandon that satisfied even his sensitiveness. We shall not quote any of her references to divine things, but this is a flattering example of her way with human beings: '4 Dec. 1880—Apropos of odious creatures, I saw Mr. Gladstone last week. He came out of Lord Selborne's house in Portland Place. He was looking dreadfully cross and very yellow. He seemed undecided as to where he should cross the street, and he stared at me in a helpless sort of way as if he expected me to offer him some advice on the matter; but, as there was no possibility of putting him in the way of being run over, I refrained from giving an opinion. The crossings about Portland Place are so stupidly safe.'

A little of that may be entertaining, but nearly a hundred pages of it in the smallest type! And then there are Butler's replies, perhaps half as

many pages and still more prosaic. If she disliked God, he disliked men. We recall his disparagement of the Brownings, Rossetti, Edwin Abbott, Seeley, Charles Lamb, Alfred Ainger, John Morley, Sir George Trevelyan, George Elliot, Dante, Darwin, and there must be many more.

And so we lay down the first volume with a bad taste in the mouth.

But the second. At last Butler had found his work, and with his work himself. It was the sense of failure that soured him; the sense of success, or at least of accomplishment,—for outward success he never had—restored him.

The opening is bad. Why does Mr. Jones record all this spiteful chatter about Butler's sisters? And it is they, not he, that have the best of it. They have the best of it in repartee as well as in charity. But very soon we come upon this—think of it: 'I liked the Archbishop of York; Lord Cranbrook seemed a good fellow; Moss was civil to me; Sir Henry Dryden made the best speech and the one which his audience evidently liked best. Canon Hornby looked good; so did Archdeacon Hamilton. There was a good old clergyman opposite me, a pupil of my grandfather's, who said, "Butler (meaning my grandfather) was as good a man as ever lived," and evidently meant what he said.'

He liked an archbishop! And yet, even yet: 'I am aware that the sexual question is of more practical importance than any such as Christianity can be; at the same time, till Christianity is dead and buried, we shall never get the burning questions that lie beyond approached in a spirit of sobriety and commonsense. It is therefore against superstition, and more especially the Christian superstition, that I have fought to the best of my ability.'

What his opinion of Christianity was worth may be judged from this sentence: 'Tell me that Jesus Christ died upon the Cross, and I find not one tittle of evidence worthy of the name to support the assertion.'

Butler wrote *The Life and Letters of Dr. Samuel Butler*, his grandfather, and the study of that life and these letters seems to have opened his eyes to the worth of, at any rate, *some* Christians. He says: 'His straightforwardness, robustness, generous placability, kindness of heart, laboriousness, and a hundred other good qualities, have made me fairly lose my heart to him.' No doubt it was his grandfather's humour that captured him. Even this: 'As the doctor was entering the schoolroom one day, a writing on the wall by some boy of the lower school caught his eye: "Butler is an old fool." "Ah," said Dr. Butler, "the melancholy truth stares me in the face."'

There was yet another thing. His father (with whom he was always at war) died, and henceforth Butler had no anxiety about money. He could publish his books and pay for the publishing. He could even publish prose translations of the *Iliad* and the *Odyssey*, and enjoy the translation if not the publication. More than that. He could now afford a gentleman's man. And he found Alfred so nearly perfect that he consulted him and followed his advice on everything. Now he could spend a week-end in an episcopal palace —it is Peterborough, and the bishop is Mandell Creighton—and write: 'I went and enjoyed myself very much. I should like to add that there are very few men who have ever impressed me so profoundly and so favourably as Dr. Creighton. I have often seen him since, both at Peterborough and at Fulham, and like and admire him most cordially.' It has to be known that Alfred advised it. 'Let me have a look at his letter, Sir.' I gave him the letter, and he said: 'I see, Sir, there is a crumb of tobacco in it; I think you may go.'

And Butler impressed the young people at the palace favourably, so favourably that one of them (now the Rev. Cuthbert Creighton) read his books afterwards, and then wrote to his biographer, and said: 'I can now see shining, or perhaps I might rather say twinkling, through his pages the personality of a man of rare loveable character, one who, though this may sound an unexpected note on which to end and though the idea would have brought an incredulous smile to his lips, always seems to me to have had in him something of what I conceive to be saintliness.'

Saint Samuel Butler!

A PRIVATE IN THE GUARDS.

Mr. Stephen Graham, the author of *Priest of the Ideal* and *The Quest of the Face*, enlisted as *A Private in the Guards*, and under that title he has written and published the story of his adventures (Macmillan; 10s. net). It was a remarkable thing to do; he was alone in his education and refinement; his experience was almost unbearably hard; but we rejoice that he did it, for otherwise we

should not have had the most graphic account of the private soldier's life in the great war which has been written.

He went through the drill at Little Sparta, and at last the civilian can realize what the discipline of the army cost. He had a place in some of the hottest of the fighting, and we almost share the fighting with him. He took part in the great march to Cologne, and he leaves us thinking over the nameless crosses which he passed on the way. One grave he saw, dug by Germans, was marked in English 'Anonymous England—3.' The date was given 21.3.1918.

'Such crosses,' he says, 'without particulars, are generally called "Lonely Soldiers," and much love is always lavished on them by the private soldier bringing wild flowers to them, making formal gardens round them of glass and chalk. There is a feeling that the unknown dead have made a deeper and a sweeter sacrifice than even those who perished and were known and were buried "with name and number." There is a pathos about the dead who have neither number nor name, and in reacting to it the soldier's instinct is true. Theirs has been that holiest sacrifice, and it is fitting we should carry the brightest tokens of victory, and put them on the grave of —Anonymous England.'

He is proud of his regiment. 'There was current among us a quaint parody of Browning:

> God's in His heaven,
> The Guard's in the line,

which was whispered from man to man, though probably no one in the ranks of our battalion could have quoted the original. However, the fact was true: the Guard was in the line, and all was right with the world.'

He startles us with his chapter on the padres. 'Graham,' said one, 'if there's one thing more than another that is important in this war, it is that the whisky supply should not get low.' He startles us also with his own idea of religion: 'I know purity has little to do with religion, and that the first thing to obtain is a loving and humble heart.' But there is another sentence: 'Their life was sometimes praised as "Camaraderie," the sense of comradeship; sometimes as "Devotion to Duty," sometimes as "Valour." It was most truly Christianity; for does not Christianity mean the suffering of the *One* that *All* may have more life, the bread and wine of the New Testament which makes us all one Body and one Spirit?'

He tells us that many mottoes have been suggested for the war monuments that are to be raised on the battlefields of France and Flanders. One is, 'They died for Freedom'; one, 'What I gave I have'; one, 'My utmost for the Highest'; and Kipling's happy words, 'Who stands if Freedom fall? Who dies if England live?' But the motto that has been adopted, and is to be used by all the Allies, he seems to say, is one that Kipling found in Ecclesiasticus: 'Their Name liveth for evermore.'

OUTSPOKEN ESSAYS.

It was the verdict of one Church Elder on another that he was 'most awfu' countermashious,' and the Dean of St. Paul's, who knows so much, will know what was meant. He has himself given the title of *Outspoken Essays* to his new volume (Longmans; 6s. net). With 'institutional Christianity' he will simply have nothing to do, and as nearly all our Christianity is institutional, the field for outspokenness is pretty wide.

Dr. Inge makes strong statements about other things. For those who take an interest in society this: 'The method of Christianity is alien to all externalism and machinery; it does not lend itself to those accommodations and compromises without which nothing can be done in politics. As Harnack says, the Gospel is not one of social improvement, but of spiritual redemption. Its influence upon social and political life is indirect and obscure, operating through a subtle modification of current valuations, and curbing the competitive and acquisitive instincts, which nearly correspond with what Christ called "Mammon" and St. Paul "the flesh." Christianity is a spiritual dynamic, which has very little to do directly with the mechanism of social life.'

For those who are inclined to nibble at spiritualism, he says: 'It is a retrogade theory which we are asked to re-examine and perhaps accept. The moment we are asked to accept "scientific evidence" for spiritual truth, the alleged spiritual truth becomes for us neither spiritual nor true. It is degraded into an event in the phenomenal world, and when so degraded it cannot be substantiated. Psychical research is trying to prove

that eternal values are temporal facts, which they can never be.'

And for the admirers of President Wilson this: 'President Wilson's declaration that "a steadfast concert for peace can never be maintained except by a partnership of democratic nations; for no autocratic government could ever be trusted to keep faith within it," is one of the most childish exhibitions of doctrinaire *naïveté* which ever proceeded from the mouth of a public man.'

But, as we have said, it is institutional religion that is his abhorrence. There are two kinds of religion, the institutional and the mystical (we used to call them the priestly and the prophetic), and all that Christianity is suffering from is due to the former. At the end of a strong and long indictment, he says: 'In conclusion, our answer to the indictment against Christianity is that institutional religion does not represent the Gospel of Christ, but the opinions of a mass of nominal Christians. It cannot be expected to do much more than look after its own interests and reflect the moral ideas of its supporters.'

THE BENEDICTINES.

The Right Rev. Cuthbert Butler, Abbot of Downside Abbey, has written the Apologia of his Order. He calls the book *Benedictine Monachism* (Longmans; 18s.). What are his credentials? He thinks we ought to know.

'In the first place, then, I have been for more than forty years a Benedictine monk, living the life according to the Rule, and trying to shape my spiritual life and my intellectual and other activities by its inspiration and teaching; and during the last twelve of these years I have had the experience of ruling as Abbot over a large monastery. All through my monastic life my study of predilection has been the domain of monastic history and literature, both general, especially the early phases, and Benedictine in particular; and I have devoted some years to the preparation of an edition of the text of the Rule itself. Moreover, I have made visits, sometimes of considerable duration, at Benedictine monasteries in Italy, Switzerland, France, the Rhineland, Bavaria, Austria, Hungary, Belgium; so that I have had the opportunity of seeing the actual working of modern Benedictinism in all its manifestations as found at the present day throughout Europe.'

In an early chapter Dom Butler tells us what Benedict did for Monasticism. His special contribution was *stability*. 'Up to his time monks, though looked upon as bound, whether by vows or without them, irrevocably to the practice of the monastic life, so that to abandon it was considered an apostasy, still were not tied to a particular monastery or community, but were allowed with little difficulty to pass from one house to another. St. Benedict's most special and tangible contribution to the development of monasticism was the introduction of the vow of stability. He put a stop to such liberty of passage from monastery to monastery, and incorporated the monk by his profession in the community of his own monastery. St. Benedict thus bound the monks of a monastery together into a permanent family, united by bonds that lasted for life.'

Benedict called the monastery 'a school of the service of God.' There were to be 'three services'—Self-discipline, Prayer, Work. By making work (mostly manual labour) one of the services he delivered his monks from the idea that the contemplative life was opposed to the active life. But he laid it down explicitly that both must be pursued, citing the example of our Lord: 'Christ set forth in Himself patterns of both lives, that is the active and the contemplative, united together. For the contemplative differs very much from the active. But our Redeemer by coming Incarnate, while He gave a pattern of both, united both in Himself. For when He wrought miracles in the city, and yet continued all night in prayer on the mountain, He gave his faithful ones an example not to neglect, through love of contemplation, the care of their neighbours; nor again to abandon contemplative pursuits, from being too immoderately engaged in the care of their neighbours: but so to combine these things, by applying their mind to both, that the love of their neighbour may not interfere with the love of God; nor again the love of God cast out, because it transcends, the love of their neighbour (*Morals*, xxviii. 33).'

In the chapter on Mysticism, Abbot Butler says: '"Mysticism may broadly be described as the effort to give effect to the craving for a union of the soul with the Deity already in this life"; a craving which may well be called a common instinct of the religiously awakened soul. This same, the traditional Catholic conception of contemplation and mysticism, is adopted in the

excellent introductory section of the article "Mysticism" in Hastings' *Encyclopædia of Religion and Ethics*, where the writer, a well-informed and sympathetic nonconformist, accepts the old idea, but expresses it in the language of modern psychology—"the doctrine of the soul's possible union (*i.e.* in this life) with Absolute Reality, that is, with God." This section will well repay study, as also will the singularly able and illuminating section on "Roman Catholic Mysticism," by Dom John Chapman (*ibid.*).'

In a later chapter on the spiritual writers among the Benedictines he gives a careful résumé of Dom Chapman's article.

THE NEW ELIZABETHANS.

The New Elizabethans are the young men of talent who fell in the great War. A short biography of twenty-four of them, poets nearly all, has been written by E. B. Osborn (John Lane). And there is a portrait in the book of every one of the twenty-four.

Our first thought is of the awful waste of young ardent educated gifted human life. Speaking of an Irish poet, who is not included in this list, Lord Dunsany says: 'He has gone down in that vast maelstrom into which poets do well to adventure and from which their country might perhaps be wise to withhold them, but that is our Country's affair.' Yes, but has 'our country' been aware of its responsibility? Will 'our country' ever realize what it gave away with these men?

There are, however, two things to be said in reply. One, that the country could not help itself, the other, that on no account would these young men have had it otherwise. They repudiate the thought which to us seems so inevitably true—that early death is loss irretrievable. Harold Chapin is the first of the new Elizabethans to be commemorated in this book, the second is Richard Dennys; and this is what Richard Dennys says:

My share of fourscore years and ten
I'll gladly yield to any man,
And take no thought of 'where' or 'when,'
Contented with my shorter span.
For I have learned what love may be,
And found a heart that understands,
And known a comrade's constancy,
And felt the grip of friendly hands.

So it is well with the lads. Is it well with us? That is the question which has to be answered and in its answer lies the vindication of the way of God with them.

If ye break faith with us who die
We shall not sleep.

AUGUSTINE'S CONFESSIONS.

If we pursue the thought of social salvation too exclusively, there is risk of a reaction. And, after all, individual salvation is the first even if it is not the greatest fact. It is the saved man who seeks to be the saviour of other men. Let us keep our own soul's salvation before us, in defiance of the scorn of those literary persons who do not know how brilliant salvation is. And that we may do so let us read Augustine's Confessions, with such an introduction to the same as Canon R. L. Ottley has provided in his *Studies in the Confessions of St. Augustine* (Scott).

Canon Ottley shows very clearly that in Augustine's day the great danger was the social environment. It was not that men worked for the salvation of their fellow-men and forgot, like Wilberforce, that they themselves had souls to save. It was that the Christian society was less Christian than it is even now, and escape—into a monastery, for example—seemed to be the only way of keeping oneself spiritually alive. Monasticism, says Dr. Ottley, 'found its mainspring and root not so much in desire for the imitation of Christ as in an inarticulate consciousness of the dignity and value of individuality. It was as an assertion of the principle that religion implies a direct personal relationship to God, and that the kingdom of God realizes itself in individual souls before it finds outward expression in a visible organization.'

The study of the Confessions, and of this Introduction in particular, is valuable because neither individualism nor socialism is allowed to occupy all the attention. 'Augustine represents a type of personal religion which has endured and will endure, since it takes into account two permanent elements in human nature. On the one hand, religion necessarily implies a personal relationship between the soul and its Creator; and it was through the study of his own personality and spiritual capacities that Augustine attained to the knowledge of God. Indeed, as Dr. Bright points

out, "No Christian writer has ever been more thoroughly penetrated by a sense of what is involved in the words 'My God.'" On the other hand, through his social instincts, Augustine discovered the true place of corporate life in the discipline of character: the function of the Church in the renewal and training of personality.'

THE HOLY SHEKEL.

Those who are collecting dedications may add this to their list: 'To a world in which the true moral and religious sense which should have uplifted humanity to the ends of progress and happiness has been suppressed for a while and suffered to be held in subjection by a monstrous war, this collection of maxims and sayings evidencing the wisdom of the Ancients is dedicated by the author, looking forward to an era of universal love and brotherhood.'

It is Dr. Hermann Gollancz's dedication to his edition of *Shekel Hakodesh*; *or, The Holy Shekel* (Milford; 21s. net). Dr. Gollancz has edited that Hebrew work for the first time from the manuscripts in the Bodleian, and has issued it along with an English translation, notes, and introduction.

The Shekel Hakodesh is the work of Joseph Kimchi of Narbonne, the father of the celebrated grammarians, David and Moses Kimchi. He lived from 1105 to 1170. It is a collection of ethical and moral maxims. Kimchi claims no credit for originality, yet 'he was not a slavish translator or borrower; he was not wedded to any one collection of ethical and moral maxims. Though he was not quite an independent and original author, he yet followed a method and arrangement of his own, and he has his own way of applying scriptural expressions and phrases.' Dr. Gollancz has investigated the sources of his compilation with patience and much learning, and if he is not quite satisfied with the result (for it is a most complicated business), there is no doubt that he has brought us much nearer the truth.

Dr. Gollancz has included in this fine volume the text (with translation, notes, and introduction) of another Hebrew work, the Yesod Hayirah. Once before, but only once, has this work been printed, in the periodical entitled 'Mekize Nirdamim,' in 1896. He does not know who was the author of the Yesod, and he does not investigate the matter. 'I have introduced the *Yesod Hayirah* into this volume for quite another reason, and that is, that it may help to throw some light upon our present enquiry with regard to the ultimate sources of the "Mibchar" and the "Shekel." It struck me in the course of my reading that several unusual expressions occurred in the "Yesod," identical with such as occurred in both the "Mibchar" and the "Shekel": this seemed to me far from accidental; and the question thereupon presented itself to my mind—Who borrowed from Whom?'

The Yesod Hayirah, that is, *The Foundation of Religious Fear*, is a collection of parental instructions to children. It is divided into eighteen chapters: on Fear, on Prayer and Service, on the Law and Wisdom (a long chapter), on Appreciation, on Shame and Shamelessness, and so forth. Here is a paragraph on Meekness: 'Know that meekness conquers the wrath of man, which rises to overwhelm him; it stills a king's anger, making his will like the dew upon the herb. How soon the cold stream will still the seething kettle, even though its smoke has risen!'

In the Shekel there are twenty-two chapters: On Wisdom, on Humility, on Abstinence, on Modesty and Shame, on Self-denial, and the like. The last maxim in every chapter contains a word the letters of which are equal in their numerical value to the number of maxims in the chapter. Thus: 'Deal kindly while the breath of life is within thee, ere *hither* and thither thou flittest, and thy righteousness goeth before thee.

'["Hither" = 25, the number of lines in this section.]'

A FAITH-HEALER AND SPIRITUALIST.

For a long time one is puzzled to understand why Mrs. Steuart Erskine has edited the *Memoirs of Edward, Eighth Earl of Sandwich* (Murray; 16s. net). Page after page is filled with extracts from the Earl's diary, a diary which he seems to have kept conscientiously throughout his life, but which contains the barest statement of his daily doings. 'I am writing at midnight with my window open, looking out on the harbour of Genoa, with a lovely view and a bright moon. We arrived this evening from Nice by steamer—glorious day, but a very heavy swell. As we were in a long, very small, and very narrow boat, we rolled like fun all day. We shall probably go on Saturday to Spezzia and then straight to Naples. I fear the eruption is over, but

we shall see the remains of it. We shall go back to Rome afterwards.' That is a perfectly fair example.

The Earl of Sandwich was neither politician, diplomatist, nor philanthropist. When he succeeded his father he was forty-five. 'He was unmarried, his early engagement having been broken off. His character, always original, some said eccentric, had crystallised as the years went on. In some respects he was a man who seldom did himself justice and who was often much misunderstood. Naturally warm-hearted and sensitive, he had got into the habit of hiding his feelings under a joking or sarcastic exterior. One who knew him well said of him that "he had a habit of commanding which inclined him to speak in an autocratic manner; this instilled a fear of him in his subordinates, and, except for a few close friends, his character was too domineering and self-assertive to be popular amongst men of his own age and standing. A mixture of pettiness and greatness, he found it difficult to forgive and certainly never forgot."'

'Lord Sandwich's attitude to his servants was rather unusual. The butler had been with his father for many years before he succeeded, and was already a friend of the family. He always spoke to him as *Mr.* Cooper, and addressed so much of his conversation to him at dinner that a friend once complained that he addressed his conversation to his servants at dinner and to his horses out driving; consequently it was no use going to stay with him.'

And we read on, wondering. Then we reach the chapter 'On Healing,' and the secret is out. *The eighth Earl of Sandwich was a faith-healer.* He made the discovery quite accidentally, and he exercised the gift with a proper sense of responsibility and reserve. When he gave evidence before the Bishop of Winchester's committee some years ago he claimed only occasional success. But he was thoroughly convinced of the fact of healing by faith and of his own power to heal.

Then entered the spiritualist. 'Early in the year 1911, an American lady, Mrs. Herbine, was introduced into the family and came to stay at Hinchingbrooke. She has a remarkable psychic gift, and has communicated with a spirit calling himself Dr. Coulter ever since she was a child. This spirit always told her that she would come to England, as he wished to get into touch with many English people, amongst whom were my uncle and certain members of our family.' Henceforward all that Lord Sandwich did he did under the immediate direction of Dr. Coulter. 'At a request from Dr. Coulter, my uncle, accompanied by Mrs. Herbine and myself, went to India in November, 1912, to bring certain rajahs and their people in touch with Dr. Coulter and Spiritual Healing. I must say, wherever we travelled, it made a vast impression for good on the Indians that an old gentleman of seventy-five years should leave his comfortable home and travel all those miles to bring them the message of Love and Unity and Healing.' 'Of course our journey was entirely controlled by Dr. Coulter, who told us where to go, to whom he wished to speak, and how long we were to stay at any given place.'

THE NEW EDUCATION IN MISSIONS.

The Rev. Roland Allen, M.A., is fully convinced of the value of those methods in education which are so revolutionary that their advocates call themselves the new teachers, and their system the new teaching. The chief of the new educators is Dr. Montessori; their best-known ambassador in this country is Professor John Adams. Mr. Allen, wholly converted, wants to apply the system to the work of the foreign missionary. For that purpose he has written a book and called it *Educational Principles and Missionary Methods* (Scott; 7s. 6d. net).

It is a most readable book, and, missionary or minister, we had better read it. But the whole point and pith of it has been put into an illustration which forms the last chapter. This is the illustration:

'A few months before his consecration as Bishop of Dornakal, Mr. Azariah, in a letter to a friend in England, said: "At this place there is only one family of Christians. . . . I was trying to tell the evangelists the new method of training the congregations; and I gave model lessons in this congregation. The man for the first time opened his mouth to pray. He said, 'Oh Father who art in Heaven, You are our Father, we are Your Children. Keep us all well. Heal my rheumatism and my child's boil. Keep us from all wild animals, the bear and the tiger. Forgive us our sins, our quarrels, angry words, all that we have done since morning. Make us good. Bring all the castes to kneel down to You and call You

Father.' He did not know that he ought to finish it in a set fashion, and I thought I would not trouble him with the Greek 'Amen.' For two months the catechist had tried to teach the Telugu Lord's Prayer, but 'it will not come' to him. The young boy was the only one who could proceed unaided up to 'Lead us not.' We felt greatly encouraged at this result. On the second day his relation, an equally brainless man, joined and offered another beautiful prayer."'

Now that incident illustrates all the principles underlying the new education and Mr. Allen's book.

First, 'the pupil is put into his proper place in the thought of the educator. The first and sole consideration is his progress.' Next, 'the lesson is based on real knowledge of the people with whom the teacher had to do. It is extremely simple. It is based of course upon true and deep Christian ideas. But in form it is designed rather to lead up to Christian ideas, and to strictly Christian practice, than to enforce the precise observation of these at the moment.' Thirdly, 'there is a true conception of the end, a real end is attained in that one lesson. This lesson is not simply a preparation for another lesson. It is not merely a part of an education which is to be carried on hereafter. The end is to be attained here and now, and the hearers arrive at it.' In the fourth place, there is development. 'This lesson on prayer is based upon the known nature and history of the learners. We can see an enormous advance made by them. They themselves have developed under this teaching. They have grown.' Fifthly, 'there is real instruction resulting in knowledge. Knowledge of God, knowledge of the relationship in which the learners stood to Him, knowledge of His nature, of His power, of His willingness to hear prayer, of the proper attitude in which to approach Him, of the need of forgiveness, of the relation of men to their fellow-men; all this and much more is strongly apprehended. It is real knowledge, it is significant, it is intimately connected with life and experience.' Again, 'there is activity. The educands are active throughout.' Once more, there is liberty: 'external liberty to express themselves as they please without interference; internal liberty, the attainment of power to direct their own actions. And with liberty comes discipline, self-control, consideration for the needs of others.' Last of all, 'there is experiment. There is here an excellent example of the experimental method of education, experiment both on the part of the teacher and of the taught; experiment which enlightened both teacher and taught. There is a note of gratified expectation, if not of joyful surprise, in Mr. Azariah's remark that he felt "greatly encouraged at this result." And I suspect that if these Telugu outcastes were capable of giving us their version of the story we should find in it a similar note of delight if not of surprise—a certain joyfulness in the sense that the experiment involved in the lesson has succeeded. The result of the lesson was a true experience.'

MATILDA BETHAM-EDWARDS.

In her *Mid-Victorian Memories* (Murray; 10s. 6d. net), the late Miss Betham-Edwards says pleasant things about some of the great men and women whom she met in her long life. She says unpleasant things of nobody. But there is a touch of disdain in her description of Coventry Patmore's second wife, who 'brought him so many thousand pounds,' and 'was very dear at the money.' 'Stepmotherhood was not field wide enough for the handsome, imperious mistress of old Hastings House. She should have been an abbess of some convent famed for its asceticism.' 'It was soon after the poet's settling down that I was invited to a luncheon given in honour of the event. On entering the drawing-room, my eyes immediately rested on a sumptuous woman standing in the centre of a group; she wore over her black satin dress a gold chain, not round her neck, but, doubtless with some fantastic meaning, encircling her waist. But what at once struck observers was her beaming look of triumph. Well, indeed, from her point of view might she triumph! Had not the Cardinal's convert been the means of bringing not only her poet, but those belonging to him, within the pale of Rome? That beaming look was always there. A cultivated woman of the world, an ardent *dévote*, she saw everything from one standpoint only. Graciousness she was itself, and fond of society, as she frankly admitted. Upon one occasion, when we had discussed theological questions, fearing that she had not made her meaning transparent, she wrote to me that same evening: "You will understand me when I say that I have more fellow-feeling with an ignorant, dirty old Breton peasant woman who belongs to my religion than with any outsider, no matter how gifted."

The word "timid" occurs in Mr. Gosse's three or four lines of characterisation. Never did any woman possess a more imperious will than the second Mrs. Patmore; never did any more completely wield "all the rule, one umpire." Thus for many years Coventry Patmore submitted to both spiritual and domestic sway. The autocratic rule of his household during that period was strictly a feminine one.'

As offset to that sole example of sharpish criticism take this about George Eliot: 'Even her best friend could not introduce anyone without permission. So I waited inside the gate till my hostess beckoned me, and there I was in the presence of a tall, prematurely-old lady wearing black, with a majestic but appealing and wholly unforgettable face. A subdued yet penetrating light—I am tempted to say luminosity—shone from large dark eyes that looked all the darker on account of the white, marble-like complexion. She might have sat for a Santa Teresa.'

Later she met Sir Frederick Leighton at George Eliot's house. 'On this Sunday afternoon he seemed oblivious of everything around him, his eyes fixed on the priestess-like, rather Sybil-like figure opposite. After a mechanically uttered phrase or two he burst out—a lover's voice could hardly have been more impassioned:

'"How beautiful she is!"

'After all, was not the artist right? What is physical perfection compared to spiritual beauty, the inner radiance that transforms, etherialises features not flawless according to rule of thumb?'

But the best of the book is Mrs. Sarah Grand's 'personal sketch' of its author—the little old lady with the precise old-style courtesy, and the messages sent in front to hosts, telling exactly what must be provided—cotton sheets, dark rooms, and a glass of very light Chablis at lunch.

Mr. R. Travers Herford, B.A., has made himself 'advocatus pharisæorum' among the Gentiles. He was wisely chosen by the Jewish Historical Society to deliver the second 'Arthur Davis Memorial Lecture.' He delivered it at University College on Sunday, $\frac{\text{April}}{\text{Nisam}}$ 6, $\frac{1919}{5679}$. Its subject was *What the World owes to the Pharisees*. The lecture is now published by Messrs. Allen & Unwin; 1s. net), with a Foreword by Lieut.-General Sir John Monash, who presided; and an Afterword by Captain Herbert M. Adler.

Can trade be carried on by a Christian? Is it possible in our day for a man to be both diligent in business and also serve the Lord? Ask men like Lord Leverhulme, Mr. G. J. Wardle, M.P., Mr. A. Lyle Samuel, M.P., or Dr. John Clifford; or ask a woman like Miss A. Maude Royden. You will find their answer in *The Industrial Future in the Light of the Brotherhood Ideal* (Allen & Unwin; 2s. 6d. net). They will all tell you that they believe it is possible; they will all tell you that they know it is not easy. 'As I visualize it,' says Mr. J. A. Seddon, M.P., 'the real problem is whether we can apply the ethics of common Christianity to industrial economics, which are sustenance and gain.'

Once in a way a great sermon has been preached on an unfamiliar text. But not often. The Rev. Archibald Alexander, M.A., B.D., is, however, not careful to preach great sermons. He is content and even anxious to preach homely sermons to homely people. And he must be allowed to find his texts where he will. He chooses 'On all manner of instruments' (2 S 6^5), for one; 'Unto this last' (Mt 20^{14}), for another; 'Grey hairs are here and there upon him, but he knoweth not' (Hos 7^9), for a third. But he chooses good strong texts also—texts that like the cedars of Lebanon are full of sap—and he handles them sanely. One thing is unfailing—contact with his hearers' minds. The title is *The Stuff of Life* (Allenson; 5s. net).

In 1910 a Jewish woman living in London received from her doctor the intimation that the disease she suffered from was incurable and she had not long to live. The intimation made a great impression on her. She was a rationalist. She did not believe in another state of existence; she did not believe in a God who was external to her own conscience. At first the thought that the end of life, which was the end of everything, was near, quite overwhelmed her. Then she began to brace herself. She opened a correspondence with her doctor, who was an evangelical Christian. Her letters were long and numerous and unreserved. They are now published. The volume is entitled *Words in Pain* (Bishop; 7s. 6d. net).

No reply from the doctor is given in the book. But that does not matter. We understand him and we understand her. From first to last it is the cry of a courageous clever woman for strength to meet death, strength which she might have found at once and restfully in the felt presence of God. She did find comfort in her husband, her family, and her physician. For with all her fierceness against Christianity (and she grew fiercer as the night drew nearer) she was surrounded by Christian sympathy, and by that alone was she sustained. Her family was not her own; it was adopted. And where did she learn the secret of that love which 'beareth all things, believeth all things, hopeth all things, endureth all things'? Not in herself. At moments she was free enough to confess it, though again she read Huxley and quoted Henley:

> Out of the night that covers me,
> Black as the Pit from pole to pole,
> I thank whatever Gods may be
> For my unconquerable soul,

and determined to trust in her own strong will, 'not to overcome misfortune, but to try to bear it as bravely as possible.'

The whole trouble came from the idea that God, the God of the Christian, is external and far away.

The volume entitled *The Spread of Christianity in the Modern World* (Cambridge University Press; $2 net) does not contain the Dale Lectures delivered by Professor Edward Caldwell Moore of Harvard University in Mansfield College, Oxford, in 1913. But it contains in its Introduction a brief statement of the 'general considerations which are elaborated' in these lectures. The Dale Lectures have not yet been issued. 'This book attempts a survey of the history of missions since the beginning of the modern era.'

Professor Caldwell Moore has the several gifts that are requisite for this difficult work. He is deeply interested in the extension of the Kingdom —that first and foremost. He has been for twenty years in closest association with other men who are interested. He has a clear mind and a graphic pen.

To those who 'think imperially' the country of most Christian longing is Japan. Not very great encouragement is yet to be found, but Dr. Moore has this to say: 'A step which surely marked the beginning of an era in the religious history of Japan was taken in January 1912, when Mr. Tokoname, vice-minister of education, announced to a meeting of representatives of the press that the government had decided to recognize Christianity as a religion which it was prepared to encourage. Among other things he said: "The culture of national ethics can be perfected by education combined with religion. At present moral doctrines are inculcated by education alone. It is impossible to inculcate fair and upright ideas in the mind of the nation unless the people are brought into touch with the fundamental conception known as God, Buddha, or Heaven, as taught in religions." He ended by expressing the hope that Christianity "would step out of the narrow circle within which it was confined and endeavour to conform to the national polity and adapt itself to the national sentiments and customs in order to insure greater achievements." One result of this action on the part of the government was that a conference of certain representatives of the three religions, Shinto, Buddhism, and Christianity, was held on February 25, 1912, which was attended also by several members of the cabinet. In the distribution of honours at the coronation of the present Emperor, in 1915, a number of Japanese Christians of different vocations were singled out for honour. Surely these facts give some measure of the remarkable change which has taken place in the attitude of the nation toward Christianity since 1868.'

At the office of *The Challenge* there are published in one pamphlet, with the title of *The Way to Industrial Peace* (4d.), two outspoken sermons by the Rev. Albert D. Belden, B.D. In one the central statement is: 'The only way to Industrial Peace is by the thorough reorganization of our commercial system from private to public ownership.' In the other the author says that the world's way of life is 'obvious immorality,' and we must *combine* in order to attack and overthrow it.

In *Christ Crucified the Power of God and the Wisdom of God* (Chapman & Hall; 4s. 6d. net), the author of *The Worship of the Dead* — it is betraying no secret surely to say that Col. Garnier is his name—has stated his conception of what used to be called the scheme of salvation. His way of life is the way of Christ and the

apostles, unless we read the New Testament all awry. One thing sometimes found there he repudiates — substitution. The whole idea of 'expiation' is abhorrent to him, and he gives good reason for his abhorrence.

A Day-Book of Walter Savage Landor, chosen by John Bailey, has been published at the Clarendon Press (cloth, 2s. 6d.; paper, 2s.). Mr. Bailey, for one, knows Landor: how many more do? This selection will be an introduction to Landor, as the selection of Ruskin's thoughts was to Ruskin and of Browning's poems to Browning. We quote one saying. Notice that it is uttered by David Hume:

'*Hume.* It would be presumptuous in me to quote the Bible to you, who are so much more conversant in it; yet I cannot refrain from repeating for my own satisfaction the beautiful sentence on holiness: that "all her ways are pleasantness and all her paths are peace." It says not one or two paths, but *all*.'

There are many men and some women who, the war being over, find themselves at a loose end. They do not know what to do next. For them the Rev. Basil Mathews has edited a volume with the title of *Essays on Vocation* (Milford; 3s. 6d. net). Some of the professions and trades are chosen (it is only the first volume of a series) and expert men and women have been found to write articles on them in order to show the opportunity they offer for life-work. Sir William Osler writes on Medicine and Nursing, Sir Ernest Pollock on Law, Mr. J. Lewis Paton on Education, the Rev. Edward Shillito on the Ministry, Mr. H. Walford Davies on Art, Mr. W. H. Somervell on Commerce, Mr. Archibald Ramage on Industry, Miss Fanny Street on Elementary Teaching, and Miss Emily E. Whimster on the Home. Every author is, as we have said, an expert; more than that, every author can write clearly and sympathetically.

There is a fine flavour of good literature about the papers which the Rev. John A. Hutton, D.D., publishes under the title of *On Accepting Ourselves* (James Clarke & Co.; 6s. net). One of them was spoken at a Robert Burns Anniversary, and has literature for its topic. But every other one is saturated with the thoughts that come to a man of wide culture and fine apprehension. And then they are one and all set forth for the purpose of commending the grace of God in Christ, so that every literary reference is taken up into a great purpose and made use of for a high end.

The Rev. H. Maldwyn Hughes, B.A., D.D., is the author of *The Theology of Experience*, one of the best books on that most difficult subject. His new volume of sermons will find a way made for them. The title is *Faith and Progress* (James Clarke & Co.; 6s. net). They are right readable, for they are in touch with life. Dr. Hughes is not unorthodox, but it is not orthodoxy one thinks of, it is vitality. 'The Fellowship of the Burning Heart' is good enough to gain the prize if there were a Newdigate for sermons. Its text is, of course, 'Was not our heart burning within us, while he spake to us in the way, while he opened to us the Scriptures' (Lk 24^{32}). The divisions are the Burning Heart, (1) its Secret, (2) its Vision, (3) its Power, (4) its Fellowship.

Messrs. Constable are still reprinting *Thoughts on Life and Religion*, an Aftermath from the Writings of the Right Hon. Professor Max Müller, by his Wife (3s. net). You may take these two as fair examples of the thoughts:

'True religion, that is practical, active, living religion, has little or nothing to do with logical or metaphysical quibbles. Practical religion is life, is a new life, a life in the sight of God, and it springs from what may truly be called a new birth.'

'I cannot bring myself to take much interest in all the controversies that are going on (1865) in the Church of England. . . . No doubt the points at issue are great, and appeal to our hearts and minds, but the spirit in which they are treated seems to me very small. How few men on either side give you the impression that they write face to face with God, and not face to face with men and the small powers that be. Surely this was not so in the early centuries, nor again at the time of the Reformation?'

The Rev. H. G. Tunnicliff, B.A., has used his gift of understanding—the understanding of the mind of children—in telling *The Story of the Pilgrim Fathers* (Epworth Press; 2s. 6d. net). It was never told with more entertainment. And as it is with the children's sermon in church, so it

is likely to be with this pleasant portable history—the children's fathers and mothers will enjoy it as much as the children.

Every new volume by Mr. F. W. Boreham is a surprise. For every volume is as fresh as the first. We have read them all, and there are eight of them. Yet this volume called *The Uttermost Star* (Epworth Press; 5s. net) we have read with all the thrill of a discovery. The variety in each volume is as surprising as the number of volumes. And yet it is the variety of a single theme. Every chapter is a gospel message. How can you say that the repetition of the old, old story is wearisome? The secret is reality and humanity. The men and women and children become known to us and enter the circle of our intimacy. How shall we ever forget old Marjorie or His Worship the Mayor?

They who cannot obtain Lord Charnwood's biography of Lincoln must find and read Mr. J. Alfred Sharp's *Abraham Lincoln* (Epworth Press; 5s. net). Nay, even after Charnwood may come Sharp. For he has his own forcible style and his own grasp of principle. He sees Lincoln with clear eyes and a Christian conscience. The good stories are well told. The man is recognized as indeed, in Lowell's words, 'the first American.'

Note one thing—Lincoln's determination after he had ended the slave trade to end the drink trade also. 'Merwin,' he said, 'we have cleaned up with the help of the people a colossal job. Slavery is abolished. After reconstruction the next great question will be the overthrow and the abolition of the liquor traffic; and you know, Merwin, that my head and heart and hand and purse will go into that work.'

Messrs. Wells Gardner have issued the ninth edition (carefully revised throughout) of Lt.-Col. W. H. Turton's book *The Truth of Christianity* (2s. net).

One of the strongest of the educational movements of our day is toward the study of natural things. Less book more bird, is the demand. And it is so manifestly a right demand that it is irresistible. To give it impetus, L. Beatrice Thompson has written *Just Look! or, How the Children studied Nature* (Gay & Hancock; 5s. net). It is a book, after all, you say? Yes, but it is a book which is to be only a schoolmaster to lead to Nature. The writing is simple and self-effacing. The illustrations are all from the life and most appetizing.

'It is difficult to-day to believe that the fifty-first Psalm, which tells in seventeen verses, of the value of a broken heart before it dares to touch, and then only in two verses, upon the work to be done by holy hearts and hands in building the walls of Jerusalem, can really be a united whole. To-day people only view the walls of Jerusalem and the institutions of the place, and spend all their thought upon them, and, perhaps, would not give even two verses to the right spirit of rebuilding.' So says the Right Rev. Bertram Pollock, C.V.O., D.D., Bishop of Norwich, in his Second Visitation Charge, entitled *The Church To-day* (Norwich: Goose & Son). The Charge dealt with the Failure of the Church, the Criticism of the Church, the Church and the Clergy, the Church and Reform, the Church and the Layman, and the Church and Brotherhood. But the last address has not been included as it was already published in another form. The quotation made above is from the address on Reform.

How difficult it is to recapture the charm of childhood, how pleasant it is when actually recaptured and set out credibly and convincingly. Mr. Sydney Cope Morgan, of Trinity College, Cambridge, has recovered for us Dick and Molly and Dick's sister Mary, and the boy-on-the-other-side-of-the-garden-wall, and they are very childlike and unexpected, and themselves. Mary's prayer that God would give her one of Dick's toys and her confident appropriation of it because God 'said nothing against it'; and Dick's disgust with Mary's momentary goodness, and 'D'you know what I'm going to do? I'm going to ask Him to make me very naughty—and see if it isn't much more fun!' It is all as it has been and is and shall be. The book, *When Leaves were Green* (Heffer; 6s. net), is illustrated by Mrs. Owen Buckmaster.

Dr. R. H. Fisher's book, *The Outside of the Inside* (Hodder & Stoughton; 6s. net), is good biography, and it is better homiletics. It will be read widely for its anecdotes, which are many and

amusing. It will be delighted in for its human sympathy and large-heartedness. But it will profit most of all the man who is on the way towards the responsibility of a parish and a pulpit. The wise counsellor to divinity students is proverbially dull. Dr. Fisher could not be dull if he set out to try.

On one page he raises the question of the most important thing in a sermon. With Carlyle he says Belief. And if by Belief Carlyle meant conviction of the truth of the message, the choice is right.

On another page he tells us that once he had to preach to booksellers, and he quotes enough of the sermon to enable us to say that it is a model for a 'special occasion.'

On a third page he gives some examples of big words. He says: 'The big words people sometimes use by preference for simple and intelligible words often cause a smile. A woman said to a minister friend of mine as she went out of the room before him, "You will excuse me predeceasing you, Mr. Davidson": to which he answered, "With all the pleasure in life." It was the same woman who told him that, on the occasion of an unexpected visitor's arrival, she had just "impoverished" a bed in the parlour. A good woman in Aberdeenshire said to me, "Hae ye ever preached in Crathie Kirk, Mr. Fisher? They tell me the agnostics are very bad there." I said, "Dear me, where do they sit?" Some time later, I passed on the story to one of Queen Victoria's ladies (the late Lady Antrim (in the drawing-room at Balmoral She commented, "I suppose they sit in the south transept" (where the seats for the Court are). She then went across the room and told Queen Victoria. But I did not discover whether or not "we were amused." After a burial, before the funeral party scattered, the chief mourner said to a friend of mine, "We've buried her: we took her sister to the creamery."'

In 1912 Mr. Austin Harrison wrote (the article was published in *The English Review*): 'The German opportunity has come, though not by any will of hers; it is a great opportunity, none the less, one which, if taken, she is never likely to regret. All that is necessary is a modification in her shipbuilding programme, which, automatically, would modify ours. No word need be spoken. There is no use in any diplomatic action or contrivance. All that we require to accept her as a friend is the cessation of a wilfully uneconomic race in shipbuilding—a policy which is the direct cause of the present grouping of European power and the reason of so much unwarranted antagonism. A policy of honest friendship with England would at once ease the whole European tension. It is a policy which German politicians in their own despite will immediately have to consider. It is a policy which, if they do not in the near future adopt, will prove to humanity that Germany is indeed the spirit of unrest in the centre of Europe, against which Europe will be forced to provide. In a word, *instead of peace, the Balkan war will be the forerunner of yet another.*'

Mr. Harrison has republished that essay, along with some twenty more, in a volume entitled *Before and Now* (Lane; 6s. 6d. net). It is not the only instance in which he saw beforehand the course of events. We have accordingly good reason for listening to him when (as in the last paper) he tells us how to build for the future. There are, he says, three parties now. First there is the party that would like to leave things as they are. This group 'is probably pretty considerable, comprising in no small part official Party Liberalism and official Party Toryism, supported by the Church and all posts and pillars of individualist, institutional England.' Next there is the commercial party. To them reconstruction is an economic problem. It includes both Capital and Labour. Lastly, there is the spiritual party—'and by spiritual I mean simply the impersonalism of idea together with the means and methods of its application.' This party demands education—new methods in education (the Public School system must go), and new men.

Dr. Thiselton Mark is one of the most courageous of our educational reformers. He is one of the most persuasive also, for he has the use of an expressive English style. His new book *Efficiency Ideals* (Werner Laurie; 2s. 6d. net) goes beyond the school teacher's sphere, and deals with the whole range of industrial life. In one sentence, its aim is to introduce the results of recent psychological study into the workshops. Let every man be sent to the job he is fit for, and let him not be kept at it too long at a stretch. The advantages are set forth with great resource both of instance and argument.

Mr. Werner Laurie has also issued a volume of

Letters to a Young Man on Love and Health (4s. 6d. net). The author is Mr. Walter M. Gallichan.

Under the title of *The New Days* (Longmans; 2s. 6d. net), the Rev. Edward Shillito has republished some papers which he contributed to the *Westminster Gazette*. They deal, one and all, with urgent questions. Mr. Shillito has lived through the War, and, God willing, will live long after it, but he knows not what a day may bring forth. So he is up and doing and calls on every one of us. The most 'Prophetic' paper is that on 'the Apathy of Good Men'—Curse ye Meroz—and we have a better opportunity of coming to the help of the Lord than Meroz had.

From Theosophy to Christian Faith (Longmans; 4s. 6d. net) is a good guide to a knowledge of theosophic teaching. Miss E. R. McNeile was once one of the initiated. She might be expected to be now a bitter judge, but she is not so. The Society lends itself easily enough to ridicule, but here is serious and restrained criticism. Doctrine after doctrine is taken up and compared with the corresponding doctrine of Christianity. Plainly the author is a theologian; she knows Christian theology as she knows theosophical speculation.

What are the books to read on Theosophy? The easiest two, by theosophists themselves, are *Theosophy* in the 'People's Books' (Jack), by Mrs. Besant, and *An Outline of Theosophy*, by G. W. Leadbeater (Theos. Pub. Co.). An admirable account of the more ambitious and abstruse doctrines is given by Louis Elbé in *Future Life* (Chatto & Windus). The history of the movement will be found in Dr. J. T. Farquhar's *Modern Religious Movements in India* (Macmillan). And now for criticism and comparison take Miss McNeile's book.

We have read many Roman Catholic books on the work of the ministry but have rarely found them helpful. The whole attitude is other than ours. It is therefore both a surprise and a pleasure to come upon a book with the one word *Preaching* as its title and find it easy to read and useful to follow. The author is the Rev. W. B. O'Dowd (Longmans; 6s. net). All the essentials of preaching are touched and nearly always with illumination. Once Mr. O'Dowd does a striking thing. He quotes in succession parts of a sermon from a posthumous volume of Dr. Meynell and parts of a sermon by some unnamed (possibly Anglican) preacher. Both are on Judas. The one shows how imagination may play on such a theme to edification, the other how fancy may surround it with vulgarity.

Who knows about *The Methodist Unitarian Movement*? The Rev. H. McLachlan, M.A., B.D., if no one else. He has given himself to the investigation of it as if there were nothing else on earth worth studying. And he has been able to write a book about it which shows us that, out of the history of the past as well as out of the Bible, God has yet many things to make known to us. Some one will say, Why write so big a book about so obscure and insignificant a sect? To whom the answer is, Read the book. There is revelation of the mind of man that is as useful as the study of a scientific manual of psychology, and much more pleasurable. And there is excellent material for the study of Religion.

Mr. McLachlan is Lecturer in Hellenistic Greek in the University of Manchester, and the book is published in Manchester at the University Press, in London by Messrs. Longmans (4s. 6d. net).

Messrs. Macmillan have issued the fifth edition of *Mendelism*, by Professor R. C. Punnett (7s. 6d. net). Since 1912, the date of issue of the fourth edition, 'the most noteworthy contribution to genetical studies has come from the American school. In the fruit-fly, *Drosophila*, they have found unusually favourable material with which to work, and they have exploited the advantages it offers with energy and acumen. Their object has been to connect the phenomena of heredity with the visible material basis of the chromosomes of the living cell. Indeed, Professor Morgan has declared that, as the result of these researches, the problem of heredity has been solved.' While admitting the very high value and interest of the work, Professor Punnett is not prepared to subscribe to this dictum. He has tried, however, 'to present the position of the supporters of the chromosome theory, in order that those who wish to may make themselves acquainted with what is, at the present moment, the most keenly discussed question in heredity. This has necessitated the addition of two chapters, with a corresponding

increase in the number of Plates and Figures. Several chapters also have been rewritten.'

We used to speak of 'An Introduction to the Bible': the modern title is *A Book about the English Bible* (Macmillan; 10s. net). The author is Josiah H. Penniman, Ph.D., LL.D., Vice-Provost and Professor of English Literature in the University of Pennsylvania.

Professor of English Literature—and he writes an introduction to the Bible, not as a layman but as a fully furnished Bible scholar. He speaks of the *English* Bible, but the limiting word does not seem to be called for. His business is with the whole Bible, and he knows his business. Let us quote the titles of some of his chapters: I. The Sources of the English Bible; II. The Background of the Old Testament; III. The Background of the New Testament; IV. Poetic Forms in the Bible; V. The Uses and Sources of Imagery and Allusion in the Bible; VI. Biblical History; VII. Biblical Stories; VIII. The Psalms.

After some more chapters the English Bible comes to the front and the last six deal with it, giving occasion for the word in the title. In the section on Modern Versions special attention is drawn to Dr. Moffatt's translation of the New Testament.

There is a good deal of original work in the book in spite of the width of the field and the way it has been explored already. In Ecclesiastes, Dr. Penniman recognizes the use of the scientific method—a rarity in Hebrew literature. Koheleth 'does not simply make a general statement and then try to prove it. He states what he believes to be facts, and from them, by induction, endeavours to derive a general proposition. Beginning with some general statements concerning human life, $1^{1\text{-}11}$, he proceeds to tell us of certain experiments he made by devoting himself to the pursuit successively of wisdom, mirth, wine, houses and vineyards, forests, great possessions, singers, musicians, whatsoever the eyes desired. All proved to be "vanity and a striving after wind," 2^{26}. Having failed to find satisfaction in his experiments, he then turned to observation of nature, and of men, individually and collectively. He reached some conclusions, which he states, without however being able to solve at all the mystery of the inequalities and apparent injustice, which he observes among men.'

The *Dublin Essays* of Arthur Clery (Maunsel, 4s. 6d. net) are so plainly written by an Irishman for Irishmen that it is of the utmost use to read them. Mr. Clery is not a politician, he is just an Irishman. He is a Roman Catholic certainly, and in one of his short essays he expresses the fear that 'that last bulwark of Irish independence' is in danger of being swept away. His fear comes from France. 'If France were to go into schism, for instance, a thing never wholly off the cards.' But it is just as an Irishman who can write that you will find Mr. Clery worth reading. For you must add your weight to the movement, now at last on the way, of giving Ireland political peace; and you cannot do so helpfully unless you understand the Irishman. There are many topics touched in the volume and many acute remarks made—not of the bull order but of the native quickness of discernment—like this: 'In all Irish morality, "don'ts" figure much more largely than "do's".'

He is not a politician, but he looks on. For the last hundred years, he says, 'three main policies have been advocated by different parties:

(1) To drive the English out of Ireland.
(2) To drive the Protestants out of Ireland.
(3) To drive everybody out of Ireland.

'The three policies have flourished under different names at different times. And at all times they have been more practised than avowed, but in the terminology of our own time, they correspond very roughly to

(1) Sinn Féin.
(2) "The Constitutional Movement."
(3) Unionism.'

The Right Rev. Frank Weston, D.D., Bishop of Zanzibar, has written 'an open pastoral letter to the European Missionaries of his Diocese,' and has published it under the title of *The Christ and His Critics* (Mowbray; 6s. net). Two enemies are in the way, Romanism and (theological) Liberalism. Dr. Weston disposes of Romanism in one short chapter: it is Liberalism that occupies his mind and his book.

Kikuyu began it; the consecration of Dr. Henson as Bishop of Hereford completed the offence. Dr. Weston uttered his protest publicly at the time of the consecration: in this volume he tells us why. Dr. Henson disbelieves certain

articles in the Creed and doubts others—the Virgin Birth, the bodily Resurrection, and the Inerrancy are specially named. The Bishop of Zanzibar dislikes the methods by which these parts of the Creed are questioned; he detests the result of the methods. It is the abuse of the scientific method that has wrought all the mischief. For himself, he is satisfied that the Christ of orthodoxy is protected by the threefold cord of Tradition, the Gospels, and the Creed. In the end of the book he asks the Bishop of Hereford and certain others how often they declare, in their daily worship, their belief in the Virgin Birth, and what they mean when they do.

We have read the criticisms of the men on the Church and its failure, let us hear a woman now. Miss Edith Picton-Turbervill, O.B.E., who along with Canon Streeter edited *Woman and the Church*, has written *Musings of a Laywoman on the Life of the Churches* (Murray; 3s. 6d. net). Among other impressions she is much impressed with the poverty of preaching in the Church of England, to which she belongs and to which she is much attached. And yet she is very sure that preaching is the great instrument. 'Could not the Church see its way to having an Order of Preachers, both men and women?'

Mr. Coulson Kernahan has written an account of his experience among the spiritualists. He calls his book simply *Spiritualism* (R.T.S.; 1s. net). He says: 'Claiming as it does to be a great movement, the surprising thing about modern spiritualism is that it has no literature worthy of the name. Swedenborgianism and mysticism have their great exponents in both poetry and prose. Spiritualism has not added a line to what is accounted literature. Even the few distinguished men and women of letters who have joined its ranks seem, when they write on spiritualism, to be other and less than themselves. The most surprising "discovery," the only discovery that recent spiritualism has made, is the "discovery" of Sir Arthur Conan Doyle and Sir Oliver Lodge as spiritualists!'

The Rev. S. Harvey Gem's Addresses for Special Days are uncommonly good examples of what such addresses should be. They are so good that they had better be laid aside after reading. But they had better be read. They open up possibilities at Harvest Thanksgivings and the like that may never have been realized yet. The title is *Parochial Occasions* (Scott; 3s. net).

The Rev. Henry Phipps Denison, B.A., Prebendary of Wells, is an outspoken, sometimes alarming, exponent of popular High Church doctrine. In *The Blessed Sacrament* (Scott; 2s. 6d. net) he declares the faith as to the Real Presence. He is as emphatic as any Roman on the literal meaning of the verb in 'This is my body,' and is not at all disturbed by the fact that at the moment Christ's body was at the table, not on it. He says that when Christ spoke these words the bread lost its own qualities as bread and 'took over' the qualities of a human body.

The Rev. N. Green-Armytage, M.A., late Incumbent of S. Aidan's, Boston, Lincs., has written a Foreword to Mr. A. A. Parker's *A Simple History of the English Church* (Scott; 3s. 6d. net) in which he estimates the gains and the losses of the Reformation. The gains are (1) the dismissal of the one-man rule of the papacy; (2) the restoration of the chalice to the faithful at Holy Communion; (3) a vernacular liturgy; (4) the Bible in the common tongue and a recommendation that it be read both publicly and in the home; and (5) the abolition of compulsory celibacy of the clergy. What are the losses? With the best will in the world Mr. Green-Armytage can discover only these two: the cessation of Eucharistic privileges and the secularization of the monastic and chantry funds.

The History is not exactly exhilarating reading—Mr. Parker's style is a trifle dry—but it is both reasonable and reliable.

To the 'Handbooks of Catholic Faith and Practice,' edited by Dr. W. J. Sparrow Simpson, the editor himself has added a volume on *Broad Church Theology* (Scott; 3s. 6d. net). According to Dr. Sparrow Simpson's classification, English Churchmen are of three schools—Evangelical, Catholic, and Broad. He is himself a Catholic. He here seeks to show that the Broad Churchmen are faithless to the traditional theology of the Church and sometimes to common sense. The best part of the book is the exposition of what is involved for religion in the doctrine of Christ's

pre-existence. Belief in Christ's pre-existence enables us to understand the love of God; it calls forth our response to that love; it deepens our horror of sin; it is essential to the worship of Christ; it is fundamental to Christian morals; it is the final argument for Christian generosity.

How the dogma of the Real Presence is defended, with all that follows from it, by an Anglican priest, may be seen in a book called *The Counter-Reformation in the Church of England* (Skeffingtons; 2s. 6d. net). It has been written (as an open letter to the Bishop of Manchester) by the Rev. Spencer Jones, Rector of Batsford with Moreton-in-Marsh.

The Rev. John P. Kingsland preaches a sermon with plenty of matter in it. It is the best sermon, if it is well arranged and simply worded, as is every one of the sermons in *Visions of God* (Skeffingtons; 5s. net). The texts are for the most part well worn, but they will endure much handling yet. 'God is light'—there is a sermon for you—as original as any sermon ought to be, filled with the good things of the grace of God, appealing to every part of the person (intellect, emotions, will) and to every person in the congregation.

With the title of *Right and Wrong after the War* (5s. net), Messrs. Skeffington have published an able and enterprising study of Christian morality in the light of modern social problems. The author is Bernard Iddings Bell, Dean of St. Paul's Cathedral Church, Fond du Lac, Wisconsin.

An early note suggests freedom of speech. 'At a recent Church congress a woman who teaches in one of our great colleges visited a fort with a number of the clergy. She looked at the great guns with a pacifist's dislike, and finally said, "I wonder what the Apostles would have said at the sight of those guns." Thereupon one of the clergy promptly rejoined, "They would have said nothing of any particular importance." The professor was much shocked; but the answer was profoundly true. The sociology of the Apostles is, fortunately, not binding upon the Church. As a theologian, for instance, St. Paul is an immortal leader. A good part of his sociology, including his solemn pronouncements about the proper place of women in the world, to-day is simply bosh.'

Topic after topic, and just those topics which most demand discussion — Poverty, Feminism, Housing, Drinking, Sexual Vice, Sport, Patriotism, Internationalism—topic after topic is discussed with understanding and with courage. Allow the word just quoted; not another regrettable word is uttered. All is spoken under a high sense of responsibility, 'as ever in the great Taskmaster's eye.'

Mr. W. P. Young, M.A., M.C., D.C.M., has written one of the most telling books which the fertile idea of Reconstruction has brought forth. It is as *A Soldier to the Church* that he writes (S.C.M.; 3s. 6d. net). And his complaint—for he has one supreme complaint to make—is that the Church did not send her young men out of their parishes into the fighting line. But he shows the Church what can still be done. 'We want two things,' he says—'a fresh ideal of life which shall comprehend and develop all the finer things we have discovered in common life, and a life free enough and wide enough in which to cultivate our greatest gift from the war—ourselves.'

'More than a year ago the Interdenominational Conference of Social Service Unions published "a Statement of Principles and Proposals" on "Christian Social Reconstruction." This Statement has received a wide welcome and been found both stimulating and instructive. But, especially when taken as a subject for study circles, it has been found to need a commentary much less brief and summary than a leaflet. Such a commentary must necessarily be by an individual: and the individual only must be responsible for it. I am sure this little book by Mr. Will Reason will serve its purpose as a commentary on our statement, and will assist individuals and study circles both by way of stimulus and by way of instruction; and I have no hesitation in commending it heartily to the attention of those whom we can reach, at a moment when everyone, who has a heart to feel or a brain to think, knows that he must instruct himself to help along right roads and to inspire with right ideals the reconstruction of our industrial life.'

That Foreword to Mr. Reason's book, *Christianity and Social Renewal* (S.C.M.; 1s. 6d. net), is signed by Bishop Gore. What further word is needed? Yet we have read the book and could say pleasant things about it.

A pamphlet, scientific and wholesome, on spiritual healing, has been published by the Society for Promoting Christian Knowledge. The title is *Suggestions on Health and Healing* (4d. net).

The latest addition to the S.P.C.K. 'Helps for Students of History' is *An Introduction to the History of American Diplomacy*, by Carl Russell Fish, Ph.D., Professor of American History in the University of Wisconsin (1s. net).

The war has made the matter of sexual indulgence the first of our urgent problems. And it is the most difficult. But we have at last obtained one important thing. We have received the right book to work with. *A Corner-Stone of Reconstruction* (S.P.C.K.; 3s. 6d. net) has been written by four chaplains—the Rev. Barten W. Allen (Ch. of Eng.), the Rev. A. Herbert Gray (Pres.), the Rev. Joseph Wallett (United Board), and the Rev. J. Clark Gibson (Wes.). It has been written for the worker and contains four specimen lectures to men. But it is good also for the men themselves—to have by them, to read as they feel inclined or are conscience-driven, and to obey. How rarely can one recommend a book on chastity: this book may be recommended with absolute confidence.

In the free and easy discussion of the Church which goes on at present, is it not sometimes forgotten that the Church is the Body of Christ? And when that is remembered, is it not sometimes forgotten that it is a living body? There it is, the Body of Christ, of which we are members in particular—with all the responsibility of such membership. But there also is the Holy Spirit of God, informing it, giving it life, enabling it to fulfil its purpose in the world. If the truth of the indwelling spirit has been forgotten read *The Holy Spirit's Work in the Holy Catholic Church*, by H. Maynard Smith (S.P.C.K.; 1s. 3d. net).

It is just ten years since the Rev. W. Y. Fausset produced the Cambridge edition of Novatian's De Trinitate. Now Mr. Herbert Moore, M.A., has translated the work and issued it with a useful and quite comprehensible Introduction. The title is *The Treatise of Novatian on the Trinity* (S.P.C.K.; 6s. net). Some one said quite recently (was it the Dean of St. Paul's?) that in the near future the doctrine of the Trinity will be the chief subject of theological discussion. He said further that it would come out of the discussion an uninjured and progressive truth. If that is so, let us begin early and study Novatian. He is a fine example of that method of interpretation which finds Christ in every text of the Old Testament.

The Sunday School Union has issued its Lesson Helps for the year 1920. They consist of (1) *Notes on the Scripture Lesson*, a handsome illustrated octavo volume, containing subject-studies for seniors, the British International Lessons and the Primary Lessons—all thoroughly explained and illustrated; (2) *The International Lesson Pocket Notes* (1s. 6d. net)—a convenient summary of the results of good scholarship, written by W. D. Bavin; (3) *Notes on the Morning Lessons* (1s. 6d. net), by J. Eaton Feasey—the work of a most competent and experienced teacher who knows how to adapt the lesson to the learner.

From the Sunday School Union there comes another book of unexpected freshness. It is an account, part historical and part geographical, of *The Lands behind the Bible Story* (3s. 6d. net). All the countries which are travelled by the Bible adventures from Abraham to Paul are popularly, almost poetically, described; and yet it is the description of a modern scientific geographer, H. H. Swinnerton, D.Sc., F.G.S., F.Z.S.

In this book on *The Relation of Custom to Law* (Sweet & Maxwell; 7s. 6d. net), Mr. Gilbert T. Sadler, M.A., LL.B., shows how social customs have arisen and how they have been transformed into laws. 'Customs,' he says, 'have arisen in two ways: either by a people repeating certain acts (as the use of a footpath) till they become habitual, or by some popular authority making decisions on cases voluntarily brought before him.' Then these customs were by some later authority declared to be laws binding on the community. Thus 'the Roman Laws of the Twelve Tables (B.C. 451) point to a previous period in which the rules adopted in that Code were largely acted on as customs among the Roman people.' The point is that laws are not arbitrary enactments; they are first customs and then rules willingly accepted for self-preservation and the better government of the community. 'Well might Tacitus speak of kings who persuaded rather than commanded men.

Such customs rested on the social sanction of exclusion from society, or on a sanction of self-help, as in the case of a thief or debtor. In Rome, laws could even be repealed by the "tacit disuse of the people."'

The R.P.A. Annual for 1920 (Watts; 1s. net) contains contributions by Professor J. B. Bury, Litt.D., Eden Phillpotts, William Archer, and others. Professor Bury's contribution comes early—no doubt on account of his eminence. But it is the weakest article in the Annual. What he seems to wish to say is that Religion is nothing to him and Rationalism is no more. Mr. McCabe's article on 'The Churches and the World-Unrest' is the most serious contribution to the volume. It is well filled with misunderstandings, but it is at any rate the work of a believer in his own unbelief. An article by 'a clergyman of the Church of England' ends in this way: 'The present writer confesses that, lacking a belief in miracles, he can see no sign of the emancipation of free-thinkers in the Church. Hence, the man who is free will be well advised to avoid Holy Orders. The man who has won his freedom since ordination will doubtless take the first opportunity to escape from the ministry, if he can enter another profession. Otherwise he must stay in the house of bondage where the Church pays intellectual prostitutes to minister to the needs of the faithful. He is fed indeed, and enjoys a certain leisure; but his soul longs continually for a free man's life.' Did the editor accidentally omit the word 'former' before 'clergyman'?

Christ and the Will.

By the Reverend Arthur C. Hill, Glasgow.

Where certitude is possible men ought to seek for it. That is a proposition hardly any one would think of denying. If there be a truth anywhere corresponding to our intelligence, framed to our mind, we should pursue it. All men who work at the unveiling of Nature's secrets have accepted this binding rule. Of course one assumes that the truth is of some importance, that it has relation to life, to our interests as men. There are facts, plenty of them, which, interesting enough to the specialist, yet are scarcely to be regarded as of first importance for other people. The number of the known stars, the cubic measurement of Lake Leman, the date of the battle of Chaeronea, are all more or less ascertainable and interesting facts; but they are not vital, do not affect the life of men. When we say that men ought to seek truths, to find certitude where possible, we speak of those things that are really important to their welfare. Jesus believed this. On more than one occasion He enforced the duty of seeking for this certainty. Nor is He hesitant about the nature of the truth to be sought. A sufficient knowledge of the divine nature to save us from crude mistakes, a fairly clear understanding of our own place in the world as men, what we are, and the manner in which we ought to act if we are to live up to our privileges, and some apprehension of the part that Christ Himself ought to play in a well-ordered human life, these are some of the themes on which Jesus believed that certitude could be found and should be sought. The certitude will be one of experience, demonstrable to oneself but not necessarily provable to others; but it will not the less be certitude, having a working value for its owner.

In counselling men on this matter Jesus presses His authority on the will. We might have expected that He would have spoken of some intellectual gnosis, some opening of the mind through which the splendour of the world, of God, of man, might enter. Something of this is implied in His speech, but His main attack, so to speak, is directed against the fortress of human personality, the will itself. 'He that willeth to do shall know.' No one has recognized more generously than Jesus the vast coiled power of the human will, whether it be called on to achieve or to endure. Not thinking of it so much as a separate faculty, something quite detachable from reflexion or desire, but seeing in it the concentrated essence of the whole personality, it is there that He seeks to win