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for us that God would not be God if He could not save a soul so long as it even feebly desired to be saved.

Why do we find it so difficult to believe that even all the resources of the Godhead can conquer human depravity in our own personal case, can transform our individual impotence into an ability to be blessed? We feel so just because, and we feel so only when, this impossibility *has* begun to be accomplished. Our self-despair is the first part of Christ's transforming work in us. We do not know that we are so stubborn until He has begun to soften us. Let us thank Him, then, for the hopelessness with which He sometimes oppresses us; and when those times are at their worst, let us cower down into His arms, repeating to ourselves that it is God's responsibility—if one may dare to put it so, God's business—and not ours to accomplish our salvation, that it is His age-long purpose through Christ to make us—somehow, somewhen—allow Him freely to give us all things.

Literature.

TOM KETTLE.

'When the war broke out he was engaged in Belgium buying rifles for the Volunteers. In August and September 1914 he was war correspondent for the *Daily News* in Belgium. I shall quote just one passage which briefly sums up his attitude. "When this great war fell on Europe, those who knew even a little of current ethical and political ideals felt that the hour of Destiny had sounded. Europe had once more been threatened by Barbarism, Odin had thrown down his last challenge to Christ. To you, these may or may not seem mere phrases: to anyone whose duty has imposed on him some knowledge of Prussia, they are realities as true as the foul of Hell. When the most fully guaranteed and most sacred treaty in Europe—that which protected Belgium—was violated by Germany, when the frontier was crossed and the guns opened on Liége, without hesitation we declared that the lot of Ireland was on the side of the Allies. As the wave of infamy swept further and further over the plains of Belgium and France, we felt it was the duty of those who could do so to pass from words to deeds."

To Odin's challenge, we cried Amen!
We stayed the plough and laid by the pen,
And we shouldered our guns like gentlemen
That the wiser weak might hold.

'In November 1914 he joined, as he called it, the "Army of Freedom." His oratorical gifts and prestige as a Nationalist made him a great asset to the recruiting committee. It is said he made over two hundred speeches throughout Ireland. "He spent himself tirelessly on the task," writes a contributor to a Unionist paper. "His brilliant speeches were the admiration of all who heard them. To him, they were a heavy duty. 'The absentee Irishman to-day,' he said in a fine epigram, 'is the man who stays at home.' All the time he was on these spell-binding missions, he was chafing to be at the front. His happy and fighting nature delighted in the rough-and-tumble of platform work, and in the interruption of the 'voice' and hot thrust of retort. I remember him telling me of an Australian minor poet who was too proud to fight. The poet was arguing that men of letters should stay at home and cultivate the muses and hand on the torch of culture to the future. 'I would rather be a tenth-rate minor poet,' he said, 'than a great soldier.' Kettle's retort on this occasion was deadly. 'Well,' he said, 'aren't you?'"

'He went to the front with a burdened heart. The murder of his brother-in-law, Francis Sheehy-Skeffington, cast a deep gloom on his spirit. As he wrote to his friend Mr. Lynd shortly before his death, it "oppressed him with horror." I do not think it out of place to recall here a brief obituary notice he wrote of Mr. Sheehy-Skeffington, whom he loved, as Mr. Lynd so truly says, for the "uncompromising and radically gentle idealist he was"—

'"It would be difficult at any time to convey in the deadness of language an adequate sense of the courage, vitality, superabundant faith, and self-

ignoring manliness which were the characteristic things we associated with Francis Sheehy-Skeffington. To me, writing amidst the rumour of camps, the task is impossible. There are clouds that will never lift.

'"He was to me the good comrade of many hopes, and though the ways of this scurvy and disastrous world led us apart, he remained to me an inextinguishable flame. This 'agitator,' this 'public menace,' this 'disturber' was wholly emancipated from egotism, and incapable of personal hatred. He was a man who had ranged the whole world of ideas, and rather than my own words I would use those of the great whom we agreed in admiring. I could style him with Guyau—

> Droit comme un rayon de lumière,
> Et, comme lui, vibrant et chaud;—

or put in his mouth the proud and humble faith of Robert Buchanan—

> Never to bow or kneel
> To any brazen lie;
> To love the worst, to feel
> The worst is even as I.
> To count all triumph vain
> That helps no burdened man;
> I think so still and so
> I end as I began."'

Tom Kettle entered the war, leaving his chair in the National University of Ireland, because Prussia was to him the enemy of peace and civilisation. In almost his last letter, he again emphasises this.

'"Unless you hate war, as such, you cannot really hate Prussia. If you admit war as an essential part of civilisation, then what you are hating is merely Prussian efficiency."

'And with this mission of universal peace mingled his dream of a reconciled Ulster. He knew that there was no abiding cause of disunion between North and South, and hoped that out of common dangers shared and suffering endured on a European battleground, there would issue a United Ireland. For this he counted much on "the brotherhood that binds the brave of all the earth." "There is a vision of Ireland," he wrote in 1915, "better than that which sees in it only a cockpit, or eternal skull-cracking Donnybrook Fair—a vision that sees the real enemies of the nation to be ignorance, poverty, disease; and turning away from the ashes of dead hatreds, sets out to accomplish the defeat of these real enemies. Out of this disastrous war we may pluck, as France and Belgium have plucked, the precious gift of national unity."'

He fell at Ginchy, leading the Dublin Fusiliers whom he loved.

His most recent writings were by himself collected into a volume. They are now published under the title of *The Ways of War* (Constable; 7s. 6d. net), with a Memoir by his wife. The Memoir is worthy to introduce the book: it is a book of throbbing life and virtue.

AFTER-WAR PROBLEMS.

Every one of our *After-War Problems*, except those that touch Religion, seems to be discussed in a book with that title (Allen & Unwin; 7s. 6d. net), and every one by a writer of authority. They *are* problems, every one of them. That is the most striking thing which the writers reveal. Take Expenditure. It is discussed by Mr. Arthur Sherwell, M.P. He tells us that Mr. Gladstone, 'powerful as he was, and rigid as were his views and practice, had persistently to fight for his economies. In a letter to Mr. Cobden, written in 1860, he wrote: "I speak a literal truth when I say that in these days it is more difficult to save a shilling than to spend a million." The truthfulness of that statement many of his successors, struggling with the demands of a later and more eager generation, have painfully endorsed.'

But the whole duty of a Chancellor of the Exchequer is not fulfilled in saving shillings. He has to spend as well as to save. Those who have read the Life of Sydney Herbert will remember how often he urged Mr. Gladstone to spend money on matters like sanitation, which would have made every pound yield ten pounds, and how often he was disappointed. Mr. Sherwell admits that Mr. Gladstone 'belonged to a school of political thought which could hardly foresee the expanded demands of a quickened national spirit, and his theory of economy was more rigid, and perhaps less considerate of the real economy of fruitful expenditure, than a generation moved by modern social impulses could approve.'

Other problems are more obvious. The relations between Capital and Labour have had to be discussed by two men—Mr. G. H. Roberts, M.P.,

from the standpoint of Labour, and Sir Benjamin C. Browne from the standpoint of Capital. Like so many other problems this is to be solved by no ready-made theory, but most of all by the spirit of sympathy. 'What we want,' says Sir Benjamin Browne, 'is more confidence and sympathy. Everybody knows when the employers meet the workmen, as they do regularly in most trades, for the settlement of various disputes, what an enormous amount of work is done amicably and what a number of disputes are nipped in the bud and never give any serious trouble; and it is certainly the case that if the leaders on either side of the table agree verbally to any arrangement, or promise to do or to refrain from doing anything, the other side look on that promise as being quite as safe as a legal pledge.'

It is because there are so many problems to solve that such a book as this is necessary. But one book is all that is necessary, this one book, since it has handled every problem and since every problem is handled by an expert.

A DEFENCE OF IDEALISM.

'Most of us can remember the time when the existence of telepathy was not admitted by persons who had a scientific reputation to take care of, and "suggestion" was on its trial. As for faith-healing, palmistry, clairvoyance, clair-audience, automatism, mediumship, and the rest, they are still mixed up with such fraud and humbug and silliness, and with persons so disgraceful, so discredited, so absurd, that it is not easy to write about them in a work that is, at any rate, *trying* to be serious. I feel (to be disgustingly egoistic) that any reputation I may have is already so imperilled by my devout adhesion to the Absolute that I simply cannot afford to be suspected of tenderness, or even toleration for the professors of the occult. The Society for Psychical Research may be trusted to deal appropriately with unorganized imposture; but the organized variety is another matter. And there are at least two organizations which seem to be beyond the power of any Society, or of any Government or State to control them—Theosophy and Christian Science.'

That is plain speaking for a philosopher. But it is not less philosophical for its plainness. The author is May Sinclair; the book is *A Defence of Idealism* (Macmillan; 12s. net). Let us quote again; this time on the mystics. The point is the certainty, the absolute assurance of the Mystic, and how it is to be distinguished from illusion.

'In Western Mysticism, above all, in Catholic Mysticism, the lower and the higher forms of suggestion alternate, and there is a dreadful tendency for the lower form to hold the field. And if the great mystics had not been the most marvellous analysers of their own states, we should have had no possible means of distinguishing in their case between the two.

'Luckily their moments of certainty seldom, if ever, came when they were deliberately sought; they came—as they come to every one who has ever known them—unsought, and unexpected and with a shock of surprise. In true mystic experience you may say the expected never happens.

'Still, remembering the saints of the Salpêtrière, and Lady Julian's morbidities, and Saint Teresa's "impetuosities," and all the terrifying and revolting amorousness of the religious mystic, we might suspect this certainty if these revelations were all the record that we had of it. Not only all religious experience is full of it, but every poet, every painter, every musician knows the shock of contact with reality. The vision of absolute beauty while it lasts is actually a laying hold on eternal life. I would say every lover knows it, but that sexual passion is the source of our most profound illusion. Still, even the betrayed and disillusioned lover may know that in loving he found his own innermost reality; illusion was not in him, but in the perfidious heart of the beloved; while he loved he truly lived. Nothing can take from him that certainty. The wrong of sexual treachery lies in the fact that it deprives the lover (for the time being) of life.

'And there is an even higher state of certainty than these. Almost every other hero knows it: the exquisite and incredible assurance, the positively ecstatic vision of Reality that comes to him when he faces death for the first time. There is no certainty that life can give that surpasses or even comes anywhere near it. And the world has been full of *these* mystics, *these* visionaries, since August 1914. Sometimes I think they are the only trustworthy ones. How pure, how absolute is their surrender; how candid and untroubled their confession; how spontaneous and undefiled their witness.'

The purpose of the book is to strengthen the argument for Spiritual Monism. It is not theo-

retical only. In the end of the book there is a striking application of its conclusions to life eternal.

THE RELIGIONS OF THE WORLD.

Dr. George A. Barton, Professor of Biblical Literature and Semitic Languages in Bryn Mawr College, is one of the most accurate scholars in the United States, and he is always up to date. Only a very few men have ever been able to write on *The Religions of the World* (Cambridge University Press; $1.50) to any purpose, but he is one of them. And he seems to be able to write in order to satisfy at one and the same time the hard student and the reader for pleasure. He set out to write for the student, and he has kept the student in mind to the very end, including the generous lists of literature, the 'topics for further study, class-room discussion, or assigned papers,' and the 'Outline of a book to be written by the student.' But his oratorical sense and orderly mind made it impossible for him to write so that he could not be read at the fireside. It will be no surprise if this convenient volume ousts all the other manuals of comparative religion even in this country; it will be a very great surprise if it is not found pleasant and profitable for a winter evening's reading.

THE EDUCATION THAT IS TO BE.

Mr. J. D. Beresford (the novelist) and Mr. Kenneth Richmond (whom we do not know) have together written a book entitled *W. E. Ford: A Biography* (Collins; 6s. net). Mr. Beresford has written the first three chapters, in which he tells of his most unexpected meeting with Ford in a country inn and their occasional and accidental meetings afterwards. There is a good deal more of Mr. Beresford than of W. E. Ford in these chapters, and Mr. Beresford apologizes for it. Mr. Beresford has also written the last chapter, 'A Few Notes on Ford's Philosophy.' The rest of the book has been written by Mr. Richmond.

Who was W. E. Ford? Mr. Beresford says: 'The name of William Elphinstone Ford will evoke no response in the minds of newspaper readers. He published no book, he was not an explorer, nor an inventor, nor a politician, he was connected with no religious society, and his one real experiment in education was, from the outside point of view, a failure. And yet Mr. Richmond and I are agreed that Ford had a rare genius, and that even the little we may be able to record of his life and principles has a peculiar value at the present time, and will have a still greater value a few years hence. We have, in fact, the prevailing excuse that this sketch of Ford's life is in the best and widest sense of the word—didactic. We sincerely believe that his theories of education and conduct are worthy of the closest attention.'

In writing the body of the book Mr. Richmond explains these theories of education and conduct, and it may be said that their explanation makes the book. There is a just visible thread of narrative running throughout; enough, however, to hold the attention of those who are not interested in theories of education. Ford's training by his father, mostly accomplished by giving him the opportunity of seeing the world and leaving him to think about it, makes a fine figure of the father, who died suddenly in Russia or somewhere and left Ford unfit for any definite work in life. He becomes an assistant master in a private school, and discovers in himself ideas and capacities enough to revolutionize the whole teaching profession. He meets Mary Worthington slumming. The one is of the middle class with a leaning to socialism, the other is an aristocrat, and we are given to understand that these two places in life are as far apart from one another as, according to Kipling, the East is from the West. Then Ford meets a London Scotsman, named Wishart, with sense, with money, and with a daughter. Ford and Mary part; Ford and Margaret are married. But first Wishart gives Ford the means of starting a private school, and Richmond (who had been a pupil) the opportunity of teaching under him and telling the whole story of the experiment in the education that is to be. The school failed. Ford was a reformer before the time. He travelled, and died suddenly, like his father, somewhere abroad.

But—was there ever a W. E. Ford? Or is this the method an enthusiast in education has chosen in order to entrap us into sympathy with his theories? In any case it is a well-written book. It is so well written that we do more than sympathize with its theories, we discover a new author from whom the greatest things may be expected.

The Student Christian Movement has issued an introductory handbook of *Citizenship* (1s. 9d. net). The author is M. Cécile Matheson, late Warden of the Birmingham Women's Settlement. Under the title of Citizenship many topics are discussed, all practically as well as thoughtfully. They are Poverty, the Poor Law, the Homes of the People, Education, Public Health, Drink. At the end of each chapter there is a list of books for further study, and at the end of the volume there is a series of questions for discussion.

If the enjoyment of Children, like the enjoyment of Nature, is a modern discovery, it makes us sorry for our forefathers. How interesting are their difficulties—religious difficulties as they nearly always are. Mrs. Edith E. Read Mumford, M.A., has made them a special and prolonged study. Now she issues the result in a book entitled *The Religious Difficulties of Children* (S.S. Union; 2s. net).

There is the difficulty about death, for example. It is not the most common, but it is the most poignant. Alfred Tennyson's brother Charles wrote one of his finest sonnets on 'Seeing a Child Blush on his First View of a Corpse':

A strange bewilder'd look of shame he wore;
'Twas the first mortal hint that cross'd the lad.
He feared the stranger, though he knew no more,
Surmising and surprised, but, most, afraid,
As Crusoe, wandering on the desert shore,
Saw but an alien footmark and was sad.

Mrs. Mumford has her anecdotes also: 'I have a little niece of four and a half years old,' writes a Sunday School teacher, 'a highly strung, sensitive child. She attends Sunday School, and is in my Primary Department. . . . It has rather perplexed me to note how her childish mind is at times troubled with anxious thoughts of death and the mystery of God. The first time, I think, that she became conscious that there was such a thing as death was some months ago, when—seeing some blinds down, and hearing her elders refer to a lady who had passed away—she began to ask questions on the subject: "What was dying? Would mother die? Must mother die?" Her mother tried to show her that it was not really we ourselves that died, only our bodies died, our souls lived: but the child replied, "Oh, mother, I don't want my body to die! If my body died, there would only be my head and legs left!"'

The Rev. C. E. Woods, author of that daring book 'The Gospel of Rightness,' has now written a book on *Archdeacon Wilberforce: His Ideals and Teaching* (Stock; 3s. net). Mr. Woods knew the Archdeacon of Westminster well, and his short memoir is full of vivid touches. But the larger part of the book is an estimate of Wilberforce's teaching. His great personal discovery was the discovery of the Immanence of God. And he made it go all the way. God is not only in us, He is in us as a sufferer. And with that discovery the problem of pain was greatly lightened for his spirit.

Why does Mr. Woods say so little (we might put it 'make so little') of Archdeacon Wilberforce's crusade against alcohol? That was the noblest and the most valuable work of his life. And why do the publishers not include *The Trinity of Evil* among his books? Was it not the first of all his literary works? And was there not more in it for national and personal righteousness than in all the rest together?

The Rev. F. W. Worsley, B.D., a scholar up to date and eager, has addressed some *Letters to Mr. Britling* (Scott; 2s. net). They have something of Mr. Britling's own vigour of language and more than his knowledge of God.

What we know of *Life in the World to Come* we know from the Bible. The Right Rev. G. H. S. Walpole, D.D., Bishop of Edinburgh, has therefore done wisely—in writing and publishing a book under that title (Scott; 2s. 6d. net)—to confine himself to the Scriptures of the Old and New Testaments. With a text for each chapter, it looks as if the book were a volume of sermons, and it may be so. But it is a book, every chapter having its place in an exposition of the one great pressing subject for our consideration at this present time. The Bishop of Edinburgh is a scholar and a preacher. Readers may rely upon his learning as surely as hearers are moved by his eloquence.

Reunion is becoming a burning question. Is there a man who has been among our soldiers and now disregards it? With reunion as a burning

question other questions are thrown into the light. One is the Episcopate. The Rev. J. P. Whitney, B.D., Professor of Ecclesiastical History in King's College, London, delivered the Hulsean Lectures in 1906–7 on *The Episcopate and the Reformation.* They are published now, at a better time than if they had been published then (Scott; 2s. 6d. net).

Is Episcopacy a hindrance to reunion? Only if it is made a hindrance. If we insist upon having it, some men may reject it: if we insist upon rejecting it, some men may cling to it. Most men's minds are open either way. Professor Whitney's book is an argument for its necessity. And as his argument rests upon the facts of history, as it is an argument from the benefits that Episcopacy has brought to the Church, as it is what he himself calls 'the Spiritual story of the Episcopate,' we can all examine it dispassionately. Mr. Whitney begins at the Reformation, and so, as he says, avoids 'some special controversies, although some others take their place.' He ends with a 'wise' quotation from Liddon: 'The Church of England cannot claim finality for anything that dates from the Reformation period; and that was settled, for whatever good reasons, on her own, *i.e.*, a local authority, and therefore, from the nature of the case, provisionally.' With a Church as with a man, its history is the law of its life, and gives the limits of its power.

A Nottingham bookseller, Mr. Henry B. Saxton, has prepared a manual of *Forms of Service for the Boys' Brigade and Kindred Associations*, with occasional prayers. He is himself the publisher (2d.). Let us quote the Prayer for Games and Sports: 'We pray Thee, O God of all joy, to grant us Thy Spirit in our games and sports, so that we may gain thereby true pleasure, health, and self-control. Keep us from unkindness, unfairness, and meanness. Help us to win generously, lose without anger, and play the man in the game. In the name of Jesus Christ our Lord. Amen.'

Mr. Horatio W. Dresser is a prolific writer, and he writes on one topic and one only. It is New Thought. A good many years ago Professor William James spoke of him as the most nearly scientific writer that New Thought had produced. He had written much then. He has gone on writing ever since. His latest book is a *Handbook of the New Thought* (Putnams; 6s. net).

What is New Thought? Hear Mr. Dresser: 'In brief it stands for "God in us," in contrast with the former idea of "God with us," or "God outside of the world." It stands for inner resources, and claims that these are supreme.'

This handbook is for those who, not yet accepting New Thought, wish to test that claim. It is, the author holds, the nearest approach to a scientific apologia yet published.

'In the struggle for national supremacy education is the vital factor.' So says Mr. V. Seymour Bryant, M.A., and makes good his assertion in *The Public School System in Relation to the Coming Conflict of National Supremacy* (Longmans; 1s. 6d. net). It is a strong plea for allotting to Science its rightful place in the education of the Public School boy.

When the Rev. E. C. Crosse, C.F., D.S.O., called his small book *The God of Battles* (Longmans; 1s. net), he used the phrase in a different sense from that of 'the Lord of Hosts,' whether that Biblical title means the Military God or the God of the Angels. Mr. Crosse accepts battles as part of God's purpose for the welfare of the race, and He is the God of Battles because He uses them as His instrument. It follows—and Mr. Crosse draws the conclusion unreservedly—that they who fall in battle go to be with Him. 'This does not of course mean that repentance is not an essential of Christianity. It is—but there is no reason to believe that God denies in the next world an opportunity for penitence to those who through their own heroism have cut short their chance on earth.'

The second edition of Professor S. J. Chapman's *Outlines of Political Economy* was issued in 1913. Already a third edition is out (Longmans; 6s. net). 'This third edition is the result of a thorough revision and partial expansion which have involved a complete resetting of the type. The use of the book for teaching had indicated many ways in which it could be improved; and further additions were rendered desirable by recent economic events connected with the war. Two final chapters on the development of Political Economy have also been added.'

Professor Chapman's 'Outlines' is the textbook for the student of Political Economy. And as

long as it is kept up to date in this fashion there will be no room for any other.

The Fernley Lectures represent the finest flowering of Methodist faith and scholarship. In every volume the scholar is a preacher and the preacher a scholar. The Lecture for 1917 was delivered by the Rev. W. T. A. Barber, D.D., who has been Head Master of the Leys School for twenty years, and who took *The Unfolding of Life* as his subject of lecture (Kelly; 3s. 6d. net).

It is a history of childhood and youth, up to the entrance upon the business of life, as they unfold themselves under the direction of tutors and governors. It is a history for the use of the tutors and governors. Very outspoken it is, that it may not be in vain; and very reverent that it may not be worse than in vain. And the author of it is not afraid to say that there is a secret even in education, a secret of success that may be expressed in a single word. The word is Adaptation. What adaptation demands of the teacher is certainly not omitted—the sympathy, the patience, the firmness; the gifts of intellect and imagination, the graces of Christ.

Yes, Christian graces and even Christian grace: for Dr. Barber has no opinion of the teaching that is not founded on religion. And when he speaks of religion he is strong enough to say that it is a natural thing for a child to have religion. It has not to be sown by the teacher; it has to be watered by him. This is high doctrine for a Wesleyan; but the Wesleyans who heard it were able to receive it.

A volume of short addresses or sermons by the late Rev. J. R. Miller, D.D., has been published by Messrs. Hodder & Stoughton, under the title of *The Touch of Christ* (3s. 6d. net).

After all that Smuts has said and Haig has done there are pessimists in our midst. Put into their hands Mr. Basil Matthews' *Three Years' War for Peace* (Hodder & Stoughton; 1s. net). It omits no essential facts, but it interprets them. And it takes God into the reckoning.

The Ingersoll Lecture at Harvard University for 1898 (we think it was the first of the series) was delivered by Professor William James. It was afterwards published with the title of *Human Immortality*. It has been often reprinted, and is now issued at sevenpence net (Constable). Two difficulties are met by Professor James: (1) That thought is a function of the brain and must perish with it; (2) that if every human being were to live on after death there would not be room for them all in God's universe.

Among the suggestions which will have to be considered when the men come home is that the Church should take more interest than hitherto in amusements. It is a difficult question. The Y.M.C.A. knows its difficulty. It has occasionally become burning or even blazing. Better not touch it? Better not run any risks whatever on this earth, if God will be so good as to let us off. But the men will come back.

In the United States of America the subject has been handled with characteristic boldness. The Church is in many instances a great club, with every known form of entertainment to be had on the premises. And there are officially constituted superintendents. Mr. Herbert Wright Gates, who has written a book on *Recreation and the Church* (Humphrey Milford; $1 net), is Superintendent of Brick Church Institute and Director of Religious Education in Brick Church, Rochester, New York. He covers the whole subject and illustrates it. Here on page 59, for example, is a photograph of a game of indoor baseball. 'The boys' club,' we are told, 'is having a game which some of the members of the Men's Club have come in to watch. The church gymnasium provides entertainment for both players and spectators.'

But where does he draw the line? At dancing, card playing, the theatre? This is what he says: 'That there have been evils connected with these forms of amusement is unquestionably true, we do not always stop to consider just how true the statement is in this form. The evils are not inherent in the amusements themselves, but in the associations with which they have been connected. There are too many earnest, useful, Christian men and women who share in these forms of recreation to allow anyone successfully to combat this statement. Card playing and the dance may be innocent and pleasurable diversions, and the theatre may also be a source of genuine education and inspiration. To indulge in any of these amusements to the accompaniment of drinking or gambling, or to devote to them time that should

be given to work, study, or sleep, is hurtful and wrong; and such overindulgence is just as unrighteous in any other form of amusement. The wise, proper, and discriminating use of all amusements is the principle which sorely needs inculcating, rather than the indiscriminate condemnation of any certain class.'

The author of the new *Haggai, Zechariah, and Malachi* in the 'Cambridge Bible for Schools and Colleges' (Cambridge: At the University Press; 2s. 6d. net) is the Hulsean Professor of Divinity, the Rev. W. Emery Barnes, D.D. That means scholarship with (what shall we call it?) liberal conservatism. It means the last word of scholarship according to the Cambridge standard, and the acceptance of the results of it, with a contempt for naturalistic hypotheses in all their shapes and forms.

Dr. Barnes has no opinion of the Revised Version of his prophets. The American Revision is better.

Notice his understanding of the title 'the Lord of Hosts.' 'Zechariah,' he says, 'does not think of JEHOVAH *merely* as the national God. Had this been the case he would not have felt the need of using any other name beside JEHOVAH, the "proper" name (as it may be called) of Israel's God. But in fact a double name JEHOVAH-Zebaoth ("the LORD of Hosts," E.V.) is constantly in the mouth of both Haggai and Zechariah. In this name two conceptions of God are united. As peculiarly the God of Israel He is called JEHOVAH; as filling all the Universe and possessing all the power and authority ascribed by the heathen to the heavenly bodies he is styled *Zĕbāōth*. The LXX perceiving this have rightly rendered *Zĕbāōth* by *pantocrator*, "Ruler of all things." This rule, Zechariah teaches, is actively exercised. The chariots of JEHOVAH go through the whole earth, like the messengers of a king, and the LORD Himself decides the fate both of Jerusalem and of the nations which oppress her.'

It is rarely possible to review books which deal with questions of sex. But *An Introduction to the Physiology and Psychology of Sex*, by Mr. S. Herbert, M.D., M.R.C.S. (A. & C. Black; 3s. 6d. net), may be noticed without hesitation. It is the work of an English physician of eminence who has written two volumes previously, the one on Heredity and the other on Evolution, which are recognized as authoritative handbooks on their subjects. This is a medical book, but it has been written for the information of non-medical persons, who ought to know its contents.

Of all the nations who have entered the war against Germany (how many are they now?), the motives of Italy are most obscure to us. The book on *Italy and the War* which has been translated from the Italian by Annie Hamilton makes all clear (Bell; 2s. 6d. net). It contains ten articles by as many eminent and patriotic Italian authors. It covers the whole ground — except religion. The omission is significant and yet startling. The Moral reasons for the entrance of Italy are given most impressively by Professor Giorgio del Vecchio of Bologna, the Political reasons by Professor Pietro Bonfante of Pavia, the Commercial reasons by Professor Gino Arias of Genoa, and all the other reasons are given by others, but no one has suggested a religious reason.

Messrs. George Allen & Unwin have published the third edition of the first volume of Dr. George McCall Theal's *History of Africa, South of the Zambesi, from 1505 to 1795* (7s. 6d. net). It contains this notice: 'As the chapters dealing with a description of the Bushmen, Hottentots, and Bantu that appeared in previous editions of this history have been greatly enlarged, and are now published as a separate work entitled "The Yellow and Dark-skinned People of Africa south of the Zambesi," I have taken them out of this volume and have made use of the space they occupied to add information upon subjects closely connected with the occupation of part of South Africa by the Portuguese. I have also indexed this volume separately from the others of the series, in order to avoid mixing Portuguese names with those of different nationalities. Otherwise the alterations and additions made in the text upon close revision have been very few indeed, in many chapters none at all.'

The work is in three volumes. This volume contains the history of the Portuguese in South Africa from 1505 to 1795. The second describes the Foundation of the Cape Colony by the Dutch. The third gives an Account of the Dutch, Portuguese, Hottentots, and Bantu to September 1795. This work is followed by another in six volumes

which carries the History of South Africa from 1795 down to 1881.

The publishers make no mention of a work in two volumes in our possession, *History of South Africa under the Administration of the Dutch East India Company* (*1652 to 1795*). Where does it come in?

A little book of *Letters on the Atonement*, by Mr. Raymond H. Huse (Methodist Book Concern; 50 cents), is worthy reading. It is addressed to the average business man and has little theology in it, as little as it is possible to have. Two things are made emphatic, the Fatherhood of God and the sanctification of man.

Firmly and satisfactorily has the government of the United States handled the subject of alcohol. But the people have been prepared by their preachers, and the government has been supported whole-heartedly by the Church. Such preaching as the people of the United States have listened to will be found in a volume of *Temperance Sermons*, by Various Authors, recently issued by the Methodist Book Concern of New York and Cincinnati ($1 net). Its note is outspokenness. There is no fear of either saloon-keeper or pharisee.

It is a free and easy narrative that is found in the book with the free and easy title of *China Inside Out* (Abingdon Press; $1 net). The author is Dr. George A. Miller. Unconventional also and often amusing are the illustrations, looking as if they had dropped accidentally on the side of the page. Nevertheless this book gives us a good idea of the daily life of John Chinaman. And it records progress. Thus: 'It is all a part of the theory that children who die young are not real human babies, but demons of some sort who come in the form of children to make trouble and expense for the parents. Is it any wonder that such people live all their lifetime subject to the bondage and fear of death?

'What becomes of these babies who die young? Well, thanks to the missionary and his message, that matter is changing rapidly. The old baby towers are still in occasional use, but there are plenty of Chinese who have never known a baby to be left there alive. The dead babies are sometimes wrapped in grass or matting and taken out to be left there for the dogs. I never realized the sinister import of the expression, "Without are dogs," until I found this Chinese custom, now giving way to more Christian methods of caring for the dead. I had hard work to get a picture of these places; there was always some reason why we could "not go to-day," and when an obliging missionary took a photograph for me, the Chinese photographer who developed the films destroyed the negative. He was ashamed of it.'

A New Setting for the Teleological Argument.

By the Rev. G. A. Frank Knight, M.A., F.R.S.E., Glasgow.

The Argument from Design for the Being of God has been worked out from many standpoints, and it, along with its companion proofs—the Ontological Argument, the Moral Argument, and the Cosmological Argument (to mention merely the best known)—has contributed to demonstrate that our faith in God is not a blind credulity, but a reasoned belief founded on the eternal laws of logic, and of scientific and intellectual truth. For while we may hold that the supreme argument for God's existence is Christ: 'No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him.' Nevertheless other arguments for the existence of God have their place as showing the accord of revelation and reason.

The Teleological Argument reasons thus: 'If I see this universe exhibiting order, obeying definite laws, showing traces of intelligent adaptation to an end, it is legitimate for me to infer that at the back of all these phenomena is a wise Architect, whose beneficence and skill and wisdom are evidenced in the perfection of His handiwork.' This is precisely the argument used by the Psalmist: 'He that planted the ear, shall he not hear? He that formed the eye, shall he not see?' It is unquestionably a cogent piece of reasoning. Everywhere around us we observe the reign of law