
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

desirable philosopher the Colossian appears to be the earlier, and that in the Ephesians to be later and more general. The priority of the Colossians comes out in another detail. Here the philosophers are said to teach the cult of angels, and *not to hold the Head.* The reason for the latter clause lies in the play of Aristophanes where the clouds are the new deities, who (with Vortex and Chaos) have displaced Zeus. The Greek prologues bring out clearly this feature of the text: *e.g.* in the preface of Thomas Magister, 'Socrates deserts the customary gods and plans new divinities, Air and Clouds and such-like.' The non-holding to the Head in Colossians has its motive in the abandonment of Zeus. There is no such motive to be traced in Ephesians. Moreover, the conception of Christ as the Head is a part of the Colossian Christology; it goes back to the Wisdom doctrine of 1^{18}, where Christ is defined as the Head and the Beginning. Thus it was perfectly natural for the Epistle to the Colossians to speak of a displaced Head; it was not so obvious to introduce the idea in Ephesians. So we see the priority of the Colossian treatment. It is interesting to note how the introduction of the Aristophanic parallels has thrown light upon the perplexing problem of the interrelation of the two Epistles.

Literature.

DR. DENNEY.

A NEW volume of letters by the late Professor Denney, admirably edited by Professor Moffatt, is sure of a wide and warm welcome. It is the kind of book you read through at a sitting and then go back to from time to time to renew the first pleasure. The letters of well-known persons are often desperately disappointing. But this cannot be said of Dr. Denney's. His individuality was so strong that he seemed to mint himself in anything he said or wrote. His short speeches of five minutes were almost perfect of their kind, and even the briefest letter in this collection has something of the force and point that his self-expression always conveyed.

The main impression this correspondence leaves is one that is probably familiar to all who knew its author well. There were two Dr. Denneys. There was the critical, dogmatic, and intolerant Denney. His mind was one of the most powerful engaged in our time on theological questions, but at the same time with a narrowness in it. It is good to find a man who knows that he knows anything worth knowing. And Dr. Denney was generally sure of himself. But his judgments were sometimes singularly restricted. In one of these letters he writes of the Roman Church: 'there is nothing in it that is not artificial'; in another: 'the only reason for remembering Dante is that in his poetical passages he is the divinest of poets.' He could see nothing good in the Church's advocacy of social reform. We select these opinions because they deal with great names or great causes, but his attitude in regard to them was characteristic of his mind. He saw clearly and deeply but not always widely, and this fact, while it often makes the letters piquant and arresting, detracts somewhat from the value of the writer's opinions.

But there was another Denney, as real and as interesting, the broad, human, tolerant observer of life. Dr. Moffatt quotes in his Introduction a sentence of Dr. Denney's criticism of Professor Drummond's book, *Natural Law in the Spiritual World,* which is as characteristic of its writer as any of his dogmatic utterances: 'Christ is life: yes, and light and truth and love and righteousness; and wherever these exist in the world, confessed or unconfessed, in Greek, in Jew, in Buddhist or Brahmin, there Christ is, and life and grace and God.' Could anything be broader than that? or than this, on the same subject: 'The Spiritual man is born when the natural man comes *to himself*'? This was the Denney who, in a company that was discussing Matthew Arnold's theology, could say: 'After all it is on the ethical plane we all meet.' This was the Denney of the kind heart, the lover of nature, the loyal friend. This too was the Denney who, on questions of criticism, was as broad as you like.

One might explain this apparent contradiction by supposing that Dr. Denney saw a thing so

intensely that for the moment he saw nothing else. At any rate there went with his clearness of vision a clearness of utterance and a vividness of phrase that make his letters a constant delight. He was himself impatient of obscurity in a writer. 'I saw the *Times* on Meredith as a poet,' he writes, 'and read the illustrations of his style with silent wonder —after Homer! [He had just been reading the *Iliad*.] People may say what they like about thought, but a poet, as Emerson put it, is a man who can say what he wants to say; if he cannot say it, he is not a poet, no matter how much he may stimulate a *Times* critic to guess what was in his mind and to say it for him. Homer for ever, I say!' Admirers of Meredith's poetry would probably say this is an example of Dr. Denney's narrowness! And sympathizers with Spiritualism would say the same of his opinion on that subject. 'I wonder it never occurs to such people that you *cannot* believe in immortality unless you first believe in something which deserves to be immortal; and that to try to convince people of immortality by exhibiting the ongoings of "Katie King" when the gas is turned down and the magnesium light is on—ongoings which deserve nothing but instant extinction—is not a hopeful process. There is something horrible and even loathsome in the stupidity of it.' Imagination fails to realize what Gifford Lecturers will think of the little note in which Dr. Denney hits them off. 'It is too much to have a succession of philosophical persons getting up the ABC of religion *ad hoc*, and stammering through it before the public to the tune of £800 per annum or so. But I suppose it will go on till it is stopped. If a lecturer has an honorarium he can do without an audience.' There are not many passages in the letters with so much spice in them as that, but the mental pleasure of seeing a definite opinion expressed in vivid and apt language is one to be enjoyed continually in the perusal of these letters.

After all, however, the final impression this book leaves on us is of sorrow that Scotland, and especially the Scottish Church, has lost from her service here one who was at the same time a powerful thinker and a simple and devoted Christian. 'I haven't the faintest interest in any theology,' he writes, 'which doesn't help us to evangelize,' and, in a deeper note, 'what makes me even the kind of Christian I am is that I dare not turn my back on Jesus and put Him out of my life.' This is characteristic, because it is an expression of the loyalty which was the moral and spiritual core of the man. We are grateful for this unstudied portrait of him, done with repeated touches, by himself. And a word of warm appreciation is due to Dr. Moffatt for his work as editor. The title is *Letters of Principal James Denney to his Family and Friends.* (Hodder & Stoughton; 7s. 6d. net.)

THE BELOVED DISCIPLE.

The title of Principal Garvie's book, *The Beloved Disciple* (Hodder & Stoughton; 7s. 6d.), is somewhat of a misnomer. It is not a character study, as one might expect, but contains a series of critical studies of the Fourth Gospel, its 'mode of composition, characteristics, purpose and authorship.' So much has been written on these topics that one takes up the book wondering if anything fresh remains to be said. Dr. Garvie, however, has worked over the whole field with extraordinary care, patience, and reverent scholarship, and has produced what bids fair to be a standard work.

Writing recently of the discovery of the Athenian Constitution, which upset so many historic reconstructions, Sir F. G. Kenyon says: 'It tends to make us almost sceptical as to the value of most conjectural restorations of historic facts, either in Greek or in Hebrew history. So many evidently reasonable theories and conjectures are scattered to the winds by these discoveries, that reasonable caution is imposed in accepting similar plausible imaginations for the future.' What would one not give for half a sheet of papyrus telling when and by whom the Fourth Gospel was written! How many 'reasonable theories and conjectures' would it scatter to the winds?

Meantime no safer guide through the intricacies of the problem can be found than Dr. Garvie. After a careful analysis of the Gospel he reaches the conclusion that the main narrative contains the 'reminiscences and reflexions' of an eye-witness, written out by the hand of a younger, scholarly disciple, here called the Evangelist, to whom is to be ascribed the Prologue. Further, it is argued that certain 'Synoptic elements are due to a redactor, and bear the marks of insertions interrupting the context.'

In considering who the original witness was, Dr. Garvie finds that he 'can go with Bishop Westcott entirely in the first three steps of his argument,

i.e. that the author was a Jew, a Jew of Palestine, and an eye-witness.' He does not consider that the evidence warrants the fourth step of Westcott's argument, that the author was the Apostle John. Rather he appears to have been a Jew of Jerusalem, a beloved disciple and close friend of the Master, who accompanied Him in Judæa, but not in Galilee, and whose narrative dealt only with incidents of which he had personal knowledge. This theory Dr. Garvie works out with great persuasiveness.

It will thus be apparent that Dr. Garvie lays the utmost stress upon the historic character of the beloved disciple's testimony. In this respect he is profoundly at variance with the standpoint of writers like Professor E. F. Scott and Dr. Strachan to whom the Gospel is primarily a theological treatise. Such views Dr. Garvie finds 'too ingenious and altogether unconvincing.' He cannot 'understand how it can be of no interest to Christian piety whether Jesus was or was not as the Gospel represents Him, whether He spoke, did, and suffered as He is represented.' His book is offered 'in the hope that it will contribute to a firmer assurance regarding the historical as well as the theological and ethical value of the Gospel, as he holds strongly the conviction that the Christian faith has its unshaken foundation, not in religious ideas and moral ideals, but in historical facts, in the historical personality, by whom God is revealed, and man redeemed, the Son who makes the Father known that men may find eternal life in Him.'

PUBLIC OPINION.

Mr. Walter Lippmann has written another book, *Public Opinion* (Allen & Unwin, Ltd.). It is an unusual kind of book, by an unusual kind of mind, which deals with masses of live and interesting things. And yet one has the feeling that, somehow, the book itself is not, perhaps, just quite as interesting as it very nearly is, partly because so many of its illustrations are drawn from American politics, which, frankly, other nations find a little provincial and boring. Yet the book is full of matter, and reveals a mind of independent judgment, teasing at pertinent problems upon every page, and indefatigably probing beneath the surface of many things that most of us dully take for granted without thought as just what happens.

The starting-point is Plato's cave, and it is laid down as the central fact that we still see, not things, but only their shadows cast upon our minds; or, as he puts it, that we each have a series of pictures of things in our head, which pictures do not correspond with accuracy to the realities around us. In the autumn of 1914 in an island six weeks from news, Englishmen, French, and Germans lived for that time in amity, the picture in their heads being that they were friends, whereas really they were enemies. That is a simple illustration. But the thing colours everything. We laugh at the impossible pictures of the world formed by the old geographers, but our own of everything are undependable and crude, even as theirs; our hero-worship, our dislikes, conjure up a being that is not the actual individual that really lives and acts.

These inaccurate pictures are sometimes deliberately manufactured for us by interested persons, and here our author, in his daundering way, strolls among such questions as the making of war communiques, the subtleties of the politicians, the newspaper, its function and office, and the like. Partly they are inevitable, for these counters we throw at each other and call words have not the same value and meaning to any two minds.

Moreover, we have no time for thinking, as it should be done.

In these conditions what are we to do? What we have done, it seems, is to form in our minds certain 'stereotypes,' of things and people, like the conventional villain of melodrama, who is recognizable at a first glance, and needs no label. And these, it seems, we use even unconsciously, in our reports of matters of which we have been spectators, which often are quite unreliable on this account. All those who were at the front will agree to the truth of this, and remember how many different reports of the manner of a man's death one could collect from actual eye-witnesses of it.

Public opinion, then, is made up in this curious way, and, says Mr. Lippmann, the dreams of the older democrats largely fizzled out because they had not grasped this basal fact that the pictures in the people's heads were no true representation of the actual facts.

CHRIST AND COLOSSE.

Dr. Cowen is the Professor of Oriental Languages at Washington, but he keeps his eyes upon our modern western world. He perceives, and truly, that to many who 'are most familiar with the letter

of the New Testament epistles,' the real message is obscured and lost; and that the ordinary commentary is not always helpful, is so minute and detailed that one cannot see the wood for the trees, which probably is even truer. And so, in *Christ and Colosse* (Skeffingtons; pp. 127)—five lectures, originally delivered at the Summer Schools of Portland and Victoria—he fastens upon what he takes to be the crown of Paul's teaching, and sweeps us through the great Epistle, with a width of outlook, and a rush of movement, and many a happy illustration drawn from art and literature, especially the modern poets, such as Tagore, an obvious favourite. Here is a characteristic sentence, from which one may fairly judge the whole. 'As in some Italian picture gallery where the mirror on the floor enables you to study the fresco on the ceiling, the revelation of Christ makes it possible for man to see what would otherwise be beyond all human vision.'

BELIEF IN CHRIST.

Since Bishop Gore retired from the Episcopate he has devoted his leisure to an important task which he calls 'The Reconstruction of Belief.' The first-fruits of this industry have already appeared in the shape of a volume on 'Belief in God,' which has been widely read and cordially approved as an important and timely contribution to the defence of Faith. Dr. Gore has now completed the second part of his task in the volume just issued on *Belief in Christ* (John Murray; 7s. 6d. net), and the series is to be completed by a third volume on the Church, in which the whole question of authority will be discussed. Obviously the second stage of the argument is the most important of the three, and the distinguished writer has expended on it all his great powers. He has been successful, we think, in his aim, which is nothing less than the defence of the traditional conception of the Person of Christ, the conception which finds expression in the decisions of the Councils. These decisions, Dr. Gore thinks, although their chief use is to warn men away from false ideas, really added nothing to the New Testament faith, and it is this faith in its fulness, in the highest reach of statement in St. Paul and St. John, that Dr. Gore wishes to establish.

He is successful; and his book reveals a powerful, earnest, and believing mind engaged on the greatest of religious questions. And yet there are qualifications. For one, the argument suffers from the fact that the basis of it is to be sought in the previous volume. Everything relevant in this book depends on the historical trustworthiness of the Gospel records, and this was (rather curiously) assigned to the first part of the argument dealing with 'Belief in God.' The present volume suffers from the want of a proper foundation. Another criticism will probably occur to many readers, especially those who are not theologians—there is too much in the book. There are chapters on the Doctrine of the Trinity, on Sin and the Fall, and on the Atonement. They are both valuable and interesting in themselves, and Dr. Gore's plea is that these matters are involved in belief in Christ in the fullest sense. He is probably right, but so are other matters which are not discussed here, *e.g.* faith in a future life. But the point is that the main argument is not sufficiently isolated just because there is so much matter and so many subjects reviewed. And these subjects will seem to many not really involved in the Christian belief in Christ, or, if 'involved' in it, yet not necessarily to be handled in an argument that is apologetic. It seems to us that the book would have been more effective for its purpose if the more theological elements had been gathered into another volume. In this respect it compares unfavourably with Dr. Denney's *Jesus and the Gospels*, where the aim of producing faith in Jesus Christ Himself is pursued with a singleness of purpose and treatment that is extraordinarily effective.

When these qualifications have been stated, it must be gratefully acknowledged that Dr. Gore has made a notable contribution to Christian apologetics. He begins with the Jewish background and thereafter proceeds to trace with sure skill the growth of faith in Jesus in the Gospels, a faith which was at first undefined and later was overthrown by the scandal of the Cross, but grew steadily and was re-established by the experience of the Resurrection. Belief, under the influence of the Spirit, blossomed into the enthusiastic conviction that Jesus was the Lord of all, appointed to be the final Judge of quick and dead. This faith, which might have seemed to be moving towards the deification of the man Jesus, was interpreted to the Church by St. Paul in the light of the title Jesus applied to Himself, Son of God; and this interpretation was welcomed in all the young churches

without controversy as the natural expression for their own experience. The fullest and most deliberate statement of this doctrine of Incarnation is found in the Fourth Gospel, but the other New Testament writers all concur in it.

Dr. Gore raises the question: Is the Incarnation the only sufficient account of the facts? He deals with the constructions of Harnack, Schweitzer, and Bousset, who present rival interpretations, and points out that they each have to rewrite the history in an arbitrary manner and that their theories really cancel each other. The decisive facts on which the author insists with convincing power are these—the self-consciousness of Jesus, the adoration of the disciples, and (a pertinent and original suggestion) the fact that the doctrine of Incarnation is the accepted tradition implied by the earliest sub-apostolic writers *before the Church possessed a New Testament.* The real source of the Faith of the disciples was the impression made by Jesus on them which grew into worship. It is in this experience, illuminated by the words of Jesus, that the New Testament is rooted and nothing else. The facts, in short, account for the belief, and the belief alone interprets the facts. This is Dr. Gore's argument, and it is expounded with characteristic clearness and cogency.

The rest of the book traces the later development of the doctrine of Christ's person, and considers the claims to belief of doctrines which are implied in the catholic interpretation of Christian experience. This part of the argument is able and persuasive, but it does not possess the intense and sustained interest of the earlier part. And we turn gratefully to the closing pages in which the main conclusion is reviewed. The view we must take of Christ, Dr. Gore says, is best expressed in the word *uniqueness* or *finality*, and nothing but the doctrine of 'the Word made flesh,' he insists, can justify the ascription of such a quality to Him. Dr. Gore has put the Church under a heavy debt of gratitude for the way in which he has brought all his great resources to bear on this point. This is the strength of his book, and the deep and passionate earnestness with which it is enforced gives to the book a singular charm.

THE MOST POPULAR OF THE GOSPELS.

Which is the Gospel that has gripped the mind and heart of men most closely? Which is the one that we could least afford to lose? Most would probably say John; Ruskin thought Matthew; Renan, Luke; and Dora Greenwell, Mark. But there is another that has played an even greater part—the Gospel according to Christ's enemies! Think it out and you will see that it is it that brings our Lord most vividly before us, that makes Him most lovable to us, and on which we most depend. It is the bitter jibes they threw at Him that have become His chief glory, the taunts and scoffs of hostile lips that we all feel best sum up for us what He really is. It was an enemy that first hinted with a sneer that He was the friend of publicans and sinners; it was with laughter as at an absurd jest that they decked Him in the purple, hailed Him as the 'King'; it was flung at Him as a jeer that 'He saved others, but could not save Himself.' It is the Gospel of His enemies that is most thumbed, and quotations from it that are oftenest repeated.

Well, Dr. James Snowden has written a book which he calls *Jesus as Judged by His Enemies* (Abingdon Press; pp. 246), in which he deals with some sections of it; for he says that there are more than sixty of such scattered through the Gospels.

LIBERALISM, MODERNISM, AND TRADITION.

Any one who desires a clear view of present-day tendencies in Christian thinking could not do better than read the Bishop Paddock Lectures for 1922, which have been published under the title *Liberalism, Modernism, and Tradition,* by the Rev. O. C. Quick, M.A., Canon of Newcastle (Longmans; 7s. 6d. net). The book deals with the big questions, but Canon Quick writes with such ease, such mastery, such simplicity, and his own thought is so free from vagueness or obscurity, that the lectures are a sheer pleasure to read. The aim which the writer set before himself may be stated in his own words: 'I have endeavoured to define the essential values which a [true] Christology must preserve, rather than even to indicate any theory which would be capable of preserving them. . . . All theology is fundamentally orthodox which is built upon the Christian experience of God through Christ. . . . We must therefore make clear some measure of agreement as to the immediate empirical meaning, which is also the limitation, of Christianity, before we can expect our Christologies to expand it by their mediation. Modernism, where it is

unorthodox, is not unorthodox because it restates Christianity, but because it states something which is not Christian. . . . But what is Christianity? That is the first question. What I have chiefly sought to do, is neither to restate nor state any Christology, but to define the empirical data of Christianity from which all Christologies should start.' The writer is too modest. His book contains a great deal more than this. It contains a searching criticism of Protestant Liberalism, of Modernism in its religious and philosophical forms and of Traditional theology. After this analysis the book proceeds to sketch the essentials of the Christian faith so far as they may contribute to a doctrine of the Person of Christ. And finally, there is the writer's own construction, or suggestions towards a construction, of a Christology which will be true to the best in tradition and free from the defects which render the modern world impatient of the older formula.

The most interesting, and in some ways the most valuable, part of these lectures is the critical part, in which the writer subjects the Liberalism of Rashdall and Glover, as well as the system of Ritschl, the father of the school, to a most enlightening analysis. The Modernism of Loisy and Caird enjoys the same radical treatment. The writer is perfectly fair, and even sympathetic, but few of the weak points of either system escape him. These chapters are informative as well as interesting, and they serve as a necessary introduction to the positive part of the inquiry where the writer asks and answers the question: what is essential Christianity? and then proceeds with his own thoughts as to how the facts of Christian history and experience are to be built into an edifice of constructive thought which will be wind-and-water tight. Canon Quick reveals in this book not only a wide knowledge of the relevant literature, but unusual powers of independent thought.

THE DEVOTIONAL LITERATURE OF SCOTLAND.

Dr. Philip, the ex-Moderator of the United Free Church, has built up a little book round the Murtle Lecture which he delivered to the University of Aberdeen. He calls it *The Devotional Literature of Scotland* (James Clarke; 5s.). It is always well when a fine subject and the man to whom it falls by divine right happen to come together. Dr. Philip's scholarly mind is steeped in his theme, and his own devoutness fits him, peculiarly, to write with sympathetic understanding of those so near of kin to his own spirit. And they form a goodly fellowship. Yet Dr. Philip writes of them, not only with a hot affection and enthusiasm, but with a characteristically sane and sober judgment. Within the first score of spiritual classics, he says, 'there may not be many, or any, Scottish books. No Scottish work is ethereal and influential as the Imitation, none is so steadily thrilling as Bunyan, none in mere style is gorgeous, and in that sense appealing, as Jeremy Taylor, none is comparable in beauty with the English Prayer Book.' And that is true. Among all these names that move the heart, is there one that attains unquestionably to the first rank? Guthrie of Fenwick is too curt, Rutherford too passionate for certain tastes, Leighton too stiffly brocaded with quotation, Chalmers too wordy; Fraser of Brea and Halyburton have a certain haunting vividness of phrasing but not style, and where that style exists, and that almost to perfection, as in Boston and the others from whom Stevenson admitted that he learned his art, a certain brooding over-anxious introspection is apt to become almost morbid and unhealthy. No, in the first score there is not one Scottish book. And yet how glorious a heritage it is, and how immeasurably far, as Dr. Philip shows, its influence has spread! One note of criticism: the quotations given here, sound though they are, strike one as not the best or the most characteristic possible, not those that Dr. Whyte would have been sure to cull. Yet this is a fine little book, worthy of a place not far from that of Dr. Walker of Carnwath.

ANTONIO FOGAZZARO.

Messrs. Hodder & Stoughton have published the English translation of *The Life of Antonio Fogazzaro*, by Tommaso Gallarati-Scotti. The work was planned and nearly finished before the war, and the author was for a time in doubt whether there was room for its publication in the changed world which is emerging from that great upheaval. He has decided rightly that it contains a human experience so rich as to be of enduring value, and the biography is issued as 'an earnest invitation to revert to the things of the inner life.'

It is not to be expected that this work will excite

the popular interest it would have done in the days when *The Saint* took the literary and religious world by storm, and when Abbé Loisy and the Pascendi were in every mouth. None the less it has permanent value, not merely as the record of a noble life nobly written, but as the history of a poetical and mystic soul, tossed on the troubled waters of those bitter years when the nineteenth century was struggling to readjust its thinking to the revolutionary concept of Evolution.

Fogazarro came of a race of mountaineers, and the love of the hills, as he said, was in his blood. Better still, his family belonged to the finest type of Italian Catholics, and religion profoundly influenced him. Elements of contradiction entered into his experience which made his spiritual life a ceaseless struggle, and brought it at last to a tragic close. He was torn between his loyalty to the Papal chair, and to the cause of Italy. A devout Romanist, he had yet a mind hospitable to the modern scientific outlook. His sympathies were with Modernism until its deepening tone of rationalism alienated him from the movement. For a time he cherished warm hopes of a liberal revival within the Church. His views on reform he set forth in his great novel *The Saint*. When the inevitable condemnation followed, Fogazzaro felt it his duty to bow to authority, and thus he was thrown into a dubious position which exposed him to the bitter attacks of both radicals and reactionaries. This cast a deep shadow over his closing years, and the story reminds one of the tragedy of his friend Father Tyrrell.

On his death-bed he said with tears, 'My Modernism consisted only in this, that it was my heart's desire to see great intellects overflowing with charity raised to high places in the Church, that the world might be flooded with the light of Christianity.' It is well that a record should be preserved of this rare and beautiful, though much tried, soul.

UNEMPLOYMENT.

Under our present economic system unemployment is a more or less constant fact. There are, however, cycles of trade depression when it becomes acute and the problems connected with it become urgent. To-day, as every one knows, it is *the* pressing public question, and anybody who has any contribution to make towards its solution is sure of a hearing. This fact makes Mr. J. A. Hobson's latest book welcome, especially as he has made this field peculiarly his own. The title is *The Economics of Unemployment* (Allen & Unwin; 4s. 6d. net). The present depression, which has thrown multitudes out of work, is sufficiently accounted for in the minds of many by the War, with its destruction of capital resources and the confusion into which it has thrown the financial system, and all the other complications that have gone along with these results. Mr. Hobson, however, regards this explanation as unsound. These influences have undoubtedly aggravated the evil; they have not produced it. The real cause is something different. Under a healthy system production and consumption will as nearly as possible balance one another. When there is over-production or under-consumption, there is a glut, and unemployment results. But this result is produced by an excessive proportion of income being applied to capital purposes, or by the accumulation of large sums of money which are not even used for luxury or show. In this way production is applied to increases of plant and other 'capital goods' in excess of what is needed to furnish 'consumable goods.' The real remedy is to stimulate consumption; and this can be done only by the removal of the surplus elements in large incomes which brought about the disproportion. This would involve no hardship, because the stimulation of consumption would lead to an increase of industrial capital as large as heretofore. And the incentives to enterprise would not be interfered with. The aggravations of the present distress probably demand emergency measures, but the remedy just indicated is the only certain cure of the disease.

The backbone of Mr. Hobson's policy is our new and winsome friend the 'Capital Levy.' If any one objects that this would kill the goose that lays the golden egg, the reply would be that, on the contrary, the stimulation of consumption consequent on the transfer of money to the poorer classes would in its turn create a bigger demand for goods and so lead to an actual increase of industrial capital. It is only fair to say that in an interesting chapter Mr. Hobson faces and answers the most obvious objections to his argument. There will be different opinions as to the force of his answer. But there can be no question as to the earnestness and the ability with which Mr. Hobson stands up to an economic evil of the first magnitude.

There is a passion in his writing which shows how deeply he feels the human urgency of the problem; and in his hands, though his book needs careful attention, the 'dismal science' loses its dulness and we are carried on with unflagging interest to the close of the argument.

A BOOK FOR MISSIONARIES TO THE BUDDHISTS.

Dr. Whyte used to beseech his classes on an average once a fortnight or thereby to sell their beds to get this or that other book he was commending! If any one is going as a missionary to a Buddhist country, even that sacrifice is not too great whereby to secure the books of Mr. Kenneth Saunders (though happily their trifling price puts them in everybody's reach) for they will go far to teach him the mental language he needs for his lifework. Here is another of the rapidly increasing number, *Buddhism in the Modern World* (S.P.C.K.; 3s.), marked by the now familiar characteristics —the generous catholicity, the reverent mind that hears God speaking through the prophets of all the august faiths, the humble devotion to Jesus Christ, the happy expectancy that knows that we western peoples have not exhausted Him, and that the eastern world, when won, will vastly enrich the common Christianity, the sympathy that puts one into touch at once with those trained in this other creed and atmosphere. Mr. Saunders leads us through what to him is very familiar ground, the various Buddhist countries in which he himself has lived so long, and shows us how that faith is working out to-day. Upon the whole it is a fine record, which must make the coming missionary feel that he is going to a people worth the winning. In a rapid series of vivid vignettes we are shown the people's life,—in Burmah among whose happy folk more men are literate than in Italy, in Ceylon where a constant shadow seems to lie in spite of all the sunshine, in Siam, in China, in Japan, their services, their schools, the joy of their funerals, the things and the figures in Christianity that appeal to them, Tolstoy, *e.g.*, the movements of the present day Buddhist mind, their passing here and there from the old proud self-sufficiency, their sense of the need of a Saviour, the almost unbelievable approximating of their doctrines to the Christian faith,—in short the very things the future missionary needs to know, and with a little list of books to carry him still further. Undoubtedly his bed will have to go, rather than that he should miss this.

Selfmastery through Conscious Auto-Suggestion (Allen & Unwin; 2s. 6d. net) is a short account of the method of the practice of Auto-suggestion, written by M. Coué. It contains also a survey of séances, and some letters from patients. 'Day by day, in every way, I am getting better and better'; 'make this auto-suggestion,' says M. Coué, 'with the certainty of obtaining what you want. The greater the conviction the greater and more rapid will be the results obtained.' But there are those who have difficulty with the 'certainty.'

The 118th Report of the British and Foreign Bible Society (1s. net) is a marvellous record. It is not merely that the income is nearly £50,000 above last year's, and the issue of Scriptures correspondingly increased. What thrills the reader is the amazing panorama of kingdoms and peoples and tribes among whom the agents of the Society work and to whom it is continually supplying the Word of God. It is the most extensive and magnificent propaganda in the world. The student of international politics will find much interesting information about Central Europe and the Near East.

The Cambridge University Press have added to their Pitt Press Series *Sir Thomas Browne: Hydriotaphia* (3s. 6d.). It is edited by Mr. W. Murison, M.A., Senior English Master in the Aberdeen Grammar School, and that is sufficient to guarantee the interest and accuracy of the Introduction and Notes.

Dr. J. H. Jowett has published a volume of sermons with the title *God our Contemporary* (James Clarke; 6s. net). The title gives the idea that runs through all the sermons. God is not out of date. He is competent to-day to clear away all perplexities of the soul, to solve all our pressing problems. Only 'in the fuller reception of God's grace, and in the more mature understanding of His will can they be cleared away or solved.' 'Jesus Christ the same . . . to-day.' The sermons are original and most suggestive. Are they not by Dr. Jowett?

'An elementary study' is how Mr. Chapman

describes his little book, *The Consciousness of Jesus* (James Clarke; 3s. 6d.). And so it is. And yet 'would to God,' cried Moses, 'that all the people were God's prophets'; and it were well indeed that all our laymen had as close an interest in the big things that matter, and as reverent a mind, and as happy a knack of setting down the outcome of their studies in simple and straightforward language that no one can fail to understand, as Mr. Chapman has shown here. We cannot have too many proofs that it is possible to talk theology in untheological language, as indeed the Master did in His own day. For, now as then, people, tired of the jargon of the schools, are quick to turn with gratitude to the gospel when translated into their own ordinary speech.

In *Won by Blood* (James Clarke; 3s. 6d. net), Mr. A. K. Langridge tells the story of Erromanga, the Martyr Isle. The story is a familiar one in the annals of South Sea Missions, but it is well that it should be retold, for it is not only an inspiring record of Christian heroism, but an impressive chapter of Christian evidence. The narrative is graphic, and in a concluding chapter the writer deals with the pressing problem of the depopulation of the islands.

Sunlit Hopes, by the Rev. James Woodside Robinson, B.A. (James Clarke; 6s. net), is a volume of sermons. The sermons are short, and the thought clothed in gracious language. The first is typical. It is called the Scent of the Roses. 'It is a long, long time ago,' Mr. Robinson begins, 'since they laid Him in that grave among the flowers, but Life never changes and Death is just the same.'

The points are: '1. In the labyrinth of human life there is always a *Garden*. It is not always cultivated, nor planted, nor covered with flowers, nor tenanted with roses. Still it is there, and it should be the glory of young hands to cultivate and plant it and bring forward its growth to perfection.'

'2. In the windings of human life there is always a *Cross*. The best dramatists and poets and novelists and preachers write of it, and they and all philosophers say that men are not true men, nor women real women, till they have felt the wound-prints of pain, and have known at least a little of the suffering of the thorn spikes of Calvary.'

'3. In the evolution of human life there is always a *Sepulchre*. It is a frightful thing to see nothing but the grave, where love and grief lie bleeding, when there is no hope beyond.' But to the Christian '*Death* is like the bell of evening calling the weary workers home.'

> Leave them with God!
> Love's arms are His,
> And 'tis
> His Love and Thought in us
> That bids us dare
> To lay them in His arms
> And leave them there.

'Midst Volcanic Fires, by Maurice Frater (James Clarke; 6s. net), is an account of missionary tours among the volcanic islands of the New Hebrides. It opens with a graphic description of the great eruption in Ambrim in December 1913, of which the writer was an eye-witness. The main subject of the book is the progress of Christianity in the islands. The trials and triumphs of the work are vividly pictured, and there are many striking contrasts of saints and savages, sunshine and shadow, tears and laughter. The author is a missionary of the John G. Paton Mission Fund, and his book is a worthy sequel to the romantic writings of the great pioneer himself.

The swing of the pendulum to-day is towards pastoral evangelism. There will always be room in the Church for the special evangelist, but the feeling prevails that evangelism has been over-organized. In America the Churches have begun to look askance at gigantic missions. In England the voice of John Clifford has been recalling us to the simpler methods of the New Testament.

Every true preacher covets to do the work of an evangelist. But how? Some may have read again their Baxter's *Reformed Pastor*, if not to copy its methods, at least to catch the inspiration of its spirit.

Do you wish a modern version of Baxter? Then read *Pastor and Evangelist*, by Charles L. Goddell, D.D. (Doran; $1.35). It should be in every minister's hands. It is a golden little book.

There is nothing more telling in religious teaching than a good story, but it is not always easy to get one. Here, then, is treasure-trove for the teacher and the preacher in a new book by Mrs. Eggleston,

Stories for Special Days in the Church School (New York: George H. Doran; $1.25). Mrs. Eggleston is an old hand at telling stories and an expert in the art. She proves this in her preface by one remark. She is giving advice on the use of the story, and her advice is: 'Learn to live the story.' She goes into useful detail, but that remark contains the whole philosophy of story-telling. The stories contained in this book have been tested by the writer and found successful. They seem to us excellently adapted to their purpose, and we commend the book to teachers as one certain to provide them with good illustrations. But we advise them to study the preface before they use them.

The daughter of Dr. Talmage has selected about four hundred thoughts and illustrations from her father's sermons and arranged them alphabetically. They will be welcomed by the admirers of Dr. Talmage. The title of the book is *The Wisdom and Wit of T. De Witt Talmage*, selected by May Talmage (Doran; $1.50).

In the United States of America men in business are said to be 'hustlers,' and among the ministers of all religious denominations there 'hustlers' are also to be found. In *How to make the Church Go* (Doran), the Rev. W. H. Leach takes the position that 'the task of the modern pastor is to put the entire church at work building the Kingdom of God.' He argues that 'it is better to put ten men to work than to do ten men's work,' and that 'a happy church is a church of workers.' There is the conspicuous example of Dr. Chalmers in his big Glasgow parish, though Mr. Leach is evidently not aware of it, where he succeeded in establishing by means of his church workers the most successful system of poor relief that has ever been tried in this country, for it succeeded in virtually abolishing the poor. And yet when his controlling influence was withdrawn the system ended in failure.

There is much that is commonplace in Mr. Leach's suggestions. At the same time he writes from a wide experience as a modern minister of an American congregation with its varied activities.

The Principal of Wesley House, Cambridge, Dr. Maldwyn Hughes, has published, through the Epworth Press, a study of *The Kingdom of Heaven* (3s. 6d. net). His aim has been practical, to help those who are engaged in preaching to a better understanding of the central message of our Lord's ministry. It is a thorough and scholarly piece of work, ranging from the prophetic and apocryphal preparation on the one side to the Pauline and Johannine interpretations on the other. The author's main strength, however, is given to the Gospels, and none of the questions raised by the teaching and self-consciousness of Jesus is overlooked. What did Jesus think of Himself? Is the Kingdom present or future — purely inward and spiritual, or social as well? Does the Parousia mean the visible reign of Christ on earth? And did Jesus really expect and teach that He would come again within the lifetime of the current generation? In what sense was His ethic absolute, *e.g.*, the world-renouncing element in it? What is the significance of the Cross in the fulfilment of the Kingdom? These are some of the questions raised and answered in this interesting study. The answers are for the most part on conservative lines, but other answers are reviewed; and if the author is never startlingly original he has a sound judgment, and is able to give good reasons for the faith that is in him. It is significant that in a volume which would be pronounced 'sound' the 'objective' theory of the Atonement is set aside. The reconciliation of men to God is accomplished in the Cross by two things, (1) by a life of complete obedience to the divine will lived by One who shared our human nature, and (2) by a supreme manifestation on the field of history of God's hostility to sin and love for the sinner. These points are well developed and set in the light of the language used by Jesus and also by St. Paul. It may be said of the whole volume, that preachers will find in it both intellectual guidance and a great deal of useful suggestion for the best kind of pulpit work.

Principal Jacks, the editor of the *Hibbert Journal*, delivered two lectures in various towns in England in the spring of this year at the invitation of the Hibbert Trustees. He has expanded these into a 'little book' and published them with the title *Religious Perplexities* (Hodder & Stoughton; 2s. 6d. net). There are three chapters dealing with The Source of Perplexity, Religious Perplexity in General, and Perplexity in the Christian Religion. There is a moving earnestness and an elevation of spirit throughout the book which will do a great deal of themselves to help honest inquirers. But

Principal Jacks has a point of view of his own, and it is this point of view which is his real contribution to perplexed souls. Our despairs, he says, arise from a cowardly attitude to life. Religion does not remove perplexity, but braces us to meet it. There is much that is bewildering in the world. But there is something else. There is in us a spirit that can go out heroically to meet difficulty and conquer it. When a soul adopts this attitude it is met more than half-way by the Great Companion, and finds its own assurance of the friendliness of the universe. Religion often suffers from over-defence and over-explanation. Let us but act on it and it will bring its own peace and reveal its own certainty.

In all this many readers will go all the way with the writer and thank him for it. Some of them will find the closing chapter a little thin and vague. Dr. Jacks thinks that perplexities about Christianity are nothing else than the entanglements which an originally simple faith contracted in various directions. He therefore goes back to the primitive documents to discover what the Christian religion was. There is no perplexity about it at all. It is a very simple, though a very difficult, religion indeed. In beautiful language he describes the attitude of Jesus to God and the world, and commends this to us for our imitation. In spite of his persuasiveness, however, his exposition leaves us wondering how, if this was all, such a message turned the world upside down.

Do the young people of this generation know the romantic story of Khama? It is nearly thirty years since he took England by storm when he came over to plead the cause of Bechuanaland. His life is a wonderful story of adventure and achievement. A very readable account of it is published under the title of *Khama, the Great African Chief*, by John Charles Harris (Livingstone Press; 1s. net).

A very interesting account of native life in Polynesia is given by V. A. Barradale in *Pearls of the Southern Seas* (Livingstone Press; 1s. net). Samoa's enthusiasm for cricket is surely a record, with teams of men and women numbering anything up to two hundred, matches lasting a fortnight or three weeks, and a continuous musical accompaniment from native drums and empty kerosene tins. So great did the nuisance become that the government was compelled to restrict the game to two days a week. For supporting this law the missionaries were 'pilloried as kill-joys, and accused of forbidding members and adherents of the churches to play cricket at all.' The book concludes with a short account of the work of the L.M.S. in the islands.

The Rev. Dr. J. Macbride Sterrett, Emeritus Professor of Philosophy in the George Washington University and a clergyman of the Protestant Episcopal Church in the United States, has published under the title *Modernism in Religion* (Macmillan; 6s. net) the story of his own spiritual progress 'to a haven that is not storm-tossed with doubt.' He looks back over a ministry within his own branch of the Christian Church extending over fifty years, but his pilgrimage towards Modernism has evidently not been so long. There has always been what has been termed Modernism, and of varying types. Dr. Sterrett defines it thus: 'Modernism stands for a new spirit and for modern methods in the study and teaching of religion and ethics. It does not offer a new set of dogmas, but it does ask for a modern interpretation of the older ones.' He deprecates any mutilation of the creeds, unless it be that of Athanasius, but suggests the following for use in presenting adults for confirmation: 'I believe in the Father of all; and in Jesus the revealer of God and the Saviour of men. I believe in the life-giving Spirit; in the fellowship of the children of God; in the forgiveness of sins: the victory of love is life eternal.'

To be absolutely impartial in writing history of any kind, but especially a history of Thought, is probably a task beyond human nature. Our own views colour more or less even our statement of facts, and certainly our statement of other people's views. But there have been cases known of men proving able to write sound historical surveys of Thought with a frankly declared propaganda aim. When such a writer clearly declares his polemical aim, it seems to make him very careful and accurate in stating the views which he is going to attack. Lewes wrote a History of Philosophy with the sole purpose of showing how futile were all theories but his own. Yet in many respects it was a good history.

So now we have A. K. Rogers writing *English and American Philosophy since 1800: A Critical Survey* (Macmillan: New York; $3.50), and in the

most charming manner telling us that the book is unashamedly propaganda, and that it is so largely critical just because he wanted to criticize. It is a trustworthy book for all that. Wherever we have tested it we have found it accurate. It is well balanced, clearly expressed, and well written. It will amaze most to find from the mere size of the book, in which not an otiose sentence occurs and not a word is superfluous—from the mere list of names of philosophical writers, and from the mere number of philosophical schools and movements that fall to be considered—that philosophy has been so very much alive, especially during the last few years.

Messrs. Morgan & Scott have published a volume of the sermons of the Rev. William Kirk Bryce of the Baptist Church, Bromley. The title, *Life's Greatest Forces*, is got from the first sermon, 'But now abideth faith, hope, love, these three; and the greatest of these is love.' We may quote from it: 'The three forces, Faith, Hope, and Love, are the hands of the soul. The body has only two, but the soul is very odd, having three strong limbs. Faith lays hold of Christ, grasping Him with a saving grip. Hope lays hold of Heaven, making sure of the many mansions, and the soul looks forward with joy to its eternal habitations: "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." Love lays hold upon men in order to serve them and bring them to God; as William Arnot says: "It will not, cannot, let the world alone; all the neighbours know it, feel it. Love is like Him who went about doing good."'

The sermons have all a strong evangelical note, and the variety of topics treated is considerable. The volume is published at the very reasonable price of 3s. 6d. net.

Are you on the outlook for a book for the Sunday-school library or the missionary work party. Then take this, *Daughters from Afar*, by Rose White (Partridge; 2s. 6d.). Missionary books in these days cannot afford to be dull, but this is a sheer delight in word-painting. The first third of the book tells of Miss White's Jubilee Home in Bangalore, of her girls, their characters and ways, their difficulties and discipline, their wooings and weddings. The rest of the book is occupied with three charming life-stories, full of human interest and told with the highest artistic skill.

It is a far cry from these early years of the twentieth century to the early years of the seventeenth century, when a young Swiss, Hans Jakob Ammann, a native of Thalwyl on the Lake of Zurich, made the journey from Vienna to Constantinople, thence by way of Damascus to Jerusalem, and then to Cairo and Alexandria, taking the Pyramids *en route*. A copy of the interesting narrative of his grand tour, elaborately and beautifully illustrated, has just been 'presented to THE EXPOSITORY TIMES of Dr. James Hastings with the compliments of Aug. F. Ammann,' the descendant and kinsman of the traveller.

This handsome volume (*Hans-Jakob Ammann, genannt der Thalwyler Schärer, Reiss ins Globte Land*, published by the Polygraphisches Institut at Zurich; 40 frs.), with its peculiarly interesting narrative of the conditions in the Near East four hundred years ago, would have been most heartily welcomed by Dr. Hastings had he lived to receive it, both for its own merits and for the testimony, borne by him who has forwarded the gift, to the value of THE EXPOSITORY TIMES.

M. Aug. Ammann has obviously given infinite pains and skill to the work of editing and reproducing the writings of his ancestor. He has not only illustrated the volume with the best contemporary illustrations, but has otherwise enriched it with many valuable notes, a glossary, a bibliography, etc. It has been granted only to the very chief of writers to have their work handed down to the latest generations with such loving care and whole-hearted admiration.

The president of the National Kindergarten and Training College of the United States, Miss Elizabeth Harrison, has written a book on *The Unseen Side of Child Life* (R.T.S.; 5s. net). It is not her first book, or her second. She wrote one on the *Study of Child Nature*, which is now in its forty-fifth edition. It dealt with the influences of heredity in childhood. Her second essay had the power of environment for its subject. In the present volume she takes up the most difficult and the most important of the three factors which count in the life of a child, its will-power, or 'self-activity.' Miss Harrison is a deeply religious woman, as all who have the teaching of children in their hands

should be, and her standpoint throughout is frankly religious. There are two explanations of the unseen side of a child's life, the materialistic and the spiritual, and we have in this book an admirable exposition of the latter. Miss Harrison has many interesting and valuable things to say of the influences that train the will of a child, play, instinct, friendship, and much else. Her points are illustrated by many examples and incidents from her own experience, and her book will appeal to all who are charged with the care of young children, parents and teachers alike.

An admirable sketch of *Old Testament History* has been written by Dr. Frank Sanders, sometime Professor in Yale University, and published by Messrs. Scribner's Sons (New York; $1.25). It is the first of a series of volumes called 'Life and Religion Series.' The succeeding volumes will deal with the New Testament, the Historical Development of Christianity, the World Religions, Modern Missions, and other subjects. If they are as good as the first volume they will be indispensable to the teacher and not much less to the preacher. The idea of Dr. Sanders' book is excellent. The history is divided into periods, and the main incidents are outlined under each period. The contribution of each period is indicated, and the successive stages of ethical and religious development are clearly set forth. All relevant facts and influences are included, but the exposition is so carefully proportioned that the main outlines stand out plainly, and the student is able to grasp the whole in a true perspective. It would be a great gain if the ordinary layman could read this book. There are no technicalities in his way, and the writing is so clear and simple, and the printing and spacing so good, that the task would be easy for him. There are other features of this little book worthy of mention. The appendices furnish practical help to the teacher. One contains topics for discussion under each chapter. Another gives questions to test the reader's grasp of facts, while a third has a list of literature for further study. It only remains to say that the standpoint of the writer is cautious and yet modern. It is very much the standpoint of 'Hastings' Dictionary of the Bible.'

In the 'Science of To-day Series' the latest volume is one on *Chemistry of To-day*, by G. P. Bull, M.A. (Seeley, Service & Co.; 8s. 6d. net). The object of this series is to furnish popularly written and up-to-date expositions of scientific knowledge which are free of dry formulæ and technicalities. There is no branch of science which has made greater advances than Chemistry, and the story Mr. Bull tells in this book has all the elements of romance in it. In *The Lighter Side of School Life*, Mr. Ian Hay says that in public schools of a former generation the main interest of the boys in what was called 'science' lay in the production of horrible smells and loud explosions; and the interest of the public was not much greater. But all that has changed, and to-day there is a widespread and eager desire to know all that scientific men have to tell us about the world in which we live. This curiosity will be amply satisfied in one direction by Mr. Bull's exposition which, if not exactly free of technicalities, is a lucidly written account of the facts disclosed by the wonderful discoveries of modern chemists. There are chapters on 'Matter and some of its Properties,' on 'the Air we breathe,' on 'the Romance of Radium' and 'the Wonders of the Spectroscope,' as well as a score of other equally fascinating themes. The book is profusely illustrated by over 150 diagrams and photographs and will be welcomed as a competent presentation in popular form of the 'mysteries' of modern chemistry.

An elaborate treatise on *Oratorical Style: Its Art and Science*, by a writer who appropriately enough chooses to be known as I. Demosthenes (Simpkin; 6s. net), is like a man born out of due season. But just because we have never had so many speakers in Parliament, on the platform and in the pulpit and yet so few orators, it may be the fit and proper time to seek to restore this lost art and science. The writer of this volume has devoted his intimate knowledge of the classics to the exposition of all the qualities and qualifications of those who aspire to become good speakers with a good delivery and a good style. He has compiled an embarrassment of riches in the form of the very best advice on every aspect of the subject. He has garnered in so many fields that the chief difficulty of the would-be orator will be to know just where he ought to begin.

The Bishop of London writes a foreword to Hilda Parham's latest book, *The Voice of Jesus* (Skeffingtons; 3s. 6d. net). 'The great merit of this book,'

he says, 'is that it weaves Bible reading into the teaching of the Church and helps children to hear the voice of Jesus speaking to them as they read each short passage on their knees.' The volume contains 'Thoughts for Boys and Girls upon the Holy Gospels throughout the Christian Year.'

The publications of the Student Christian Movement are always fresh and breezy, and doubtless make a strong appeal to the manly and heroic in youth. Whether they deal adequately with the deep problems of sin and redemption is another matter. These qualities appear in *Our Faith in God through Jesus Christ*, by Professor J. Ernest Davey, B.D. (S.C.M.; 3s. 6d. net). The book expounds the Christian view of God as the writer understands it, in answer to four questions—Is it reasonable? Is it necessary? Is it effective? Is it final? Take this for breeziness, 'Will it not do if we are decent chaps? . . . to be a Christian is to be the most decent chap possible.' But surely when the writer goes on to say that 'Jesus Christ is the decentest chap we know of,' his language becomes offensive both to good taste and Christian feeling. It must be said, however, that, while one is conscious of the absence of some of the deeper and higher notes, the book is full of straightforward and healthy Christian teaching.

The S.P.C.K. publish a small volume of addresses by Bishop Weston of Zanzibar—*In His Will* (3s. 6d. net). These addresses were originally delivered to the Associates of the Community of the Sacred Passion in June 1914.

The Lesson of the Catacombs, published by the S.P.C.K. (2s. 6d. net), is a small booklet giving a short description of the Catacombs. It might well serve as an introduction to a fascinating page of the Church's history. The matter is arranged in chapters under such headings as Holy Baptism, Confirmation, and the Holy Eucharist, for it is the *lesson* of the Catacombs that is the subject.

'The scenery of the Old Testament is laid in three regions which may be roughly described as Egypt, Mesopotamia, and Palestine.' 'The whirligig of Time' has brought them quite as much to the forefront in the present welter of national and international problems. But the scenery of the Old Testament has that abiding and absorbing interest of 'far-off Divine events,' and certain aspects of these are dealt with in *Biblical Discoveries in Egypt, Palestine and Mesopotamia*, by the Rev. J. Politeyan, B.A., F.R.G.S. (Elliot Stock; 4s. 6d. net). It is in a new and third edition, a sufficient testimony to the character of a work of this kind. Canon Girdlestone, who writes a foreword to the edition, says the book is really the result of lectures given to a summer school in connexion with the Jews Society. It is 'the work of a shrewd and honest observer who is zealous for the truth of the Bible.'

In 1916 the Rev. J. Politeyan, B.A., F.R.G.S., delivered a course of Lectures at Swanwick to the summer school of the Church Missions to the Jews. These lectures are now published under the title of *New Testament Archæology* (Elliot Stock; 6s. net). The field covered is very wide, and little more than glimpses here and there can be given of the vast amount of research work that has been done. But it would be difficult to name a more interesting popular survey. It is well informed and thoroughly up to date. The student of the New Testament will find fresh light thrown on many familiar passages, and his confidence in the historicity of the records will be confirmed. A concluding chapter on the New Testament and Criticism gives a useful account of the real meaning and purpose of criticism, yet the author permits himself to speak at times of 'the critics' as if he shared the vulgar notion that they are all anti-Christian. A list of authorities is appended to each chapter, and the text is illustrated by sixteen exquisite photographs.

Through Jesus Christ our Lord, and other Watchwords of the Faith, resounded by a Humble Ensign in the Great King's Army, has been issued by Mr. Elliot Stock (1s. 6d. net). There are about twenty-nine watchwords, and each one occupies a couple of pages.

Mrs. Sturge Gretton, J.P. for Oxfordshire, has issued through the Student Christian Movement seven essays with the title *Some English Rural Problems* (4s. net; in paper cover, 2s. 6d. net). She discusses the rural problem of the nineteenth century. 'Is the child,' asked the hand-loom weaver in Gloucestershire in 1882, 'to be kept at school till nine years of age, and, if so, who is to

pay for it?' The standard of the Education Acts to-day is somewhat different. We begin to feel self-satisfied with the progress made. But Mrs. Gretton will not allow us to go away with this feeling.

There is a rural problem to-day. Revolutionary talk is abroad now in the country as well as in the towns. And Mrs. Gretton traces it largely to the abolition of the Wages Boards. Whatever the cause, the subject is one which deserves consideration.

The Report of the General Committee of the Student Christian Movement of Great Britain and Ireland for 1921–22 has just been issued from the Student Christian Movement Press (6d. net) under the title *Christianity and the Colleges*. It is a good fat pamphlet of a hundred pages and contains all the information that 'Student movers' and their friends could ask for. The whole work of the movement is described in all its aspects—the study work, the campaigns, the missionary activities, the university propaganda, and much else. There is a financial statement, and there are special chapters on specially important topics, such as 'Students and the Church.'

Religion and Biology, by Ernest E. Unwin, M.Sc. (Swarthmore Press; 6s. net), deals with the biological approach to the problems of religious thought, especially with those concerning God in Nature. It is a competent survey of a wide field. The drama of life is briefly sketched according to the evolutionary concept, and the end and purpose of it all is found in *Homo deus*. The problems of pain and moral evil are dealt with, and there is a special discussion of the question whether war is a biological necessity. The closing chapter deals with the kingdoms of man and God. Here the writer manifestly feels himself to be somewhat off his own ground, and his treatment of the place of Jesus Christ in a divine scheme of redemption can hardly be felt to be satisfying. The book will appeal to students of science. It is a powerful vindication of our faith that 'the Natural Order is the Divine Order.'

Mr. Ernest R. Groves, Associate Professor of Social Science in Boston University, has published an analysis of the rural social mind. *The Rural Mind and Social Welfare* (University of Chicago Press) he calls it. He deplores the ever-increasing drift of people to the cities. Following Professor Macdougall, he holds this is not due to economic necessity, but to the 'imperious influence of the gregarious instinct.' 'Men and women,' he says, 'as never before wish to feel the zest of herd joys; in both work and play, they detest isolation.' The herd instinct was enormously strengthened by war conditions, and for this reason Professor Groves thinks the placing of former soldiers and sailors on the land will have little success. He deplores the drift citywards, fearing that the special contribution made by rural dwellers to national life may be lost. The good bibliography at the end of each chapter increases the value of the book.

It is one of the most hopeful signs of our time that under the auspices of the Temperance Council of the Christian Churches, all religious denominations, including Anglican, Free, Roman Catholic, and the Salvation Army, are uniting in a national campaign against the evils of the traffic in intoxicating drink, to be carried on next year. The Rev. Henry Carter, General Secretary of the Temperance and Social Welfare Department of the Wesleyan Methodist Church, has edited *The Church and the Drink Evil: A Challenge to Christian Citizenship*, a volume of about 100 pages, published at 1s. 6d. It contains four lectures delivered at the High Ashurst Summer School last summer, two of which were by Mr. Carter himself. There is a 'foreword' by the Bishop of Croydon, chairman of the Temperance Council.

Mr. Carter's chief aim, as the Bishop of Croydon points out, is to enable his readers 'to realize the overwhelming responsibility of the Christian Churches at the present time and of the individuals of which they are composed.' He has himself written on 'The Responsibility of the Church.' He does not shirk anything. He is as fearless as he is forcible. He answers fully and frankly those who quote Scripture in favour of the use of wine, and quotes from Professor Macalister in 'Hastings' Dictionary of the Bible,' who writes: 'The teaching of Christ as to the pernicious effects of intemperance is clear and explicit, and the Apostle Paul has stated the case for total abstinence in Ro 14 in a way which does not require the treacherous aid of doubtful exegesis for its support.'