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all self-deceived, or made a more than usually lucky guess.

I do not see, therefore, how we can escape the conclusion, which was clearly our Lord's conclusion when He made the challenge first, that the Baptism

of John was from Heaven and not from men. Or, in other words, in dealing with John the Baptist we are dealing with a man through whom we must admit, if history can prove anything, that the race has come into direct and conscious contact with God.

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## Literature.

### THE RE-VALUATION OF ST. PAUL.

NOT very long ago an experienced publisher said to a younger man who was beginning the business, that the two parts of the Bible he must not touch were Job and Paul. He would be certain to lose money on either! So far as St. Paul is concerned this prediction seems in a fair way to be falsified. Certainly among the learned there is a decided Pauline awakening. We have had 'Lives' from Dr. Glover, Professor Peabody, and Mr. C. T. Wood (to name only the most recent), and appreciations from Dr. Deissmann, Dr. D. M. Ross, and others. Of course, Paul has always attracted study, but the interesting thing about recent books is that they are all on the same lines. We hear little of 'Paulinism' at present, but a great deal about the greatness of Paul the man, and about the experience of Paul the Christian. The idea, which earlier found so much favour, that Paul was the real author of traditional Christianity, which is in sharp contrast to the simplicity of the Gospels, seems to have gone by the board, and with striking unanimity writers to-day find between Jesus and Paul an essential harmony, so that Dr. Ross can sum up the tendency of present studies by the formula 'back to Christ *with Paul*,' instead of the older formula, 'back to Christ *from Paul*.' Generally speaking, the result of contemporary work in Paul is to lay stress on his Christian experience and to strip away from this its husk, the forms in which the experience was expressed which Paul naturally adopted from his training and environment.

Will all this fresh appreciation, which might almost be called a rediscovery of Paul, succeed in including books on Paul among the 'best sellers'? Not yet, perhaps. But the effect of these fresh studies is bound to penetrate by and by to the general mind, and we do not despair of seeing Paul

and books on Paul among the favourite reading of the man in the pew. This desirable end will be furthered by two books just published which have suggested the above general reflection. Both come from Messrs. Hodder & Stoughton. One is by a new writer, the Rev. Gwilym O. Griffith, and bears the suggestive title *St. Paul's Life of Christ* (7s. 6d. net). The other is a fresh contribution from the Rev. D. M. Ross, D.D., *The Spiritual Genius of St. Paul: A Contribution towards the Re-Interpretation of his Message* (7s. 6d. net).

Mr. Griffith's book is a striking and original performance. The general idea is that while Paul has left us no Life of Christ as such, he has left many hints and sketches which, when we put them together, give us a general outline of Paul's own conception of Christ's life in time and in eternity. This Life was written in Paul's experience. It was part of him. It was continually being annotated and enlarged. Mr. Griffith whimsically calls it the 'Pauline Q,' because we are bound to suppose it, and can trace it everywhere though we can discover it nowhere! There was a prologue to it written on the heart of Saul, and this pre-Christian, Pharisaic life of the still unconverted Saul is reconstructed by the author with a vividness and suggestiveness which make this part of the book a really brilliant and original contribution. In a second chapter the author gathers together all the passages in Paul which contain suggestions for the 'Life,' following this up by a summary and review of its different 'Chapters.' The first chapter is in eternity, the second is Christ's cosmic activity in the making of the worlds, the third is Christ in the experience of men (before His Incarnation). Then the Incarnate stage. Then the Cross. Then the Resurrection life. Then the Return. And finally the 'End,' the consummation of Redemption. The rest of the book is occupied with the enlargement and exposition

of these themes. This summary will show the quality and originality of Mr. Griffith's study. And if the conception is fine, the execution is even finer.

Mr. Griffith has a fresh and vivid style. His writing reminds us of Dr. Alexander Whyte, and he possesses Dr. Whyte's power of saying things in a striking fashion. 'Paul's interest in Nature was evangelical' is a fresh setting for a familiar truth. Or this: 'Paul's thought is mystical because it is first of all historical; it is subjective because it is first of all intensely objective. For him the facts of the Crucifixion and Resurrection were so truly and tremendously facts outside of, and independent of, all that was *Paul*—so objective and substantial and Divinely original—that everything else had to abdicate to them. Paul himself had to abdicate.' But perhaps more remarkable even than the writing is the intense fervour and sympathy with which St. Paul is interpreted in this book. All his great thoughts are passed in review, and they take to themselves new life as we see them set forth by this competent hand. If this is Mr. Griffith's first book it is a remarkable achievement. It will take and hold its own place in the Pauline library.

Dr. D. M. Ross has followed up his recent work on 'The Faith of St. Paul' (a very fine book which endured successfully comparison with Deissmann's work which appeared at the same time) with another which he calls, inadequately, *The Spiritual Genius of St. Paul*. This suggests a merely personal study. But the book is far more than that. It is a study mainly of Paul's central Christian experience in which the love of God in Christ flooded his soul and made for him a new world, intellectual, ethical, and spiritual. It was a 'new creation,' and it brought to him a New Ideal of the Good Life, a New Understanding of God, a New Outlook upon the World, and the Vision of a New Humanity. And so these are the four divisions of Dr. Ross's book. Neither he nor Mr. Griffith intended to touch theology when he wrote. But neither of them can help it. They come in course to Paul's great beliefs about God and salvation, and both handle them well. Dr. Ross perhaps has more grip and a richer background. At any rate it is when he comes to his section on Paul's new understanding of God that we like him best. He has some very enlightening remarks on Justification and on Predestination. If any one imagines Paul to be a grim Calvinist, we recommend him to read Dr. Ross on Paul's belief

about God. Dr. Ross prefers 'reconciliation' as an expression of Paul's thought rather than 'justification,' and he makes the suggestive remark that the latter term is used by Paul chiefly where he has in view Judaizing Christians or Jews to whom the forensic categories were familiar. Another valuable section of this book is the last, in which Dr. Ross lays an unusual, and welcome, emphasis on Paul's social message. These later chapters are full of suggestive points in connexion with the social aspect of the Christian life, and Dr. Ross has many wise things to say about the Church and about creeds and about the relation of the individual believer to social obligations and social service. But what is to be specially said about this new book of Dr. Ross's is that it deals with one subject and one only, though the implications of this subject are so important. That subject is Paul's central experience of God in Christ. And the debt we specially owe to the author is that he has expounded this with such correctness (almost with passion), and that he has shown us that this deeply spiritual believer is the real Paul, and that all his great thoughts are mastered and moulded and directed by this experience. Dr. Ross admits elements in Paul that have to be allowed to lapse. But he is jealous of admitting anything that will take from our admiration of Paul. The book throbs with this admiration, and with something deeper, a real appreciation of Paul's life in God. And it is for this we are grateful to the writer. He has made that experience intelligible to us, and has enabled the student of the New Testament to see clearly that it lies behind everything Paul ever said or did.

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WILLIAM ROBERTSON NICOLL.

In an essay, 'The Accacias of Lausanne,' Claudius Clear moralizes on the rapidity with which a journalist's reputation passes away, and begs for understanding of the impulse which drives him to collect what he has written and publish it in book form. Nicoll followed this impulse and published a number of essay volumes—'Letters on Life,' 'The Day Book of Claudius Clear,' 'A Bookman's Letters'—which range over a wide field, literary, ethical, and religious, and deal with what is of permanent interest. As early as 1894 'The Key of the Grave,' a study of immortality, appeared. Its circulation received fresh impetus during the war years. In 1905 there was a book of mystical exposition,

'A Garden of Nuts,' and from time to time volumes of sermons were issued. These are a biography in themselves, but all the more we welcome the biography which is before us—*William Robertson Nicoll, Life and Letters*, by Mr. T. H. Darlow (Hodder & Stoughton; 12s. 6d. net).

This is a worthy biography of one who himself wrote what was unquestionably the best biography of a journalist up to that time—'The Life of James Macdonnell.' Mr. Darlow had a large mass of material to work upon, but he has observed a due sense of proportion. We cannot speak too highly of the work which has been put into this volume, and in this respect it would have delighted Nicoll's heart. One of the few merits to which he lays modest claim is to be one of the most industrious beings alive. The book is a monument of accuracy—we have only detected one slight error, where it is stated that J. M. Barrie began to contribute to the 'Pall Mall Gazette' in 1884, but surely it was the 'St. James's Gazette,' unless our memory is at fault. The title is *Life and Letters*. What of the Letters? Many of them are very characteristic, but to give a picture of Nicoll's many-sidedness we would have liked more letters of literary interest.

'Nicoll,' Mr. Darlow says, 'was a Scot—first and last and all the time.' 'The idealism and poetry and passion of the northern temperament mingled with a strain of those dour, canny, commercial instincts which belong to so many southern Scotsmen.' Mr. Darlow's analysis seems to us in the main very just, for William Robertson Nicoll united in his own person all the opposites which are common to his race. He was a curious mixture of keenness and generosity, hard-headedness and deep-rooted sentiment, realism and mysticism. 'I am a savin' creetur,' he said once, but no one could be more generous, not only with money but with his time and strength—more precious commodities still. In his last illness, and when his strength was already far spent, he wrote in this characteristic way to Lord Riddell. 'I am writing to you a business letter which is also a personal letter. I want your votes for a Printers' Pension for Mr. J. M. Legge, of Wymans, who has acted as foreman printer of the *British Weekly* for many years, and very efficiently, and is now a victim of tuberculosis. In all my connexion with the printing trade, which has not been small, I know no better man. You are not to toss this into the wastepaper basket as merely

one of the usual requests. You must carry through the matter, or my spirit will haunt you.'

Nicoll never suffered fools gladly, and he had an admiration for success in any field—not so difficult to understand when one remembers that he attributed success to hard work. 'Those who fail are the shirkers and the men who work spasmodically.' Yet side by side with his hard-headedness was sentiment, at times sentimentality even, and deep-rooted enthusiasms. Read, for example, his reply to a letter of Dods which disparaged Spurgeon. And there is another side of the man which is sometimes forgotten, and that is his mysticism. 'All his days he was a seeker after the Perfection hidden behind these mortal shadows of sense and time.'

It has been said of Nicoll that he never wrote a line that was without interest. He touched life at many points, knew men at first hand and had an uncanny instinct for news, a wonderful memory, skill in setting out his news effectively, power of reading with extraordinary rapidity, and of working so rapidly that he could dictate up to thirty thousand words a week. He was a born journalist, and there was no branch of journalism in which he would not have excelled, but he chose religious journalism, and as Barrie says, 'Myriads must have grown up under his influence.' A great change has come over Christian Scotland and Nonconformity in England since 1886—the year that the 'British Weekly' was begun, and the part that William Robertson Nicoll played in that change was great. He influenced both classes, those within and those without the Christian community. He 'led Christian thought out into the spacious fields of learning and to the most sectarian literature became a lure.' And his courage was amazing. 'Safety first,' as has been said, is an excellent motto for pedestrians, but it is not so excellent for other activities. He dared unpopularity again and again. 'With all my crimes,' he said, 'I am conscious of never having written to please people.' Under any circumstances he would have written, but it is curious to muse over the difference it would have made if he had never had that total breakdown of health at Kelso which seemed so tragic at the time. 'The remote horizon of seventy is replaced by near and nearing walls. To realize that one is fallen out of the race . . . that is hard.' The gravest fears were not realized, and the immediate result of his illness was that all his intellectual

activities were bent in one direction. All his life he had to struggle with ill-health and there was a curious air of frailty about him, but he had a vital personality and a dogged will, and could say later, 'By the help of the Lord I have even luppen over a wall.'

There is much in this rich biography that we have not space to touch on—Nicoll's political activities, for example. The chapters which deal with these will be found of paramount interest to many people. They are well done; especially as Mr. Darlow was handicapped by the fact that many of the happenings were too recent to be included. There are chapters on Nicoll the 'Journalist,' 'Humanist,' the 'Editor and Publisher,' 'Mystic.' May we say in passing that we miss a chapter on the 'Bookman and Man of Letters.' His knowledge of the by-paths of literature was remarkable, but this fact appears only incidentally.

It is not necessary to go into the events of Nicoll's life—the honorary degrees which were conferred upon him by the Universities, knighthood which was bestowed in 1909, and his investiture as Companion of Honour in 1921. But any account of him would be incomplete indeed that did not speak of his birthplace and early environment. He was surrounded by books from the beginning, and he was a son of the manse. His father, the Rev. Harry Nicoll of Lumsden, on an income that never reached £200 a year, accumulated seventeen thousand volumes. This was possible only through the exercise of the most rigid economy and at times through real privation, in which his family had a share. 'Lumsden itself is a bleak, lonely little village. . . . The scent of peat-smoke clings round its cottages, and the nearest railway station is eight miles away. The place lies high among rolling hills, wild and beautiful.' All through his life Nicoll was tenaciously faithful—faithful to his early friends and to the few places he cared for, and the chief amongst them was Lumsden. Every year he went back there, and Lady Nicoll speaks in this delightful way of the last summer. 'He was specially happy spending that long summer of 1922 in his old home. The golden broom on the hillsides and the scented lilacs which his father had planted in the little manse garden gave him great delight. He reminded us that he had not seen those lilacs in blossom since he was a lad of fourteen, as from that date onward he had always been away from Lumsden when summer began.'

### THE EVERLASTING MAN.

It would be well if the public who have been reading the series of articles that have appeared lately in the daily Press on the religion of representative novelists could have Mr. G. K. Chesterton's book put into their hands. For *The Everlasting Man* (Hodder & Stoughton; 12s. 6d. net) is the statement of Mr. Chesterton's religion. It is well, by the bye, not to forget of what Church Mr. Chesterton is a member. He says himself 'It is impossible, I hope, for any Catholic to write any book on any subject, above all this subject, without showing that he is a Catholic.'

This is Mr. Chesterton on the Incarnation. 'Right in the middle of all these things stands up an enormous exception. It is quite unlike anything else. It is a thing final like the trump of doom, though it is also a piece of good news; or news that seems too good to be true. It is nothing less than the loud assertion that this mysterious maker of the world has visited his world in person. It declares that really and even recently, or right in the middle of historic times, there did walk into the world this original invisible being; about whom the thinkers make theories and the mythologists hand down myths; the Man Who Made the World. . . . That is the riddle that remains; that anything so abrupt and abnormal should still be found a habitable and hospitable thing. I care not if the sceptic says it is a tall story; I cannot see how so toppling a tower could stand so long without foundation. . . . If it were a mere ecstasy, it would seem that such an ecstasy could not endure for an hour. It has endured for nearly two thousand years; and the world within it has been more lucid, more level-headed, more reasonable in its hopes, more healthy in its instincts, more humorous and cheerful in the face of fate and death, than all the world outside. For it was the soul of Christendom that came forth from the incredible Christ; and the soul of it was common sense. Though we dared not look on His face we could look on His fruits; and by His fruits we should know Him.'

The quotation given forms the conclusion of the book. There we agree with Mr. Chesterton, but at the same time most of us will have to part from him several times by the way.

*The Everlasting Man* is in two parts: first, 'On the Creature called Man,' and second, 'On the Man called Christ.' For when Mr. Chesterton had the

conception clearly in his mind of the uniqueness of the Divine story it came to him, he says, that there was a human story which led up to it, and that it also had 'a Divine root.' And unfortunately Mr. Chesterton means by the phrase 'a Divine root' to protest against the scientific statement, as Professor J. Arthur Thomson puts it, 'that Hominids sprang from a stock common to them and to the Anthropoid Apes.' Dr. Levi Bird of Detroit, who has been charging Dr. Lynn Harold Hough with preaching the false doctrine of evolution, is in good company, for the first part of *The Everlasting Man* is written to disprove the theory of evolution. 'It is the simple truth,' Mr. Chesterton says, 'that man does differ from the brutes in kind and not in degree.' In this book we have all Mr. Chesterton's brilliant play of wit, and if we are at times inclined to think that it is a little exaggerated and drawn out, he forestalls us by telling us that 'there are two ways of getting home; and one of them is to stay there. The other is to walk round the whole world till we come back to the same place.' And again, 'I do propose to strike wherever possible this note of what is new and strange, and for that reason the style . . . may sometimes be deliberately grotesque and fanciful.'

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#### PSYCHOLOGY AND THE CHURCH.

The ceaseless rush of books about psychology leaves one feeling a little crushed and jostled and breathless, as if at the heart of a particularly energetic crowd. But the immense hold that the subject has on people's minds is in itself proof that there is a real place still open for yet another work, that 'treats of the application of psychology to the whole range of the life and worship of the Catholic Church'; that asks what is the practical outcome of it all on prayer, and church services, and education and confession, and the Christian rites, and such-like things; and how by a wise use of this new knowledge rushing in on us these might be made more real and effective? And here is such a book, though we are warned that it deals only with the Anglican communion—*Psychology and the Church*, edited by the Rev. O. Hardman, D.D. (Macmillan; 12s. 6d. net). One opens it with expectation. The subject is living, seems indeed momentous; the names of the writers (Matthews and Relton and Hadfield, to name three of the ten at random) inspire respect, and a comfortable feeling

that we can leave ourselves in their hands with easy minds. Here are men who obviously possess the required qualifications—on the one hand, an impressive devoutness; on the other, fullness of knowledge in matters psychological, a frank open-mindedness, and the right spirit of expectancy. Professor Matthews may remark genially that, like all young and adolescent creatures, the New Psychology may be taking itself for the moment a trifle over-seriously; and Dr. Hardman may politely hint a doubt whether that blessed word sublimation really covers and corrects all sores and ills. But the writers' sympathies are all with the new thinking. There is here no trace of alarm or antipathy because the wild men of the movement, joyously tootling on their toy trumpets, will have it that they can see Christianity, like another Jericho, tumbling in ruins before their eyes. These writers are quite fixed that if any one thinks he sees the Ark of the Lord falling he can be quite sure, as John Newton put it, that that 'is due to a swimming in his own head.' But they are certain, too, of this, that something very valuable can be gained from the new thought, which, rightly used, will be of real value to the Church.

That being so, one reader has been disappointed. He expected something more than he is given. It is unlikely that these eager gleaners have missed much, and yet the harvest seems a meagre one. Always there is much full, rich, interesting talk; but when it comes to condescending upon practical and actual advances and suggestions, the whole thing appears to grow very misty and nebulous, or else familiar and well-worn and trite. On the whole, the chief impression left upon the mind is what consummate psychologists the saints, and indeed plain religious folk, have always been. For they seem to have always done by instinct just what scientific knowledge at its latest recommends.

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#### ECONOMICS.

Economics has never been a simple science, but its essential complexity is more widely recognized to-day than ever. Its manifold inter-relations with other sciences have been fruitfully set forth by Radhakamal Mukerjee, M.A., Ph.D., Professor of Economics and Sociology at Lucknow University, in an exhaustive volume entitled *Borderlands of Economics* (Allen & Unwin; 12s. 6d. net), which discusses the subtle contacts that exist and must

be increasingly recognized between economics and biology, psychology, ethnology, physics, geography, etc. Efficiency, for example, has to be discussed in relation to climate and psychology as well as to physical capacity.

The new economics, we are told, will have to base itself on a new type of group life which takes into account the whole man, and fuses conflicting interests by placing the individual in the communal centre and the communal interest in the centre of the individual life. In such a society there must be no parasitism, such as the commercial parasitism seen in tropical regions where abundant cheap labour is utilized by white capital, for biology teaches that the life-history of parasites is not only full of risks, but is also the history of malformation and retrogression, and 'man should take warning therefrom for his own evolution.' What we need is a deeper and wider economic vision.

Dr. Mukerjee's criticisms are acute and independent. His opinion, for example, of Marshall is that the influence of his book on economic teaching in India has not been quite healthy, inasmuch as it has encouraged an unreal and speculative outlook. Here is one of the Professor's important conclusions: 'The future does not belong to State-socialism, for we already see a movement in the West towards the delegation of the authority of the State to the great trade unions. The nationalization of industry in the phase at present before the industrial leaders has obvious difficulties. Yet through socialism and syndicalism, guild socialism and organized unionism, the West is steadily approaching towards the new industry and the new society in which the industrial groups will be better orientated, and there will be neither any industrial compromise and forced acquiescence resulting in strikes and lock-outs, nor any dissociation of the groups involving economic and social anarchy.' The book is not easy reading, but it thoroughly repays.

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#### BISHOP BOYD CARPENTER.

Those who have read Bishop Boyd Carpenter's two volumes of autobiography—'Some Pages of my Life' and 'Further Pages of my Life'—may think there can be nothing of any consequence left for a biography. *The Life and Letters of William Boyd Carpenter* (Murray; 16s. net), by the Rev. H. D. A. Major, D.D., will prove an agreeable surprise. The

Bishop has been fortunate in his biographer, who was for seven years his librarian in the Palace at Ripon and was thus in intimate association with him. Dr. Major had a mass of material to deal with. He has handled it all with a fine appreciation of the characteristics of a gifted and many-sided man, and at the same time has written a book that will make a special appeal to clergymen. As Bishop of Ripon for the long period of twenty-seven years, Dr. Boyd Carpenter was a man of many activities as preacher and lecturer and writer. He was one of Mr. Gladstone's bishops, though as near to Broad as the statesman was near to High Churchism. He was the most popular Court Chaplain of his time, and is almost entitled to be called Father Confessor to Queen Victoria; at the same time no other bishop was so popular with a great audience of working-men, not so much because he was an eloquent preacher as because he succeeded in establishing a real fellow-feeling with them. It was in this way that he gained a hearing from audiences that listened entranced to his eloquent expositions of Christian duty. His biographer says his gospel 'was much more concerned with here and now than with there and hereafter.' There were those who did not admire his eloquent preaching and would have said of it, as Canon Liddon was reported to have said of an eloquent sermon by Archbishop Magee, that 'there was not enough theology in it to save the soul of a tom-tit.' The reader of this biography will get a different impression of the man and the preacher from his numerous writings and from some of the extracts from a diary he kept for thirty-four years, in which he stands as it were in the confessional.

The most interesting letters are those he received from crowned heads. He was a favourite not only with Queen Victoria, King Edward, and King George, but with the Empress Frederick, who on her death-bed said to him, 'When I am gone, I want you to read the English burial service over me.' Several of the most remarkable are from the ex-Kaiser, with whom, as his biographer says, 'his relations were of a most cordial character.' He regarded him 'as a sincere and zealous Christian and a genuine lover of peace.' It is in this guise or disguise that he appears in all his letters.

The Bishop wrote a last appeal for peace on August 3, 1914, and signed himself 'Your Majesty's grateful and respectfully affectionate servant.' To that appeal there was no reply.

## SCIENTIFIC FUNDAMENTALISTS.

There is, or used to be, a complacent assumption that while theologians and religious people generally are a narrow, bigoted lot, with eyes for nothing except their own fusty and out-of-date doctrines and presuppositions, from which no proof will move them, scientists are the good children of the intellectual world, almost distressingly immaculate among such touselled people as the rest of us in their splendid open-mindedness, and brave reverence for facts, and willingness to follow, at all costs, where truth leads. That idea, on both sides of it, has grown a little weather-worn and faded. But here is the Rev. Robert H. Murray, Litt.D., in a book—*Science and Scientists in the Nineteenth Century* (Sheldon Press; 12s. 6d. net)—with a commendatory introduction by Sir Oliver Lodge, appealing to cold facts to jeer it out of court. He takes the life-story of some dozen of the notable men of Science, and shows with what enormous difficulty their discoveries made way, largely because of the unfriendliness and opposition of their fellow-scientists, who would not move from their own theories. Perhaps it was well to have this book written. But it does not make very happy reading. Scientists, too, are very human, it appears; as pugnacious, dogmatic, and mistaken as the rest of us; liable to the common failing that, once we have declared ourselves, we are apt, be we theologians or scientists or anybody else—to seek no longer to find truth, but to maintain and buttress our opinion.

## TALKS TO THE CHILDREN.

First there are three attractive little books from the National Sunday School Union: *The Way of Success*—short, suggestive talks, with many useful illustrations—by the Rev. Frank Johnson; *Chats with the Children*, by Dr. J. W. G. Ward of Montreal, who has been for some considerable time a weekly contributor to the 'Sunday School Chronicle and Times,' and has here gathered together what amounts to a year's addresses to the young folk; and a series of charmingly told stories for the Primary Department by Miss Florence Hoatson—*The Palace of Gifts*. Three volumes at the price of one moderately sized book! Each volume is issued at 2s. net.

A really delightful book, containing forty story

talks to boys and girls, is *The Wise Old Elephant*, by Mr. E. L. Coulter (Hodder & Stoughton; 3s. 6d. net). These are stories for the home as well as for the pulpit and the class. One is the tale of a grey monkey who was so particular about his food that he would eat nothing until he had first washed it. One morning he was given a piece of sugar and immediately ran with it to the trough and dipped it in the water. The sugar, of course, disappeared, and he was left with sticky paws and only a taste of sweetness. Again and again this happened. Always the lovely lump of sugar grew less and disappeared. And the moral of the tale? That a good deed is not improved by polishing, by talking about it and trying to make it look still better.

For the child of four to six there is *Tales to Tell to Little Children*, by Winifred E. Barnard and Elsie Helena Spriggs, with sixty illustrations by Elsie Anna Wood (Teachers & Taught; 2s. 6d. net).

*The Date Boy of Baghdad* (Allenson; 5s. net) comes with an introduction from the pen of the Rt. Hon. Sir Robert Stout, Chief Justice of New Zealand. 'If only the moral lessons given in this book,' he says, 'were absorbed and acted upon by our youths, we could look with hope and confidence to the future of our race and of humanity, for the world would have a purer social life and nobler citizens.' The author, the Rev. J. Cocker, is a Methodist minister, and these talks on religion were first published in the 'New Zealand Methodist Times.' Ministers and superintendents will welcome them in their present more permanent form.

Two books of addresses, published by Messrs. James Clarke & Co. (3s. 6d. net), are *Echoes from the 'Morning Watch'*, by the late Rev. J. P. Struthers, and *God and the Child*, by the Rev. Robert Hill, M.A., author of 'The Pulpit and the Children.' Mr. Struthers' work, to all who have known the 'Morning Watch,' needs no commendation. Neither, let it be said, does that of Mr. Hill. His earlier volume, now in its second edition, proved his teaching gift and his power of attracting and interesting the young.

One more volume—*The Bells of the Old Church Tower*, by Mr. A. Lowndes Moir, M.A. (S.P.C.K.; 2s. net). Note the price. There are one hundred and twenty-eight pages and twelve admirable illustrations in pen-and-ink by Joan K. Greenhalgh. The stories and allegories are intended for the younger children, and how they will enjoy them!

Even the plain man has by now a notion more or less distinct, that the older attempts to 'prove' the deep things of religion have to be abandoned. If religion cannot be demonstrated, how may it be defended? We lay stress not so much on 'evidence' as on 'values.' But what exactly is meant by 'value'? And further, granted the value, are we any surer of its truth? One of the best expoundings of such difficult problems that we have seen is Professor Edgar Sheffield Brightman's *Religious Values* (Abingdon Press; \$2.50). It deals, and deals capably, with some of the deepest problems of thought in such plain and interesting fashion that we all understand what the Professor means; not only that, we understand far better than before what the problem itself means.

In *The Personal Equation* (Allen & Unwin; 8s. 6d. net) Dr. Louis Berman carries on his account of the effect of the glands on the human body. It will be remembered that his first treatise on the subject was called 'The Glands regulating Personality.' In a very large number of cases the cause of illness, Dr. Berman thinks, is some failure of the glands of internal secretion to function correctly. It is a well-known fact that many feeble-minded people suffer from a deficiency of the thyroid gland, and if they are supplied with this internal secretion they develop physically and mentally until they are quite normal. The present volume, with its very detailed and minute account of the results on the human frame of the excesses and deficiencies of the glands, opens up to the reader all sorts of hopeful possibilities. It is rather upsetting, however, to our ethical ideas to be told that our actions are entirely attributable to the particular 'gland-type' that we happen to be, and not, as we had thought, in any way to our own free will.

A layman's thoughts on spiritual matters are always interesting and suggestive, provided the layman is intelligent and well-informed. This may be said with confidence of Dr. T. Stacey Wilson, a medical man who has given a great deal of attention to one particular province of religious thought. In his book *Thought Transference: Speculations upon Psychology and Religion* (Allen & Unwin; 5s. net), he discusses one aspect of the mental problem, the relation of thought to the brain processes, and, having established its independence, and having asserted its dependence, he proceeds to deal with

one special phenomenon of thought, its transference from one person to another. This subject branches out astonishingly and is found to include not only hypnotism, suggestion, the spiritual element in life, but also the relation of the human to the Divine. One of the most interesting facts of the book deals with the necessity of 'attunement' on the part of one personality for the transference of thought from another and the applications the author makes of this in religious life. He shows how necessary 'attunement' is for worship, for intercession, for Divine guidance, and so on. But in all he says, whether we agree or differ, and we often differ, this intelligent layman has a good deal to say that will both instruct and edify open-minded readers.

*Reconstruction*, by Mr. Maurice Fanshawe (Allen & Unwin; 5s. net), is a handbook on the League of Nations. This is a subject which has already called forth a considerable literature, but for any one who wishes to know just what the League is and what it has done, while not prepared to wade through all the official records, nothing better than this book can be named. Besides the Constitution and various Organizations of the League, it gives a concise but interesting account of the first five years of work. The number and variety of political questions settled and humanitarian activities initiated are really astonishing, and will amply justify the existence of the League to any impartial mind. All interested in the League and in the supreme question of world peace should see that this handbook has the widest possible circulation.

A book which may be useful for preachers and speakers comes from Messrs. H. R. Allenson Ltd.—*Illustrations New and Old*, collected and arranged by the Rev. J. T. Montgomery, M.A., B.D. (3s. 6d. net). Mr. Montgomery has read widely and is now giving others the opportunity to use his gleanings.

A fourth edition of Professor George A. Barton's *Archæology and the Bible* has been issued (Amer. S.S. Union; \$3.50). Since the appearance of the third edition four years ago much work has been done in Palestine, and new discoveries have been made in Babylonia and Egypt. Besides additions to a number of the chapters, four new chapters have been added in Part II.

The British and Foreign Bible Society has issued

its *One Hundred and Twenty-first Annual Report*, a volume of four hundred and fifty pages, containing a full narrative of its work at home and throughout the world. For the third time in its history the Society has issued over ten million volumes of Scripture in a year. The languages now number five hundred and seventy-two in which the Society has helped to produce or circulate the Scriptures. It is a story of fascinating interest. It costs only a shilling. It is told in a popular form, without the statistical tables, under the title of *The Seekers*. It contains a number of striking illustrations; one of Mount Everest, one of Mecca, and one of a village Council in New Guinea.

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Dr. F. R. Tennant, an original and independent thinker, has published three lectures which he delivered in the University of London on *Miracle and its Philosophical Presuppositions* (Cambridge University Press; 4s. 6d. net). The lectures are not easy reading, but they are worth a serious mental effort. The question of historical evidence lies outside their scope, the subject being strictly the necessary presuppositions of any belief in miracle. Accordingly the writer deals with three points: first, Miracle and the Reign of Law; second, Natural and Supernatural Causation; and finally, Credibility and Alleged Actuality of Miracle. The rationalistic prejudice which pronounced miracle impossible Dr. Tennant regards as a credulous acceptance of a dogma which is neither scientific nor philosophical, but pseudo-both. Miracle is not incompatible with the reign of law nor with science. The only trouble is to prove that it *is* miracle. For an event is only miraculous when it can be proved to be either due to the activity devolved by God upon created things or an outcome of Nature's original collocations. And that is hard to prove so long as our scientific knowledge of Nature is incomplete. What seems beyond Nature may any day be shown to be within a normal experience. The value, then, of such discussions may seem slight except as a philosophical exercise. But what Dr. Tennant has done is to show clearly that there is no incompatibility between miracle and knowledge, scientific or philosophical. The question then becomes one of evidence, which is beyond the range of these lectures. Dr. Tennant has faced up to a big question in this book, and merely to follow him in his strenuous argument is to live for a time at least on the heights with all the bracing influence of such an elevation.

The second volume of 'The Clarendon Bible' Commentary, issued under the general editorship of the Bishop of Newcastle and the then Bishop of Ripon and Professor G. H. Box, deals with *The Epistle of Paul to the Galatians* (Clarendon Press; 3s. 6d. net). The work has again been entrusted to the capable hands of Canon Blunt, who undertook the commentary on the Book of Acts. In addition to the text and commentary and a full introduction, subjects requiring comprehensive treatment are discussed in the essays that form a special feature of the series. There were four in the volume on 'Acts.' There are ten in the volume before us. Teachers in the Sunday School and day school, the busy preacher and the layman, will find this series admirably suited to their needs.

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Messrs. James Clarke & Co. have published a third volume of their sermons by Representative Preachers. The first volume, it will be remembered, was 'Harvest Thanksgiving Sermons,' by 'The Leading Preachers of the Church.' The present volume is *Advent and Christmas Sermons* (5s. net), and it will be found to fill admirably the need for suggestive material for a sermon on a special occasion. The list of contributors is thoroughly representative; in fact, all shades of religious opinion will be found here. A sermon by the Secretary of the Baptist Union is immediately followed by one by the Dean of St. Paul's. The list of contributors is a very excellent one and is a guarantee of the value of the volume. But we have done better than recommend it here, we have chosen one of the sermons, that by the Rev. R. C. Gillie of Marylebone, and given it—in a slightly abridged form—in 'The Christian Year,' and from it you will be able to see the quality of the volume.

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*Order and Grace*, by the Rev. John Porteous, M.A. (James Clarke; 6s. net), is a discussion of prayer, providence, and miracle. It is a very admirable piece of work, lucid and interesting, yet scholarly, closely reasoned and profound in its thinking. The writer's aim is to justify a fuller view of Providence than tends to prevail in a time dominated by scientific thought. 'We must think of God's purpose as a great spiritual whole in which the natural has only a ministrant function. The natural order is nowhere in place of God. It is God's own hand expressing and fulfilling God's own mind and will. . . . The possibility of finding the

free particular providential action of God working itself out in the fixed ordinances of nature lies in the fact that God has a grip of the whole world of time and space for the realization of His will at any particular instant and at any particular place.' There is thus opened to view the possibility of an efficacious place for prayer within the natural order. 'If the theory presented in these pages is in any degree true, prayer's place is secured, and it is a place of large liberty and real power. At this rate, prayer is no longer a homeless waif in an alien world, a city Arab disconsolately wandering through the stately streets in which he has no part. So science has too often regarded it. Rather it is the true child of the home—the very heir of the kingdom. Prayer, and not law, inherits the promises; it is the son of the bondwoman that is cast out. Yet not cast out: only reduced to his fitting place of servitude and service.'

To readers who believe in the historical approach to the Bible, the discussion of the first nine chapters of Genesis in *Genesis Interpreted*, by Mr. G. A. Gaskell (Daniel; 3s. 6d. net), must seem little short of preposterous. The principle underlying the exposition is that the Bible does not mean what it says, but that it has to be interpreted 'through the application of a knowledge of the metaphorical language in which it is found that all Divinely inspired scriptures are expressed.' So we are treated to celestial planes, astral planes, and other fantasticalities of that sort. The common people would never have heard gladly a voice that spoke in terms like these. We prefer to abide by an interpretation based upon the principles that regulate historical and literary criticism.

A very good piece of work has been done by the Rev. John Line, M.A., S.T.D., Lecturer on Theology at Mount Allison University, Sackville, New Brunswick, in connexion with the doctrine of Inspiration. The book is entitled *Inspiration and Modern Criticism*, and the publishers are the Epworth Press (3s. net). Mr. Line divides his inquiry into three parts. In the first he traces the development of New Testament criticism and states its assured results. In the second he tests traditional views of Inspiration in the light of these results and shows their inadequacy. In the third he endeavours to arrive at a positive theory which will fit the facts. His conclusion may be

described as moderately conservative. Inspiration is of two sorts: that which comes from without, and that which comes from within. The New Testament writers were the subjects of both sorts of inspiration, and both concur in the influence of Christ, who not only deeply moved the writers, but was in them a source of heightened faculty because He was their inner life. It will be evident that this book is reassuring in its tendency. It is also educative and stimulating in no small measure.

Dr. Lynn H. Hough is known in this country as an acceptable preacher. In his Fernley Lecture—*Evangelical Humanism* (Epworth Press; 4s. net)—he proves himself a cultured and fascinating essayist. The lectures are delightful reading, full of historical and literary allusions and written in an easy and captivating style. Briefly, Dr. Hough deals first with the Evangelical Spirit and Creed, showing himself in warm sympathy with both but wide awake to their limitations and defects. Then he describes Humanism in several charming chapters and proves himself a broad-minded humanist, but not unaware of the dangers and errors of the purely humanistic creed. The main thesis of the book may be said to be the effort to unify these divergent tendencies. They are neither contradictory nor irreconcilable. The final proof of this is Jesus, who was the greatest of Humanists and the source of Divine grace. It is not often a reviewer has put into his hands a pleasanter book than this, which will give any reader not only enlightenment but a great deal of mental stimulus and sheer enjoyment.

Lt.-Col. W. H. Turton, D.S.O., has sent us the tenth edition of his *Truth of Christianity* (Wells Gardner; 2s. net.)

*Modernism as a Working Faith*, by the Rev. W. Maurice Pryke, B.D. (Heffer; 4s. 6d. net), is described by the publishers as a 'provocative' volume. It merits this adjective both in its good sense and, to some extent, in its bad sense. The weakness of the book is a habit of over-statement. The Modernist, we are told, 'recognizes to the full the appalling consequences which have ensued from the official identification of the savage and war-loving deity of primitive Hebrew thought with the God and Father of our Lord Jesus Christ, and he would see the modern man delivered forthwith from the horrible incubus of an infallible Bible. . . .'

Phrases like 'the edibility of Jonah,' too, might well have been omitted. But on the whole the book is a healthy plea for honesty of thinking and for the frank admission into the pulpit of the methods and results of modern criticism. The writing is somewhat rhetorical, but the aim is good and there is a great deal of vigorous thinking in Mr. Pryke's argument. The treatment is 'popular' and the titles of chapters indicate the kind of audience the writer addresses: 'God and the Schoolboy,' 'The Dangers of an Infallible Bible,' 'The Layman's Christ,' 'Reality in the Pulpit.' Some of Mr. Pryke's opinions may be unacceptable, but it would do a fundamentalist good (in addition to infuriating him) to read this trenchant criticism of traditional Christianity.

The Rev. Alexander Stewart has essayed the task of writing a series of expository sermons on the life of Elisha—a task as difficult as it is praiseworthy. His book, a fairly lengthy one, is entitled *A Prophet of Grace*, and in these days of high prices it is published by Mr. W. F. Henderson, Edinburgh, at the low cost of 5s. The book, which is pervaded by a fine devotional spirit, is well written and thoroughly edifying; but though its homiletic value is high, it will not be of much use to readers who are troubled by doubts relative to the historicity of the Elisha cycle of stories. The miracles which crowd this cycle seem to offer no perplexity to Mr. Stewart, who treats them all, even the revival of the dead man who touched Elisha's bones, as serious history; the miracles are just parables in action, they have a 'symbolical character.' But a writer who does not feel the legendary quality of these stories will not greatly help the reader who does. Their spiritual value has been well caught by Mr. Stewart, but to a critical mind that value does not rest so securely upon solid history as he seems to imagine.

We extend a very cordial welcome to Professor H. Schumacher's *Handbook of Scripture Study*, vol. ii., which deals with the Old Testament (Herder; 8s. net). It is the work of a real scholar with an eminently fair mind. The writer is a Roman Catholic, but he has cast his net wide, and shows at every turn a thorough acquaintance with the work of Protestant Biblical scholars. Every chapter is preceded by a bibliography which takes large account of foreign scholarship. One of the admirable features of the book is the lucid and dispassionate

presentation of the arguments for and against the critical position, especially in the case of books like the Pentateuch and Daniel, where the contrast is very acute; another excellent feature is the clear statement of the literary and religio-historical problems raised by the several books. The discussion is thoroughly up to date; while we miss a reference to Duhm's view of Habakkuk, we find on the other hand that Eissfeldt's view of the Hexateuch has been considered. The spirit of the book is on the whole conservative, but we have a suspicion that Dr. Schumacher's scholarly instincts and wide knowledge would, if he were quite free, carry him farther than the Decisions of the various Biblical Commissions which he often usefully summarizes. But the book is a fine compendium of the pros and cons of Old Testament Introduction, and could be used with profit by Protestants as well as by Catholics.

A notable book of sermons is *The Motherhood of God* (Hodder & Stoughton; 7s. 6d. net), by the late Rev. John S. Carroll, D.D. The preparation of this volume for the Press has been done by his daughter, who collaborated with her father in literary work, and the sermons are 'such as might have been heard from him any Sunday, and cover the whole of his ministry from his earliest period to the last sermon he preached in St. John's, the Memorial Sermon "to the Faithful in the Great War."' It would be a pretty problem to tell which of the sermons in this volume fall within those earlier years, for the amazing thing about them is that they keep the same high level, never fall below it, are marked by the clear thinking of the scholar and the simplicity of a gospel that appeals to all.

In response to the wishes of friends, Dr. William Ewing has written an account of the life of Dr. Thomson, Scholar and Missionary in the Holy Land. The title of the book is *J. E. H. Thomson, D.D.* (Hodder & Stoughton; 7s. 6d. net). It is a very faithful biography of the life of an eminent scholar. But the part of it which touches all of us, for it is so human, is the account of the weary years which were spent by Thomson in the search for a church. He was a graduate of Glasgow University, but, as a member of the United Presbyterian Church of Scotland, he took his divinity course at the Edinburgh College of that Church. At that time there were more students than vacancies, and Thomson

lacked popular gifts. Month after month and actually year after year he went on preaching to congregations where there was a vacancy, but without success, and without success to the end. He writes: 'Baffled and defeated on every hand, it is difficult not to give up altogether. Were it not for a faith, that is sometimes faint, that God is our Father, and will suffer no ultimate evil to befall us, I must have despaired. Add to this that every defeat visibly pulls my mother down nearer her grave. O Lord, let me see Thy merciful loving-kindness, let me taste something of the pleasure of success. I have suffered long from the pain of hope deferred, and realized how sick it makes the heart.' And yet when his opportunity came he did not take it; 'learning the necessitous circumstances of the man who stood second in the favour of the congregation, he forthwith caused his name to be withdrawn, and cleared the way for his rival's election.' But another way of service was opened up for him. He was able to devote himself to literary work, and wrote 'Books which Influenced our Lord and His Apostles,' and 'A Commentary on Daniel' which was marked by ripe scholarship. Later he was sent by the Church to Palestine, where with his highly trained mind and with all his kindly and unassuming character he was able to render signal service to the missionary cause.

The Rev. E. H. Askwith, D.D., dissatisfied with existing renderings of the Psalter, has issued a new translation of Psalms 90-150—*The Psalms, Books IV. and V., rendered into English* (Hopkinson; 6s. net)—which he later hopes to follow up by a volume containing Books I.-III. His translation is an attempt to combine rhythm with accuracy, other translations being regarded as more or less defective in one or other of these desirable qualities. The accuracy of this new translation is more obvious than the rhythm. It seems doubtful whether a translation which, on the whole, keeps so closely to the more familiar versions, is very greatly worth while.

A curious blend of highly interesting information relative to ancient and modern times is to be found in *Mosul and its Minorities*, by Mr. Harry Charles Luke, sometime Assistant Governor of Jerusalem (Hopkinson; 10s. 6d. net). He vividly describes the modern town (which he liked as heartily as Sir Mark Sykes detested it), also the dead town across

the river, where once stood the residences of the Assyrian kings. He also discusses the extraordinary variety of religious sects in the lands about Mosul, traversing the history from the early Nestorians to the modern Assyrians who sided with the Allies in the Great War. There is a fascinating chapter on the Devil worshippers, and the book is adorned with many fine photographs of important people, mosques, tombs, and temples.

*The Hidden Years*, by Mr. John Oxenham (Longmans; 5s. net), is a novel purporting to be the narrative of one who was the next door neighbour and bosom friend of Jesus in His boyhood days in Nazareth. It is difficult to speak of this book with restraint. One might pardon the sentimental puerilities, imitated from the Apocryphal Gospels, which speak of little birds snuggling into Jesus' bosom and a mouse running up His leg for refuge, but there are other things that are unpardonable. When Renan, a generation ago, hinted that Jesus' thoughts in Gethsemane turned to the dark-eyed maidens of Galilee, his words were deeply resented as an outrage upon decency and Christian feeling. Here the outrage is repeated at greater length and with more offensiveness. To represent Jesus as falling in love in the most approved modern style, with lovers' walks and kisses, is a piece of unthinkable profanity. It is claimed that the situations are 'handled with the utmost reverence,' but they are situations which should never have been conceived. To put the fictitious Zerah in the place of the Mater Dolorosa beneath the Cross, and to represent the Risen Christ appearing accompanied by her and the resurrected body of His little dog Tobias, to which He gives a piece of the sacramental bread broken for His disciples, is to desecrate the Holy of holies. It is an appalling evidence of the extent to which the sexual novel has obsessed the mind of this generation when a gifted writer who believes Jesus to be the Lord of Glory can find it possible to write such things.

A second edition of *Benedictine Monachism* has been called for, and Dom Cuthbert Butler has provided a number of supplementary notes. The publishers are Messrs. Longmans, Green & Co., and the price is 10s. 6d. net.

Messrs. Longmans, Green & Co. have issued a new and cheaper edition of the Rev. E. J. Bicknell's

*Theological Introduction to the Thirty-Nine Articles of the Church of England* (15s. net). The first edition was published in 1919.

The real Confucius is far more human and much less stiff and formal than many credit. If those who know his *Analecta* only in Dr. Legge's indispensable but rather wooden translation will turn to *The Sayings of Confucius*, translated by Mr. Leonard A. Lyall (Longmans; 7s. 6d. net), they will find that for themselves. This is a new edition 'more nearly word for word' than was the first. There are places where one clings to Dr. Legge. But, on the whole, this other brings the great teacher, the calm, wise, gracious thinker of the long ago, somewhat notably nearer.

Children's books are a little outside the province of THE EXPOSITORY TIMES, but this is Christmas time and that makes all the difference. And here is a book for girls, and for boys too for that matter, that must be recommended. It will be found to be the right solution of the anxious quest, What shall I give? The name of the book is *The Very Good Walkers*, and it is written by Marjory Royce and Barbara Todd (Methuen; 7s. 6d. net). Marjory Royce is already well known by her charming stories and talks in 'The British Weekly,' in 'Good Housekeeping,' and in other magazines.

The article 'Nestorianism' in the *Encyclopædia of Religion and Ethics* makes frequent reference to an extant work by Nestorius which had been discovered in a Syriac translation. That work is now available for English readers—*Nestorius: The Bazaar of Herculides*, newly translated from the Syriac and edited with an Introduction, Notes and Appendices, by Mr. G. R. Driver, M.A., and Mr. Leonard Hodgson, M.A. (Milford; 21s. net). The editors have done their work well. Although they modestly decline the task of attempting an evaluation or even full explanation of the views of Nestorius, their contribution towards that is exceedingly valuable. To all serious students of Christological controversy this volume is indispensable.

We recently welcomed the first volume of Mr. Walter Scott's monumental work on the Hermetists. The second is now before us—*Hermetica: The Ancient Greek and Latin Writings which contain Religious or Philosophic Teachings ascribed to Hermes Tris-*

*megistus*, vol. ii. *Notes on the Corpus Hermeticum* (Milford; 25s. net). The notes are all that the character of the first volume led us to anticipate. When we consider the mass of material here collated, and the patient labour obviously involved, we can only exclaim 'Prodigious!' Our desire to have the next instalment, the *Commentary*, is all the keener. We are promised it shortly.

In *The History of Israel: Its Spiritual Significance* (Morgan & Scott; 6s. net), Mr. David Baron gives a detailed and sympathetic expository study of Dt 32, Ps 105. 106, and Is 51. Mr. Baron, who looks forward to the return of the Jews to Palestine and sees in present movements the beginning of that consummation, writes from a frankly conservative point of view, arguing, for example, for the Mosaic authorship of Dt 32. The book, however, is not disfigured by unseemly polemic; it is constructive and interpretative and frequently applies the truths which it meets in the course of the exposition to the 'dear Christian reader.'

A brief Introduction to Biblical Study has been written by Mr. C. E. Wager, B.A., to commend the critical as distinct from the traditional view of the Bible—*The Bible and the Kingdom* (Mowbray; 2s. 6d.). The Old Testament is covered very rapidly in four chapters which would form an admirable basis for more expanded treatment, but which, as they stand, are too brief to be of much help to the uninitiated. But the concluding chapter on 'The Kingdom in the New Testament' is a really excellent treatment, in brief, of Christ's conception of the Kingdom, and will help those who are making their first acquaintance with the problem whether that Kingdom is to be regarded as present or future, or both.

The Bishop of Norwich has published his Visitation Charges, as is customary with bishops, under the title *The Nation and the Church* (Murray; 5s. net). The book will be interesting specially, and mainly, to members of the Church of England. Its substance may be said to be this: it emphasizes the fact that the Church of England is a national Church with a national trust. There is a good deal that is broad-minded in the 'Charges.' The Bishop holds fast by the State connexion. He is exceedingly cautious in advocating interchange of pulpits. Any outsider would have to sign a stringent confession

of faith (p. 90) before being allowed to preach in an Anglican pulpit. But, with a somewhat traditional point of view, the Bishop has many wise and helpful things to say to his clergy, in which perhaps others might participate without any very great strain on their attention or their charity.

Books about Jesus Christ are well enough. But the best means of knowing Him is to read His own words and study His life-story. And so we shall get nearest Buddha by going to the sources: by reading, not what this one and that one thinks about him, but what he himself did and what he himself is reputed to have said. This is what gives its value to a fine collection of typical passages from the Pāli Canon—*Some Sayings of the Buddha*, translated by Mr. F. L. Woodward, M.A. (Oxford University Press; 5s. net). Mr. Woodward was formerly Principal of Mahinda Buddhist College, Galle, Ceylon. His knowledge is wide and accurate; and his scholarly work for the Pāli Text Society well known. He can therefore be safely trusted; and his little book is an excellent introduction to Buddhism.

A second edition of *Babylonian Life and History*, by Sir E. A. Wallis Budge, M.A., Litt.D., has just been issued. It is rewritten throughout and enlarged (R.T.S.; 10s. 6d. net).

Mr. Robert Scott has published a revised edition of *The Deciding Voice of the Monuments in Biblical Criticism*, by the Rev. Melvin Grove Kyle, D.D., LL.D. (8s. net). The first edition appeared in 1912.

A competent and at all points interesting introduction to the New Testament has been written by Professor H. R. Purinton and Mr. C. E. Purinton, who is a Fellow of the American National Council on Religion in Higher Education—*Literature of the New Testament* (Scribners; \$1.25). The co-operation of a theological professor and an educationist has proved a happy one and results in several novel features. The book is divided into periods—the Oral Period, that of Paul, that of the Fall of Jerusalem, that of Persecution, and that of the Beginnings of Heresy—and the New Testament books are placed in their proper environment. Each chapter has appended 'directions for study,' material for oral discussion and 'special assignments.' The chapters are short and are divided

into paragraphs with striking headings. The book thus lends itself to the teacher easily, and it will be found to contain all he needs. The origin of the literature is clearly traced, and the contents and authorship are sufficiently discussed. The standpoint is modern. The Fourth Gospel, Timothy, Titus, Jude, and 2 Peter are all given to the second century. On the whole, however, the results are reassuring, and the book will put any intelligent reader in possession of knowledge which will enable him to understand why and how the New Testament has come to us and how great is the treasure it contains.

We have received two more 'Missionary Lives for Children' (Seeley, Service; 1s. net each). One is the life of *Moffat of Africa*, by Mr. Norman J. Davidson, B.A., and the other *Arnott of Africa*, by Mr. Nigel B. M. Grahame, B.A.

*The Spirit-Ridden Konde* (Seeley, Service; 21s. net), by Mr. D. R. Mackenzie, F.R.G.S., is one of the latest additions the publishers have made to their series of books dealing with the history, manners, and customs of Central and South African tribes. Mr. Mackenzie is not a passing explorer, but writes of the Konde tribe, among whom he has lived and worked for nearly a quarter of a century. Nevertheless he confesses the difficulty of the white man in getting an accurate understanding of all that is at the back of the customs of these native African tribes. The Kondes, who inhabit the country to the north of Lake Nyasa, are almost incurably lazy and love to lie a-basking in the sun. They are not warlike, so that the coming of the European missionaries has not only saved them from the ruthless Angoni, but from the not less ruthless slave trader. Mr. Mackenzie thinks they are either a deeply religious or a deplorably spirit-ridden people, but he is inclined to the former view of their spirit worship. He has written a most interesting narrative of the tribe from the cradle to the grave, and the photographs with which it is illustrated are exceptionally good. Mr. Mackenzie contributed to THE EXPOSITORY TIMES several years ago some of his Central African experiences, under the title of 'Christianity and the African Mind.'

Another of Messrs. Seeley, Service & Co.'s series is entitled *Among Papuan Headhunters*, by Mr. E.

Baxter Riley, F.R.A.I. (21s. net). Papua is better known under the title of British New Guinea, that large island continent which included not only British but Dutch and German administrative regions. The last, since the Great War, has been under the control of the Government of the Commonwealth of Australia. The present volume deals with the peoples of the Fly River, which is over six hundred miles long and the estuary of which is dotted with many islands, mud-flats, and sand-banks which are continually in process of being washed away and formed anew. But the extraordinary conditions of the life lived by the Kiwai tribe of head-hunters are almost incredible. No one can wonder that that martyred missionary James Chalmers had to give up his life in his efforts to Christianize these savages. The history of the head-hunters is told in gruesome detail in this volume, but the real interest of the book lies in the skill with which Mr. Riley out of his intimate knowledge not only describes the manners and customs of this barbarous folk, but reveals the secrets of their extraordinary initiation ceremonies.

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*The Eternal Optimist*, by Mr. R. Moffat Gautrey (Sharp; 2s. 6d. net), contains about twenty short addresses which were previously published at various times in religious magazines, chiefly 'The Home Messenger.' Dr. Stuart Holden in an appreciative Foreword speaks of them as 'studies in practical religion by one whose right to speak as he does has been won on the field of arduous Christian service.' The problems dealt with are eminently practical, such as Family Religion, The Sin against Love, Why should I read the Bible? Why should I go to Church? etc., and the treatment of them is thoroughly sane, virile, and Christian. Mr. Gautrey writes in a warm, evangelical spirit, and his words are fitted to carry conviction to other souls.

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*Pulpit Preparation*, edited by the Rev. J. H. Burn, B.D. (Skeffington; 6s. net), comprises a series of sermons, by various divines, for the Church year. This is the first volume, covering the period from Advent to Trinity Sunday. The sermon for Christmas Day is by the Rev. Henry V. der H. Cowell, who contributes other three addresses to the volume. Some twenty different authors are represented, and we note amongst the number the Bishops of Worcester and Newcastle, Dr. Plummer, and Canon Hobhouse.

'We do not say that Jesus Christ was punished, or even that He suffered vicarious punishment; we say that He suffered the punishment consequent upon the sins of the race of which He willed to become a member. There is nothing unethical in saying that the just willed to suffer the penalties caused by the unjust. He suffered that which in the case of other men is punishment, but which in His case could not be punishment. It is in this sense, then, that we can affirm a penal element in the death of Christ.' These sentences are from a chapter on 'The Atonement and Punishment' in a book, *Punishment Human and Divine*, by the Rev. W. C. de Pauley, B.D. (S.P.C.K.; 7s. 6d. net). The writer examines the conception of punishment in Plato, Plotinus, St. Augustine, St. Thomas Aquinas, and Grotius in successive chapters, giving a brief exposition of the general teaching of each thinker as a background. He then proceeds to his own contribution, discussing The Theory of Punishment, Grace and Punishment, The Atonement and Punishment, and The State and Punishment. His thesis is that punishment is a combination of three mutually interdependent elements, the retributive, the reformatory, and the deterrent. These are to be found wherever punishment is found, be the agent human or Divine. The book possesses value as a serious attempt to think through some hard problems, and it contains a great deal of wise and suggestive discussion, whether we are able or not to follow the writer in all his conclusions.

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A very substantial contribution to our knowledge of Basil has been made by the Rev. W. K. L. Clarke, D.D., in *The Ascetic Works of Saint Basil* (S.P.C.K.; 12s. 6d. net). His book is the result of a long and thoroughly independent investigation. An introduction which deals with special problems is followed by three hundred closely printed pages of not only readable, but excellent translation, covering all the ascetic works of Basil; but interesting as they all are, the attention of most readers will gather upon the famous Rules—the Longer and, more particularly, the Shorter. The Rules are very searching, and moderns could desire no better guide than they furnish to the devout life. They are intensely practical, discussing, for example, whether the use of medical remedies is consistent with the ideal of piety, and many of them would form admirable material for a retreat. Some are searching, like the

protest against indulgence in untimely and immoderate sleep ; some are quaint and represent an ideal out of harmony with our own, for example, 'There is never a time of laughter for the believer' ; but all are penetrated by the finest devotional temper, and there are few whose application would not enrich our spiritual life. By his fine translation Dr. Clarke has done eminent service alike to scholarship and the religious life.

A second edition of Major J. W. Povah's *Study of the Old Testament* (S.C.M. ; 2s. 6d. net) has appeared. The first edition was published by Messrs. Longmans in January of last year.

*The New Orthodoxy*, by Dr. Edward Scribner Ames, was first published in October 1918. A new edition has now been called for (University of Chicago Press ; \$1.50), and this gives the opportunity of a further definition of orthodoxy. Dr. Ames does not mean by orthodoxy a change from something 'vital and flowing to a static set of

doctrines and a cramped attitude of mind.' Orthodoxy, to Dr. Ames, is the maintenance of 'free inquiry,' for 'orthodoxy means right thinking.'

Fay Inchfawn has turned her attention now from poetry to prose, and has written in *The Adventures of a Homely Woman* (Ward, Lock ; 5s. net) an account of a few years out of her own married life—the years after her little girl Bunty was born. We do not know if Mrs. Inchfawn's book will fall into the hands of many men. But it is written for them—though Mrs. Inchfawn may not have had this in her mind. If it does, they will doubtless pronounce it trivial ; but there is no doubt that it is a faithful record of the life of a number of women, and the question whether all this triviality is a necessary part of their life seems to be relevant. To get an idea of the type of life which a woman must necessarily live with small means in a cramped house badly constructed, and ill-adapted for a family, this book might very well be read along with Leonora Eyles.

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## Our New=Found Leisure.

BY J. L. PATON, ESQ., M.A., FORMERLY HIGH MASTER, MANCHESTER GRAMMAR SCHOOL.

*Helmer.* Have you not been happy here ?

*Norah.* No, I have never been happy. I thought I was, but I was never really so.

*Helmer.* Not—not happy ?

*Norah.* No, only merry.

IBSEN, *The Master Builder*.

THE problem of leisure, like the problem of wealth, has two sides to it. There is acquisition and consumption.

The fight for acquisition has been prolonged. It is more than half a century since Labour formulated its slogan :

Eight hours' work and eight hours' play,  
Eight hours' sleep and eight bob a day.

Now the eight hours' play is won : the difficulty is not to find each man eight hours' leisure, but to find him eight hours' work. The boon came without any special campaign of propaganda or any definite leadership. It came flooding in upon us with one

of those great tidal movements of the human spirit that are irresistible and world-wide. One line of industry alone remains untouched, and it is the main industry of the world. The main industry is, after all, that of the house mother. She has her eight hours' work and overtime without stint, but the eight hours' sleep and the eight hours' play are as non-existent for her as the 'eight bob' wage. All that can be said is that she has now the vote, and in the vote she has at last the instrument to win for herself what is her due.

With this noteworthy exception then—and it is a serious exception—leisure has been won. It is enjoyment that is lacking. Merry-making there is, and dancing and picture-going and mass-spectating of football and other sports ; and gambling is said to account for over three hundred millions of the annual earnings, and drink for a sum even larger. But these things are rather the quest for joy than the finding of it. Joy is refreshment of spirit : these