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that meet the missionary, both as respects his own conduct and as respects the people he works among, are often novel and intricate. The newly formed church must form its code of morals adapted to its peculiar circumstances, and the community must be aroused to the evil of practices which have been long accepted and, it may be, hallowed by religious sanctions. The missionary's own moral conduct must not only be controlled by the highest principles, but must also be so conformed to the ideals of the people as to be recognized as true to the highest morality. In other words, the culture of conscience becomes a part of the missionary vocation.

Here again there is a complementary principle, which is intensive and restrictive in its operation. It is the *evangelistic purpose*, that must give point and direction to the moral life and beneficent activity. 'That they may glorify God,' 'that ye should put to silence.' It is this aim, the aim to save souls, that alone can organize and unify and vivify a complex and manifold work; it alone can make the text-book, the surgeon's knife, the social call, the casual meeting, the distribution of alms, sympathy for the oppressed and with new aspirations for freedom and progress and the ordinances of Christian worship, it alone can make each and all means to lead men to Christ. It alone can open the dumb lips, awaken the dormant sympathies, keep clear the eye of conscience, give nerve to the lagging spirit, arouse to prayer, and feed the living flame of spiritual life. It was this that sent forth both Master and disciple, 'As thou didst send me into the world, even so sent I them into the world.'

Two remarks may perhaps with force be made as to the results of the study of this passage. One is that light may be found in the New Testament upon the problems of present-day missionary work. Two such problems have emerged in this study, both of which might very copiously be illustrated from the literature of missions. One is the relation of the missionary to the institutions and customs of the land in which he lives. The other is the proper scope of foreign missionary activity. The principles found in the passage before us are directly applicable to both of these problems. It is believed that the study of the principles underlying the New Testament conception of the work of evangelization will not only give inspiration and direction to the work, but will also confirm faith in the form which the enterprise has taken in modern times. The other remark is that the problems of missionary work as we have seen them are at bottom questions of Christian character and life. Given the gospel to be preached, the great question is to secure that the work done, and the workers doing it, shall be faithful in commending, both in manner and in matter of work, the gospel which is preached. In other words, in the foreign field as well as in Christian lands, the lasting success of Christianity depends upon the elevation of the moral ideals which it presents, and upon the degree of spiritual power it furnishes, to realize those ideals.

Literature.

GEORGE SYLVESTER MORRIS.

George Sylvester Morris was Head of the Department of Philosophy in the University of Michigan from 1887 to 1889. In the latter year he died. It is a quarter of a century ago. And now Professor R. M. Wenley, who occupies the position once occupied by Professor Morris, has written his biography—*The Life and Work of George Sylvester Morris* (Macmillan).

Morris came of the two strains which have done so much for America—the Puritan and the Pilgrim—the stern Puritan being represented in his father, the gracious Pilgrim in his mother. And he was brought up in accordance with the theology of New England Puritanism, the presence of the Pilgrim idealism being latent until well into manhood. The great matters of social conduct were Slavery and Intemperance. His father was an uncompromising enemy to both—and suffered for it. The atmosphere (softened by the presence of sisters and the love of music) was one to foster manhood.

After college, Morris took charge of a school for

a short time. On resigning, to study theology, he made this entry in his diary—he was then twenty-one years of age:

'I am about to leave Royalton. I have been Preceptor in Royalton Academy one year.

'I have failed during my stay here in the following respects. (1) In labours for the spiritual welfare of my pupils. I might have been a better Christian, thus setting a better example, if I had been actuated in my Christian exercises and acts less by fear and more by love to Christ. I might actually have led some of my scholars to Christ, if I had laboured expressly for this purpose, subject, of course, to the decisions of an all-wise Providence. (2) In my intercourse with my scholars I have not, in many cases, exhibited that force of character which I should have desired; nor have I led their minds to the proper objects of thought and desire, to the same extent to which I should like to have done it. (3) I have not taught as energetically, faithfully and conscientiously as it would have been well to do.

'On the other hand, I have endeavoured (1) weakly to lead my pupils to a correct and thorough knowledge of all their branches of study. I have the satisfaction of knowing that I have been partly successful. (2) I have tried, by precept both orally and by lectures, to set before them right motives for study, and right objects of ambition, and to incite them to enthusiasm and studiousness in many subjects more or less connected with their studies. (3) I have sought, more or less to be genial and pleasant in my intercourse with my scholars, to assure them of my personal interest in them, and, by my conduct, to secure their respect. (4) In the conduct of the daily religious exercises, I have to some extent sought to render it impressive, and trust that some impressions have been communicated thus, which will be permanent and useful.

'I have been treated cordially and with great respect by scholars and citizens. I leave because I cannot, consistently with my plans and desires, remain. I have no time to throw away.'

He travelled in Europe. In Germany he met many of the great men. The inevitable took place. He determined not to study for the Church. He translated Ueberweg's *History of Philosophy*. In 1870 he was appointed Professor of Modern Languages and Literature in Michigan, in 1881 Professor of Ethics, and in 1887 Professor of Philosophy and Head of that Department.

He was great as a teacher. This is what Professor Dewey says: 'There are teachers who inspire, but their inspiration, tested by time, appears mainly emotional, and hence temporary, transient. There are scholars who are thorough and honest, but whose attitude toward their subject seems, if not perfunctory and formal, at least professional, a tradesmanlike affair. Mr. Morris was of that rarer group where scholarship blends with enthusiasm; where competent technical methods lend themselves to the support of inspiration. I cannot imagine either the student indifferent to philosophy or the student whose main concern with it was professional leaving Professor Morris's classes without having gained a respect for the disinterested play of mind,—for scholarship not as a badge of possession or external accomplishment, but as a vital concern.'

Professor Wenley is a biographer.

ORGANIC EVOLUTION.

Even those whose business lies in the great deeps of Theology and Philosophy have to know a little science. There is one science in particular that they must know. It is the science of Organic Evolution. For it will never do to be content with the reading of essays on the relation between Evolution and Religion or a popular book on the Descent of Man. No one can accomplish his work without a sufficient grasp of the principles of Evolution to give him confidence. No one can relieve others of the perplexities arising between Evolution and Creation without being sure that he has solved them for himself.

Now there are many books on Organic Evolution, but we must seek the best. And the latest is likely to be the best. For there is progress in this science. The latest is a text-book which has been written by Richard Swann Lull, Ph.D., Professor of Vertebrate Paleontology in Yale University. Its title is simply *Organic Evolution* (Macmillan). It is a volume of more than seven hundred pages, for every aspect of the subject is dealt with, however tersely, and there is a very great number of illustrations, some of them in the text and some on separate plates.

The merit of the book for the unscientific is that its every word is intelligible. You may come to it as to your first scientific instructor in science and you will be able to carry it all with you. The

diagrams and photographs are not required for comprehension, though they are effective as illustrations and aids to memory.

Here is a short section which will bear out all that has been said. And as it has no figures accompanying it, there is no loss in quotation. Its theme is the significance of adaptation in animals that have to preserve their lives by running.

'Not only does speed adaptation give rise to some of nature's most beautiful and perfect machines, but it seems to have a much deeper meaning which has been summarized by Broom. He is speaking of Permian reptiles:

'"The African, or more preferably the South Atlantic type, is chiefly remarkable for the great development of the limbs . . . What may have been the cause we can not at present tell, but it was a most fortunate thing for the world. It was the lengthened limb that gave the start to the mammals. When the Therapsidan [mammal-like reptile] took to walking with its feet underneath and the body off the ground it first became possible for it to become a warm-blooded animal. All the characters that distinguish a mammal from a reptile are the result of increased activity—the soft flexible skin with hair, the more freely movable jaws, the perfect four-chambered heart, and the warm blood. It is further singularly interesting to note that the only other warm-blooded animals, the birds, arose in a similar fashion from a different reptilian group. A primitive sort of dinosaur took to walking on its hind-legs, and the greatly increased activity possible resulted in the development of birds. Birds were reptiles that became active on their hind-legs, mammals are reptiles that acquired activity through the development of all four."

'Back of all this lay the impelling natural cause. The earliest known mammals are late Triassic, the first recorded bird Middle Jurassic; the inference that both stocks arose in Permian time is justifiable from the degree of evolution which each class had attained by the time the actual record of their existence begins. Schuchert tells us that early in the Permian the climate of the lands seems everywhere to have been arid or semiarid and that this condition lasted into Jurassic time. One characteristic of desert animals of to-day—the lizards, birds, gazelle, Persian ass—is *speed*, for the creature must fare widely for food and drink if he would fare well. Again Schuchert tells us that the Permian was a time of extensive glaciation with a severity of climate, especially in the southern land masses, as great as if not greater than the polar one of Quaternary time, although, like the latter, the Permian glacial period had warmer interglacial intervals as well. The incentive for speed already given, rendering the development of warm blood possible, the devastating cold would soon place a premium upon such as did develop it and eliminate those which did not. From this fortunate relation of cause and effect arose on the one hand the primal mammal, making human evolution possible, and on the other hand the ancestral bird.'

SOCIAL LIFE.

Mr. G. G. Coulton, M.A., St. Catharine's College, Cambridge, is the compiler of a volume of quotations serving to illustrate *Social Life in Britain from the Conquest to the Reformation* (Cambridge: At the University Press; 15s. net). The quotations have been searched out and found in some cases in the most inaccessible places—places that are quite inaccessible to ordinary readers of books. 'A large proportion are translated (and many for the first time) from Latin or Old French. The rest are presented unmodernized (though sometimes, as the reader is warned, with some abridgment) in their medieval garb. To this end the compiler has made specially free use of such old translations as those of Trevisa, Lord Berners, and the *Alphabet of Tales*. Even where the episode was given more fully by a first-rate chronicler like Matthew Paris, it seemed preferable to reproduce it in Trevisa's naïve rendering of Higden's compilation; since here we have the actual English that Chaucer heard.'

It is a most entertaining book. One can pick it up and lay it down at will, but never can one light upon an uninteresting or even an unedifying page. Yet the best way is to read it from the beginning to the end. For only in that way can the growth of knowledge and the progress of culture in this country throughout the Middle Ages be appreciated. Mr. Coulton has never shirked the necessity of suppression. If there is overlapping there is good reason for it. And he has been so merciful to the general reader as to

interpret steadily either in introductions or in footnotes.

Out of so many titbits that arrest how shall a selection be made? The first is by Policraticus. It is taken and translated from Migne's *Patrologia Latina* (vol. 199, col. 600):

THE FUNCTION OF KNIGHTHOOD.—'But what is the function of orderly knighthood? To protect the church, to fight against treachery, to reverence the priesthood, to fend off injustice from the poor, to make peace in your own province, to shed your blood for your brethren, and, if needs must, to lay down your life.'

The next is from the Coventry *Leet Book* (A.D. 1484):

A STRIKE AMONG THE BAKERS.—'*Mem.* that in the moneth of Decembre the yere aforesaid the Bakers of the sede Citie in gret nombre riottesly disposed assembled theym and unlawefully confedered, intendyng of hight wille the reproche of the seid Maire, sodenly departed oute of the seid Cite unto Bakynton, levyng the seid Cite destitute of bred; wherthorough not only straungers resortyng to the seid Cite and the Inhabitauntes of the same were unvittailled, in gretly noysyng the seid Cite and villany and reproche of the seid Maire and all the officers therof. Of which riotte divers of the seid Bakers were indited, as appereth of recorde in the seid Cite etc. Whech seid Bakers callyng theym to theymself, resorted and came unto the seid Maire and humbly submytted theymself unto his correccion. Wheruppon they were commytte[d] to warde, and their ffyn [as]sessed bi the seid Maire and other Justices of pease within the seid Cite at xxli.; of which somme xli. was yffen to theym ageny etc., the other xli. was resceyved . . . [and to give surety to obey the Mayor's orders and keep the assize for the future, or pay 20s. fine].'

A CHINESE PHILOSOPHER.

'In the year 1911, I was asked to make a special study of the philosophy of Wang Yang-ming (A.D. 1472–1529) for the North China Branch of the Royal Asiatic Society of Shanghai. As a result, I undertook a thorough investigation of his standpoint; and in the autumn of 1912 read a paper before the Society on "A Study in the Life and Philosophy of Wang Yang-ming."

'Having become greatly interested in his approach to the problems of philosophy, and knowing that his thought is exercising a profound influence upon the Chinese and the Japanese, I decided to translate his *Biography*, *Instructions for Practical Life*, *Record of Discourses*, and *Letters* into English. The present volume is the outcome, which I now offer to students everywhere, with the hope that it may inspire a desire for a fuller knowledge of the splendid achievements of the Chinese, and a deeper appreciation of their worth.'

Thus Dr. Frederick Goodrich Henke of Chicago explains the origin of his book *The Philosophy of Wang Yang-ming* (Open Court Pub. Co.; $2.50 net). What was Wang Yang-ming's doctrine? Dr. Henke may be quoted again: 'Wang Yang-ming, who lived three and one half centuries after Chu, was an idealist of the monistic type. For him mind covered the entire gamut of existence; he thought that nothing exists independent of and apart from mind. His point of view was consequently at variance with Chu's. He had considerable difficulty in defending his break with the traditional interpretation of the classics, but he succeeded remarkably well.

'As a rationalizing and socializing factor in the development of life, his exposition exhibits the following doctrines:

'1. Every individual may understand the fundamental principles of life and of things, including moral laws, by learning to understand his own mind, and by developing his own nature. This means that it is not necessary to use the criteria of the past as present-day standards. Each individual has the solution of the problems of the universe within himself. "Man is the measure of all things."

'2. On the practical side, every one is under obligation to keep knowledge and action, theory and practice together, for the former is so intimately related to the latter that its very existence is involved. There can be no real knowledge without action. The individual has within himself the spring of knowledge and should constantly carry into practice the things that his intuitive knowledge of good gives him opportunity to do.

'3. Heaven, earth, man, all things are an all-pervading unity. The universe is the macrocosm, and each human mind is a microcosm. This naturally leads to the conceptions, equality of opportunity and liberty, and as such serves well as the fundamental principle of social activity and reform.'

The most impressive thing in the book is the insistence with which the philosopher exalts the intuitive faculty. In one of the Letters, he says: 'The scholar who keeps to the path of duty really has the clear apprehension and realization which come from the intuitive faculty, and is completely in harmony with himself and perfectly intelligent. Magnanimous and spacious, he is one with heaven and earth. What thing is not included in the great vastness of heaven and earth, which, nevertheless, not a single thing can cover or obscure? Now, the intuitive faculty is by nature characterized by quick apprehension, clear discernment, far-reaching intelligence, and all-embracing knowledge. It is magnanimous, generous, benign, and mild; it is impulsive, energetic, firm, and enduring; it is self-adjusted, grave, correct, and true to the mean; it is accomplished, distinctive, concentrative, and searching. All-embracing it is and vast; deep and active as a fountain, sending forth its virtues in due season. The intuitive faculty does not naturally long for wealth and honor, nor is it solicitous because of poverty and humble position. In its natural condition it is not delighted because of attainment, nor distressed because of loss, nor are certain things chosen because of fondness for them and others put aside because they are disliked. Thus the ears could not be used to listen to anything were it not for the intuitive faculty. How could it be apprehended? (75) The eyes could not be used to look at anything were it not for the intuitive faculty. How could it be clearly discerned? The mind could not be used in deliberating on and realizing anything were it not for the intuitive faculty. How could there be any far-reaching intelligence and all-embracing knowledge? Moreover, how could there be any magnanimity, generosity, benignity, and mildness if there were no intuitive faculty? How could there be impulsiveness, energy, firmness, and endurance? How could there be self-control, gravity, maintenance of the mean, correctness, accomplishment, distinction, concentration, and investigation? How could one say of any individual, "All-embracing is he and vast, deep and active as a fountain, sending forth his virtues in their due season"?'

This is the clue to the interpretation of the whole book. At first it seems unattractive, its distance being so great. But that sense of distance is due more, far more, to the form than to the matter of the philosophy. After a time the unfamiliarity lessens and the universally applicable truth of the doctrine becomes apparent. For the truth that only character counts, and that character is independent of external circumstances, is universal truth. With it the Chinese and all mankind are really educated, without it no passing of examinations will matter, as Wang Yang-ming is constantly proclaiming.

Dr. Henke has done his work well. And he has proved that it was worth doing. The time will come when the knowledge of Chinese thought will enter the Western world. Hitherto it is Hinduism that has held the attention of the West. China may be less religious than India, but it is very much more ethical, and it is in the ethical application of religion that we are going to make most progress now.

SPIRITUAL HEALING.

Canon H. L. Goudge is always up to date and always reverent. His new volume *Thoughts for Dark Days* (Skeffingtons; 3s. 6d. net) is an exposition of the Epistle of James. Every topic is touched. But every topic is so touched that it leaps into life. Even 'faith and works'—how silly to say that it is a dead controversy! Canon Goudge says that 'to every one of us it is a matter of life and death'; and you recognize as you read that what he says is true.

One of the ancient and modern issues which he handles is spiritual healing. He handles it as courageously as the rest. 'The question is up to a certain point entirely simple. God can heal the body as easily as the soul; and bodily health, if it is desired for the fulfilment of God's purpose, is an absolutely right subject for prayer. St. James says exactly what we should expect him to say. Illness is something abnormal in the Christian Church; its presence, St. James evidently thinks, suggests sin behind. What then is to be done? Let the sick man "call for the elders of the Church." The Church is a brotherhood; the blessing needed by one is a blessing for all, and the Church should seek it through its appointed leaders. They should come; they should use the appropriate sacramental means; they should pray over the sick man, and invoke the name of the Great Healer. The prayer of faith will then save him that is sick, and the Lord will raise him up. "If

he have committed sins"—the next verse presupposes that they have been confessed—"it shall be forgiven him." If the sickness is a punishment, the sin must be abandoned, if the punishment is to be removed. Now what could be simpler or more straightforward than all this? Of course, there may be exceptions. The sickness may be in some way for the glory of God. We read that St. Paul "besought the Lord thrice" for the removal of his thorn in the flesh, and had to learn that for God's good purposes it must remain. Having learned that, he would not have wished it to be removed. But, normally, the procedure of St. James is plainly the right method of Christian action; St. Paul himself did not cease to pray for his own deliverance till a fuller discernment of the mind of God was given to him. Ought we, then, to-day, to follow out St. James's teaching? Certainly, when the conditions are the same, and those who do as he bids us assure us of the blessing that follows. Only, let us be sure that the conditions are fulfilled. The Christian Churches of St. James's day had many faults, but they were assemblies of believers. Their members were men and women who had come out from the world to live for the divine kingdom. St. James says: "Is any among you sick?" and we must not forget the limitation which the word "you" involves. The subject of healing is a Christian man, who has confessed and renounced his sin, not one who desires health that he may spend it upon his pleasures. Were we to preach upon the housetops the power of holy unction, there would doubtless be many who would be ready to give it a trial, in just the same spirit as they try a new drug. But we could not expect healing to follow, and the failure would be injurious to faith. We must create the conditions first in faithful sick people and in faithful elders of the Church. Then—and not till then—may we ask and receive, that our joy may be full.'

Would you know a nation? Know their folk-songs and their folktales. Dr. Josef Baudis, M.R.I.A., Lecturer in Comparative Philology at the Prague University, has selected and translated a volume of *Czech Folk Tales* (Allen & Unwin; 4s. 6d. net) which will bring us very near to the hearts and the hearths of that much enduring people. They cry for the moon, as we all do. And their cry is to be in some measure realized, we ourselves helping towards its realization. There is a truly charming Czech girl for frontispiece, and there are appropriate illustrations in front of some of the tales.

Paper shortage has greatly reduced the size of *The Baptist Handbook for 1918* (Baptist Union; 2s. 6d. net). But the editor, the Rev. J. H. Shakespeare, M.A., has omitted wisely. All the personal element is retained, the Societies and their Secretaries, the complete list of Baptist Ministers and Probationers in the British Isles. When the war is over (and the Germans are doing their best at the present time to end it by throwing their forces into the furnace without mercy), then the Baptist Handbook will recover its original size and will even increase with the sure increase of the Church.

Mr. William Henry Hudson, Staff Lecturer in Literature to the Extension Board, University of London, has written *A Short History of English Literature in the Nineteenth Century* (Bell). The space is most economically allotted. Wordsworth receives ten pages, Coleridge seven, Tennyson eight, Browning seven. Bagehot, Leslie Stephen, and Lord Morley are all fitted into a page. No names are omitted. And the utmost care seems to be given to make accurate the numerous titles and dates. There is no attempt at smart characterization, but the economy of space has compelled many estimates that will be remembered for their epigrammatic terseness.

'The Commission on the War of the Church of Scotland appointed a Committee of its members to study the Moral and Social Issues involved in this great calamity. This Committee made a survey of the field assigned to them, and, on the invitation of the Committee, papers were contributed to elucidate the spheres of influence which the Church should endeavour to occupy.' These preliminary papers have now been gathered into a volume, with the title of *Social Evils and Problems* (Blackwood). The first half of the book is occupied with Social Evils. Crime is discussed by the Lord Justice-Clerk, Intemperance by Dr. R. Menzies Fergusson, Impurity by Professor W. A. Curtis, the Decreasing Birthrate by Dr. Norman Maclean, Gambling by Lord Sands, the Decline of

Discipline by Dr. W. S. Bruce; Avarice, Luxury, and Waste by Professor Cooper. And that is but the first half of the book. The other half is occupied with Social Problems—Disintegration, Child Welfare, Adolescence, Rural Depopulation, Destitution, Housing, Industry, Business, Politics, and International Relations.

The book is edited by Professor W. P. Paterson and Dr. David Watson. Professor Paterson contributes the Introduction—a masterly survey of the whole situation.

The Way of Salvation in the Lutheran Church, by Professor G. H. Gerberding, D.D., LL.D., is issued in a 'Reformation Jubilee Edition,' revised, improved, and enlarged, and with a Preface by the Rev. M. Rhodes, D.D., President of the General Synod of the Evangelical Lutheran Church in the United States (Philadelphia: General Council Pub. House). It is a book which has long since passed beyond the need of appreciation, for thirty thousand copies of it have been sold. The author has a good knowledge of his subject and can write in a clear captivating style. The book is at once a theological manual and a preacher of the Gospel.

'Watchman' has told us in *The Tower* (Headley Bros.; 2s. net) how it will be with the world after the war—some time after. For one thing, we shall burn no more coals. The time has already come as he writes: 'Science has told us that coal is much too valuable to be burned as it used to be. Science has taught us to win from it carbonic and picric acids, paraffin and naphthaline, benzine, toluene and pitch, ammonium sulphate and phosphate for fertilisers, even soot for printing inks and polishes, as well as for manures. A whole host of lesser trades depend for their raw material on coal. The coal seams of the country have been surveyed and classified for this end, and the practical problems of carbonising and gasifying the raw materials for obtaining those by-products, and leaving the result available for heat and light and power have been tackled by the chemists and engineers.'

It is the prophecy of an industrial paradise. It may be as true as it is charmingly related.

Under the title of *Two Brave Brothers* (London: R. J. James) there has been published a biography of two of the sons of the First Baron Llangattock. There were three sons. One died as the result of influenza, shockingly mismanaged by somebody. Of the two here commemorated the more famous was the younger, the Hon. Charles S. Rolls. He is known as the inventor and maker, along with Mr. F. H. Royce, of the famous Rolls-Royce car. He is not forgotten as an aviator; for did he not break records in those early days by crossing and recrossing the Channel? Then one morning a slight accident happened to his biplane and he was killed. Monmouth cannot make enough of his memory; and the Country joins with Monmouth in admiration for a true British hero.

The eldest son succeeded his father before the war began. In October 1916 he went to France as Major of the 1st Monmouthshire Artillery, 4th Welsh Brigade, and within three weeks he was shot. 'Accompanied by two or three of his men, he had gone forward a considerable distance from the Battery to a point of observation, where he received severe gunshot wounds in the jaw and hand. With his characteristic unselfishness he attempted to walk to the dressing-station, as he said that the stretchers were needed for others. Even at the time when he was thus grievously wounded, his first thought was for his men, who loved him. In spite of his great suffering, he implored the next in command, as he was put into the train for Boulogne, "*Take care of my men*"—the same words he had used when he was being borne away from the spot where he fell.'

The biography is full of photographs. To motorists and aviators it will be especially welcome.

The Sunday Afternoon Address is a thing by itself. And the man who can give it must have first received the gift. The Rev. G. Gilbert Muir is such a man. The twenty-five addresses which he publishes under the title of *The Throne without the Czar* (Kelly; 3s. 6d. net) have all been delivered with applause. They are very moral, but they are never 'mere morality.' Of course he tells his anecdotes, and he tells them pithily. 'I remember hearing the story of a preacher riding in a trap behind a runaway horse. He turned to the driver and said, "I would give half-a-crown to be out of this trap." "Keep your half-crown," said the driver; "you'll be out for nothing in a moment!"'

A volume of Studies in the Lord's Prayer has been published by the Rev. H. T. Burgess, LL.D.,

under the title of *Our Father* (Kelly; 5s. net). It contains an exposition of each of the petitions of the Prayer. The exposition is not simply a sermon. It is more educative than sermons are expected to be and less hortatory. It is particularly adapted for the devotional use of the Prayer.

But besides the exposition of the petitions there is an Introduction, occupying more than a third part of the volume, and handling such topics as the Philosophy of Prayer, Prayer and Personality, Christ's Example in Prayer; and then two chapters, more directly bearing on the Lord's Prayer itself, entitled 'the Pattern Prayer' and 'the Password Prayer.' These chapters are full of useful instruction and will be read with genuine enjoyment.

Throughout the volume there are insets which deserve attention, one an analytical arrangement of the Lord's Prayer, one a Chant (by E. M. Cooper), and one a metrical Version. A Postscript gives a Paraphrase of the Prayer, said to have been found in the pocket-book of a soldier who had been slain on the battlefield.

Mr. G. P. Cuttriss, who belongs to the Third Australian Division (he nowhere mentions his rank), has written down his impressions of the Australian soldier, calling the book '*Over the Top*' (Kelly; 3s. net). The impressions are quite occasional and not at all philosophical, and the pencil sketches with which they are illustrated are like them. There are not a few ugly acts on the part of the Germans recorded, but for the sake of our common humanity we shall quote an incident of the other kind. 'We attempted to raid the enemy trenches. The weather was bitterly cold and the night was dark. Our artillery put over a heavy barrage, after which the raiding party went forth; they crept forward over the muddy ground, and entered the German lines. Several casualties were sustained during the operations. When our men returned to their trenches, it was discovered that one of the raiding party was missing. When the noise of the counter-barrage had died down, a cry for help was distinctly heard by our front line troops. It came from "no man's land." A couple of stretcher-bearers and two men went out in search of the one in distress. While groping about amongst the wire in the darkness, they heard the Germans assuring the man for whom they were searching that he would be all right. Suddenly the enemy turned a trench searchlight on to "no man's land," and by this light the search party were guided to their wounded comrade. The light was kept on him until he was rescued, and was then used to guide the party back to their own lines. During this time no shot was fired.'

For all whom it may concern (and it concerns many persons and 'publicists' beyond the Congregational Churches), but especially for Congregationalists themselves, who ought to possess a copy and peruse it every year, we announce the issue for 1918 of *The Congregational Year Book* (Memorial Hall; 3s. 6d. net). It offers a fine portrait of Principal Griffith-Jones as frontispiece, Principal Griffith-Jones being Chairman of the Congregational Union of England and Wales for 1918–19. It contains, further, a complete (and succinct) biography of every living Congregational pastor and preacher.

It seems that in the United States of America parents are accustomed to go to the Heads of schools and dictate what their children are to be taught and what not. Mr. Columbus N. Millard turns the tables on the parents. He tells them what *their* duty is, and calls his book very plainly, *A Parent's Job* (Boston: Pilgrim Press; $1 net). Let parents accept the reproof and follow the advice. The reproof is given in all courtesy; the advice is experienced and excellent. There is even something like a revelation of duty in such a chapter as that on 'Home Education prior to entering School.' Home education prior to entering school includes exercise in the open air. Now 'the most attractive inducements to exercise in the open air are *things that go*. By far the best of these is the *Irish Mail*, because it exercises both arms and legs, and besides increasing lung capacity greatly strengthens the abdominal muscles. The author knows a boy whose digestion up to the age of four was so delicate that often for several successive days he could retain no food. The end of these attacks was correlative with the purchase of an Irish Mail, which the youth had to be taught to ride, but in which he became so interested that for more than a year he operated it most vigorously whenever weather conditions permitted.' But—'the chief point to be remembered in connection with the pre-school use of all the articles and

devices mentioned is that attention to them must not be forced but attracted.'

Dr. Frederick Carl Eiselen, Professor of Old Testament Interpretation in Garrett Biblical Institute, has undertaken to write a series of books introductory to the Old Testament. He has already published the volume on the Pentateuch. Now he has issued the volume on *The Psalms and other Sacred Writings* (New York: Methodist Book Concern; $1.75 net). It is probable that the series will consist of four volumes, for this volume covers all the Old Testament books except the Historical and the Prophetical. It even includes Ezra, Nehemiah, and Chronicles, no doubt on the understanding that these books are not primarily history, and Daniel not primarily prophecy.

Professor Eiselen is a higher critic with Conservative instincts. He has studied the Old Testament for himself, and has independently come to conclusions that differ very little from those of Driver's *Introduction* or Hastings' *Dictionary*. And he has the skill to make all he believes credible. He has no combative proclivities. Addressing himself to the ordinary reader of the Bible, he states clearly the results at which the most competent scholars have arrived. Those who study these books will really know what is known about the Old Testament, its composition and its contents.

The most recent volume of the 'Handbooks of Catholic Faith and Practice,' edited by Dr. W. J. Sparrow Simpson, discusses *The Place of the Laity in the Church* (Scott; 3s. net). It is a matter which every Church in Christendom is discussing. It is a matter that will surely demand discussion and more than discussion in the reconstruction following the war. The authors of the chapters in this volume are scarcely aware of its urgency. They are constitutionally conservative, and use old arguments over again, though perhaps with an occasional qualm of conscience. They refuse to narrow the distance that separates clergy from laity in the Church of England, and somewhat in the manner of Lord Milner on a celebrated occasion, but more reverently, they are ready to face the consequences.

There are some small matters in the book which the Editor has overlooked. The Episcopal Church in Scotland is called 'The Church of Scotland,' and that too in the heading of a chapter. On another page we find 'the minister of Grey Friars Chapel, Glasgow.'

Mr. J. Ellis has added to his large library of Preachers' Aids a volume of Outline Addresses, Children's Talks, and the like, to which he has given the title *Tools Ready to Hand* (Scott; 2s. net). Among the anecdotes at the end there is this reminiscence of Lincoln: 'President Lincoln, being once asked after a long voyage along the coast on a steamboat, how he was, replied: "I am not feeling very well. I got pretty badly shaken up on the bay coming along, and am not altogether over it yet." "Let me send for a bottle of champagne for you, Mr. President," said a staff-officer; "that is the best remedy I know of for sea-sickness." "No, no, no, my young friend," replied the President, "I've seen many a man in my time sea-sick ashore from drinking that very article." That was the last time any one screwed up sufficient courage to offer him wine.'

The Rev. Henry Phipps Denison, B.A., has given an account of the things which are most surely believed by himself in a volume entitled *The Making of Gods* (Scott; 3s. 6d. net). For example. He believes that faith is a faculty of the soul, bestowed upon it at conversion. Before conversion no one has faith or can have it. And as conversion occurs in baptism, no unbaptized person can have faith. Then the use of faith is to enable us to know God. And as God is known only in Jesus Christ, faith is always and only faith in Him.

In the middle of the book we come upon the chapter on Idolatry. It explains the title. In every revolt against Catholic tradition there are three stages—panic, the making of gods, degradation. The illustration is the Golden Calf. The departure 'may be in the heresies of the fourth and fifth centuries, it may be in the manufacture of Protestantism in the Lutheran workshop, or it may be in the twentieth-century revolt of intellectualism and Kultur.' Well, Mr. Denison thinks for himself. Is it possible that he may awake some morning and find himself a heretic or even a Protestant?

A notable volume on *Religion and Reconstruction* has been published by Messrs. Skeffington (3s. 6d.

net). It is made up of papers contributed by thirteen men, every man of them a far-seeing spectator of the present conflict and a deeply interested student of its religious aspect. There is no attempt to furnish dry facts. That is done elsewhere and sufficiently. The aim is to manifest a spirit. And that is accomplished here as nowhere else yet. The writers include Deans and Bishops of the Church of England, a Monsignor of the Roman Church, together with representatives of the Nonconformist Churches, and the spirit of unity is perfect. There is not even a sign of reserve.

Another volume has appeared of that most appetizing series 'The Making of the Future,' edited by Patrick Geddes and Victor Branford. It has itself the appetizing title of *Human Geography in Western Europe* (Williams & Norgate; 5s. net). The author, Mr. H. J. Fleure, is after the editors' heart. For he can sympathize with the human race regardless of clime or colour, and he can write. He is Professor in the University of Wales at Aberystwyth.

But what is Human Geography? It is the study of man in the place wherein he dwells. The place is never lost sight of, but the geography is of the men who live there. 'The book,' says its author, 'is not intended to be a text-book of geography, it is rather an effort towards a closer contact with the ever-flowing stream of experience which has made of us, in the present competitive, in a better future more co-operative, groups that might work side by side for the enrichment of the life of humanity.'

We have all the joy of discovery as we read. It is a new study, and withal a new study of man. The very maps, if you can call them maps, are new. Our fathers tried to impart a human interest to their maps by painting in a native in full feathers here and there. This is a more artistic way; it is probably more scientific also.

Some Aspects of Baptism in the New Testament.

By Percy J. Heawood, M.A., Professor of Mathematics in the University of Durham.

Christian Baptism suggests various trains of thought. An English Churchman may perhaps begin by thinking of it as one of the two sacraments definitely recognized by his Church, and may think of a sacrament as defined in this connexion in the Catechism, as 'an outward and visible sign of an inward and spiritual grace.' Yet it may well be that this idea of a sacrament is not the fundamental one. It is certainly not that suggested by the original classical meaning of the term—the oath of allegiance of the Roman soldier to his commander. To justify a divergent usage we are often reminded that in the early Christian centuries the word *sacramentum* came to be applied in a very general way to any sacred rite or function, and in particular St. Augustine's use of the word (in *Ep.* 138. i. 7) is referred to, where he says that 'signs when they apply to divine things are called sacraments,' which at first seems something like the definition of a sacrament in the Catechism. Only we find in the context that Augustine is not defining Christian sacraments or even alluding directly to them. He is meeting a curious objection that God showed caprice in first ordaining Jewish sacrifices and then superseding them by Christian ordinances. Matters of outward ritual he shows are not an expression of God's unchangeable nature, but are relative to man's varying needs. They are for man's benefit, not for God's pleasure, and therefore liable to vary with circumstances; they are naturally different before Christ's coming and after He had come. This he argues at some length, but waives the detailed application of the principle to all the various symbolic acts of the old and new covenants, the 'signs' which in divine matters are called 'sacraments.' 'Nimis autem longum est,' he says, 'convenienter disputare de varietate signorum, quae cum ad res divinas pertinent sacramenta vocantur.' He goes on to point out that such a change of 'sacraments' had been foretold. This general incidental reference does not perhaps after all show how the term came to be applied, say, to the Christian rite of Baptism, nor do other more vague and general usages