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So it is in India to-day. One of the ablest of Indian Christians tells how, when he had begun to inquire after the truth, and was charged with having attended a meeting conducted by an eminent evangelist, he stoutly denied being near the place. He goes on to tell of another lie which he proposed to tell if necessary, and then adds: 'I can fully sympathize with Abraham, who was drawn from heathenism, when he told lies about his wife. The best of Hindus admit that to speak untruth under certain circumstances is not sinful, nay, a duty.' The same phenomenon is noted by a member of the Labour Party who spent two cool seasons in India. He tells of a devout and earnest Indian Christian who, when his son got into trouble, began to suborn witnesses to prove his innocence, and could not understand why the missionaries should think it wrong to defend a relative by any means whatever, good or bad.

When we look at the matter in this light we are not surprised that Paul should have to come down to the level of earth and deal in the plainest terms with the sins to which the Ephesian Christians were tempted from without and from within. General injunctions to walk in accordance with their high calling were not sufficient. The nature of the walk must be clearly indicated, and the difference between the old and the new emphasized. And what Paul did has to be done by his modern successors. While never sinking to the level of mere teachers of morality, or failing to remind catechumens and converts of the infinite debt they owe to Christ, we must at the same time teach them the a, b, c of Christian morality, slowly and patiently, 'precept upon precept, line upon line, here a little and there a little.' If we find many of the pupils dull, we are having an experience similar to that of the apostles (1 Co 3^1, He 5^{12}). If those who are so ready to stop their contributions to foreign missions because of stories about the dishonesty of Christian servants were to realize this fact they would change their attitude. The dishonest servants—even if the reports of them are true—may, of course, be hypocrites. But they may also be people in whom the process of educating the conscience has not had time to advance very far; and even if there are many such the work of missions is not thereby discredited.

Nor must it be forgotten that the need of moral instruction does not cease even when heathenism is far in the background. Many a time the moral standard, even in countries called Christian, has been allowed to fall so low that the same problem reappears. At such times we long for a revival and recall the great days when the fire of God fell and cleaned the life of multitudes. But not even a revival will of itself do all that is needed. When John Newton was converted, a wonderful work of grace took place in his heart and life: but he still continued to be captain of a slave-ship. And George Whitefield was making arrangements for the purchase of slaves at the time when his preaching was accompanied by many wonderful signs of the power of the Spirit. The Covenanters, if some accounts of them are to be believed, saw no sin in smuggling. It is difficult for us nowadays to understand such self-stultification, just as it is difficult to understand how a pious German can condone the horrors of which his country has been guilty. In the latter case we have adopted a new word, and speak of the strange *mentality* of our late enemies. But is this not simply another way of saying that the work of grace, though in some among them it has undoubtedly begun, is still incomplete, and that the conscience of pious Germans is still singularly obtuse? And in condemning them let us see that we do not render ourselves liable to any similar condemnation, and that we do our utmost for the enlightenment of the conscience of ourselves and of all whom we can in any way help.

Literature.

BISHOP PERCIVAL.

Dr. William Temple, Bishop of Manchester, has written the *Life of Bishop Percival* (Macmillan; 18s. net), and if he writes no more he has one strong book to be remembered by.

John Percival was an old man when he died on December 3, 1918. He had been twice Headmaster of a Public School, Head of an Oxford College, and for more than twenty years Bishop of Hereford. And he was the same John Percival through it all. This is the man—this was at Rugby

when he was Headmaster there: 'He was universally and profoundly respected; and he was feared, not with terror (except by the genuine evil-doer) but with awe. And in a sense—the deepest sense—he was loved. But he was not "popular." He was too remote and distant for that. He knew his boys inside out; but only a few of them felt that they knew him. Probably the general feeling among both boys and masters was first and foremost that he was a task-master. He exacted the last ounce of work. Also he was temperamentally a Puritan, and insisted on regulating every detail according to his notions of propriety. One of his deepest aversions was the habit, at one time fashionable, of wearing a cap so far back on the head as to show some hair on the forehead. There was an occasion when he met two boys out walking, one of whom was conforming to this fashion. "Eh," said the Headmaster; "you look like a coal-heaver"; and then to his companion, "Take him back to the House and comb his hair and put his cap on properly for him."'

Percival's achievement was Clifton School. He was its first Head, and he made it a great Public School, fit to rank with the other Public Schools, before he left it to be President of Trinity College, Oxford. In Oxford he was not successful. He was a schoolmaster still, and neither the undergraduates nor the Common Room approved. Yet he did good work. The foundation of Somerville College was his. When Lord Rosebery offered him the see of Hereford he accepted it reluctantly. He had gone from Oxford to Rugby and found the school in a low state of morals and of manners. He had restored discipline but it had cost him something. Now he was tired and glad of a change. But his heart was in the North. If he could have had the Deanery of Durham! Besides, he knew how difficult it would be for a strenuous north-countryman, a liberal and a believer in Welsh disestablishment, to administer a diocese in the soft South and on the borders of Wales. And there *was* trouble. There was trouble all his days there. But he was a great man and it made him greater. He too was made perfect through suffering. 'The solemnity of his addresses,' says his biographer, 'must have impressed the people with the seriousness of moral questions. "No man can live long enough to see the end of any sin that he commits." "The flames of hell have never been put out; I see them burning up the lives of men." "The greatest gift a hero leaves his country is to have been a hero." Such were some of his most frequently reiterated sayings.'

This is the final verdict: 'He was a great individuality. He never shrank from standing alone. Sometimes it almost seemed that he preferred it. But whether he stood alone or with the multitude, he always stood for righteousness as it had been given him to apprehend it. He was a stern fighter, giving no quarter to views that he thought erroneous. He was a constant friend, never failing those who trusted his affection. He was a true prophet, refusing and forbidding to compromise the moral law. He was a man who lived by faith in God.'

THE LATIN ORIENT.

This is the day of the essay and the essayist. So Mr. William Miller has his chance. His volume is a substantial one, a magnificent closely printed octavo of nearly six hundred pages. But it is a volume of essays. Mr. Miller calls it so. *Essays on the Latin Orient* is his title (Cambridge: at the University Press; 40s. net). And it may be read just as essays are always read, one essay at a time and no fear of losing the thread.

And yet it is really a continuous history. If the volume *is* read right through much more profitable will the reading be, and possibly much more enjoyable. For one event points the way to another, one man passes his torch on to another, one movement rises out of the ashes of another, and it is impossible to appreciate the story of even the most insignificant occurrence if it is taken by itself.

But if a book is read in essays, then it is well that the essays should be of a reasonable length. Mr. Miller makes his essays reasonably long. The chapter on the Gattilusj of Lesbos (1355–1462) occupies forty pages, and it is only part of the whole essay on the Genoese Colonies in Greece. The essay on Turkish Greece (1460–1684), one of the most instructive of the essays in the book, fills fifty very full pages.

In the essay last named Mr. Miller deplores especially two things that took place during this early Turkish sovereignty. One is the flight of the men of letters from Greece. 'For almost the first time in her long history, all traces of learning

vanished from the home of the Muses. Most of the scholarly Greeks of that age emigrated to Italy, and, just as, in the words of Horace, "Captive Greece led her victors captive," after her subjugation by the unlettered Romans, so, sixteen centuries later, she once more spread the light of Hellenic studies in the darkest West. Thus, the Athenian, Demetrios Chalkokondyles, became the tutor of one of Lorenzo de' Medici's sons at Florence, while the Spartan, George Hermonymos, was the first Greek who publicly taught that language in Paris. Two other Moreotes, Demetrios Ralles, a soldier and scholar, and Isidore, who had distinguished himself alike in theology and in the defence of Constantinople, spent the rest of their lives in Italy, while the historian Phrantzes wrote his history and died in peace at Corfù under the Venetian protection. We owe much of our modern culture to this fifteenth-century dispersion of the learned Greeks; but the gain of Europe was the loss of Greece. It required the lapse of two whole centuries to make up in the least degree the deficiencies in Greek education which the departure of all these men of light and leading caused; and if they strove to interest European courts and scholars in the fortunes of their abandoned country, that was of small practical advantage compared with the loss which they inflicted upon it. Had they remained in Greece, their influence would soon have made itself felt; they would have obtained posts in the Turkish service, which might have enabled them to improve the condition of their fellow-countrymen, and their example would have prevented the complete spread of ignorance over large parts of Greece during the first two centuries after the conquest.'

For the other deplorable thing the blame is England's. 'It was at this time too that the classic land of the arts began to suffer from another form of depredation, that of the cultured collector. To a British nobleman belongs the discredit of this revival of the work of Nero. About 1613 the earl of Arundel was seized with the idea of "transplanting old Greece into England." With this object he commissioned political agents, merchants, and others, chief among them William Petty, uncle of the well-known political economist, to scour the Levant in quest of statues. His example speedily found imitators, such as the duke of Buckingham, and King Charles I, who charged the English admiral in the Levant, Sir Kenelm Digby, with the duty of collecting works of art for the royal palace. Needless to say the rude sailors who were ordered to remove the precious pieces of marble often mutilated what they could not remove intact. They sawed in two a statue of Apollo at Delos, and they might have anticipated the achievements of Lord Elgin at Athens had not its distance from the sea and the suspicions of the Turkish garrison on the Akropolis saved it from the fate to which the Cyclades were exposed.'

We have quoted those passages for their own sake and also for the taste they give of Mr. Miller's simple, clear, and telling style. Not a little of the power of the book is due to the language in which it is written.

PAUL'S RELIGION.

An able, impartial, and altogether very valuable discussion of the sources and nature of the Pauline theology has been made by the Rev. J. Gresham Machen, D.D., in a volume entitled *The Origin of Paul's Religion* (Hodder & Stoughton; 15s. net). Dr. Machen is Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary. Now from Princeton we look for a defence of traditional orthodoxy. And we find it here. But we find it after a searching and thoroughly sympathetic examination of every important substitute for traditional orthodoxy that has been suggested.

The men to be reckoned with are chiefly Wrede and Bousset, but Wernle also has to be considered. They all start with the rejection of miracle. And in doing so they have a great many modern minds on their side. But they find themselves at last in a serious and, as it proves, quite inextricable difficulty. It is a 'difficulty which besets every naturalistic explanation of the genesis of Paul's religion. The trouble is that a close connection of Paul with the historical Jesus is imperatively required by the historian in order to impart to Paul's relation to Christ that warm, personal quality which shines out from every page of the Epistles; whereas, on the other hand, a wide separation of Paul from the historical Jesus is just as imperatively required in order that Paul might not be hampered by historical tradition in raising Jesus to divine dignity and in bringing Him into connection with the Spirit of God.

'Modern criticism has wavered between the two requirements; it tries to preserve the rights of each. Bousset is more impressed by the second requirement; Wernle, his opponent, is more impressed by the former. But both are equally wrong. There is really only one way out of the difficulty. It is an old way and a radical way. But the world of scholarship may come back to it in the end. The fundamental difficulty in explaining the origin of Paulinism will never disappear by being ignored; it will never yield to compromises of any kind. It will disappear only when Jesus is recognized as being really what Paul presupposes Him to be and what all the Gospels represent Him as being—the eternal Son of God, come to earth for the redemption of man, now seated once more on the throne of His glory, and working in the hearts of His disciples through His Spirit, as only God can work.'

'If Jesus'—to quote Professor Machen's closing words—'was only what He is represented by modern naturalistic historians as being, then what is really distinctive of Paul was not derived from Jesus. The establishment of that fact has been a notable achievement of Wrede and Bousset. But if what is essential in Paulinism was not derived from Jesus, whence was it derived? It was not derived, as Wrede believed, from the pre-Christian apocalyptic notions of the Messiah; for the apocalyptic Messiah was not an object of worship, and not a living person to be loved. It was not derived from pagan religion, in accordance with the brilliant hypothesis of Bousset; for pagan influence is excluded by the self-testimony of Paul, and the pagan parallels utterly break down. But even if the parallels were ten times closer than they are, the heart of the problem would not even have been touched. The heart of the problem is found in the Pauline relation to Christ. That relation cannot be described by mere enumeration of details; it cannot be reduced to lower terms; it is an absolutely simple and indivisible thing. The relation of Paul to Christ is a relation of love; and love exists only between persons. It is not a group of ideas that is to be explained, if Paulinism is to be accounted for, but the love of Paul for his Saviour. And that love is rooted, not in what Christ had said, but in what Christ had done. He "loved me and gave Himself for me." There lies the basis of the religion of Paul; there lies the basis of all Christianity. That basis is confirmed by the account of Jesus which is given in the Gospels, and given, indeed, in all the sources. It is opposed only by modern reconstructions. And those reconstructions are all breaking down. The religion of Paul was not founded upon a complex of ideas derived from Judaism or from paganism. It was founded upon the historical Jesus. But the historical Jesus upon whom it was founded was not the Jesus of modern reconstruction, but the Jesus of the whole New Testament and of Christian faith; not a teacher who survived only in the memory of His disciples, but the Saviour who after His redeeming work was done still lived and could still be loved.'

THE RELIGION OF PLATO.

Mr. Paul Elmer More of Princeton, N.J., has his work cut out for the rest of his life. He has just published the first of four volumes which are to 'constitute a single connected treatise' on the Greek tradition. Then he hopes to publish a volume on the tragedians, in order to fill out the background to Plato's religious ideas; 'a special study of Clement of Alexandria, with translations of passages from his works duly selected and arranged, would elucidate the relations of Platonism and Christianity; essays on the Cambridge Platonists and the Tractarians of Oxford might furnish an interesting illustration of the never fully realized trend of Anglican thought.' We do not know Mr. More's age; we only know that he has already published a substantial and fairly mature volume on Platonism. It is evident that he hopes to be allowed a reasonable span of life and has determined to be diligent.

The danger is that he may write too rapidly. There are signs already. This book, of which the title is *The Religion of Plato* (Humphrey Milford; 10s. 6d. net), is loose in arrangement and occasionally in statement. More precision and more restraint would have made a better book of it. Nevertheless it is a living book, likely to be contradicted freely enough, but certain to rouse interest and make for thought. Its main contention is that 'Greek literature, philosophic and religious, pagan and Christian, from Plato to St. Chrysostom and beyond that to the Council of Chalcedon in 451 A.D., is essentially a unit and follows at the centre a straight line.'

Mr. More is no apologist for orthodox Christianity. He is attracted by the idea of Rebirth,

and prefers it to 'the Christian idea of a static heaven and hell.' After quoting Jeremy Taylor, he says: 'If such a conception of the future world were all, it were better, as men have come to do, to thrust out of mind any thought of continuance after death, or else to fall into a sentimental hope of universal salvation which makes a trifle of sin and a mockery of divine justice. Against such a dilemma we may well pause to ask ourselves whether there may not be some adumbration of a deeper truth in the belief in transmigration which has governed the conduct of the most religious people of the Orient and was adopted by the wisest of occidental philosophers.'

IMMORTALITY.

Dr. Lewis Richard Farnell, Rector of Exeter College and Vice-Chancellor of the University of Oxford, delivered the Gifford Lectures in the University of St. Andrews in the year 1920. The lectures are now published under the title of *Greek Hero Cults and Ideas of Immortality* (Oxford: at the Clarendon Press; 18s. net).

The University of St. Andrews was fortunate in securing Dr. Farnell as Gifford Lecturer. His knowledge of his own subject, the Religion of Ancient Greece, is unrivalled. His article on 'Greek Religion' in the ENCYCLOPÆDIA OF RELIGION AND ETHICS is a masterpiece of lucid condensation. He is acquainted with every modification which philosophical interpretation made on the popular beliefs, and with every phase through which the deities passed in their long and changeful history. Some of his shorter articles in the same encyclopædia are astonishingly informing and suggestive. And now that we have the volume of lectures in our hands we can easily see that in the St. Andrews atmosphere they must have attracted a deeply interested audience.

Their subject is Immortality. It is, as Dr. Farnell says in his introduction, 'one of the most interesting that the comparative study of religion has to propound and consider.' And nowhere is its interest deeper than in Greece. For, apart from its surprisingly early appearance there, is the great fact of its central and momentous place in that development of Greek Religion which is known as Orphism. The study of Orphism is of the first importance, so nearly does it touch the doctrines of Christianity, and so confidently is it said to have suggested them. Dr. Farnell's discussion is searching and sympathetic. This is his conclusion:

Orphism 'familiarized the world with the conception of the divine element in the human soul, with the sense of kinship between man and God. It quickened this sense by means of a mystic sacrament whereby man's life was transcendentally fused with God's. It raised the religious emotion to a pitch of ecstasy and rapture far above the Hellenic scale. It strongly marked the antagonism between flesh and spirit and preached with insistence the doctrine of purity, a doctrine mainly ritualistic but containing also the spiritual idea of the purity of the soul from the taint of sin. It divorced religion from the State, making it the pre-eminent concern of the individual soul and the brotherhood. Finally, its chief aim and scope was otherworldliness, its mission was the preaching of salvation, of an eschatology based on the dogmas of posthumous retribution, purgatory and of a succession of lives through which the soul is tried; and it promised immortal bliss obtainable through purity and the mysterious magic of a sacrament.'

In his discussion of the Hero cults, Dr. Farnell arrives at the Dioskouroi. There is no more perplexing problem in the History of Religion than that of the home and character of Castor and Pollux. 'Among modern treatises by far the most hopeful and helpful is the monograph by Dr. Rendel Harris, called "The Cult of the Heavenly Twins," in which he traces their worship in various parts of the world to the primeval awe which the birth of twins has ever been wont to cause in men of the lower culture, a feeling which, among some of the African tribes, for instance, leads to their being put to death—often with the mother—among others to their being worshipped as beings of supernormal nature. And he rightly seizes on the crucial evidence, supplied by Sir James Frazer from a trustworthy source, that among the Baronga twins are called "the children of the sky," a name that is partly explained by the very prevalent belief that, when the portentous birth of twins occurs, one of them at least must have been generated by a spirit. Dr. Harris may well be right in his intuition that this fact affords us the clue, and this superstition the initial impulse, to the widespread belief in divine or semi-divine twins; but he does not appear to draw what is the obvious inference that twin-worship of human beings might hence

have arisen spontaneously amidst different peoples; for instance, he still regards the Lettish and Hellenic twins as a tradition from a common Indo-European source.'

SOCIAL JUSTICE.

Messrs. Allen & Unwin are the publishers of a closely reasoned and convincing book on *The Elements of Social Justice* (10s. 6d. net). The author is L. T. Hobhouse, D.Lit., LL.D., Martin White Professor of Sociology in the University of London.

We shall touch only one of the topics discussed in the book, so let us first of all say what its topics are. After an introductory chapter on Ethics and Social Philosophy, there is a discussion of Rights and Duties. Then Liberty is dealt with, first moral, next social and political. That is the subject we shall touch on. We arrive at Justice, which is first compared with Equality and then explained in its personal aspect. Four chapters follow on Wealth and Industry. The title of the last chapter is Democracy.

Turn to Liberty. The pressing question of the day is whether my personal liberty should be interfered with by the State. If my workers are willing to work ten hours, or even twelve hours, a day, is not that a matter between them and me? If I choose to keep my shop open twelve or fourteen hours in the day, why should I not do so? If I drink alcoholic liquor and even go to bed drunk every night, what business has any one to interfere with me? If I sell such liquor and send men and women who lack self-control, some to the poor-house and some to the grave, why should I not pursue unmolested my particular trade?

Professor Hobhouse selects the opening of shops. This is his answer:

'Efforts were made to establish a short day by agreement, but they failed because the refusal of a few, or even a single tradesman to conform, gave him an advantage in competition which enabled him to defeat the majority. In such a case it is useless to argue that the majority are at liberty to close early if they think fit. In practice they are at the mercy of the minority. The majority can give effect to its will only by the aid of the law, or by organizing itself. . . . But further, in this case before us, we are not merely dealing with the liberty of the proprietors to open and close shops, but of employees to enjoy leisure. It is this liberty which has seemed the governing consideration to the community, and rightly, since a modicum of leisure is necessary to the development of mind and character. Now if this judgment is correct it is of far-reaching application. It explains how it is that there are "Liberties" which on the whole make for Liberty, and liberties which are on the whole unfavourable to Liberty. That is to say, it suggests a principle which will answer our former question, "What is the bearing of Liberty on the body of restraints involved in the system of rights?" For by Liberty we see more and more clearly that we mean the open field for mind and character, and the rights that we maintain and the restrictions that we impose should, so far as compatible with the other conditions of social organization, be conceived in the interest of such development. Liberty so understood is itself the most far-reaching principle of the common welfare, in the name of which it is that restraints are imposed.'

PALESTINE TO-DAY.

The Home of Fadeless Splendour is the title which Mr. George Napier Whittingham has given his book on Palestine (Hutchinson; 24s. net). It is a title to live up to. The publishers have recognized the demand. It is a handsome volume, freshly and attractively illustrated.

But the author also has felt the necessity. He went to Palestine just as the Turks were driven out of it, and had the good fortune to secure the favour of the Chief Administrator, Major-General Sir Arthur Wigram Money, who writes a Foreword for the book. He went wherever he would, no one making him afraid. And wherever he went he brought with him a vivid imagination and a good knowledge both of the land and of the book. Rarely have we read a volume on Palestine which so easily passed from ancient to modern and back again. The geography of the land is in it, but the history is in it also, from Abraham even unto Allenby.

A full account is given of Jerusalem as it now is. Jerusalem as it now is may not be what it has been or ought to be, but Mr. Whittingham does not allow that to depress him. He has no delight in the disillusioned visitor to the Holy Land. There as elsewhere you find what you take with you. There more than elsewhere you have to take with you the religious imagination.

Mr. Whittingham quotes the Bible frequently and he quotes it appropriately. Is he right when he says that 'far down below, buried beneath the depth of the Dead Sea, lie Sodom and the other cities of the plain, five in all, gone for ever'? The consensus of modern scholarship is against him. More unexpected, however, is his identification of Mary Magdalene with Mary of Bethany, and with the woman that was a sinner, and even with the woman taken in adultery.

THE PASTORALS.

The Pastoral Epistles are receiving quite their share of attention. A few months ago there came a scholarly volume from Cambridge, written by Mr. St. John Parry. Bishop Gore devotes an Additional Note to them in his new book on *Belief in God.* And now there comes from Oxford an elaborate discussion of their authorship by the Rev. P. N. Harrison, D.D., with the title of *The Problem of the Pastoral Epistles* (Oxford Univ. Press; 12s. 6d. net).

It is not a book to read through at a sitting. It has to be studied, tested, accepted, rejected. It compels the re-reading of the Pastorals themselves, in the order of composition—2 Timothy, Titus, 1 Timothy—and with the drastic distribution of their contents, as suggested by Dr. Harrison, in mind. It is easy enough to see what Dr. Harrison believes about them. He has himself given us a clear summary of his conclusions.

'These epistles, in anything like their present form, cannot be the direct work of the Apostle.' For (1) there is no room in the narrative of Acts for them, and the alleged release and second imprisonment of St. Paul 'must be definitely dismissed as a legend without valid historical basis.' Then (2) their language differs too much from that of the ten Paulines to be due to the same writer. Again (3), 'the whole ecclesiastical situation and atmosphere presupposed in these epistles represents a stage of development beyond that for which we have any evidence in the lifetime of Paul or in the Apostolic Age, but entirely in keeping with that of the period to which "Liberal" criticism assigns them.' Lastly (4), 'it is psychologically inconceivable that the real Paul should have addressed the real Timothy and Titus in many of the terms, or in the general tone adopted by the Paul of these epistles. It is neither necessary nor just to disparage the personality and spirit of this author as it appears in his writing. But the fact remains that with all his excellent qualities and high gifts he was a very different type of person indeed, and for all his fervent admiration of the great Apostle, and loyal devotion to his name and memory, his was an altogether different kind of spirit from that which burns and throbs in every page of the genuine Paulines.'

Well, who wrote them? 'The real author of the Pastorals was a devout, sincere, and earnest Paulinist, who lived at Rome or Ephesus, and wrote during the later years of Trajan or (? and) the earlier years of Hadrian's reign. He knew and had studied deeply every one of our ten Paulines. In addition to these he had access to several brief personal notes written by the Apostle on various occasions to his friends Timothy and Titus, preserved by them till their death, and then bequeathed as a priceless heirloom either to the Church or to some trusted friend.'

'There was also Paul's last letter and farewell to Timothy, written not long after Philippians, on the eve, or possibly on the very day, of his martyrdom. Our 2 Timothy, which was the first of the three to be written, consists of this last letter expanded and brought up to date by the *auctor ad Timotheum* to meet the requirements of his own day, with the three shorter notes, which had really been written earlier, two of them years earlier, added as a sort of appendix or postscript. In Titus also there is a genuine note to Titus dating from about the same time as 2 Corinthians, appended in iii. 12ff. 1 Timothy, which is certainly the latest of the three, representing as it does a distinct advance on the others in the development of Church organization, opposition to heretics, etc., is destitute of such original fragments as enrich the others; the obvious and natural explanation of which fact is that, in responding to the demand for more letters of the same kind, our author had no more genuine notes in his possession, and was incapable of inventing such details. One or two half-hearted experiments in this direction (i. 3; iii. 14; v. 23) only illustrate the last remark, and are no exceptions to it.'

EUCKEN.

Mr. Joseph McCabe has translated into English *Rudolf Eucken: His Life, Work, and Travels*, by

Himself (Fisher Unwin ; 10s. 6d. net), and he has translated it well.

The interest of the book begins in the middle of it. The first half is an achievement in dullness. But in chapter viii. we have a short, clear account of 'the growth of my ideas.' That is really interesting. And after that the interest increases to the end.

His travels are briefly described. Such a sentence as this strikes home: 'There is something lacking in the life that has no feeling for Rome.' Perhaps this also is human: In America 'I often found the ladies deeply interested in the great questions of human destiny. There were especially two questions that were constantly addressed to me: "Are we immortal?" and "Have we free will?" Unfortunately they always wanted summary replies.'

Professor Eucken became somewhat ostentatiously anti-British when the War broke out. We now see why. He believed, and he still believes, that Great Britain entered the War saying, 'My Country, right or wrong.' He is still sure that 'Germany had a perfect right to enter the War.' His only regret is that 'her policy was very vulnerable, indeed incompetent.' But he gives us a vivid impression of the fluctuations of feeling through which intellectual Germany passed while the War was in progress. He lectured here and he lectured there, and for a time the audiences everywhere were large and enthusiastic. But the time came when he could not rouse them to enthusiasm, and at last they would not even attend.

STONES OF STUMBLING.

Mr. A. I. Tillyard's first book, which he called *The Manuscripts of God*, had a good reception from the reviewers. Very likely it has had a better reception from the public. For already he has written a sequel to it. The title is *Stones of Stumbling* (Heffer; 9s. net). And the purpose is to remove out of the way certain obstacles which were encountered in the first book. But in doing that, the author does much more.

He does so much more that he declares himself to be almost an orthodox believer. His commendation of the religious life in the first volume was no more than a commendation of what is called 'National Religion.' But now, listen to this:

'Here one may note the deficiencies and shortcomings of what is known as the ethical theory of the Atonement. The ethical theory had a concrete illustration in the love of the widowed mother for her son. She hoped that by continual patience, forbearance, and kindness she might appeal to her son's better nature, that the good side of him might come uppermost, and that he might thus return to the paths of righteousness. So many thinkers have held, and do hold, that Christ saves us by the silent appeal which His teaching, His life, and His death is ever making to us; and that all that is needed from us is repentance, faith, and love. This view is no doubt true as far as it goes, but is it the whole truth? Would it meet the case of the eleventh-hour remorse with which we started this chapter? Would the man in question feel that he on his part could repent enough, trust enough, love enough, to ensure his own salvation? Would he not instinctively demand a helper outside himself, an objective ground for his forgiveness, a helper to whom he could absolutely surrender the task of doing for him what he could never do for himself? This instinctive need of outside help is also felt by those at the other end of the moral scale, by persons who have a specially tender conscience. If the conditions of salvation are repentance, faith, and love, can they ever be satisfied that their repentance is deep enough, their faith firm enough, or their love warm enough? They too want something outside themselves, one who can supplement all their shortcomings.'

If the Kingdom of God is what it has been taken to be, that man is not far from it.

What is the Sunday School teacher's aim? It is a controversy, existent here, acute in America. Mr. George Herbert Betts, Professor of Religious Education in the University of Southern California, sets forth the two aims in parallel columns in his book on *The New Program of Religious Education* (Abingdon Press; 75 cents net). We shall quote the first two paragraphs and be content:

THE EDUCATIONAL POINT OF VIEW.	THE EVANGELISTIC POINT OF VIEW.
1. The child is at the beginning right with God (the explicit statement of the Methodist Episcopal Church and the view accepted by most evangelical Christians and certain others).	1. Whatever the status of the child at the beginning he, nevertheless, because of inherent sinful tendencies, requires reclamation through conversion.

2. The aim of the religious educational process is to lead to a gradual and continuous unfoldment of the spiritual nature of the child such as results from a perpetual acceptance of the Christian way from the beginning. This acceptance is at first unconscious, being directed by nurture and instruction, and leads to the formation of religious habits, interests, and ideals.	2. The aim of the Sunday school is to prepare the child for the day when he will become 'converted' and 'accept Christ.' In this connection and to this end he is to be instructed in the Bible and religion.

Mr. John Wood's *Fifty Talks to Children* (James Clarke & Co.; 3s. net) are very short and very slight. The difficulty always is to get the children to listen. The preacher is so often out of reach. Mr. Wood is not too distant nor too deep.

The author of *What is Socialism?* (New York: Crowell) is James Edward Le Rossignol, Dean of the College of Business Administration in the University of Nebraska. He is not a believer in socialism. One form of it, and one only, deserves consideration—Scientific Socialism he calls it. He examines Scientific Socialism, its theory and its practice, and finds it wanting. Theoretically there is much to say for it, practically it simply breaks down. And if socialism is not practice it is nothing. So he holds by Capitalism still. For 'Capitalism, with all its faults, has done great things for the western world, and will do still more, unless the social revolutionists, running amuck, succeed in breaking up the system. If they do, there will be no land owners, no capitalists, no business men, neither rent, interest, profits, nor surplus value of any other kind. The old economic order, the product of centuries of industrial evolution, will be gone, and the proletariat will set itself to the laborious, slow and painful task of creating a new social order out of the ruins of the old. While this work of reconstruction is going on, doubtless millions of people will die of starvation, but, as the revolutionists would say, what will that matter in a thousand years?'

Messrs. Dent have issued a new and cheaper edition of *The Life and Times of Master John Hus* by the Count Lützow (8s. 6d. net). That is a wise and prudent thing to do. For it is a great book. Not only material for hero-worship, but the making of heroes is in it.

The study of Religion seems to be the most popular study of the day. But it has its risks. Not, as was once feared, that the more we study other religions, the less will we think of the Christian Religion. That was the fear of those who thought little of Christianity already. The risk is that a superficial knowledge should be held sufficient. No man knows this better than Dr. Sydney Cave, President of Cheshunt College, Cambridge. He is himself a student of Religion, and he knows that a book which touches Hinduism, Zoroastrianism, Buddhism, Islam, and the religions of China and Japan, can only touch them. Therefore he calls it an Introduction. The title is *An Introduction to the Study of Some Living Religions of the East* (Duckworth; 5s. net).

A volume of addresses on *Creative Christianity*, delivered in Westminster Congregational Church at the united meetings convened by the World's Evangelical Alliance, has been published under that title by Messrs. Hodder & Stoughton (5s. net). The addresses form a sort of evangelical manifesto, which one inevitably sets over against the modernist manifesto at Cambridge. And we are bound to say that, in spite of some undigested ideas about the Bible, there is in them a range of vision and a force of conviction beyond anything to be found in the Modern Churchmen's. Two of the addresses must be named as particularly firm and true—that of the Rev. R. C. Gillie, M.A., on Liberalism and Theology, and that of Dr. John Douglas Adam on the Risen Christ.

If you would know how sermons can be long and strong and doctrinal and intensely interesting, go to Eastbourne and hear the Rev. James Reid, M.A. Mr. Reid has been persuaded to publish a volume of his ordinary discourses—*The Victory of God* (Hodder & Stoughton; 7s. 6d. net)—and we shall not look for a better this season. Thoroughly modern and ethically moving, these sermons show no fear of offending weak stomachs by offering the fulness of the Gospel of the Grace of God. What would one of our for-God's-sake-don't-touch-the-miraculous preachers do with a text like John 1^{29}, 'Behold the Lamb of God who taketh away the sin of the world'? Mr. Reid sends us to the

throne of grace with it, that we may receive mercy and find grace to help us in time of need.

The Reality of Jesus is the title of a book by the Rev. J. H. Chambers Macaulay, M.A. (Hodder & Stoughton; 7s. 6d. net), and a very good title it is. But who is this Jesus whose reality is of such consequence? Mr. Macaulay's book is not milk for babes, but on that matter he leaves his youngest reader in no doubt. 'It is manifest that the personality and the reality disclosed in the Gospels is not a time-product in the evolution of the race. Jesus is seen as He is in Himself and by Himself. The attempt to account for Jesus along what is called natural lines has failed. A naturalistic Christ is not the historic Jesus of the Gospels. There is no manner of doubt as to the Figure that passes before our eyes in the four Gospels, or, for that matter, the personality and the reality that fills in and dominates the whole New Testament life.'

But what if the sources of our knowledge of Jesus are unreliable? They are not unreliable. That hard-worked maidservant of the modern theologian is sent to rest. 'Our navy experts have a saying which describes a day as one of "good visibility" or otherwise. The day of Jesus was a day of "good visibility." The Gospel records present us with a definite figure, moving amid well-ascertained events. Two things are distinctly conveyed. We have the impression Jesus made on those most intimate with Him, and we have also the disclosure of the *inner consciousness of Jesus Himself*.'

That is well said too. The whole book, if it demands, deserves careful reading.

Two volumes are issued of Dr. J. H. Jowett's short devotional papers. One is *The Eagle Life, and Other Studies in the Old Testament*, the other *The Friend on the Road, and Other Studies in the Gospels* (Hodder & Stoughton; 5s. net each). Most if not all of them have appeared in the *British Weekly*, and readers of that journal do not need to be assured of their thoughtfulness. In the volume on the Gospels, Dr. Jowett twice entitles his study 'Doing the Impossible.' As examples of the Studies we shall quote those two short papers in another place.

His Excellency Sao-Ke Alfred Sze, Chinese Minister at Washington, has written an Introduction to Miss E. G. Kemp's new book on China, which she calls *Chinese Mettle* (Hodder & Stoughton; 12s. 6d. net). It is a traveller's book, the book of a fearless and experienced traveller, of a traveller determined to see before writing and just as determined to write after seeing. The country covered, though all within the borders of China, is so extensive that the most accomplished student of Chinese life will find novelty in the book. To most of us it will be new throughout. But, new or old, it is all told so graphically that enjoyment is sure and lasting.

The *bona-fide* traveller sometimes accepts the hospitality of the missionaries and then turns and rends them. Not so Miss Kemp. Here is a paragraph to note for future reference: 'It may be thought that I have said a great deal—too much in fact—about mission work in this book, but that is inevitable, because the reforms initiated in Chinese life are practically all due to missionary activity. The education of the poor and of women, the care of the sick, the blind, the insane, were all started by missions, and they are the main agencies in undertaking relief work in famine and plague measures, even at the present day. While the people of England sent out thirty thousand pounds for famine last year, large additional sums were sent out by the missionary societies, of which there is of course no official recognition. Happily England still retains some modesty with regard to her generosity.'

The book is handsomely produced and generously illustrated.

We believe we know all Dr. John Kelman's books, and we cannot be wrong in thinking that the best is the last. *The Foundations of Faith* it is called (Hodder & Stoughton; 7s. 6d. net). It contains a series of six lectures delivered on the Cole foundation, and it has the irresistible appeal which a lecturer of Dr. Kelman's emotional humanity makes when he has human beings in his sight. But the matter is so new and strong and packed together that the best trained audience must have had their ears open to hear, just as certainly as they had their souls awake to receive.

What is the topic? We can state it in a single word—Authority. And we can give the gist of the whole course of lectures in a single quoted paragraph:

'But the real seat of authority is not in the ultimate roots of things but in man's own heart and life, and he who seeks it outside of these will seek in vain. This experience-knowledge will satisfy your own mind and soul. You know it, although you do not know how you know it. You will observe that others find it in the main to be the same as that which you find, so that it will verify itself not only in individual dogmatic certainty, but in a common Christian faith. But the main point for each man is not what others believe but what he himself believes, and the main ground of his certainty must ultimately rest in the processes of his own mind.'

The Rev. J. K. Mozley, B.D., Principal of the Leeds Clergy School, has published two sermons on *Christ and the Nicene Creed* which he preached in Leeds Parish Church (Leeds: Jackson; 1s. net). Their occasion was the controversy in the newspapers over the Modern Churchmen's Conference at Girton College. Mr. Mozley in four brief sentences gives the substance of his dissent from the Girton theology. 'The picture of Christ is not on the same level as the New Testament portraiture. It does not, despite its effort, preserve the religious values of the New Testament and the Nicene Creed. It is out of line with the deepest Christian devotion and experience, the most fruitful Christian work and activity. And I believe that its adoption would in the long run mean a Christianity stript of more than half its power and attraction, less able to minister to the needs of humanity, with less both of the security of the home, and of the appeal of adventure for God.'

Let earnest 'educationists' assiduously preach
The value of psychology in training those who teach.

So sings Mr. Charles L. Graves. And so preaches Dr. H. Crichton Miller. Dr. Miller has published a volume on *The New Psychology and the Teacher* (Jarrolds; 6s. net). And teachers had better read it. If they do not they will surely be hopelessly behind. For it is nothing short of a revolution in teaching that this book records. Think what it means to be told that fairy stories and folk-tales are no good. Even Little Red Riding Hood is no more to be read for ever. 'It appears in the folklore of every country from Persia to Norway, and it contains a deep psychological truth.' But then, what is the truth? 'Its theme,' says Dr. Crichton Miller, 'is the age-long story of the conflict between the aspiring child and the doomed adult; between confident vision and consuming jealousy. All that the old grandmother stood for of love and devotion has been consumed in the bitterness of becoming a "back number." Then there is a magical intervention: the man appears and saves the girl. Most of us have known the girl confronted with this danger, and we have seen that sometimes the man does appear and save her, and that sometimes he does not, and she is destroyed by the fierceness of bitter and exacting age. It is a story full of meaning; but is it a meaning that we wish the child to appropriate, consciously or unconsciously? Do we want the child to believe that willing devotion to duty is likely to lead into such dire danger? Do we want to add a wolf to the fear-concepts of children who have quite enough to supply that element when they deal with dogs and motor-buses? Do we want them to believe in the certainty of magical and effortless salvation? And if the real meaning of the story is missed, both by the teacher and the child, is there any value in it, as a mere stimulus to imagination?'

A short account of *Prohibition in America* has been written by Sir Arthur Newsholme, K.C.B., M.D. (P. S. King; 2s. 6d. net). Short though it is, a complete answer is in it to the question whether or not Prohibition is a blessing to a country. And the answer is a most emphatic yes. Yet there is no rejoicing. The author is simply concerned with the facts. He knows the arguments that are used against Prohibition. One only impresses him—the 'liberty of the individual' argument. And he answers it. One sentence from Thomas Hill Green is worth quoting after him: 'We do not mean merely liberty to do as we like, irrespectively of what it is that we like.'

We are inclined (after reading his latest volume) to call Mr. Richard King the prince of present-day essay writers. He knows exactly what an essay is—not a sermon, not a lecture, not an address, not even a magazine article. It has to do with manners—not with religion or morals or education or entertainment. Its topics are Friendship, Illusions, Snobs, Attraction, Regret, Sympathy,

Progress, Conversation, Happiness, Beauty, Vulgarity, Popularity, Indifference, Grievance, Words, Infatuations, Self-esteem, Dullness, Comfort, the Country and the Town, Childhood, Youth, Middle Age, Old Age, and Human Nature. They are all in *Below the Surface* (John Lane; 6s. net).

Is it suggested that the essay writer is not in earnest? Not so. Listen to this on the Rights of the Children: 'I am no teetotaller; I do not even preach temperance; but if all the world decided to "go dry" to-morrow I would welcome the decision with all my heart and soul—even though personally I should suffer thereby an exasperating inconvenience. But I would welcome it because I know it would be for the benefit of the children. There is no reform, indeed, that I would not welcome, nor any personal liberty be deprived of gladly, if only it might have the same result. It is not the children of the wealthy who suffer from the squalor, the vice, the beggary, and the moral corruption which drink brings in its train. The children of the rich are given many chances in this world, as it is at present "civilised." It is the children of the poor who suffer, suffer so that grown-up people may satisfy their alcoholic cravings.'

Under the title of *The People of Palestine* (10s. 6d. net), Messrs. Lippincott have published a new edition of Professor Elihu Grant's book formerly called 'The Peasantry of Palestine.' The earlier title was more descriptive, for Professor Grant deliberately confines himself to the villages of Palestine, but the later may be more popular. It is one of the most informing books ever written on the life of the common people of the Holy Land, and its illustrations really illustrate.

The Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the General Theological Seminary, New York, is not a Roman Catholic, though in his book on *The Sacraments* (Longmans; 9s. net) he deals with seven sacraments—Baptism, Confirmation, Eucharist, Penance, Orders, Matrimony, and Unction. He makes no apology. His position is that of Dr. Darwell Stone, and neither explanation nor apology is felt to be required. This is the ninth volume of what his publishers call 'the long-desired Anglican Summa of Doctrine.' One volume remains to be written, containing the Eschatology and the Indexes. Every one of these volumes as published, has been noticed in THE EXPOSITORY TIMES, and every one has been spoken well of. The work in this volume is as careful and scholarly as ever. The literature is known and read but never merely condensed. Dr. Hall makes up his own mind and then writes out clearly and forcibly what his belief is.

Some sayings, like some persons, are too clever to live long. 'What is mind? No matter. What is matter? Never mind.' The extreme realist says that mind *is* matter; the absolute idealist says that matter *is* mind. But there are neo-realists, and neo-idealists, and they are not so absolute or extreme. And not being so utterly irreconcilable as the old, Professor Bernard Bosanquet hopes to bring them still closer together, perhaps even to bridge the gulf between them. *The Meeting of Extremes in Contemporary Philosophy*, he calls his book (Macmillan; 8s. 6d. net).

'What first attracted my attention was the really startling difference and agreement between the Italian neo-idealists who follow Croce and Gentile, and the English and American neo-realists, who are represented, say, by Professor Alexander and the Six. On the one side thought, self-creative and all-producing, the ultimate principle and even the ultimate type and form of reality; on the other, a self-existent universe, actual in space and time, in which mind—that is, distinct individual minds—holds a place on equal terms with other finite things. And yet in both alike, such is the spirit of the age, we have the actual and ultimate reality of Time, progress to infinity, as the fundamental character of the real, and with these inevitably (what I suspect to be a deep-lying motive in both) the specifically ethical and non-religious attitude, for which, to quote the old humanistic watchword and paradox, "the end is progress."'

Blessed are the peacemakers. It is one of the beatitudes. Professor Bosanquet will win it. His book is good reading, æsthetically as well as ethically, and he does seem to have discovered a way of living between these irreconcilables.

To your collection of Dedications add Mr. Stephen Paget's dedication of his new book *I Have Reason To Believe* (Macmillan; 5s. net).

Here it is exactly (except that it occupies a page):

THESE ESSAYS
ARE NOT
WORTH DEDICATING
TO
ANYBODY.

Is it in simplicity and sincerity? or is it in extreme guile? Certainly modesty when it is true has a captivating way with it. You enter on the reading with a bias in favour.

Which after all is all unnecessary. The serious essay on the writing of Biography is good amusement, and the amusing essay on 'He, She, and It' is good seriousness.

'I envy'—this is from 'He, She, and It'—'I envy the gifted few of us, who take unaffected pleasure in the *Hibbert Journal*. It is too learned, too disputatious, for the likes of me: but one of my betters lent me a number of it. Lo and behold, there was an article advising me to leave-off thinking of God as Him, and to think of Him as It. I was still to say Him when I was inside a church; my emotional advancement was not to be neglected: but when I came home and was really thoughtful, I should find It a nicer word than He. I should be moving with the times: I should be in the swim of change. All the really thoughtful people were going to say It: so I should be, for the first time in my life, fashionable. Was there ever such an article! I am not responsible for its italics: nor for the length of its words: "What, if it can be briefly expressed, is the change which is said to have taken or to be taking place? It is the *depersonalization of the theological conception and doctrine of God*. . . . This depersonalizing of God, this deanthropomorphization of God, if I may coin so terrible a word, has largely taken place already, and ought not to be feared and denounced as a denial of God. It is very far otherwise." And the writer goes on to commend to us his belief in "the ever-presence and urge of a Vital Power, a Life Force, immense, eternal, manifesting itself in all creation and supremely in man."'

The great passage on the Goel, the Kinsman-Redeemer, of the Book of Job, has been touched upon in the 'Notes of Recent Exposition.' No commentator can pass it by. No commentator can accept another commentator's exposition of it. The Rev. Minos Devine, M.A., who has written 'a sympathetic Study of the Book of Job in the Light of History and Literature,' with the title of *The Story of Job* (Macmillan; 8s. 6d. net), finds this passage not only the most interesting but also the most momentous in the book. 'Driven to distraction, Job seemed a man from whom nothing but a monotone of despair might be expected, yet all the time he was qualifying to receive the reward of a stubborn fidelity to truth, a brave refusal to accept any sedative to thought and conscience. Rising above the grievances of a solitary sufferer, keeping his mind open to new impressions, he saw himself the representative and spokesman of a world involved in the mystery of suffering, and a light surprised him which promised not to solve that mystery, but vindicate faith in a moral government of the world. There are moments when we surmount fear, doubts vanish, and we are suddenly sure of God. One of these moments had come to Job, and it came because they had come before, found him responsive to their inspiration, ready to obey any noble impulse rather than trifle with the realities of life.'

What Job recognized was that 'far above all moral confusion, all human fallible judgment, there was a justice which would redeem him from the stain upon his honour created by an anomalous position and the censure of the world. Above the world of death, there was One who not only existed, but lived to share the life of His people, would yet stand upon Job's grave and close all debate by a final pronouncement of His servant's integrity. More than that—the pure in heart shall see God, not in this world, but in the after-life, not through the eyes of another, but with his own. It mattered not how short or long the glimpse would be, it would be enough to say, "I have seen God!" All Job's misery had come from the hiding of God's face; all his joy would be in gazing upon Him.

For, sudden, the worst turns the best to the brave,
The black minute's at end,
And the element's rage, the fiend voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light . . .
And with God be the rest.'

We have been much to blame in our exposition of the doctrine of the Atonement. In consequence of our mishandling of it the doctrine is, to many modern minds, and especially to lay minds, utterly repugnant. An unforgettable example was the late Professor Silvanus Thompson. Another is Mr. John Gordon Jameson, M.P.

Mr. Jameson has published a book on *The Good News* (Edinburgh; Macniven & Wallace; 2s. 6d. net). The Good News is the coming Kingdom of God. For Mr. Jameson's book is a long impressive sermon on Mk 1^{14}, 'Jesus came into Galilee, preaching the gospel of the kingdom of God.' Of the gospel offer of atonement he says: 'It is no part of our present business to comment on this "Gospel Offer," except to say that it is not in the Gospels. The "Evangelicals" had a lot to say about it, but the four Evangelists leave it out. It would be strange if "the vicarious sacrifice" (as it was called) had been the Good News that Jesus preached in His lifetime, because the "vicarious sacrifice" had not then taken place. This doctrine of the "Atonement" (the name it is known by in theological parlance) was first elaborated by the Apostle Paul in a skilful argument to the Jews to be found in the Epistle to the Hebrews. There would be no objection to calling it the news of Paul of Tarsus. It certainly was not the Good News of Jesus of Nazareth.'

The sixth part of *The Companion Bible* has been issued (Humphrey Milford; 8s. 6d. net). It concludes the work, carrying the exposition from Acts to Revelation. The Companion Bible gives 'the Authorized Version of 1611, with the Structures and Notes, Critical, Explanatory, and Suggestive.' Its purpose is to lift the earnest but uneducated Bible reader to a level of instruction with those who know Greek and Hebrew. Much of it may seem obvious; but the mistake which many of us make is to aim too high.

'Some six hundred years ago, which after all is not a long time in human history, citizens of the towns would have laughed at the idea that a man of York, or a man of Winchester, would ever think of the common good of all England. To a citizen of York a man from another city, let alone far away Winchester, was a foreigner. Towns levied taxes in those days on "foreign" goods which came in from other English towns, in just the same way as nations tax "foreign" goods from other nations to-day.'

And yet Professor Bury and Dean Inge deny that we are making progress! But Miss Edith Picton-Turbervill's purpose in *Christ and International Life* (Morgan & Scott; 3s. 6d. net) is not to prove the world progressive. It is to encourage the world to take Christ as the foundation of its moral life. Now in Christ Jesus there is neither barbarian, Scythian, bond nor free, and the nations that build on that foundation will recognize other nations, not as foreigners but as friends. Lord Robert Cecil has written an excellent Introduction to the book.

Messrs. Mowbray have published, as one of the Alcuin Club Tracts, *A Directory of Ceremonial*. The purpose of the publication is to 'provide those clergy who have neither the time nor the opportunity for more extended study with something on which they can rely, as combining what is practical with faithfulness to the Catholic tradition as it has been received by the Church of England.' That purpose is served. No priest need go astray if he has this little attractive manual in his hands.

Messrs. Oliphant of Edinburgh have a charming series of books on the children of the countries of the world. They are always charmingly illustrated in colour and nearly always charmingly written. A new volume is out, on the *Children of Jerusalem* (2s. 6d. net). It is written by the Rev. C. B. How, and *written for children*. It is illustrated from drawings by Miss A. Luker.

Though little is revealed, much may be written, about the future life. And at this present time everything that is written is likely to be read. Let the reader be guided to the most wholesome as well as the most comforting writings. Let him be encouraged to read Mr. S. D. Gordon's *Quiet Talks about Life after Death* (Oliphants; 5s. net). His 'Quiet Talks' are very popular and they fully deserve their popularity. This book deserves and is likely to enjoy the greatest popularity of them all.

Lord Beaverbrook's book on *Success* (Stanley Paul; 2s. 6d. net) is itself a success. It will be read by thousands and it is worth the reading. No doubt it is material success that is meant, but

the very motive of the book is that material success is impossible without character. Lord Beaverbrook has even preached a short sermon in it. You will find it on another page.

The Rev. Eric Montizambert, Rector of St. John's Church, Port Arthur, Ontario, has published a volume of his discourses. He has given the volume the title of one of the sermons *Faith Triumphant* (Skeffingtons; 5s. net). And that sermon is characteristic. Unwavering confidence in the power of God, unsparing insistence on the exercise of Trust in Him — that is the note throughout.

The Rev. J. Howard Swinstead, D.D., now Vicar of St. Peter's, Bayswater, was at one time Chaplain to H.B.M.'s Legation in Stockholm, and knows all about the Swedish Church. He made a comparative study of the doctrines and rites of that Church, setting them over against the doctrines and rites of the Church of England. And now he has published the results of his examination in a volume entitled *The Swedish Church and Ours* (S.P.C.K.; 6s. 6d. net). In one place he prints the Thirty-nine Articles and the Swedish Version of the Augsburg Confession in parallel columns. It is one instructive item in a book that is instructive throughout.

There are second editions that have no right to the title. They are mere reprints. The second edition of Mr. G. R. S. Mead's translation of the *Pistis Sophia* (Watkins; 21s.) is a second edition indeed. 'The introduction has been entirely rewritten and the text completely revised, embodying the results of the latest scholarship.' So say the publishers on the jacket, and they say truly. The whole of the literature which the study of the Pistis Sophia has produced in the five-and-twenty years since Mr. Mead's first edition appeared has been read. It is here set down in chronological order and competently criticised. And whatever in it is worth incorporation has been incorporated. The most valuable help has come from Carl Schmidt's admirable German translation (1905). Of other work which has appeared since the issue of the first edition, Mr. Mead mentions Professor Ernest Scott's article on 'Gnosticism,' and Professor Moffatt's article on the 'Pistis Sophia' itself, both in the ENCYCLOPÆDIA OF RELIGION AND ETHICS. Of Dr. Moffatt's article he says:

'This is a useful, if brief, summary of contents and prior opinions. M. takes up a moderate position when he says that, though the P.S. is to be assigned to some Gnostic circles in Egypt, its particular type of Gnosticism cannot be identified. He thinks, however, on the whole that the occurrence of the name Barbelo assigns our miscellany "to some circle more or less allied to the pious theosophists of the 2nd cent. whom we know as the Ophites collectively, and as the Nicolaitans, Simonians, and Barbelo-Gnostics specifically."'

A handbook for classes and private students on *The Progress of Temperance in Scotland* has been written by the Rev. James Muir, B.D. (Glasgow; Mackill; 9d.). It is a heartening book for all who love their country and wish it well. Take one item. We hear much about the effect of prohibition in America, not so much of its effect in Russia. Read this:

'Russia was the first to enact war-time prohibition. It was decreed at the beginning of September, 1914. It is said that little short of 40 per cent. of the whole of the country's revenue was sacrificed in this way. But when the Budget for 1917 was submitted, M. Bark, the Finance Minister, stated that revenue formerly received from the sale of alcoholic and spirituous liquors had entirely been made good from other sources. Not only did the heroic legislation on the liquor traffic produce no permanent loss in the country's revenue, but the positive benefits accruing from it were most valuable. We submit facts illustrating the effect of prohibition on the domestic exchequers of Russia. The deposits in State Savings Banks were (in millions of roubles):

	Deposits.	Securities.
In 1913	38·6	30·3
,, 1914 (4 months' prohibition)	95·3	52·4
,, 1915	546·2	263·4
,, 1916 (11 months) . .	1241·2 (10 months)	455·5.'