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Apollos satisfies all the 'Alexandrinism,' as a mode of thought, that marks the high argument, without any need of looking to Alexandria as the home of its first readers; and at the same time we are able thus to fit the Epistle into the context of a definite historic situation by aid of its precious closing personal references. This result seems valuable as 'linking up' certain data of the Apostolic Age which hitherto have had to be read out of relation to their historic relations and setting, and thereby to add appreciably to their coherence and significance. If this synthesis is really a recovery of the facts of history, then it will afford a fresh fixed centre of light and further inferences, some of which may help to fix or illuminate other points still in relative obscurity. Further, I have put my contribution into the form of the story of its genesis, by a process of gradual advance through elimination of false assumptions and bringing into reckoning fresh considerations (present on the surface of the Epistle itself, yet not utilized in the right way by the constructive imagination), in order to suggest by an object-lesson how much room there still is for hope that the Apostolic Age will yield up many more of its secrets. For the written deposit of *real* human *life* does not lead students nowhere, or into wilds of mere guesswork, if only they keep their minds open to learn and unlearn, and follow confidently, step by step, whither all the indications taken together may by convergent testimony lead them. In the text of the New Testament there is, I am persuaded, none of the duplicity which deliberately covers up its tracks from the eye of later times. Similarly, the historian in his efforts to interpret the life-record of the Apostolic Age can do nothing in the long run against the truth, but only with and for it.

Literature.

FREEDOM OR NATURAL LAW.

Is there such a thing as moral freedom, or are we all under the tyranny of natural law? That is the question which Mr. B. M. Laing, Lecturer in Philosophy in the University of Sheffield, sets out to answer in his book, *A Study in Moral Problems* (Allen & Unwin; 10s. 6d. net). Others have set out to answer it before him, and of that he is well aware. But all the problems in philosophy, as in religion, that are not yet solved have to be discussed by every generation as it comes. And Mr. Laing believes that every generation ought to be able to do something towards solving those problems, even those that never will be finally disposed of.

In any case, this is the business of an ethical teacher at the present time. It is not the discussion of metaphysics; it is the inductive inquiry into the facts or fancies of the moral life. The War has set men on the solid ground of reality, or at least men think so. They want truths to live by, facts to stake their future on. And so Mr. Laing, himself an *M.C.*, sets out, with hope in his heart and a determined eyebrow, to find whether or not we are responsible for what we say and do.

He does not prove we are, but he makes it very probable. Clearly he has himself become convinced that 'God is not mocked: for whatsoever a man soweth, that shall he also reap'—a saying which is either silly or blasphemous if there is no freedom to will or to do. He does not prove it to those who have not the ear to hear. But to most of us his arguments are good enough. They at least make us feel about morality and the keeping of the law what Carlyle said about Margaret Fuller when he was told that she had decided to accept the Universe: 'Gad! she'd better.'

AN ARISTOCRAT.

Lord Ernest Hamilton, thirteenth child of the Duke of Abercorn, has written his reminiscences. The title, *Forty Years On* (Hodder & Stoughton; 15s. net), tells us at once that he was educated at Harrow. He gives the story of the making of the song. 'John Farmer had been at work on a new school song with which he was much in love. The moment the last new boy had been dismissed, he turned to the piano with an air of suppressed but ill-concealed excitement and said: "Now I've got something new for you which I want you to

terrified as I undoubtedly was (and I am not ashamed to own that I was terrified), I was not so terrified as not to be filled with pride at the sight of my magnificent father as he stood with quivering nostril and flashing eye, gripping in his muscular grasp the controlling spokes, the correct handling of which meant life or death to us. I remember thinking how like one of the Vikings of old he looked, with his erect head and his thick pointed beard flattened upon his chest by the gale.

'My father was physically one of the bravest men I have known. In face of most of the dangers that freeze other men's marrow he was utterly fearless. In two spots only was his nerve vulnerable, and they were two very ridiculous spots. He was terrified of a horse and terrified of a dog. But nothing else frightened him. On the occasion of our passage of the Minch, there can be no doubt that his nerve and promptitude saved the lives of all on board. Luckily the engineer, a Lowland Scot named Alison, also kept his head and his nerve, and these two between them pulled us through.'

THE PHILOSOPHY OF RELIGION.

There are three ways in which Religion appeals to us—as history, as philosophy, and as practice. For the greater number the only approach is in practice. And that is well, for without practice Religion is nothing. 'He that heareth these sayings of mine, and doeth them not'—well, we know what becomes of him.

But the history and the philosophy of Religion are of interest and of use. We have to be able to give a reason to every man we meet of the hope that is in us, and especially to ourselves. Without some knowledge of the history of Religion we should be as those wonderful writers before the War who denied the very existence of Jesus. Without some knowledge of its philosophy we should see no reason why we might not worship stones and trees. Let us study the philosophy of Religion. Let us study it with the help of *A Student's Philosophy of Religion*, a handsome volume, written by William Kelley Wright, Ph.D., Assistant Professor of Philosophy in Dartmouth College, U.S.A., and published in this country by Messrs. Hodder & Stoughton (20s. net).

It is a book for students. It is intended to make them study. It is not written to be undigestibly swallowed. If the student can criticise it, Dr. Wright will appreciate the criticism. There is, for example, the statement on page 210 of the indebtedness of Christianity to other philosophies and other religions: 'It can be frankly admitted that other religions have recognized a few values more adequately than Christianity has yet done. That has always been true of Christianity. From the very outset it has had to assimilate valuable features from other religions. It got most of its theological conceptions from Greek philosophy. In part it got its sacraments and much of its conception of divine communion from the ancient mystery religions.' That is probably untrue. All research goes now to prove that the Christianity contained in the New Testament owes nothing to either Greek philosophy or the mystery religions.

But from the estimate on a subsequent page of the finality of Christianity there will be little room for dissent:

'But is Christianity ultimately *true*? In a strictly metaphysical sense, the author supposes that it must be said that no religion can claim ultimate truth. All try to express by means of symbols what is infinite and unknowable, as well as what is knowable, but has not yet become scientific knowledge. But the symbols of Christianity have proved their adaptability to twenty centuries of more varying conditions than ever confronted any other religion (except the Jewish), and they have grown and become enriched in the process. It seems safe to conclude, therefore, that Christianity, which symbolizes more truth for more races and more environments than any other, is the closest approximation to absolute truth which can be attained by the mind of man through the instrumentality of a religion. With the experience of future ages Christianity will become further advanced. There may be greater changes in future doctrines, ritual, and ecclesiastical organization than even the past has known. We can feel sure that the revelation of God in the personality of Jesus Christ, with the ever-enlarging interpretations which the succeeding generations will continue to give to it, shall continue to be the means through which men will endeavour to secure the conservation of their socially recognized values.'

THE HOLY SPIRIT.

'This book is the result of a request made to me in 1911 by the late Professor Swete to continue his

work on the development of the Doctrine of the Holy Spirit which, as he remarked at the time and implied later in his preface to *The Holy Spirit in the Ancient Church*, he felt he would not live to undertake beyond the Age of the Fathers. Being engaged then in reading round the subject in the mediæval period, I consented to this request, little thinking that, owing to the comparative newness of the ground, it would involve a task covering the space of eleven years. Even so, this book makes no pretensions to being exhaustive, but simply seeks, by surveying the thousand years which separate the Ancient Church from the Modern, to show in as true a light as may be possible what is the foundation of modern thought concerning the Person and work of the Holy Spirit and His place in the Triune Life of God.'

With these words the Rev. Howard Watkin-Jones, M.A., offers us his book on *The Holy Spirit in the Mediæval Church* (Epworth Press; 12s. net)—a noble book, its subject, its scholarship, its very manufacture, and its pre-war price giving it clear distinction.

First of all there is a motto opposite the Contents page which deserves repetition. 'A man who does not know what has been thought by those who have gone before him is sure to set an undue value upon his own ideas.' So said Mark Pattison, and Lord Acton quoted him. Mr. Watkin-Jones quotes Lord Acton, and we quote Mr. Watkin-Jones. Now pass it on. For to the preacher beyond all others it needs to be preached. It is just because we set an undue value on our own ideas that our sermons are so doubtful and so dull. The preacher is as an autobiographer—all that touches himself is interesting to himself. But he has to find the things that touch others also, the universal things, the particular in the universal.

Now to the book.

Mr. Watkin-Jones describes each thinker's contribution within one period, and then passes to the next period and the thinkers in it. All the while, however, he is watching the development of thought and indicating its progress. Then when the end comes, he gathers his impressions together into short chapters on the Godhead of the Spirit, the Relation of the Holy Spirit to the Father and the Son, the Personal Life of the Spirit, the Work of the Spirit in Creation, in Inspiration, in the Incarnation, the Mission of the Spirit, the Work of the Spirit in the Sacraments, in Justification and Sanctification, the Witness of the Spirit.

Those short chapters will be read first by many. But they are not the most valuable chapters. The strength of the book lies in the analysis of each thinker's contribution. Mr. Watkin-Jones confesses that he has spent eleven years on this study. No one will be surprised. He has read every author apparently for himself and with care. That takes time. And although he has the gift of separating the essential from the accidental, even the accidental has to be read and regarded.

The book worthily succeeds Dr. Swete's work.

THE BOOK OF JOB.

In spite of the number of commentaries on the Book of Job that have lately appeared, there is room and a welcome for the commentary of Moses Buttenwieser, Ph.D. Dr. Buttenwieser is Professor of Biblical Exegesis in Hebrew Union College, Cincinnati. He has lectured on Job for many years, and he has a theory. He has tested his theory on the minds of his students, and it is by their encouragement that the volume now sees the light. Its title is simply *The Book of Job* (Hodder & Stoughton; 20s. net).

His theory is that Job has been corrupted so extensively that an entire reconstruction is necessary of the whole great section from the 16th chapter to the 37th. He has accordingly reconstructed it, using all the versions for the purpose. In the course of his work he discovered, as he believes, that the greater part of chapters 34 to 36, assigned in our Bible to Elihu, belonged originally to Bildad. And to Bildad he has restored it.

The volume contains the Hebrew (reconstructed) text, a translation, full exegetical notes, and an introduction. More than that, it contains a thoroughly practical index, and a glossary of Hebrew words, idioms, and forms.

Dr. Buttenwieser rejects none of the Book of Job except the Elihu appendix, and that, as we have seen, he retains in large part by handing it over to Bildad. The date he takes to be about 400 B.C. His translation is singularly lucid and likely. Take the famous passage in the 19th chapter (19^{25-27}).

It is introduced in this way: 'The consolation that Job finds in the knowledge that his conscience is guiltless, and that he can face God without fear, grows soon into something far more positive. His earlier bewilderment vanishes, the feeling that God is bent on crushing him without reason or relenting

gives way to an ever-growing conviction that, in spite of what men would have him believe, God is really on his side and ultimately will champion his cause before the world. As this assurance reaches its height, it finds exultant expression in the famous outburst :

" But I know that my Redeemer liveth,
And that at last He will appear on earth.
Even after my skin hath been torn from my flesh,
Still will I cherish the hope that I shall see God.
The heart in my bosom pineth
That I may see Him, a champion in my behalf,
That my eyes may see Him, and not as an enemy." '

Then he says : ' Into this classic passage the Occidental Church, following Origines, has read a belief in immortality and resurrection, an interpretation which not only has no basis in the passage itself, but which is, in fact, contradicted by the rest of the dramatic poem—by Job's emphatic denial of a life after death, $14^{11f.\ 14}$, and by the fact that no cognizance of such a hope is taken in the dénouement. It is for vindication in his lifetime, not after his death, that Job hopes. Not that he expects to be restored to health and prosperity—this he knows cannot be. He expresses the hope that God may reveal Himself to justify him and to attest to his innocence before all the world—a hope which is fulfilled in the dénouement.'

THE PSALMS AS LITURGIES.

Another volume by Professor John P. Peters has been published after his death. It contains the Paddock Lectures for 1920. And the strangest lectures. For after the first is over, the lectures consist of a translation of the Psalms, one by one—or rather two translations, that of the A.V. and a literal one by Dr. Peters himself—and a commentary. How did the students and others who usually attend the Paddock Lectures listen ?

But the reading is easy enough and instructive. Dr. Peters holds that the Psalter is a collection of liturgical hymns or poems, written for use at the offering of sacrifice in the Temple, but containing also hymns for use on other occasions and for other purposes. Hence the title of his book : *The Psalms as Liturgies* (Hodder & Stoughton ; 20s. net).

Dr. Peters has not vexed his soul with textual emendation. He is not careful to detect minute flaws : he is not ambitious to make happy conjectures. His interest is really in the comparison between the Hebrew Psalms and the Babylonian. That is his field and he cultivates it to some purpose. Otherwise there is little that is new and nothing that is startling.

With one exception. The 91st Psalm he believes to be a charm against evil spirits. ' In general principle and idea,' he says, ' it is the same as some of the Babylonian charm liturgies which have come down to us, but it differs from these in its monotheism and its spirituality ; in making the knowledge and love of God the charm to overcome the powers of evil. The similarity and difference are the same as between the cosmogony and mythology of the two peoples as represented in the Books of Genesis and the old Babylonian inscriptions. We have, it is true, at a later date, Jewish charms and incantations quite as gross, material, and polytheistic as the similar Babylonian charms and incantations, but there are none of those elements in this liturgy. Indeed so spiritual is its expression that the modern Christian can use it not only without offence, but with fullest sympathy and edification ; and unless attention were especially called to it he would probably quite fail to perceive its original use and intent.'

THE LORD OF THOUGHT.

Miss Lily Dougall, the author of *Pro Christo et Ecclesia,* and the Rev. C. W. Emmet, B.D., Fellow of University College, Oxford, have together made a study of the problems which confronted Jesus Christ and the solutions He offered. The volume is published by the Student Christian Movement with the title *The Lord of Thought* (12s. 6d. net).

The thesis is set forth by Miss Dougall ; it is established by Mr. Emmet. This is the thesis. Jesus was an intellectual giant, a genius, as Miss Dougall prefers to call Him—but she does not use capitals with the pronouns. Now, a genius is not likely to have made gross mistakes—in quoting Scripture, for example. Therefore if there are gross mistakes we are entitled to attribute them either to his immediate reporters or to subsequent speakers telling the story orally, or finally to interpolators. Take an example.

A clear example is found in Lk 7^{27}. There Jesus, quoting Malachi, is reported as saying: 'This is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee.' Now in Malachi the passage reads: 'Behold, I send my messenger, and he shall prepare the way before me.' It is God that speaks.

Who changed 'the way' into 'thy way,' and 'me' into 'thee'? Miss Dougall cannot believe that it was Jesus. For then either he misquoted Malachi out of ignorance—a mistake that the very bystanders would have detected; or he parodied Malachi to advance his own claims—an obviously absurd hypothesis; or the early compilers of Q put into his lips words he did not say; or the words of Q were altered to suit a later and mistaken tradition.' Miss Dougall assumes that Jesus quoted Malachi correctly, and believes that 'some tradition must have early altered the pronoun to make it appear that Jesus said that John was his forerunner.'

Mr. Emmet does not refer to this example. He works his corroboration in his own way. And a very capable way it is; not always convincing, certainly; but always fair and scholarly.

It is the eschatological element in the Gospels that troubles both, and both make an effort to eliminate it. Are they successful? Ask themselves and they will answer No. But they claim that much of its difficulty is removed in this way. And their claim is at least worth investigating.

THE PHILOSOPHY OF HUMANISM.

Viscount Haldane is always up-to-date with his knowledge of philosophical thought, and when he writes he always contrives to add something new. His latest book, *The Philosophy of Humanism* (Murray; 12s. net), contains three Donnellan lectures, delivered at Trinity College, Dublin, on the philosophical significance of 'Humanism,' and three essays on the philosophical significance of other subjects, the other subjects being Mathematical Physics, Biology, and Psychology.

Of them all the most attractive topic for the moment is, of course, Psychology. And in Psychology the most attractive topic is the relation of the subconscious to the conscious self. On this Viscount Haldane has something to say.

'It is not clear that we can treat the conscious and the unconscious as separate entities. The methods which do so appear indeed to have more practical than scientific value. Within our experience the one shades off into the other. Much of our highest activity in reflection, in conduct, in art, is unconscious of itself. It is not on that account irrational nor does it belong to a different self. It is mind developing itself in its own activity. As has often been pointed out, by among others Professor Stout, psychologists are apt to ignore the constructive side of mental process even in its lower phases. When I have experienced in the past a particular sweet taste, in connection with a particular appearance of sugar, it does not follow that association means that the sense of sweetness associated with the appearance of another piece of sugar is the particular sweetness previously experienced. It is surely a new idea of sweetness connected with the appearance or conception of the present bit. A universal of reflection enters into the concrete individuality of the sugar as I conceive it. There is here a construction based on an inference from past experience which does not belong to direct awareness. There may be and are regions which have no counterpart in any actual experience. But when elements come from them into my awareness they come into the world of my conscious experience, and there attain reality. There is no other real world. There may be what is loosely called "double personality," two centres in the same individual from which memory is differently focussed. A line of demarcation between two series in experience may exist. But it is a shifting one, for otherwise there would be two individuals. What I am at the moment unconscious of is something beyond what I am actually aware of. But it falls within the identically same mental activity which I bring to bear on other experience, and it is in this respect at least continuous with it. The unconscious is therefore no world which is subsistent in itself and apart from me. Although outside my present experience it is continuous with it. For bare feeling by itself would be non-existent because meaningless. There can be no other world of bare feeling, and when the limits within which I am aware are extended they are so extended just by the increased scope of my recognition through concepts, and not merely by the intrusion of what has no actual existence apart from these concepts. The notion of an unconscious existence, a "subliminal self," to use the phrase of the late Frederic Myers, seems to be an hypothesis founded on a

metaphor which will not bear criticism. There is only one object world for the self, an object world which is always expanding or diminishing, but which owes its significance to the constructive activity of intelligence operating in universals. This is the fact from which we start in human intelligence, and the view which the evolution theory gives us does not contradict it. For that view, while true from its own standpoint, is only a relative one which does not explain the basic starting-point of the knowledge within which the object world it postulates has a place but only a place.'

That passage sufficiently shows the up-to-dateness of Viscount Haldane's mind, and its saneness.

A GREAT MISSIONARY SOCIETY.

From the Epworth Press comes the fourth volume of *The History of the Wesleyan Methodist Society*, by G. G. Findlay, D.D., and W. W. Holdsworth, M.A., B.D. (18s. net). Four great enterprises are covered by it. First of all, there is a history of the Women's Auxiliary; next, of the Missions in West Africa; then, of the work done in South Africa, the Transvaal, and Rhodesia; lastly, of the Wesleyan Missionary efforts on the Continent.

From beginning to end the interest is personal. There are heroic men and women—men like Thomas Birch Freeman and Henry J. Piggott, women like Mrs. Wiseman and Mrs. Everett Green—and the interest is deepest where they are at work. But in a sense every man and every woman engaged in this service is heroic—for it is the heroism of faith that sent them to it and kept them in it—and there is not a name of all the number but carries some thrill of admiration to the soul of the reader. The volume is an appendix to the eleventh chapter of the Epistle to the Hebrews. There the heroes and heroines of faith who preceded Christ on earth have their names and deeds recorded, here the heroes and heroines who followed after. But, with ampler space, the writers of this book can give names and notice acts which had to be passed over in the Epistle with a 'what more can I say, for time would fail me.' The wonder of the book is that there are so many, all issuing from one Church, all attached to one Society, who, by faith, when they were called, went out, as truly as Abraham, 'not knowing whither they went.' For which of all those who went to Sierra Leone, let us say, knew? And yet, had they known, would they have hesitated to go?

It is not a story of unfailing accomplishment. The heroic is not that of the world. It is that of the Kingdom. And very often the report is that no results whatever are visible. The summary of one of the chapters ends with that bitter word 'withdrawal.' For the Kingdom is as leaven which a woman took and *hid*. It works unseen for a long time in some 'measures of meal,' but it works always and everywhere. And this book has a long enough story to tell to let us see the working of it at last almost everywhere. Perhaps the hardest trial that faith had to accept was on the Continent of Europe. At any rate, there were elements in that trial unknown elsewhere—ignorance, prejudice, bigotry, selfishness—which were peculiarly difficult to bear and overcome.

One thing comes incidently from the book. It is the fact that the Empire as an empire owes much to the Wesleyan Missionary Society. In territory it owes, and we are 'imperialistic' enough to believe that even that is good. More, however, in the possibility of retaining and governing the territory gained. For this is the wonder of British supremacy, that it has so rarely had to give up what it once gained. It owes that to the presence and the work of the missionaries.

PROGRESS IN RELIGION.

Belief in God is belief in progress. Professor Bury believes in neither; Dr. T. R. Glover believes in both. Dr. Glover believes that it is possible to trace the path of progress in any stretch of history, or area of geography, if the materials are sufficient. They are sufficient in Europe, and especially round the Mediterranean, from the days of Herodotus to the days of Tacitus. And he has written a history of *Progress in Religion to the Christian Era* (S.C.M.; 10s. 6d. net).

'My thesis is that a progress is to be observed in men's conceptions of Religion. We shall look to find it in the development of their sense of the value of the individual man, both as an agent and as a passive member of society, in virtue of his personality; and in connection with this, we shall find a progress in men's ideas of conduct both as regards the individual and society; their conduct will depend on their estimate of personality, and that, as already suggested, on their sense of personality

in their God. All his relations with men will be interpreted in the light of his personality and its bearing upon the personalities of men. The impulse to conceive in this way of the relations of God and man, we shall find, came partly along the lines of men's experience of common life and their slow discovery of the value and beauty of moral law, partly along the lines of reflection upon God. We shall find a steady drive to a morality that is ever higher, and a drive, as steady, toward monotheism, while religion ever claims more and more of life. We shall find that the soul refuses to be satisfied on any level but the very highest, and that, as a German thinker has said, "man is for nothing so grateful as for the advancement of his spiritual life." We shall find that man has a firm belief that nothing but the truth will help him, and an undying faith that he will find truth or that it will be revealed to him; and, in the end, that he and God stand face to face for eternity and can adjust their relations on no basis less than ultimate and perfect righteousness.'

There is optimism for you. But it is the optimism of the believer in Jesus. Dr. Glover stays his hand at the Coming of Christ, but he himself would never have been able to write, he would never have conceived the idea of writing, a history of the progress of finding God, if he had not been trained within the Church of Christ. 'Greek and Hebrew move toward the same goal, propelled by the same impulses.' They do, when you see that they do. Christ came that we might see. Yes, Dr. Glover is an optimist, a Christian optimist. 'The whole world, as Paul said, groans together in travail. The cost is great, as prophet and philosopher found; but what is once gained is never quite lost again. Slow and fluctuating, there is a progress in man's conceptions of God, and mankind moves forward with a surer hope of reaching Truth.'

He has most difficulty in seeing progress in apocalyptic. He has no great opinion of apocalyptic. 'It is more than possible that the significance of Apocalyptic is being exaggerated; Professor A. B. Bruce indeed held that "the great heart of humanity has only one duty to perform towards it, and that is to consign it to oblivion."'

So it does not matter quite so much as we have been told whether the Jewish apocalyptist was a backwater or not. Meantime Dr. Glover's wrestling with apocalyptic in his optimistic way is another evidence that just that part of the Gospels is at present the most perplexing part, and that we have not got the 'hang' of it yet.

Mr. Sidney Dark assures us that a new reading public is rising up among us. 'The mass of men lack vision. They are so concerned with their own material affairs that without help they have no inspiration, no understanding. It is the mission of the great writer to give them these things. They cannot be given unless there is the desire of the gift. I affirm that the desire exists. It exists in the sordid mining villages of South Wales. It exists in the mills of Lancashire and Yorkshire. It exists, to an amazing extent, among young men and women who work in London shops and offices.'

It is a form of socialism not yet taken much notice of. 'The new generation is resentful of monopoly and privilege, and while it is protesting against the finer material possessions of the world remaining in the hands of the minority it is also claiming, partly from curiosity, partly through class antagonism, partly from the yearning for a larger and fuller life, the enjoyment of that great national imaginative heritage to which, among other people, the son of a Stratford butcher, a Bedfordshire tinker, the son of a London ostler, and a man who spent his boyhood in a blacking factory, have made such splendid contributions.'

Mr. Dark's lecture on *The New Reading Public* has been published for 'The Society of Bookmen' by Messrs. Allen & Unwin (1s. net).

Said a woman worker recently: 'There is only one thing that children need to be taught—self-control.' With that Dr. Bernard Hollander agrees. From his psychological point of view there are three classes of people in the world, those that are good by nature, those that are bad by nature, and those (the vast majority) that are conscious of two tendencies within them and need to be taught self-control. His new book on *The Psychology of Misconduct, Vice, and Crime* (Allen & Unwin; 7s. 6d. net) is from first to last a homily on self-control. He is often consulted by the third class. The first do not need him; the second do not want him; but the third class often, he says, believe that a physician can do for them that which parent or teacher failed to do in early life. And he succeeds sometimes. His method is hypnotism. He does

not believe in suggestion, whether 'auto' or other. In hypnotism, courageously carried through, he has much faith.

He touches marriage and divorce. He would allow divorce somewhat easily. 'If either the man or the woman has made a serious mistake, matrimony is hell. There should be no law, human or divine, compelling people to live in a hell on earth. To compel them to do so is wrong, both to the individual and to society. It is in itself immoral, and leads to immorality outside the pale of matrimony. It may lead to murder and to suicide. It is bad for the children that grow up in a vicious home and have their training neglected.' But he admits there is another side. Perhaps the other side is stronger than he thinks. It is the same with divorce as with war:

> The sight of means to do ill deeds
> Makes ill deeds done.

Mr. William Murison, M.A., Senior English Master in the Aberdeen Grammar School, has edited for the Pitt Press Series *Sir Thomas Browne: Religio Medici* (Cambridge: at the University Press; 4s. 6d.).

And, first, it is up to date. 'In the spring of 1661, Browne had spoken, not without satisfaction, of Cromwell's head cut from his dead body. Three years earlier he had, in *Hydriotaphia,* expressed his horror of any interference with the dead; "to have," as he phrased it, "our sculs made drinking-bowls, and our bones turned into Pipes, to delight and sport our Enemies, are Tragical abominations." He himself was to suffer one of these "abominations." In 1840 his coffin was accidentally broken into. The sexton carried off the skull, and sold it. Later it was placed in the pathological museum of the Norfolk and Norwich Hospital. Now, in 1922, we are glad to chronicle its restoration to its first resting-place.'

Next, it is precise and appropriate in illustration. One of the notes is on

'**subdivide and mince.** Here *mince* differs from *subdivide* in suggesting minute subdivision. An example of what Browne means is found in the history of the Church of Scotland. A secession took place, 1733–40, and this body split into two in 1747 on the question of the burgess oath. The two sections were popularly known as "Burghers" and "Anti-Burghers." Later on a second "dichotomy" occurred in regard to the province of the civil magistrate, and hence there arose in both original sections parties nicknamed "Old Lights" and "New Lights." It should be added that the two "New Light" parties united in 1820, and the two "Old Light" parties in 1842.'

Lastly, it is the work of an accomplished scholar, altogether at ease on familiar ground, and making his readers sharers of the joy he has in it.

We have had Shakespeare clubs and Browning societies in this country, but not yet classes for the minute and co-operative study of the English Bible. In America, however, the 'Discussion Group,' as it is called, is a great movement, and has already called forth a considerable literature to meet its needs. The latest, and the best we have seen, is an introduction to the teaching of our Lord. It is written by Mr. A. Wakefield Slaten, Head of the Department of Religion and Ethics in the Young Men's Christian Association College of Chicago. Deliberately prepared for the Study Groups, it is nevertheless a most readable book; and its originality of approach gives it an unusual interest. The title is *What Jesus Taught* (Chicago Univ. Press; $1.50).

The matters discussed are all matters of concern at the present moment, none of them more so than the matter of peace or war. It is evident that in the Study Groups as in the Pulpits this is to be the theme of most frequent discussion and exposition throughout the coming winter.

Dr. C. I. Scofield is the Editor of the Scofield Reference Bible. He is also a preacher. A volume of his sermons has been published at the Oxford University Press. The title is *In Many Pulpits* (12s. 6d. net). Under 'The Christian Year' one of the sermons will be found, slightly abbreviated, and from that sermon a good impression will be taken, we think, of Dr. Scofield's preaching power. It will be observed that unedifying questions are not raised nor even unnecessary exposition offered. The subject is introduced directly from the circumstances, and then, when the mind has settled down to listen, three lessons are suggested, each lesson in touch with life and captivating to the intellect. So is it always—though not always just three lessons. Dr. Sclater says that it is in the providence of God that sermons should be divided into three parts, and no one now rails against God's provi-

dence. But he does not mean that if you had two or four heads you would be displeasing to God.

It is a handsome volume, so printed as to be a great joy to the reader.

Messrs. James Clarke & Co. have issued the 101st volume of *The Christian World Pulpit* (7s. 6d. net). Every volume of *The Christian World Pulpit* has its own features, though to the casual reader one may seem as like another as do the natives of an African village to the white man. The feature of this volume is the number of articles or addresses without texts. Does it mean that men are discarding texts? That has threatened to become a fashion again and again, but it has always perished with a few men's using. The text, the text's the thing, wherein you'll catch the conscience of the king—and of the peasant.

There is an interesting series of addresses on the Seven Words that deserve notice. For it is very hard to say anything fresh on the Seven Words. And among other notable things there is the record of a courageous effort on the part of Dr. Horton. He told his people at the beginning of the year that on the first Sunday of each month he would deal with some live topic; and he proceeded at once to handle a live enough topic—the hours of closing the public-houses. He pointed out that the London magistrates had decided to close them at ten o'clock, in all the parishes except four—Hampstead, Paddington, Hanover Square, and the Strand. And he called on his congregation to protest to the magistrates of Hampstead, where their church is. 'The facts are overwhelming. We know that the people are made to suffer simply and solely in the interests of a great trade; in fact, that is the argument—that £50,000,000 are involved in it, and to close the public-houses at 10 o'clock instead of 11 o'clock may imperil the dividends of those who invest in the drink traffic. It is a clear moral issue, and no unprejudiced person can miss the point that we have to save the people, especially the children, from this demoralisation.'

Note that Mr. Claude Houghton's drama *Judas* has reached a second edition (Daniel; 3s. 6d. net).

Laura H. Wild, B.D., Professor of Biblical History and Literature in Mount Holyoake College, has written *A Literary Guide to the Bible* (Doran; $2 net). The volume is further described as 'A Study of the Types of Literature Present in the Old and New Testaments.' But the two titles together give but a faint idea of the wealth of instruction to be found in the book.

The literature of the Bible is divided into eight great classes—Folklore, Story-telling, History, Poetry, Drama, Wisdom, Oratory, and Essay. Under each of these classes come varieties, all fully described and illustrated. And the illustrations are not from the Bible only, but also from the literature of other nations. Thus Flood-stories are quoted from Babylonia, Greece, India, Burma, Cochin China, Polynesia, British Columbia, and Scandinavia.

It is a book which would gratify the Royal Commission on Education if that august body were to hear of it, for it offers just that instruction in English which is commended in their Report. But more, it will educate old and young into an appreciation of what the Bible is written to accomplish—not the teaching of English but the bringing of men to God.

We must cast our net wide if we are to keep our children's sermons fresh. We should include in our reading the Rev. George McPherson Hunter's books. His latest volume is *Gardens of Green* (Doran; $1.25 net). If we may not preach the sermons themselves (and we may not), we may use the illustrations in them. The poetry also; and it is particularly good, as well as plentiful. Here is one of the poems. Its author is Mary Adair Macdonald:

(Frankincense, myrrh, and gold;
Winds His choristers, worlds about His knee . . .
Hath He room at all in His awful Treasury
For the gifts our Kings unfold
That can ne'er be told?)

This is the night of a Star.
This is the long road's ending.
They are sleeping now; they have brought their warrior best
To the Lord their God Who made them;
And lo! He hath repaid them
With rest.—

This is the night of a Star.
The laugh that rings through torment, the ready jest,

Valor and youth, lost hope, and a myriad dreams
Splendidly given—
He hath taken up to the inmost heart of Heaven,
And now—while the night grows cold, and the ward-fire gleams,
You may guess the tender smile, as He walketh hidden
In the place where His Wise Ones are.

From the Epworth Press comes a volume on the Social Problem. Its title is *Christian Responsibility for the Social Order* (6s. net). It is a heavy title. We have no love now for titles of such generality. But you try to find a better title—after you have read the book—and then let us hear from you. The author is the Rev. Samuel E. Keeble, who has made the Social Order his province through many years of private study and public service. If there had been a more captivating title, that was also descriptive, he would himself have discovered it.

What is the Social Order? It is that condition of society which we owe to the Bible and the Romans. We are not satisfied with it. The Socialist is most expressive of his dissatisfaction, but even 'our ancient aristocracy' is dissatisfied. And the dissatisfaction is due to the fact that we owe the present state of society to the Bible *and* the Romans. If we had owed it to the Bible only, the Socialist might have been content; if we had owed it entirely to the Romans, the aristocrat would have been silent.

For 'the Biblical conception of property rests upon production, the Roman upon possession, and not even upon personal possession but legal, a far more extended and indefinite thing.' And again, 'the Biblical conception of property rests upon personal labour, the Roman upon superior force, exercised at first through a monopoly of arms, later, one of money.'

So here is the responsibility of the follower of Christ. 'There is guilt upon the Christian conscience for allowing this heathen conception of property to grow up and to write itself upon the statute-books of this realm, with ever-increasing completeness and complexity. Christian principles relating to persons and property have been allowed to suffer eclipse. Property has been, and still largely is, placed before humanity in actual legal practice—things before persons; offences against property have been punished much more severely than those against human beings, *e.g.*, poaching than wife-brutality. Property, private property, has been made almost sacred, and efforts persist still to confer upon it absolute rights. This hardening of the law against producers in favour of possessors was a flat departure from the more Christian conceptions of the old social order. The condemnation of Christians, especially influential Christians, and of the Church, is that they succumbed so easily to a new spirit in law, which their instincts must have told them could not be harmonized either with the Hebrew Law or with Christian ethics—in a word, with the sacred Scriptures.'

Few of Messrs. Harrap's 'Poetry and Life' series seem to have come our way, and that is a pity, if the rest are at all like Mr. Allardyce Nicoll's book on *William Blake and his Poetry* (1s. 6d.). An easier introduction to Blake you will not find, nor a more reliable. At last Blake has passed into the stage of criticism which may be called appreciative insight, *without the addition of allowances made for weaknesses.* That stage has at last arrived both for Burns and for Blake.

The Rev. Francis J. Hall, D.D., has completed his life's task. With *Eschatology* (Longmans; 9s. net) and the Indexes, he concludes the series of ten volumes in which he gives an account of the whole range of Dogmatic Theology. Every volume, as it has appeared, has been noticed in THE EXPOSITORY TIMES; and the last deserves all the appreciation that was expressed for the best of them. Its subject is the most difficult of all. To gather it within the range of a single volume is an accomplishment. No important point is overlooked; no fruitful book or pamphlet is forgotten. The record of literature has been a feature throughout; its selection almost a miracle. Running through the lists in this volume one scarcely detects a mistake, either in rejection or in choice. And always it is up to date. On the Second Advent Professor R. G. Macintyre's fine book, *The Other Side of Death,* is included among the rest.

From the Methodist Book Concern of New York and Cincinnati comes a thick, convenient, closely printed volume containing the *Doctrines and Discipline of the Methodist Episcopal Church,* 1920. It is of wider interest than the membership of that

Church. In the earnest endeavour after union, so pathetically characteristic of our day, it will repay study and may show how some avenue will open.

The National Sunday School Union (57 Ludgate Hill, E.C.) has undertaken the issue of a series of books to be called 'Every Teacher's Library.' The first volume, edited by Elsie H. Spriggs, is *The Missionary Enterprise in the Sunday School* (2s. 6d. net). There are other five contributors, all experienced teachers and all aware of the necessity of unfailing concreteness and abundant illustration.

From the same Publishing House comes the volume for 1923 of *Notes on the Scripture Lessons*. It is the 79th volume—a good record. For the demand of the Sunday School is every year for more efficient methods of teaching and more scholarly interpretation of Scripture. The 'Notes' have steadily met the demand.

Messrs. Scribner of New York have published a handsome volume with the title of *The Children's Bible* ($3.50). It contains selections from the Old and New Testaments translated and arranged by Henry A. Sherman, Head of the Department of Religious Literature of Charles Scribner's Sons, and Charles Foster Kent, Woolsey Professor of Biblical Literature in Yale University.

The translation is in modern English. Its touch of simplicity makes the difference between it and Moffatt's translation. This is the parable of the Prodigal Son:

'Jesus said, "There was a man who had two sons. The younger said to his father, 'Father, give me the part of your property that belongs to me.' So the father divided his property between his two sons. A few days later, the younger son got together all that he had and went into a distant country where he wasted his money in reckless living. After he had spent it all, there was a great famine in the land, and he began to be in want. So he agreed to work for a man of that country, who sent him into his fields to feed swine; and he was ready to eat even the pods that the swine were eating, for no one gave him food. But when he came to himself he said, 'How many of my father's hired servants have more than enough to eat while I die here of hunger! I will go to my father and say, "Father, I have sinned against God and against you. I am no longer worthy to be called your son. Treat me as one of your hired servants."'

'"So he went to his father. But while he was still a long way off, his father saw him and felt pity for him, and ran and threw his arms about his neck and tenderly kissed him. Then his son said to him, 'Father, I have sinned against God and against you. I am no longer worthy to be called your son.' But the father said to his servants, 'Quick, bring a coat, the best, and put it on him and put a ring on his finger and sandals on his feet. And bring the fatted calf, kill it, and let us eat and be merry; for this son of mine was dead but has come back to life, he was lost but has been found.' So they began to make merry.

'"Now the elder son was out in the fields, and as he came near the house he heard music and dancing. And he called one of the servants and asked what all this meant. The servant said to him, 'Your brother has come, and your father has killed the fatted calf because he has him back safe and sound.' And he was angry and would not go in, so his father came out to reason with him, but he answered, 'See all these many years I have worked for you and never disobeyed one of your commands, yet you never gave me so much as a young goat that I might have a feast with my friends. But now when this son of yours comes, who has wasted your money with wicked women, you kill the fatted calf for him!' His father answered, 'Son, you are with me always and all that I have is yours; but it was right to make merry and rejoice because of your brother, for he was dead but has come back to life, he was lost but has been found.'"'

The volume contains many illustrations on plate paper. Some of them are in colour. All are reproductions of famous paintings.

A volume of essays on Dante by Prebendary Lonsdale Ragg, B.D., has been published under the title of *Dante Alighieri, Apostle of Freedom* (Stockwell; 6s. net). As the title indicates, the prevailing idea is that of Dante's interest in political liberty. But the most original of the essays is the first, which speaks of Dante as the 'Apostle of Love,' and tells us of 'the swift upward movement of Dante's *Paradiso*, where the spirit mounts from sphere to sphere, from glory to glory, impelled and wafted by the sheer force of Love, till at last, in face of the Triune blessedness, it is plunged into an ineffable joy and wonder—ineffable because, as he says, "as it draweth nigh to its ideal, the

object of its longing, our intellect sinketh so deep that memory cannot go back upon the track." '

Are Temperance Reformers Cranks? (S.C.M.; 4d.). Viscountess Astor, M.P., proves that they are not. Which is a pity. For all the best people in the world have been cranks, or have been called so, from John the Baptist until now. And there is no man or woman with eyes to see and a heart to feel but would at this present time be thankful to be called a temperance fanatic.

A Synopsis for the Study of the Bible Treatment of Social Questions has been prepared by Professor C. Ryder Smith, B.A., D.D. (S.C.M.; 6d. net). The demand is urgent—who could have met it more competently? Dr. Ryder Smith's great book, 'The Bible Doctrine of Society,' contains the material of the Synopsis.

A supplement to Dr. Ryder Smith's Synopsis, appropriately published by the same firm, is *Outline Studies in the Christian Gospel for Society* (3d. net), prepared by H. A. Mess, B.A.

An extremely suggestive book on the second Gospel—*St. Mark's Life of Jesus* (S.C.M.; 4s. net)—has been written by the Rev. T. H. Robinson, M.A., D.D., of University College, Cardiff. Suggestive we say: Dr. Robinson suggests and does no more, and that deliberately. He would have you read St. Mark's Gospel itself. But as you read it after reading his book you will read it with much more intelligence, with much more delight, with much more edification.

The Stories of the Kingdom, by G. R. H. Shafto (S.C.M.; 4s. 6d. net), is a student's book. It is properly called 'a *Study* of the Parables of Jesus.' After some chapters of introduction, packed with matter, each of the parables receives a short exposition, and the exposition is followed by 'Helps to Meditation or Discussion.' Take an example of the 'Helps':

'We find it hard, in actual practice, to believe that God loves men. Consider how impossible it is for a child to understand its parents' love for it. Read and lay to heart Jude 21—God's love for us (see Moffatt's Translation).

'"Lost" means "Not found yet."—*Edna Lyall.*

'J. is very depressed and confides to you that she has lost all hope; that her life is darkened by the feeling that she is a lost soul; talks about the unforgivable sin. Write her a helpful letter.

'Note the certainty with which Jesus speaks about Heaven: how the Father's Will is done there, how they neither marry nor are given in marriage, how the angels of the little ones behold the Father's face, how they rejoice over repentant sinners—always something man doesn't know of himself, yet realizes its truth when told. How does this affect our view of Jesus? And of Heaven?

'X. says: "I have tried to love God; but I think my past life has simply destroyed my capacity for any such love." What can you say to X.?'

It is the missionary to the Eskimo that can surpass St. Paul's catalogue of sufferings for the sake of Christ. 'A day and a night have I been in the deep': the Right Rev. J. Lofthouse, D.D., Bishop of Keewatin, has been weeks at a time in the deep. You will scarcely find a more admirable tale of endurance. The explorer of North Pole or South Pole or Himalayan mountain is not in it. And it is all told with modesty and reserve. *A Thousand Miles from a Post Office* is the title (S.P.C.K.; 6s. net).

The Bishop of Willochra, the Right Rev. Gilbert White, M.A., D.D., is a preacher. And he knows what it costs to be a preacher. So for the sake of those who have to preach, without having had the usual training (they are numerous in Australia), he has written and published *Fifty-Six Short Sermons* (S.P.C.K.; 6s. 6d. net).

The sermons have points. They have other virtues—direct language, orderly arrangement, sound doctrine. But that is their chief virtue. They may be read, remembered, and reproduced; and yet in the reproduction the sermon may be the preacher's own.

But better than all admiration will be one of the sermons. It will be found among the sermons for the Christian Year.

The author of *India and her Peoples* (United Council for Missionary Education, 2 Eaton Gate, London; 2s.) has either an intimate personal knowledge of India or else an intimate acquaintance with those who have. The author is F. Deaville Walker. The book carries you through the cities, through the villages, into the temples, into the homes. The illustrations are excellent, but they are unnecessary.