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

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

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

Literature.

OUTSPOKEN ESSAYS.

THERE is no more intriguing figure in the contemporary religious world than that of the 'gloomy Dean.' The adjective has been attached to him probably from the acid quality of the criticism he has directed upon many current notions and institutions. But it cannot fairly be said that the description is accurate. One might say that the boot is on the other leg; in other words, that the gloom exists in the minds of those who have felt the sting of his shafts. Dean Inge is no pessimist. No one with his robust faith could be a pessimist. But he has an eye for reality, and an intolerance of shams, *e.g.*, of mere tradition that persists in spite of facts. He has much to say about the Church which is humbling and disillusionizing, but he has no doubt whatever about the permanence of the Church itself. It is as inevitable as the sunshine.

What impresses a reader of his new volume of Essays—*Outspoken Essays*, second series (Longmans; 6s. net)—is their sheer ability. They include his Romanes Lecture on 'The Idea of Progress,' which was widely discussed on its first appearance, his Rede Lecture on 'The Victorian Age,' the series of five Hibbert Lectures on 'The State, Visible and Invisible,' and a drastic treatment of 'Eugenics.' All the essays exhibit the same quality, a certain intellectual mastery, a close and searching power of thought, as well as (of course) an independence that takes nothing for granted.

The most interesting of all the chapters is the first, which occupies sixty pages, and is headed 'Confessio Fidei.' To hear from so sincere a thinker what he really believes is an uncommon blessing, and it is doubled when one remembers that nothing will be set down that is not thoroughly tested. There is not a page of this remarkable essay that is not thought-provoking, and there is a great deal of it that is reassuring to less daring minds. The general standpoint may be described as that of a Christian Platonism. Faith is really a sense of the eternal values. To believe in Truth, Beauty, and Goodness is to have a part in the life of God. And religious experience verifies the absoluteness of these values. It is difficult to summarize the meditation in which this position is vindicated. All that need be said is that the spiritual attitude to the world and truth is convincingly defended. It would be difficult to find a more persuasive exposure of the inadequacy and untruth of naturalism than these pages furnish. But while the main strength of the argument is spent on this general thesis, the Dean finally arrives at the question of historic Christianity. On the main points, the Incarnation and the Cross, he is quite positive, if not entirely orthodox. What he says of the miraculous element is not perhaps what we should wish. It is difficult to maintain so detached an attitude of mind on the question as we find here, unless indeed you are a mystic and a Platonist. But there is light by the way on many vexed problems like suffering and evil, and those who seek for guidance on the great questions of faith will find much to help them in this frank, able, and fearless self-disclosure.

THE STORY OF MANKIND.

We all want to know all about everything. It may be a weakness, but it is an amiable one. The publishers of encyclopædias flourish on it, and that is well. So do the writers of Histories of the World, like H. G. Wells and Hendrik van Loon.

Hendrik van Loon has written *The Story of Mankind* (Harrap; 12s. 6d. net). And he has illustrated it. And the illustrations are quite as startling as the writing. You open the book, and find a picture consisting of an arch of a bridge—such a bridge as would shame a dry-stone dyke mason—five soldiers or some such figures marching one way over it, and five soldiers marching the other, the bridge being coloured a dingy yellow, and the water beneath a faded blue; and 'Rome' is printed in capital letters below. It is all meant to be realistic. But surely the bridge should have been blue and the river yellow, for the Tiber is now and ever has been the yellowest river in Europe.

But you need not be offended, for the book is not for you. It is for your children. And the pictures will convey some impression to them, even if it be occasionally an erroneous one. Still, we prefer the writing. It is not childish nor is it childlike. We are not sure that any child will take to it in preference to *The Pilgrim's Progress* or *Robinson Crusoe*. But it is at least fresh. If the child when discovered has been fed with the school histories,

and is fed up with them, he will enjoy this history, just as he enjoys the chocolates, if they are passed to him, when the daily dinner is over.

After the history come the reflexions. We quote a paragraph: 'The greatest glory of England does not lie in her vast colonial possessions, in her wealth or her navy, but in the quiet heroism and independence of her average citizen. The Englishman obeys the law, because he knows that respect for the rights of others marks the difference between a dog-kennel and civilized society. But he does not recognize the right of others to interfere with his freedom of thought. If his country does something which he believes to be wrong, he gets up and says so, and the government which he attacks will respect him, and will give him full protection against the mob which to-day, as in the time of Socrates, often loves to destroy those who surpass it in courage or intelligence. There never has been a good cause, however unpopular or however distant, which has not counted a number of Englishmen among its staunchest adherents. The mass of the English people are not different from those in other lands. They stick to the business at hand, and have no time for unpractical "sporting ventures." But they rather admire their eccentric neighbour, who drops everything to go and fight for some obscure people in Asia or Africa, and when he has been killed they give him a fine public funeral, and hold him up to their children as an example of valour and chivalry.'

THE PILGRIM'S PROGRESS.

A minister whose Bible Classes were usually very successful was amazed to find that a course of lectures on *The Pilgrim's Progress* was not going well. He could not understand why the immortal allegory seemed to demand such labour on his part to evoke intelligent interest on the part of his hearers. At last it occurred to him to ask, 'How many of you have read the book?' The answer astonished him. Not one had ever read it through, very few had read any of it. Hence his failure. He assumed that all would be familiar with the general outline, with the chief characters and the outstanding incidents, while in reality it was all unknown. Has this masterpiece dropped out of popular use? What a pity if it has!

Good books expository of the matchless 'dream' are not few. But there is room for more. We call attention to the little work by Mr. J. Gurr Reid, Assistant in Richmondhill Congregational Church, Bournemouth, *Seeking the City* (Clarke & Co.; 4s. 6d. net). It is something new. Its value is out of all proportion to its size. It is not an example of how a literary conjurer can extract to our astonishment undreamt-of things which he himself has slyly put in when we were not looking. It is a genuine unfolding of the rich treasures of Bunyan, not an exhibition of Mr. Reid's cleverness. Not that he is not clever. He is very clever. But he does not know it. He is sure that this old book has great interest and importance for the present day; he brings a wide-awake mind to bear upon it, and in modern language explains its meaning and points its lessons. He does so frequently by apt quotations. He has read widely and has a genius for selecting what is to the point. He does not give a systematic exposition of the whole. He has selected a few of the more noteworthy characters and adventures encountered by the pilgrim. We hope, however, that this is but an earnest of what is to come.

Let us exemplify Mr. Reid's method by summarizing his treatment of Mr. Worldly Wiseman. 'I always associate him in my mind,' says Mr. Reid, 'with Polonius and Major Pendennis,' and he quotes from Thackeray's account of the military gentleman's morality. 'Such as it was, it was consistent. It might not, perhaps, contribute to a man's progress in another world, but it was pretty well calculated to advance his interests in this; and then it must be remembered that the Major never for one instant doubted that his views were the only views practicable. He was a man of honour, in a word; and had his eyes, what he called open. He took pity on this young greenhorn of a nephew, and wanted to open his eyes too.' So Mr. Worldly Wiseman has his good 'gentlemanly' points. He is kind. He is genuinely concerned about Christian's distress. He is sincere in offering the advice he gives. He has no idea of misleading Christian. The very opposite. He is religious, he attends church. 'The wise among the worldly,' says Mr. Reid, 'are not foolish enough to be atheists.' But their worship is just a patronizing of Deity. This grotesque attitude is not uncommon.

Why did Christian yield to worldly-wise advice to give up quixotic enterprises and be content to dwell in the pleasant village of Morality? Well,

he was suffering acutely, and was fain to try anything that promised peace. A certain quiet may be found by adopting the world's standards. Yet 'the worst punishment that comes upon anyone in the village of Morality is to find ease there from the burden once felt.'

Again, the worldly-wise seduction is potent because of the air of authority with which it speaks. The worldly-wise are so calm and confident, so dogmatic and plausible. They are so often the people who 'get on.' They can claim the majority on their side. 'Worldly Society in the aggregate has a kind of hypnotic suggestiveness which we escape only with persistent care.' The third and perhaps deciding factor which turned Christian aside was the reminder that to leave the hard path and abide in Morality involved no separation from kindred and friends. Acquiescence in conventional religion need make no breach in friendships. 'The best way to meet this pull of love and friendship is to make clear to ourselves the truth that in following other than the highest we know, we may involve those for whom we are most solicitous in permanent loss and damage.'

THE RETURN OF CHRISTENDOM.

The Return of Christendom (Allen & Unwin; 7s. 6d. net) consists of a series of essays by a group of churchmen, with introduction by Bishop Gore, and epilogue by G. K. Chesterton. The writers start from the conviction that the world is above all in need of a unifying principle, for lack of which civilization is rapidly disintegrating. They urge that the discovery of this must involve the restoration in new forms of the mediæval ideal of Christendom, and they find implicit in the Catholic Faith the elements of a distinctive Christian sociology.

The exposition of the Catholic Faith is admirable, and would meet with warm approval in every evangelical church in Christendom. The bias, however, towards Mediævalism is strongly marked. It takes some boldness, in the face of history, to assert that Protestantism destroyed the only world-wide fellowship man has ever known. The excellence of the Mediæval system is held to lie in its proclamation of the supremacy of justice and an all-embracing Kingdom of God. Bracton's saying is quoted, that 'the king has two superiors, God and the law.' These words might be matched by Andrew Melville's more vigorous language to King James. Protestantism is more than mere individualism. Calvin in Geneva, Knox in Scotland, and the Puritans in England have never been surpassed in their ardour to Christianize the whole social order, and establish the Kingdom of God among men.

In dealing with the present social order the essayists indulge in pungent criticisms of Capitalism, while, on the other hand, the defects and fallacies of popular Socialism are not spared. There is a short but really penetrating critique of Marxism.

It is in constructive work that the essays are weakest, as Bishop Gore candidly indicates in the preface. The policy offered is simply a return to craftsmanship, under a system of Guilds, with 'the maintenance of a Just and Fixed Price' to protect the worker against the speculator. No indication is given of how this Just Price is to be fixed and maintained, or of how a community of craftsmen, with fixed prices, are likely to fare in their international relations. An extraordinary corollary of this policy is the proposed regulation of machinery, so that 'the amount of machinery used in the future would be negligible in comparison with what is used to-day.' All machinery involving the subdivision of labour would be scrapped, and what remained would be confined to doing 'the donkey work.' All this, because the workman is becoming the slave of his machine. When the Turk finds himself unable to govern his subjects he falls back on the policy of massacre. It may safely be predicted that man will find other means of maintaining his supremacy over matter than by a wholesale massacre of machinery.

Despite this manifest weakness in constructive work these essays are full of vigorous and suggestive Christian thought, and when they press the great principles of Vocation and Fraternity, both Capital and Labour would do well to give good heed.

THEOSOPHY.

The Rev. W. S. Urquhart, M.A., D.Litt., Professor of Philosophy in the Scottish Churches College, Calcutta, has published a book entitled *Theosophy and Christian Thought* (James Clarke & Co.; 6s. net). In the small scope of little over two hundred pages Dr. Urquhart has given a masterly exposition of the main doctrines of theosophy, its relation to science and philosophy, and its religious and ethical value.

Lord Beaconsfield once said, in reference to the progress of politics, 'Keep your eye on Paisley.' We might say in regard to the future of religion, 'Keep your eye on India.' For out of the ashes of the idols there has arisen a religion which claims to be more spiritual than Christianity, more philosophical also, and more scientific. In its most aggressive form it is a recent introduction into India, but it has allied itself with a religion or philosophy which was a power in that country long before Jesus Christ was born in Bethlehem. In that alliance lies its present strength and its future prospects. Moreover, it has great adaptability. Its boast is that it can gather to itself all that is good in every religion in the world. And so, while being essentially a religion of the élite, it can appeal to every grade of society and every race of man.

This is the strength of theosophy—its catholicity. Mrs. Besant calls it 'our main policy of perfect tolerance. No person's religious opinions are asked upon his joining, nor is interference with them permitted, but everyone is required to show to the religion of his fellow-members the same respect as he claims for his own.' Here is how Dr. Urquhart puts it: 'If he is a Hindu, he will remain a Hindu, if a Christian, a Christian, if a Buddhist, a Buddhist. By the aid of theosophy he will in fact be more securely entrenched in his ancestral religion, for theosophy will help him to discover its essential meaning and value. The principle of catholicity is laid down repeatedly and with emphasis, and from the theosophical point of view the result is that a man may hold any creed he pleases. We cannot, however, avoid the suspicion that theosophy would impose one limitation—*the creed must not be held too firmly*. If a man grasps his creed firmly, it is thought that he will inevitably become narrow-minded and exclusive, and, in the intensity of his devotion to his own religion, will be apt to deny or despise the truth of others. The possibility of intense devotion being inclusive of the good that is in other religions is not sufficiently considered by theosophists. Rather than run the risk of narrowness, they hold that it is better to have no creed and to sit loose to every form of faith, or at least to allow the outlines of belief to become so indefinite that, even if one's own creed contain elements contradictory to the creed of others, these contradictions will not be uncomfortably apparent. In the dimness of theosophic catholicity it will thus be comparatively easy to assert that all the creeds are but aspects of one universal body of truth.'

But there is another attraction, which is more potent with the masses. That is the promise of occult knowledge and secret power. A very small number of really notable men, *e.g.* Sir William Crookes and M. V. S. Solovyoff, the Russian man of letters, were attracted to Madame Blavatsky by this side of her work, although they soon discovered the hollowness of her claims. But it is this aspect of the system which draws the mass of the devoted theosophists of the West. The sheer fascination of secrecy lays hold of them, the hope of exclusive knowledge, the promise of a path to occult development.

In India and Ceylon, however, it is clear that the great instrument in winning the people to theosophy has been the Society's patronage and defence of Hinduism and Buddhism. Mrs. Besant defends any and every observance of Hinduism however superstitious. It is part of the system.

But let us turn to Theosophy in its relation to Christianity. And let us get back to Dr. Urquhart. We shall quote one paragraph from this fine chapter.

'Theosophy fails to reach a true conception of the uniqueness of Christ and of the miraculousness of His Divinity, because of its general tendency, not only to rest in theory, but to substitute creations of the imagination for objective facts. . . . The theosophist reaches beyond his dreams only to a God who is hidden in the mist of abstractions. He is unable to conceive of a God of personal character, and when the holiness of God as above us and beyond us as well as within us is not realized, moral values become dim and the urgency of the moral demand is weakened. The sense of sin is less acute, and, when there is no consciousness of wrong that has to be put right, there can be no full appreciation of a Divine revelation through sacrifice, and redemption will appear to be superfluous. Within a religion which is based upon a vague sense of identity between the human and the Divine, salvation will be obtainable by deification rather than by sanctification, and in this natural process conversion will hold an unimportant place, and be regarded as of infrequent occurrence. Theosophy is content with chaotic thoughts, because in general it despises the need of an objective standard by the help of which it may reduce this chaos to a cosmos. And, in the more

immediately practical sphere of religion, it does not sufficiently turn its thoughts outwards so that it may grasp the facts of life, including the sin and misery of men. Because in its subjective complacency it does not feel the need of redemption, it does not press onwards to the discovery of the redeemer, as He came to the world of humanity and revealed the loving-kindness of God.'

PHILOSOPHY IN UNDRESS.

The Psychology of Social Life: A Materialistic Study with an Idealistic Conclusion, by Charles Platt, Ph.D., M.D. (Allen & Unwin; 12s. 6d. net). Here is a book which the plain man has been waiting for, a book on psychology written in the language, if not of the market-place, at least of the Chamber of Commerce. There seems to be no vital necessity for books on even ultimate problems to be written in terms so technical that only a trained student of philosophy can understand them. Most thoughts can be expressed in simple terms, and Dr. Platt is a welcome example of a writer who has something to say on great things, and can say it in words which any educated person can understand. Apart from that his style is unconventional. His pages are full of humour; he draws his numerous illustrations from the homeliest regions; he has a wide knowledge of literature—classical and frivolous—and uses it effectively; and, in short, his book is perfectly delightful to read.

'It is the purpose of this book to prove, if possible, psychology's position, and it is hoped, too, in so doing, to indicate something of man's duty. We learn that man cannot be known unless we know the society in which he lives. We learn that society also can not be known, nor in any way explained, and certainly not controlled, unless we know the man that made it.' It is the latter side of the truth that is stressed here. Society is a derivative from man's psychic need. Society is made by the individual. This, then, suggests the method of the inquiry. It seeks out first the facts about human nature, and then draws deductions from these. In the first part of the book, accordingly, we have a series of chapters dealing in a lively way, and without a dull page, with sex, fear, habit, imitation, convention, tradition, fashion, suggestion, hysteria, and superstition. Aside from the purpose of the book there is rich material here for the preacher on such subjects as fear in religion, the Church, convention, death, religious tradition, and others. For the most part it is all very good. Dr. Platt is not always satisfactory in handling religion, and his chapter on War is inadequate. But on most topics he throws a great deal of light, and his illustrations are extraordinarily good.

The most important part of the book is the general discussion which follows the statement of facts. Society is what man makes it, and therefore a changed society means a necessary change in man. The secret of reform lies in the reform of the individual. That is the general thesis which is stated and vindicated with great ability. It may be guessed what Dr. Platt's attitude to socialism is. Society will never be changed by political reforms. Socialism and democracy both make the mistake of overestimating man's ability. Man is not yet social, and he is not yet wise. Man's egotism and ignorance are facts that cannot be ignored without inviting disaster.

The real path to reform is therefore education, and the key to the future is the child. This is pressed home in the last chapter. Educate, educate, educate, and especially give the greatest necessity of all, religious education in the widest sense of that term. 'Religion is the mainstay of all the people, of men and of nations. Without it man becomes a bit of ingenious machinery.' That may be said to be the conclusion of the whole matter. This is not a religious book. It has not even a religious 'tone.' But it ends in the real thing.

A PRIMITIVE PEOPLE.

Mr. Walter Grainger White has discovered a primitive people. He discovered them by accident. He was acting as chaplain in Burma, and one day he noticed a curious craft approaching the harbour of a seaport where he was visiting. It turned out to belong to the Mawken, the sea gypsies of Malaya, and there and then he began to study this curious folk. He lived among them, learned their language, won their confidence, and found his way into their shy minds. The result is a wonderful book, *The Sea Gypsies of Malaya*, in which he describes their customs, habits, occupations, religion, and language. They are a remnant of a people who formerly inhabited the mainland of Burma. They were driven from their home, and took to the waters of the Archipelago of Mergui with its count-

less islands, becoming an amphibious people. They have been so shy and inaccessible that little has been known of them, and (what is of importance) they have preserved unmodified the thoughts and habits of mind and soul of the primitive stock. Mr. White is a member of the Anthropological Society of Oxford, and his book is a valuable contribution to our knowledge of the evolution of the race. It is a fascinating record. The anthropology is well coated with sugar. Mr. White is cautious with the caution of science, but he knows how to be interesting. He tells us that in spite of the hard life the Mawken live they are singularly free from ailments. He found no instance of a Mawken with a cold, a cough, or phthisis. He never saw a blind or deaf or dumb person among them. They have a religion with a belief in a future life, but they have no conception of God. There are spirits who are chiefly hostile. Their religion is a form of animism, and the Great Spirit is so kindly that they count Him a negligible quantity! There is a chapter which gives an extraordinary instance of the power of suggestion. A 'bad man' through this power lived on the possessions of his neighbours. If they refused him anything he put a spell on them, telling them they would suffer this and that; or even that they would die. What he threatened invariably happened. The facts are beyond dispute, and would interest the newer school of psychologists. There are chapters on children's games, on marriage and burial, on medical customs and much else. Mr. White's book is unique of its kind, and combines instruction and amusement in about equal quantities. The publishers are Seeley, Service & Co., and the price is 21s. net.

PSYCHOANALYSIS.

A translation of a course of lectures which were delivered by Professor Charles Baudoin in Geneva at the Jean Jacques Rousseau Institute, and at the Faculty of Letters in the University, has been made by Eden and Cedar Paul under the title of *Studies in Psychoanalysis* (Allen & Unwin; 12s. 6d. net).

Psychoanalysis is a method, according to Crichton Miller, of revealing 'to the individual, from his own experience, the unconscious motive that is at work in producing his neuroses.' Professor Baudoin lays less emphasis on the pathological aspect of psychoanalysis. He looks upon it as a method of re-education rather than of cure; and, unlike many psychoanalysts, uses suggestion concurrently with analysis. His position as a whole is refreshingly broadminded.

How does psychoanalysis do its work? It studies sub-conscious mentation. How? Chiefly by the analysis and interpretation of dreams, day-dreams, and reminiscences of childhood, trivial things which have been selected and remembered from among many other trivialities which have been forgotten. Psuedo-reminiscences also, memories which are real only to the subject's consciousness, form matter for analysis. The analysis follows the usual course. The subject narrates his dream—we are confining ourselves to dreams—and in so doing he gives what Freud calls the 'manifest content' of the dream. He next allows his mind to dwell on its main items, and describes to the analyst the associations called up. These associations are the familiar Freudian 'latent content' of the dream. 'You will,' Freud said, 'call up the dreamer's associations till you have penetrated from the substitute to the thought proper for which it stands.' That association may work freely Professor Baudoin says the subject must be in a state of mind which he calls 'contention'—that is, a kind of spontaneous attention as contrasted with reflective attention. But this is only the first part of the psychoanalytic method. After analysis of the dream comes the interpretation of it. 'After penetrating,' Freud said, 'from the substitute to the thought proper for which it stands,' you will 'supply the meaning of the symbols from your own knowledge.' Such a process sounds arbitrary, but psychoanalysts disclaim arbitrariness. However that may be, the interpretation leaves room for considerable divergence between different schools. The associations previously spoken of are symbols, and have to be interpreted. Professor Baudoin's divergence from Freud does not lie in the meaning which he reads into particular symbols, but in his conception of the nature and purpose of symbolization. He does not hold with Freud that symbolization is 'necessarily the outcome of the masking of forbidden representations.' 'I look,' he said, 'upon symbolization as a general law of the imagination.' It is 'a natural result of the working of the laws of condensation and displacement.' Condensation is defined as the 'process whereby images characterized by a common affect are grouped so as

to form a single composite and new image,' and displacement as 'the transference of affect from one idea to another.'

The book is in two parts. The first deals with the theory of psychoanalysis, and the second contains a large number of case histories. The translators recommend the novice to go straight to the case histories, and promise them that thus they will be able to enjoy a course of Psychoanalysis without tears. The theoretical part, they say, is 'written mainly for experts, is of import to them, and will interest them greatly even when they differ from the author.' We agree with the translator, and would heartily commend *Studies in Psychoanalysis* to the attention both of the expert and of the novice in the field.

During the academic year of 1920–21 a seminar was conducted in Yale University for the purpose of studying the history of belief in life after death. Twelve papers were read by eminent specialists in the history of religions. These have now been published under the title of *Religion and the Future Life* (Allen & Unwin; 12s. 6d. net). Six papers are devoted to the exposition of Primitive, Egyptian, Indian, Babylonian, Persian, and Greek ideas of the future life. Four papers are given to the Hebrew and Christian doctrines of immortality.

The Gospel records are treated from the standpoint of radical criticism. The story of the empty tomb is summarily dismissed and the Resurrection faith is based on the teaching of Jesus at the Last Supper, rather than upon a historic event. 'We might almost say it was this doctrine which produced the resurrection visions, rather than the visions which produced the Christian doctrine.' 'The appearances that sent the new faith on its victorious way were not of one issuing from the nether world or from the tomb. What we have of stories of this type is of later date. They concern themselves with the secondary question of debate, ignored by Paul, as to what became of the buried body.' This is not to interpret history but to dissolve it away. Certainly no classical scholar of reputation would dare to treat his sources after this fashion.

In the concluding paper Dr. Sneath, who edits the volume, worthily sums up an impressive discussion, claiming that the belief in a future life has not only secured the universal suffrages of mankind, but has been to man in all ages 'a veritable star of hope, leading him through the long conflict between good and evil.'

Messrs. Angus & Robertson of Sydney have published the Official Report of Proceedings of Reunion Conference between Representatives of the Anglican, Presbyterian, Methodist, and Congregational churches in Australia, holden at the Chapter House, St. Andrew's Cathedral, Sydney, N.S.W., on March 28–29, 1922. The title is *Australia and Reunion* (3s.). Four topics were discussed—Episcopacy, Ordination, Possibilities of Immediate Action, and the Creed. And on each topic there was such discussion as would make the Lambeth Conference itself look small. For there was great openness of mind and great plainness of speech. Not once have we come across words that suggested finesse in the choice of them. The feeling of every one of the speakers seems to have been that God desires truth in the inward parts; and that gained, the outward expression follows truth—fully. There are degrees of wisdom as of its utterance. But the Report is a historical document which future historians of the Church in Australia will quote with pride.

It is no wonder that a second edition of *The Cradle of Mankind*, by Sir Edgar and Dr. W. A. Wigram (Black), has been called for. The authors have amply vindicated their contention that 'it takes two people at least to write a book of travel, a newcomer to give the first impressions, and an old resident to reveal the true inwardness of things.' Here are vividly portrayed both the outward aspect of nature and the inwardness of things historical, political, and religious, in that mystic land whose snow-capped mountains feed the great rivers of Mesopotamia.

The second edition is enriched by the addition of two chapters dealing with the years of the War. The deathless story of our Assyrian allies is thrillingly told. The end is tragic. 'One must admit with deep regret that, for these people, the result of joining the Entente in the war has been the utter extinction of a community of Christians who trace back their life to the Magi who came to worship at the manger of Bethlehem.' These chapters should be read by all who desire first-hand information regarding the ways of the unspeakable Turk, and the frightful welter of the Middle East.

Prayer is a difficulty for the logician. The late Professor Henry Jones, who held that all religion was rational, had trouble with it. But the difficulty of difficulties is intercessory prayer. Yet the Rev. Conrad H. Goodwin, M.A., B.D., has written a book on *The Force of Intercession* (Boston: Stratford Publishing Company), in which he proves that intercession for others is the act of a reasonable being. He adds argument to argument convincingly, just as if there were no mystery in it.

The book is intensely interesting. New avenues of thought are opened up, and they are seen to have eternal issues. Each step in a fully-planned purpose is taken carefully. Central thoughts are expressed in sentences that ought to be memorized. Thus: 'Intercession is the sense of kinship with God put to service for others.' 'Hence our intercession is not the movement of our individual, isolated soul toward God. It means God's Source-life in us reaching up to the Source-life outside us. It means God's Spirit of kinship in us offering itself to those outside ourselves. For this Spirit of God in us is *one* Spirit everywhere. With powerful intent He would awaken in all men that force and joy of His fellowship which we feel in prayer.'

Under the title of *Christian Spirituality* (Burns, Oates & Washbourne; 10s. 6d. net) the Rev. J. Pourrat gives what is practically a history of Monasticism from the time of our Lord till the dawn of the Middle Ages. It is intended to complete the work in two subsequent volumes, which will bring the history down to the present day.

Spirituality or Spiritual Theology is distinguished from Dogmatic Theology, which teaches what we believe, and from Moral Theology, which teaches what we should or should not do to avoid sin. It teaches the doctrine and practice of evangelical perfection. It is divided into Ascetic Theology and Mystical Theology, the former treating of the exercises required of aspirants to perfection, the latter, of those ineffable experiences which flood the soul with Divine light and love.

'Must we conclude that Jesus excluded the mass of Christians from perfection to make it the privilege of only a few?' The answer is a bold affirmative. To those who can accept this tremendous assumption the record of monastic thought and practice, its voluntary poverty, chastity, and clean-cut renunciation of the world, must appear inspiring, and its wildest excesses easily pardonable. To Dr. Pourrat, the telling of the story is manifestly a labour of love, and these ancient rules and practices are set down as the surest guide to the topmost heights of the Christian life. No reader with imagination can fail to be impressed with the spiritual force that impelled this tremendous reaction from the lewdness of ancient pagan life. The translators have done their work to admiration.

One of the earliest volumes of the original Cambridge Bible for Schools and Colleges was Plumptre's *Ecclesiastes*. It has held its place till now. But it will not do any longer. For on Ecclesiastes we have not only learned much but unlearned more. So a new edition has been issued, written on the Revised Version by the Rev. A. Lukyn Williams, D.D., Canon of Ely (Cambridge: at the University Press; 6s.).

The Book of Esther, it has been said, is worth retaining in the Canon for the sake of a single verse. The Book of Ecclesiastes has a whole chapter to defend it—that wonderful twelfth, with its pathetic description of extreme old age. Dr. Lukyn Williams has given his strength to the exposition of it. For it bristles with difficulties, which, strangely, take nothing away from its pathos. There is that fifth verse with its three perplexing clauses: 'the almond tree shall blossom, and the grasshopper shall be a burden, and the caperberry shall fail.' For the second, Dr. Williams prefers the translation of the Revised Version margin: 'the grasshopper shall drag itself along,' as a burden. 'The image,' he says, 'is that of a locust crawling along with some difficulty—*either* because it is still in its *larva* or in its *pupa* state, before it has finally moulted and become a perfect locust (see Dr. on *Joel*, p. 86 sq.), *or* because the morning is still cold and wet (Nah. iii. 17). It cannot fly, though it would like to do so, it can only drag itself along. So is it with the old man. He has lost all his alertness of body and of mind.'

'Whatever else education may bring, it must bring willingness to endure pain, to practise meditation, to keep silence. It will not, of course, teach men that they should look for nothing but pain, take no exercise but meditation, or keep silence for ever; but it may teach them that in silence some meanings may be communicated which words will not carry; that meditation may be had, not only in cloisters but in crowds, by those who would

bring their minds to an athletic vigour under its discipline; that pain is a common possession. It is thus that loneliness, felt and guessed, becomes a pledge and bond of society, that individuality becomes significant. . . . If education is a process, its prizes are the sum of the experience which a man has gained not at the end of the process (for he never attains the end), but at any point at which he may have arrived.' This is from the concluding chapter of a really fine book, *Society and Solitude* (Cambridge University Press; 8s. 6d. net), by E. T. Campagnac, Professor of Education in Liverpool. It is a philosophy of Life given in a series of chapters beautiful in diction, suggestive in thought, high in purpose. It is something of a twentieth century Plato's *Republic*. We regret the high price, which will confine to a limited circulation a book which should be in the hands of all classes.

In *Altars of Earth* (James Clarke & Co.; 6s. net), the Rev. Hubert L. Simpson, M.A., has made a charming contribution to 'The Humanism of the Bible' Series. The major part of the book deals with the early stories of Genesis, and sets forth finely their imperishable value and beauty. The pious hope is expressed that 'surely at last we are to be delivered from the noise of theologizing archers in our drawing of water from the wells of salvation.' But the writer himself is a keen archer, and never misses the chance of letting fly a bolt. Perhaps his end might have been still better served had he ignored the noise of the archers and led the way to green pastures and still waters, far from the din and dust of strife.

The last seven chapters contain a fresh and sympathetic study of Ecclesiastes. The Preacher is shown to be no cynic nor tired voluptuary, but a soul of rare honesty and tender sensibility. The treatment is modern in the best sense, and the style is enriched with many apt quotations and literary allusions.

What has criticism left of the Old Testament? How are we now to understand, use and teach it? Read Professor McFadyen's book, *The Use of the Old Testament in the Light of Modern Knowledge* (James Clarke & Co.; 6s.), and you will get all such perplexities cleared up. He shows how there is nothing to be dreaded from criticism, that nothing that ever really mattered to anybody has been lost, that the old Book is still what our fathers found it—a source of light, comfort, and strength.

Get the right man and you get the right book. This is the secret of the place which such a work as the ENCYCLOPÆDIA OF RELIGION AND ETHICS has taken. It is the secret of the success of Messrs. Constable's 'Philosophies Ancient and Modern.' The choice for *Plato* (2s. net) is Professor A. E. Taylor of St. Andrews. It may be that Professor Taylor is most masterful in such a philosophical and religious subject as Theism, contributed by him to the Encyclopædia, but he is known as one who takes all philosophy and all religion as his province, and Professor Burnet himself could not have done better with Plato in the space.

'It is the shepherd instinct that is the greatest quality in Edgar De Witt Jones. He loves people. He believes in them. He invests even the unworthiest of them with dignity. And in the spirit of Jesus he delights to serve them. He is a real pastor.' So says Dr. Charles Clayton Morrison, editor of the *Christian Century*, in a foreword to a book of sermons by Dr. Jones—*When Jesus Wrote on the Ground* (Doran; $1.50 net). It is significant, then, that the first sermon in the book is on John 13^{1-4}. Its title is 'The Towel and the Basin.' Dr. Jones preaches Christ with grace and persuasion. But one can well believe that the printed page withholds something of his personality.

Has the Church any help to bring to a world that is so obviously in distress? Undoubtedly. Precisely for that does she exist. But if she is to help in any real sense, she must have clear ideas as to what is wrong with the world. Many attempts have been made recently to aid us to understand the problems of our time. One of the best we have seen is by Mr. Sherwood Eddy, who calls his book *Facing the Crisis* (New York: Doran; $1.50). Written specifically for America, it will be found most applicable to Europe. For, after all, it is just our common human nature that is wrong, just human nature that constitutes the problem. Clear, concise, and suggestive, this little work deserves a large circulation.

A new volume of Mr. Boreham's Essays. Or should it be 'Sermons'? If you are a preacher you will call them sermons, and be grateful for

them. You will be grateful for their suggestiveness, their grace and imagination. Especially their imagination, for it stimulates your own. And without imagination no sermon can escape dulness.

George Dawson, one of the most vivid and interesting preachers of the last generation, once said to Dale of Birmingham, 'When I speak I make up my mind that the people shall listen to me: if they do not listen it does not matter what I say.' Dale, of course, agreed; and in repeating the story says that one curious fact about dulness is, that there are men who have imagination enough but never use it in the pulpit. 'Let them speak at a political meeting,' he says, 'or indeed at a meeting of any kind, and their speeches are bright with fancy and warm with generous excitement; memory, wit, imagination, are all alert and active; they make the most felicitous quotations from ancient and modern poets; they remember wise and noble sentences in Plato, in Hooker, in Jeremy Taylor, in Pascal; they are familiar with Sir Walter Scott and with Nathaniel Hawthorne and with Charles Dickens; they have a humorous tale to tell which they have met with in some book of travels; or they remind you of a pathetic story which you saw in the newspaper the day before; or they have an adventure of their own to describe, and you are moved to laughter or tears. But let them begin to preach and everything is changed.' And why? Because they do not take imagination with them into the pulpit.

We have said that Mr. Boreham stimulates the imagination. Here is one way that he does it. By leaving something for the imagination to work upon. He does not explain everything.

'A mother, reading a poem to a boy of six, said, "I'm afraid you can't understand it, dear"; to which the prompt reply was, "Oh yes, I can, very well, if only you would not explain."'

Do we as preachers explain too much? It is good to send people home thinking over what has been said. It is good also that they should think over what has not been said.

But there are other ways. You will find them in all Mr. Boreham's books. You will find them in his latest, *Shadows on the Wall* (Epworth Press; 5s. net).

A commendation from the Bishop of Ely introduces a small *Service for Infants* (Heffer & Sons; 9d. net), produced by Miss B. I. Devereux. The book is intended for use in Anglican Sunday Schools 'after the usual morning school is over, in place of taking the children to Matins.' It is prefixed by simple directions which prove the writer to be in sympathy with the child-mind. Here is an example:

'Teacher, my Daddy has got no work to do?
Very well, we will pray that he may get some.'

This booklet is another step in the direction of graded worship.

Without a volume by Professor A. T. Robertson of Louisville, Kentucky, the season's output would have fallen short of completeness. This time it is a study of certain *Types of Preachers in the New Testament* (Hodder & Stoughton; 6s. net). Although he calls them preachers it is not as preachers that Professor Robertson studies them, it is as men (and women). Some of them we do not know as preachers at all—Philemon, Lydia, Judas Iscariot, Diotrephes. Never mind. The studies are interesting, and the very latest idea of the very latest commentator or critic is recorded.

Professor George Milligan may be trusted to give a great deal of information in little space and in most pleasant form. This is borne out by his new publication, *Here and There among the Papyri* (Hodder & Stoughton; 7s. 6d. net). The romantic story of the discovery of ancient papyri preserved in the sand of Egypt is well told, and the extraordinary interest and variety of their contents so indicated that one longs for more. The 'finds' have been very valuable as revealing the language, life, and thought of the common people of a remote past, and as casting fresh and sometimes new light on a multitude of New Testament passages or words. We know now that the census and the census regulations of Lk $2^{2f.}$ are perfectly genuine, and that the 'blotting out' of Col. 2^{14} is equivalent to our 'cleaning the slate.' The book is quite a storehouse of such information.

A handsome and unexpectedly cheap book has been published by Edward Howell Ltd., Liverpool, under the title *Rambles Round the Old Churches of Wirral* (8s. 6d. net). The author is Charles W. Budden, M.D. The volume is delightfully printed and illustrated. Twenty full-page photographs

appear in it and four original pen-drawings by the author.

The Rev. Canon Brooke Gwynne, M.A., Rural Dean of Wirral, has written the Introduction. 'There are,' he says, 'Cathedrals abroad which may be more beautiful than our own, but the Parish Churches of England are unique in Europe. For strength, picturesqueness, and architectural beauty they are unsurpassed. They also have another interest for us. The Parish Churches were ever the centre of the social, as well as the religious, life of the people. Dr. Budden has presented this double picture with discrimination, knowledge, and skill.'

The author's arrangement of his topics is ingenious. Chapters I. and II. treat of the evolution and architecture of the churches. Chapter III. deals with the 'Bells' which summon us to the church. Chapter IV. brings us through the 'Churchyard' to the porch. Chapter V. follows with the theme 'Wirral Church Dedications,' because 'it establishes the sanctity of the buildings we are about to enter.' But no unbaptized person could enter a church. So we have Chapter VI. 'The old Fonts of Wirral.' Chapter VII. discusses the pulpit and the pew, and Chapter VIII. is in harmony, with a talk on 'Old Bibles and Books in Wirral Churches.'

Dr. Budden, continuing to follow his system of Christian development, now brings us to the stage of full church membership. So Chapters IX., X., XI., XII. deal with the Altar, Church Plate, and Chancel Relics. Chapter XIII. embarks on the subject of Hatchments and Heraldic Panels. And, finally, we have a chapter on 'Stained Glass in Wirral Old Churches,' a 'fitting epilogue,' as the author puts it, 'since, through the medium of this form of art, we are given a pictorial summary of the Christian life.'

It is a book, primarily, for Wirral. But every chapter has its interest for a larger public.

Mr. Murray has published the addresses of Presidents of Sections as delivered at the 90th Annual Meeting of the British Association for the Advancement of Science, held in Hull in September, 1922. The title is *The Advancement of Science*, 1922 (6s.).

To the unscientific it is not so attractive as last year's volume. For one thing, Darwinism, disowned last year, is contemptuously ignored this year. The scientific presidents are all evolutionists, but it is clear that one man's evolution is as different from another man's as Dean Rashdall's theology differs from Dean Wace's. The most readable paper is that of the President of the Association, Sir C. S. Sherrington. The subject, under the unlikely title of 'Some Aspects of Animal Mechanism,' is the connexion between the nerves and the mind. The nexus between the two is strict, but 'for comprehension of its nature we still require, it seems, comprehension of the unsolved mystery of the how of life itself.' Again, 'the how of the mind's connection with its bodily place seems still utterly enigma. Similarity or identity in time-relations and in certain other ways between mental and nervous processes does not enlighten us as to the actual nature of the connection existent between the two. Advance in biological science does but serve to stress further the strictness of the nexus between the two.'

Professor G. H. Hardy, on 'The Theory of Numbers,' opens hopefully. 'I propose to try to say something to you about something about which I have something to say.' Ah, would the preacher could follow this wise divine's instructions! And then he confesses the abysm of his ignorance. After asking some simple questions, he says: 'There is no one of them to which I know the answer, nor, so far as I know, does any mathematician in the world; and there is no one of them, with one exception which I have included deliberately, the answer to which any one of us would not make almost any sacrifice to know.'

The latest series of the James Sprunt Lectures was delivered by the Hon. William Jennings Bryan. The title is *In His Image* (Oliphants; 7s. net).

The James Sprunt Lectures are delivered at the Union Theological Seminary of Virginia. The first three lecturers were Dr. D. J. Burrell, Sir W. M. Ramsay, and Professor James Stalker. Thus they opened well and got a name. Mr. Bryan's volume proves that the freedom of utterance allowed the lecturer is limitless. Mr. Bryan rejects Criticism of the Bible high and low, rich and poor. Much more emphatically, and just as sweepingly, he rejects Darwinism, and even Evolution. His condemnation of the teacher who teaches these things is unsparing. Perhaps it is occasionally mistaken. He says: 'It is *guessing* by scientists and so-called scientists that is doing the harm. And it is *guessing*

that is endorsed by this distinguished college president (a D.D., too, as well as an LL.D. and a Ph.D.) when he says, "I go so far as to say that, if you cannot reconcile religion with the things taught in biology, in psychology, or in the other fields of study in this university, then you should throw your religion away." What does this mean, except that the books on biology and on other scientific subjects used in that university are to be preferred to the Bible in case of conflict?' May it not possibly mean no more than that such a conflict does not occur?

Away from such matters, however, into the practical duties of life, Mr. Bryan is most effective. There is a swing of the arm in every sentence that makes the truth, when it is truth, tell impressively.

To the discussion of Miracles, a discussion which is likely to last for a little time longer, a contribution of value has been made by Mr. E. R. Micklem, M.A., B.Litt. (Oxon). Mr. Micklem confines his study to the healing miracles of the New Testament, and the question that he keeps before him is, Can these miracles be explained psychologically? That seems to be as much as to ask, Are they miracles? But that is so only if a miracle is to be defined as a violation of natural law. If a healing miracle, such as the cure of the man born blind, was due to psychical power possessed by Jesus beyond that of His contemporaries, it would certainly be a miracle to them. And if it was due to psychical power beyond that which we possess now it would still be a miracle to us.

The first thing, however, to establish is the fact that the cures reported in the Gospels were actually wrought by Christ. Mr. Micklem accomplishes that, and it is a valuable accomplishment. He is especially careful and especially convincing on the cases of possession by demons. The title of his book is *Miracles and the New Psychology* (Oxford: at the University Press; 7s. 6d. net).

A book on the fulfilment of prophecy has been written by Mr. J. Charleton Steen. The title is *God's Prophetic Programme* (Pickering & Inglis; 2s. 6d. net).

The Pilgrim Press have issued the forty-third annual volume of *Young England* (7s. 6d. net). It is a boy's magazine, and therefore there are stories of adventure and historical tales. It is for active young minds, and therefore there are pages of absorbing interest about great men and great things and all about how to do things and make things like a model light-ship, or the fitting up of a 'dark room.' In one word, this is an ideal boy's magazine.

Sir Isaac Pitman & Sons are the publishers of a series entitled 'Common Commodities and Industries.' The latest issue is a volume on *Alcohol* (3s. net), by Mr. Charles Simmonds, O.B.E., B.Sc., late superintending Analyst in the Government Laboratory, London.

Those of us who dislike being disturbed, in conscience or in comfort, will find relief in the fact that Prohibition is not once named throughout the book. The subject is alcohol in commerce and industry. The brewers and distillers even may take heart from the fact that alcohol is represented as really a good creature of God *if it is used in the right way*. Use it as you use petroleum and it will serve you well. Its future as a beverage may be short and dishonourable, but there is a great future for it as a chemical agent and motive power.

Mr. Frank G. Jannaway is an enthusiastic Zionite—if that word is applicable to a Gentile. He believes that Palestine belongs to the Jews, and that it will be good for the Jews and for Palestine if they are restored to it. In this does he not differ from the writer of the Epistle to the Hebrews? Let that pass. Mr. Jannaway has written a book on *Palestine and the World* (Sampson Low; 7s. 6d. net), in which he uses all his natural eloquence to encourage the Jews to enter once more into the Promised Land. The book is good, but the illustrations within it are better. We do not know where to send you for illustrations of *modern* Jerusalem that would for a moment compare with them.

The Bross Lectures for 1921 were delivered by five different lecturers, and dealt with five different subjects. They are brought together into one volume under the generous title of *Christianity and Problems of To-day* (Scribner; $1.25).

First, Dr. John Huston Finley discourses discursively on things in general, using the uncommitting title of 'From generation to generation.' For he is of the same opinion as the 'distinguished university president who said a few nights ago in my hearing that the world needs a "bath in the obvious."' Three sayings seem to him especially

appropriate to the present state of the world. First, the saying of Crœsus when Cyrus asked him why he had gone to war. Directed by the oracle, he said, 'For no man in his senses would prefer war to peace; since in peace the sons bury their fathers, whereas in war the fathers bury their sons.' Next, the 'utterance by President Fisher, of England's Board of Education, made in the midst of the war, when the days were darkest: "Education is the eternal debt which Maturity owes to Youth."' And, lastly, 'the lines of Gilbert Murray, whom I saw the same day, taken from the lips of Hecuba:

> God, to Thee
> I lift my praise, seeing the silent road
> That bringeth justice ere the end be trod
> To all that breathes and dies.'

The other lecturers and their lectures must be named: Professor Charles Foster Kent on 'Jesus' Social Plan,' Principal Robert Bruce Taylor on 'Personal Religion and Public Morals,' Dr. Paul Elmer More on 'Religion and Social Discontent,' and Dr. Jeremiah W. Jenks on 'The Teachings of Jesus as Factors in International Politics, with Especial Reference to Far-Eastern Problems.'

Mr. A. B. Brewster has quite accurately described his book, *The Hill Tribes of Fiji* (Seeley; 21s. net), as 'a record of forty years' intimate connection with the tribes of the mountainous interior of Fiji, with a description of their habits in war and peace, methods of living, characteristics mental and physical, from the days of cannibalism to the present time.' It is a book full of interest, because it is written with the eye on the object by one who knows his subject inside and out. The feature of the book is its rich treasure of folk-lore. The student of comparative religion will find an endless store of facts in these somewhat diffuse but fascinating chapters. The sense of sin, *e.g.*, is very keen among the Fijians, and the conviction that a close connexion exists always between suffering and sin. But the sin that causes calamity can be purged by confession, by atonement, and by punishment. One of the early missionaries, Mr. Baker, was killed and eaten by the cannibal Fijians and the delinquents were not discovered. Thirty years afterwards, however, the son of the chief offender suffered a train of illnesses and misfortunes, and took these as a clear expression of the wrath of Heaven. He decided to make atonement for his father, and did this in a public service of the Wesleyan Church. Transgressors against the law also regard the trespass as sufficiently purged by the punishment, and, after a sojourn in gaol, regard themselves, and are regarded by their friends, as completely respectable members of society. One curious custom obtained which reminds us of the cities of refuge in the Old Testament. A large stone was placed in the middle of a village, at which malefactors would take refuge. Once a man who had done wrong got on top of it he was safe. His pursuers would say to him, 'Your life is spared, not because you are innocent, but because you are on the Rock of Refuge.'

If any one were disposed to assert the essential goodness of human nature he would find some support in this work. The Fijians have a keen sense of honour. A prisoner was being conveyed to gaol, but it was extremely inconvenient for his guard to accompany him all the way. The guard therefore handed over the warrant, route paper, and handcuffs to the delinquent with a request that he would 'be of a good spirit' and deliver himself up. Which he did! This is one of many stories Mr. Brewster tells that make one wonder whether civilization is altogether an advantage. This sense of honour is part of the simplicity of the people, of which we have many delightful instances in these pages. The book is admirably illustrated by photographs and an excellent map.

Some years ago there appeared a book which at once took its place as one of the greatest of missionary biographies. It was the *Life and Explorations of F. S. Arnot*, and the writer was Ernest Baker. It was a big book, but not too big, because it was about a big man, and the author had one of the most fascinating stories to tell that any man could wish for. And now Mr. Baker has retold the story for young people in *Arnot: A Knight of Africa* (Seeley; 3s. 6d. net). There is no need to say much more than this. Arnot was an explorer and a hero, a man without fear, because his faith was the faith of a child. His was a heroic life, and his work was epoch-making both for geography and for the Kingdom of God. It is well that the rising generation should know the story, and it could not be better told than by its original author.

A lady once said to Robert Browning, 'What a

pity it is, Mr. Browning, that romance has vanished from the world.' To which Browning gravely replied, 'I should make an exception of Camberwell.' Yes, there is romance everywhere, in the most unlikely places, and it has not been hard for Mr. C. R. Gibson to find it in coal. He has written a book, *The Romance of Coal* (Seeley; 6s. net), which contains everything that is to be known about coal and its uses in industry, art, and science. There is no exaggeration in calling the story a romance. When you have passed with Mr. Gibson from the coal-bed up to the outer air and seen on the way the advent of the steam-engine, the development of the coal-mine, the working of iron, the uses of coal dust, and see all around the by-products of coal-tar, you begin to wonder if there is anything anywhere that does not come from coal. It would take a column to describe the daughters of coal-tar alone, from Turkey Red to T.N.T. explosives, dye stuffs, and local anæsthetics. They are all here, and all turned into poetry.

The Rev. Ernest Clapton, M.A., Vicar of Hatherden, has spent much time collecting all the Old Testament quotations and allusions in the Gospels. And it was well-spent time. For in his small book entitled, *Our Lord's Quotations from the Old Testament* (Skeffingtons; 1s. 6d. net), he has given complete lists, first of the direct quotations, next of the references to persons and historical events, then of Scriptures fulfilled, and lastly of indirect quotations and allusions. And he has set it all forth in the most accurate and accessible arrangement. In short chapters in the latter half of the book he discusses points that arise, including (very briefly) the permanent value of the Old Testament.

Sketches of men and movements which he has met or shared in are drawn with a deft hand by the Rev. F. Paton Williams, Vicar of Crawshawbooth. The title is, *The Men of To-day and the Things that Matter* (Skeffingtons; 2s. 6d. net). Mr. Williams is up to date. This paragraph, for example, might have been found in one of the addresses delivered at the meeting of the British Association:

'As Canon Peter Green has pointed out: "There is much less that is miraculous in wireless telegraphy and flying machines than in the fact that if I say to a man in a restaurant, 'Pass me the salt, please,' he will do it." You can explain wireless rays and aeroplanes by mechanical law, but the fact that a mental act can give rise to a bodily act is no nearer being explained to-day, and no more capable of being brought within the conception of a mechanical universe, than it was in the days of Newton.'

'One of the greatest needs of our time,' says Dean Inge in his latest work, 'is a standard book on the doctrine of immortality. It would be a life's work for any man, and the author would have to be both a philosopher and a historian.' Mr. A. Gordon James has just written a book on this subject, with the title, *Personal Immortality: An Enquiry into the Christian Doctrine of a Future Life* (S.C.M.; 3s. 6d. net). He would probably not claim that he has written the book the Dean is looking for, but at any rate he has done a useful thing in a workmanlike fashion. A severe critic would perhaps describe the treatment as slight. The chapters are short, and a good deal of ground is covered in them; but the author has used the space at his disposal, in our opinion rightly, for a method which is suggestive and not exhaustive. One excellent feature of his discussion is the thorough way in which he has discarded notions of the future which are traditional and popular, but are entirely out of harmony with modern knowledge. Such, *e.g.*, is the geographical idea of a Heaven and a Hell. Another commendable virtue of this book is its cautious and fair statement of the evidence. One of the best chapters is the first, in which the writer provides a background for faith in immortality by a discussion of 'preliminary facts,' man's universal craving for a future, the breakdown of the materialistic explanation of the universe and the explorations of modern psychology and psychical research. The most interesting part of the writer's argument is that in which he vindicates in its fullest sense the doctrine of the communion of the saints, and puts in a modest plea for prayers for the dead. Altogether, this book is one to be heartily commended as a fresh and vivid guide over a difficult and vital region of thought.

Light and humorous is the Lecture on *The Monastic Chronicler and the Early School of St. Albans*, by Claude Jenkins, Professor of Ecclesiastical History in King's College, London (S.P.C.K.; 3s. 6d. net). But the lightness of the touch does not hide the height of the author's learning, nor the humour his sense of responsibility to the truth.

Here is a subject of which the student of Church History knows little. Approaching it through this book he will add to his knowledge as well as to his enjoyment, and he may be led to pursue the matter till he becomes interested enough to take it up as his special study.

The Rev. J. H. B. Masterman, M.A., Canon of Coventry, has published a book of Sermon Outlines on St. Mark's Gospel. He has given it the title, *In the Footsteps of the Master* (S.P.C.K.; 2s. 6d. net). Each sermon is approximately page-length, with a short introductory paragraph, and, generally three divisions of the subject. Mk 4^{38}, 'He was in the hinder part of the ship, asleep on a pillow,' is divided thus—1. The Sleep of Exhaustion; 2. The Sleep of Relaxation; 3. The Sleep of Confidence.

The 89th volume of *The Child's Own Magazine* has just been published by the Sunday School Union (2s. net), and the fact that it is in its ninetieth year is sufficient to prove its quality and its fitness for its purpose. It is altogether delightful, letterpress and illustrations alike, and cheap at the price.

'The Strangest Figure' in the War.

By Professor James Stalker, D.D., Aberdeen.

The Germans were so ill-off for allies during the War, and so conscious that the civilized world condemned them, that it was not without importance to them that even a single man of distinction, outside the circle of their own natives, took their part and vindicated their action; and it is no wonder that they should still be doing honour to the one man who did so. This was an American, Caspar René Gregory. His words in defence of Germany were published in all the German and Austrian newspapers; congratulations to him on his seventieth birthday, which fell during the War, poured in from every quarter through the same channels; when he died, fighting for Germany, obituary notices, full of laudation, appeared; and, since his death, a biography has been published by Karl Josef Friedrich, of which the copy in my hands is of the second edition. Not only is it written with skill and enthusiasm, but it is illustrated with engravings of a highly symbolical character, the strain of which may be inferred from the account, penned by the artist himself, of the last: 'Victorious and beautiful is the close of Gregory's life. He died as a soldier of Christ. But it is with difficulty that the soul disengages itself from the earthly hull—away from the weakness of man and forth to the everlasting God. The kind hands of the Eternal are receiving the hero.'

The first time I saw the name of Caspar René Gregory was in the *Systematic Theology* of Professor Charles Hodge, in which acknowledgment was made by the author of the assistance he had received from a youthful friend of this name in bringing out the volumes and especially in preparing the Index, which appeared as a separate volume. Gregory was a native of Philadelphia, where his father was the head of a school, in which the son taught for three years before proceeding to Princeton for the study of theology, and it was during a prolonged course at Princeton Seminary that he rendered to the most famous member of the faculty the service above mentioned. He came in contact, too, at Cambridge, with Ezra Abbot, who did not a little to direct his mind towards the line of study which was to become the absorbing interest of his life. But his mind, like that of many another divinity student of his time, was bent on Germany; and, in 1873, he arrived in Leipzig, little thinking that he was never to have another home for the rest of his life. Tischendorf was one of the professors there, and was then at the height of his fame as a New Testament scholar through the publication of the Codex Sinaiticus; but he died in the following year; and Gregory became heir to the task, which he had left uncompleted, of bringing out the eighth edition of his New Testament. For the finishing of this undertaking no less a period than eighteen years proved to be needed; and by this time Gregory had become thoroughly immersed in the work of collecting and collating manuscripts of the New Testament with which his name will always be identified.