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

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

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

and Matthew, seemed to Luke a vulgar word which he could not allow to pass the lips of Jesus. So he suppressed it in Matthew's text. I shall not examine here the other alterations he made in the temptations, as his predecessor had given them, and I shall only refer the reader to the article I wrote on the subject in the *Proceedings of the Amsterdam Academy*, 1924, div. Letterkunde, part 57, series A n°=5). The suppression of *ἄραγε* indicates that Luke used Matthew, but I believe this fact is also made clear by the way he treated the whole passage.

The more I study the Synoptics, the more I am convinced that many of their differences can be explained by literary or grammatical arguments. It happens often enough that linguistics show harmony between the Synoptics where hitherto discord had been seen. But the striking point about it all is that every Evangelist used the text of his predecessor or predecessors very freely. This statement will, no doubt, upset many ideas, but one fact is certain: if there are books about which the truth may not be hidden, whatever the consequences may be, it is most decidedly the Gospels.

Literature.

MR. MIDDLETON MURRY'S LIFE OF JESUS.

THE worst way to estimate such a book as Mr. Murry has written—*The Life of Jesus* (Cape; 10s. 6d. net)—is to lay down a 'Catholic' standard and weigh this 'life' by that. More than with most books, we need to bring sympathy and understanding if we are to appreciate the new interpretation of Jesus. Mr. Murry is one of the foremost literary critics of to-day. It is a surprise (though why should it be?) to find a man of his prepossessions dealing with the greatest of all problems: Who was Jesus Christ? He tells us why he has done so. 'I do not propose to offer an apology for this book. I wrote it because I needed to write it. The time had come when it had become urgent upon me to make up my mind about Jesus. For reasons which concern myself alone I desired, if I could, to make him wholly *real* to myself. The Jesus who is presented in these pages is simply the Jesus who is real to me—the Jesus in whose real existence I can, and in whom I do, *believe*.' Who could read sentences like these without sympathy? Here is a literary critic of uncommon ability and insight who confesses that he *must* come to a decision about Jesus. No one could go very far with such an inquirer without feeling that, whether the interpretation is right or wrong, at least he will have the company of an earnest, lofty, and deeply religious spirit.

Mr. Murry naïvely claims that his training as a

literary critic may be the equivalent of the more specialized training of the professor of divinity. We are afraid there is good evidence in the book that this claim is not wholly justified! But this training has at least had one good result in this connexion. It has shown him the arbitrariness of a certain type of 'advanced' criticism of the Gospels. It 'repels me as a man, and irritates me as a critic.' Indeed, one of the features of the 'Life' is the persistent effort of the writer to keep as close as possible to the narrative as we have it. When there is miracle, indeed, like the feeding of the five thousand, he skilfully and gracefully eludes it. He does not believe in miracle in the ordinary sense. He thinks Jesus' repudiation of it at His Temptation means that He never worked or professed to work miracles. The writer's training as a literary critic doubtless enables him to follow faithfully the narrative of the evangelists while quietly eliminating the miraculous. His method is ingenious but far from persuasive. At the same time Mr. Murry frankly asserts that Jesus had powers and wrought deeds which 'it would tax modern medical science either to deny or to explain.'

It would be easy to lay one's finger on mistakes, or on views which will not easily be accepted. It is difficult to imagine how, for example, Mr. Murry reached the extraordinary conviction that Jesus arranged with Judas for His arrest. Again, the writer in concluding his chapter on the Temptation says that the spirit of evil 'left him and never

returned.' Yet nothing is more certain in the Gospel story than that the Temptation of the wilderness was repeated again and again. When Peter made the same suggestion as the Satan of the Temptation, Jesus turned on him, and said, 'Get thee behind me, *Satan*.' And it was the identical suggestion with which Jesus struggled in Gethsemane. Again, where does Mr. Murry get his amazing idea that Jesus did not expect death, but hoped at the last moment before death to be translated to a great destiny? It is an idea that seems to be purely subjective and arbitrary. Still further, the writer greatly exaggerates the motive of fear in Jesus' mind, if indeed the feeling was there at all. Jesus is represented as always on the alert to flee from Galilee because of the Pharisees and of Herod's supposed threat to kill Him. 'The boat' being in readiness for Him, His sudden journeys outside Galilee, these and much else are taken as evidence of a condition of constant apprehension. But the situation as represented is purely imaginary. A much simpler explanation is the usual one that Jesus escaped from the crowds because He wished leisure to train His disciples, which was the preoccupation of His later time and the grand necessity for the future of His cause. The greatest of all Mr. Murry's mistakes, however, is to represent Jesus as a sinner. The author thinks that Jesus admitted as much by coming to John's baptism. The accepted explanation of that incident he does not refer to at all, namely, that Jesus did at the outset what He was to do at all times later, identify Himself with His brethren. Jesus gives an explanation Himself which covers this: 'Come now,' He said in answer to John's protest, 'this is how we should fulfil all our duty to God' (Moffatt's translation). But, indeed, any supposed implied confession of sin on Jesus' part is against all we know of Him and His mind and His claims and the witness of His closest friends.

But it is a somewhat thankless task to point out defects like these in a book whose merits are evident. We are grateful for the book for one thing beyond others, because of its profound appreciation of the greatness of Jesus. Mr. Murry believes Jesus to be not only a son of God like us, but a unique Son, an 'only son.' He does not use the 'Catholic' terms, and would repudiate them. But he holds the substance which they represent. After all, it is difficult to put into words our sense of the supremacy of Jesus. Catholic experience and

theology have tried to do this in the traditional doctrinal terms. Mr. Murry has as real and profound and reverent an attitude to Jesus as any Catholic believer, though he would not use traditional terms. There are few orthodox believers who have a more passionate enthusiasm for Jesus than this writer; therefore any and all of his errors of judgment are easily forgotten in the light of his attitude to Jesus, 'for he loved much.'

The central point of Mr. Murry's view of Jesus is as interesting as anything he has to say. Jesus, he thinks, did not believe Himself to be Messiah at first. It was only after Cæsarea Philippi that the conviction came to Him, not that He *was* Messiah, but that He *would be* Messiah after His translation. For Messiah was not a mere man, but a great Heavenly Figure like that in Daniel's vision. Jesus therefore believed that He would come back to 'restore all things' as this Divine being. He was to *become* Messiah. And this was a development of His later ministry. For this He must endure the Cross, and therefore Jesus was not only a great teacher and prophet, the greatest of all, but one who died for His truth. And that is why His teaching is not to be found only in His words, but in His life and death. His triumphant ministry was to be after death in His heavenly transfiguration and return. It was a mistake, but it was heroic. This theory is a *tour de force*. It will not gain any wide acceptance. It is an eccentricity of criticism. But what of that? The real value of this book lies not in a particular interpretation of Jesus, but in the picture it gives us of one who, at all points sharing our experience, lived the greatest of all lives and achieved something that can only be called Divine. Mr. Murry has given this vision of Jesus unforgettable expression, and his 'Life' of Jesus will be received with feelings of profound gratitude for its picture of Jesus as one reverent man has seen Him.

THE OLD TESTAMENT AND CRITICISM.

Professor J. E. McFadyen of Glasgow has done something in his new book, *The Approach to the Old Testament* (James Clarke; 6s. net), which needed to be done. He has come to grips with the 'Fundamentalist' position, meeting its arguments patiently and candidly, examining its contentions in the light of plain facts, and putting the case wisely and fairly and with good temper for criticism

and its broad conclusions. No one alive probably is more competent for this special task. Dr. McFadyen is a profound and accurate Old Testament scholar. He can put a case with simplicity and force, and even when he is dealing with truculence and ignorant insolence he can be fair and moderate. His book is a piece of controversy, done in a most Christian spirit. But it is far more. It is animated by a deep love and admiration for the Old Testament literature, and a reverent appreciation of its inspiration and spiritual authority, and we cannot read far in his book without receiving an impression of the greatness and sublimity of these ancient oracles. There are five chapters: on Verbal Inspiration, on The Moral Difficulties of the Old Testament, on The Neglect of the Bible, on The Conservative Defence, and on The Critical Reconstruction. What emerges from these chapters is a new understanding of the Old Testament as the record of a progressive revelation. Dr. McFadyen gives us a point of view from which the 'difficulties' of the Old Testament simply disappear. He carries the war into the 'enemy' camp, when he shows that the conception of the Bible held by fundamentalists is one potent cause of the neglect of the Book. And finally he shows us in a masterly sketch what the history and literature are like, and what the religion of the Old Testament is, when the books are dated and arranged according to the assured conclusions of criticism. This is a book for the disturbed and perplexed, for the inquirer, and for every one who wishes to know what the worth of the Old Testament is and how a Christian faith is to be held along with a frank acceptance of the critical standpoint.

THE WESTMINSTER MARK

The Westminster Commentaries have been rendered distinguished by Driver's fine book on Genesis. But the most recent of the series challenges even Driver by its excellence. Indeed, it would be hard to imagine a more satisfying guide to the Second Gospel. The student who knows no Greek could well dispense with all other commentaries and content himself with this one. For one thing, the introduction is the most complete and competent handling of all the questions needing to be treated that we know. Mr. Rawlinson knows all the literature and has weighed all the arguments,

and if we do not agree with all his conclusions, he gives us material on which we may differ intelligently. He has also the gift of putting his points in a most interesting fashion. All the questions of date, authorship, relation to other Gospels and the rest are examined fully. In addition we have fascinating chapters on the supernatural element in the Gospel, on the theology of the Gospel and on its religious value. The writer vindicates convincingly the historical value of Mark, though in our opinion he entirely underrates the dependence of Mark on Peter. He comes to the same conclusion as Mr. Middleton Murry, that there is no chronological scheme of Jesus' ministry possible. The stories are accounts of sporadic happenings, mostly undatable. We are not convinced by the reasons given, but the point is both interesting and important. The date Mr. Rawlinson fixes as 65-67 A.D. He holds that Mark is not a translation of an Aramaic original, that there was no '*Ur Marcus*,' that Mark used 'Q' as well as other sources, that it is not 'Pauline,' and that it is not so much a biography as a Gospel in the strict sense. Some of these conclusions are open to question. But they are presented in a series of studies that have filled us with admiration. The commentary proper is of quite unusual value. It not only explains difficulties, but it expounds and discusses all the points we want to know about. We have used the commentary as it will be used by preachers and students, and we can only say that it is a book to make the real student of the Bible grateful. The title is *The Gospel according to St. Mark*, with Introduction, Commentary, and Additional Notes, by the Rev. A. E. J. Rawlinson, B.D. (Methuen; 16s. net).

DR. GEORGE A. GORDON.

Dr. George A. Gordon has been minister of the Old South Church, Boston, for over forty years, but in his autobiography he is not so much concerned with these years as with the early ones. The title of the autobiography is *My Education and Religion* (Allen & Unwin; 16s. net). It is an autobiography full of leisure and contemplation. Dr. Gordon enjoys looking back. He was born in Scotland in 1853, of good stock. He says of his grandfather 'that he was a God-fearing man and therefore made free of any other fear.' Existence in those days was a sterner business than it is now.

When he was seven and his oldest brother eleven, they were despatched to a new school. 'Father handed a letter for my brother to give to the master. We wondered what was inside that letter, and my brother proposed that we open and read it, and I assented. The letter read: "Dear Mr. Dunn, I am sending my boys to your excellent school. They are very wild boys. Will you be especially severe with them?" My brother made the suggestion, to which again I assented, that we take a stone out of the fence on the turnpike road and put the letter in there and then place the stone back again, which we did. Father never got any answer to his letter.' And if existence was stern it was matched with a stern faith. 'I remember well,' he says, 'putting this question to my earliest and best teacher, my pious, beautiful mother, "If I should try all my life to be good, do you think that I should get into heaven?" "No; not if Predestination is against you; many are called, but few are chosen." I put the question again, "If I should try with all my might, all my life, to do my duty in the love of God, do you think that I should get into heaven?" "No; many are called, but few are chosen; unless you are elected, there is no hope."' Another illuminating little story is on the independence of that day. When he was about twelve he went to visit his paternal grandfather. After bidding me welcome he asked me how much my fare on the train had cost me. I had walked six miles to the train; I had ridden by train ten miles, and I had walked four more from the station to my grandfather's farm, all of which had to be done again that day on returning home. My fare was eighteen cents. My grandfather brought me a shilling, twenty-five cents, from his slender store, put it in my hand, saying that he wanted no one to be at any expense coming to see him. This extreme independence makes credible the story of the two Highlanders lost in their small boat in a fog off the west coast of Scotland. One watched, at the same time steering the boat, while the other prayed thus: "O Lord, bring us to land and we will be greatly beholden to you"—"Stop, Donald," cried his friend, "I see the land, let us not be beholden to anybody."'

THE AO NAGAS.

The Assam Government must be a progressive body. They encourage their officials to make in-

tensive and sympathetic studies of the natives, and have the books published under their direction. And right good books they are. The Ao Nagas are a small people about thirty thousand in number. Yet recently three interesting studies of them have seen the light: one by an American missionary, one by a Hindu Medical Officer, and one by an English resident Government official. Each of them treats the subject from a different angle, and none is more important or so full as *The Ao Nagas*, by Mr. J. P. Mills, M.A., Indian Civil Service (Macmillan; 30s. net). This is a very sound bit of work. The book, of some four hundred and fifty pages, has a fullness of knowledge that shows everywhere, and deals with almost every conceivable aspect of the people's life and thought—from strange myths as to the origin of the various tribes, among which one comes upon an interesting variant of Gideon's test, a chieftain selecting for an adventure only such as crammed the boiling, bubbling fat into their mouths; or folk-tales like that of the people with ears so large that they use one as a mattress and the other as a blanket; or that of the battle between fire and water, in which the former fled and hid in stones and wood, but was seen by the grasshopper; or through the details of daily life (one comes on a type of bullying exactly as described in 'Tom Brown's Schooldays'), and a long chapter on the language, and an account of the odd wars with almost no casualties (war was learned at the start from watching the ferocity of an ant), and eerie facts about medicine-men which leave one a little shuddery, and the practices and hopes of their religion, and so to the weird burial rites, and thoughts of the beyond. As one approaches the Judge yonder, the evil things in one's bundle of deeds keep rising to the surface and lie there staringly, pack them deep down how you will. If your head was taken in war, you have to hang about the earth till your conqueror dies, and then follow him as his slave. If you maltreat your dog, a day comes when you reach a world where the dog is the master, and you are the dog! Finally, one fades out. Woman is in no whit the inferior of man, and at the village council, though not on it, has an official representative to state things from the woman's point of view.

It is interesting that both Professor W. C. Smith, an ex-missionary, and Mr. Mills have a chapter on the results of civilization, and especially the Christian

faith, impinging on this people. Both are broad-minded and religious men, and it is a little disquieting that both feel the results are somewhat mixed. For his part, Mr. Mills thinks that on the debit side has to be set a loss of humour, a trace of immorality due to the educated Christians having little to do, and evil results from the American Baptists' insistence upon absolute prohibition, which, he says, has caused not a few of these people to take to worse things, opium and horrible concoctions.

HISTORY AND REVELATION.

Professor W. G. Jordan, D.D., of Kingston, Canada, known as one of the most convincing exponents of modern criticism and one of the most living interpreters of the Old Testament, has just published through Messrs. James Clarke & Co. a volume entitled *History and Revelation* (6s. net). The book is in reality, as its sub-title indicates, a discussion of 'The Individuality of Israel.' It does not distress Professor Jordan that totemism and ancestor-worship may have left traces, more or less clear, upon Israel's religion, nor that that religion was affected by the religions of other peoples with whom she came into contact: throughout all her experience she developed and maintained an individuality of her own.

In several informing chapters Dr. Jordan illustrates the nature of those alien religions, notably those of Babylon and Egypt, and in particular of Ikhnaton, the heretic king; but 'Israel did, in its specific sphere, achieve an independent life which Egypt and Babylon did not create and could not destroy,' with the result that 'the more clearly we recognize the poverty of Israel in the world's science and art'—and a special chapter is devoted to Religion and Art in Israel—'the more do we see its unique spiritual power.' This spiritual power appears at its highest in the prophet, who is 'Israel's true glory.' Whenever Dr. Jordan has occasion to touch on the prophets, he writes with an insight and enthusiasm which recall his early volume on 'Prophetic Ideas and Ideals.' To him prophecy is the heart of the Old Testament, and its spirit is evidenced in the historians and in the Psalter, as well as in the prophetic movement proper, of which he gives a masterly sketch. 'The prophet did not make his appeal to miracles, but he is himself a miracle,' and the time did not produce him.

It was the power of religion in Israel that created interest in history, and that interest manifests itself as reverence for the past and as confident hope in the future. All this is convincingly set forth with a refreshing absence of wearisome detail and illustrated by ample quotations from modern scholars. The book traverses many subjects, such as inspiration, revelation, morality, and politics, in a way well calculated to carry the conviction of Israel's unique place in history. It is the work of a sagacious mind, with a profound appreciation of Israel's noble literature and its invaluable contribution to the higher life of the world.

CLEOPATRA'S NEEDLES.

The accomplished and indefatigable Sir E. A. Wallis Budge, who combines the wide and accurate knowledge of the scholar with the power to interest the ordinary man in the result of his learned researches, has in his latest volume, bearing the above title (R.T.S.; 10s. 6d. net), enhanced our debt to him as an interpreter of ancient Egypt. The volume was written to replace the book on 'Cleopatra's Needle' written by the Rev. James King and published forty-two years ago. In an interesting introduction on The Egyptian Obelisk, Dr. Budge raises the question how the two obelisks of Thothmes III., which had been transported to Alexandria by Augustus, and which by the Arabs were known as Pharaoh's Big Needles, came to be called Cleopatra's needles, and answers it by suggesting that 'the vulgar were unable to associate the idea of big needles with Pharaoh, thinking that they ought to be the property of a queen rather than of a king.' The next chapter is a fascinating account, interesting alike to historians and engineers, of how Cleopatra's needle came to London, and of its re-erection on the Thames Embankment. This, however, does not exhaust the interest of the book. Much the larger part of it is occupied with illustrated descriptions of all the important obelisks of Egypt, and even of monolithic monuments in Abyssinia. These descriptions are accompanied by the hieroglyphic and other texts, with an English translation. Earlier writers, such as Pliny and Ammianus, regarded obelisks as monuments erected by the Pharaohs to commemorate their victories, and failed to grasp their religious symbolism and character; for these great temple obelisks were

erected to the glory of the Sun-god, and were turned into monuments of the triumphs of the Pharaohs by the inscriptions cut upon them. The book, abounding in illustrations and hieroglyphics, runs to two hundred and eighty-seven pages. How it can be produced for 10s. 6d. must remain a marvel.

ALFRED BERTRAND.

The Religious Tract Society has done a real service to the cause of Christian missions in publishing the biography of *Alfred Bertrand, Explorer and Captain of Cavalry* (10s. 6d. net). The title is not the best that might have been chosen for this account—written by his wife—of a most interesting personality, a native of Geneva, of Huguenot descent, whose zeal in the cause of Christian mission work, especially in Zambesian South Africa, became the mainspring of the latter part of his life. In his youth he entered into the dangerous inheritance of a fortune and position which enabled him to gratify his inclinations as sportsman, mountaineer, traveller, and explorer. He became an enthusiastic and most efficient Swiss cavalry officer, and in later life, when he appeared on any platform either in this country or abroad to plead the cause of Christian missions, his striking appearance, soldierly simplicity and directness of speech, and his genial but earnest manner made him a most effective speaker.

Writing just as a traveller in China who had visited some of the missions in passing, he testifies: 'What strikes one at once is the difference between the Christian Chinese and their heathen fellow-citizens, their pleasant expression, their cleanliness; in short, the complete transformation of the former. What fine and courageous men are these missionaries, and what a life of devotion is theirs!' In India he writes: 'I have often remarked the great difference which exists between the natives of different countries who are not Christians and those who have been converted.' Similarly, when he visits London and sees something of the Salvation Army work: 'What a peaceful expression on the faces of these Salvationists! That is what struck me above all.' Likewise at the Charrington Mission in the East End of London: 'The thing that strikes me especially about this crowd is the quietude, and even seriousness, that prevails.' This is the man whose life was changed by an

expedition he made to the then little known region of the Upper Zambesi, where he found the devoted French missionary, M. Coillard, carrying on his notable work. 'The results obtained by this handful of Europeans inspired by the Spirit are astonishing. Before their arrival this country could justly be called a land of blood.' Of Basutoland, which he visited later, he exclaims: 'To think that their near ancestors were heathen. . . . What a mighty transformation! How Christianity elevates and ennobles the human being!' This volume is a wonderful testimony by a man of remarkable gifts.

Personality and Immortality in Post-Kantian Thought, by the Rev. Ernest G. Braham, B.A. (Allen & Unwin; 7s. 6d. net), is the work of a serious and competent student of philosophy. The first part gives a critical account of personality and immortality in the works of McTaggart, Bradley, and Bosanquet, together with an exposition of the reaction against Hegelianism in the works of Lotze, James, and Ward. This survey is admirably clear and concise. The second part offers a constructive view of the origin, nature, and destiny of personality. One could have wished that it had been fuller, for the writer sets forth his views with great persuasiveness. His general position may be gathered from the following sentences: 'Believing that reality is an ordered system, and that what is known as material and psychical are in no sense different in ultimate nature, I have ventured to claim that personality starts with the rudimentary feelings of the organism in its pre-natal condition, developing in complexity and unity as a system of experiences. The binding or unifying principle in the universe I hold to be God, the Dominant Monad, whose immanent and transcendent activities cause every new "emergent" in the evolutionary process, and cause the appearance of personality, as well as conserving it, not only throughout its earthly course, but also during its eternal development "yonder." Believing that the nature of the Infinite Being is Love, I incline to the view that all souls live eternally, and that however far they may have wandered from this Love by aberrations of conduct and unrighteousness of thought and desire, the something good that remains in the most wicked, being influenced by the Love

"that will not let us go," guarantees that all souls will return to that loving fellowship with God.' The reasoning is persuasive, though one may doubt how far the conclusions of logic are valid in these high regions.

'Barabbas was a publisher' is the old jibe attributed to the unsuccessful author. As a matter of fact, it is remarkable to think of the peculiarly friendly and ultimately affectionate relations that have existed between a number of the most noted authors and their publishers. Generations have passed since the patron of the poor man of letters disappeared and the publisher became the real friend of the author, as in the familiar cases of Charlotte Brontë and George Eliot. Here is a publisher, Mr. Stanley Unwin (a member of the well-known house—George Allen & Unwin Ltd.), who has come into the field with *The Truth about Publishing* (7s. 6d. net). It is dedicated 'To those of my fellow-publishers who believe in co-operation,' that is between author and publisher. Mr. Unwin has no need to apologize for being greatly daring. The publisher's task, he says, is no simple one. It is vastly more complicated than it was even a generation ago. He takes the reader by the arm as it were and tries to show him all that happens behind the scenes when an author's MS.—a first or a twenty-first—is going through the ordeal of a preliminary 'reading.' The story is so well told that the ordinary reader will be as keenly interested as the would-be author with a most precious first MS. in the pocket. There are many surprises in store for both of them. 'Fewer duds and more best-sellers' is supposed to be the morning and evening prayer of the publisher, but Mr. Unwin puts in an aside to the effect that it is not usually the best novels which are most wanted by the public. Could anything be more encouraging to budding talent? That more and better books are not read is due to the lack of early training and the lack of guidance. What will book readers think of Mr. Unwin's avowal that 'many books are too cheap and leave no adequate margin for author and publisher,' and that 'in publishing as in other walks of life the best and therefore the more costly is usually the cheapest in the long run.' One had noted many other interesting *obiter dicta* on the varied interests of author, publisher, bookseller, and reader, but it must suffice to say that we have in Mr. Unwin a very

frank and entertaining guide, philosopher, and publisher.

Eden and Cedar Paul have gained some reputation as translators. They have now turned their attention to *The Eighteenth Brumaire of Louis Bonaparte* by Karl Marx (Allen & Unwin; 2s. 6d. net). Marxist students have for some time been wanting a new translation of this object-lesson in the Marxist interpretation of history.

There are more people who can read the Bible in Latin than in Hebrew or even in Greek. Partly for this reason and partly because of the profound influence exercised by the Vulgate on the English of A.V., it was altogether fitting that the Clarendon Press should publish *A Grammar of the Vulgate* (6s. net), written in collaboration by the Rev. W. E. Plater, M.A., and the Rev. H. J. White, D.D. Most things that the student of the Vulgate requires to know will be found here. Peculiarities both of words and constructions are noted and amply illustrated from every part of the Bible, including of course the Apocrypha. Much of this part of the discussion helps us to understand grammatical constructions of modern languages dependent upon Latin. To many students the most useful part of the book will be the sections devoted to Greek and Hebrew. A singular verb after a neuter plural (e.g. Jn 9³, 'ut manifestetur opera Dei') would puzzle one who knew no Greek; while the fem. in Ps 27⁴, 'unam petii a Domino, hanc requiram,' or such a construction as 'adposuerunt adhuc peccare' for 'they sinned yet more' (Ps 78¹⁸), would sorely puzzle one who knew no Hebrew. The resolution and illustration of these and other difficulties will be a great boon to the student who knows no foreign language but Latin.

The Law of the Lord's Day in the Celtic Church, by Professor Donald Maclean, D.D. (T. & T. Clark; 4s. net), is a translation of a Gaelic tract known as the *Cáin Domnaig*, with an accompanying dissertation on the attitude of the Celtic Church to the observance of the Lord's Day. Dr. Maclean has done his work with great care and considerable erudition. His conclusion is that the strict Sabbatarianism of Scotland is derived, not from the Puritans, but from the old Celtic Church. This conclusion may readily be accepted when one

remembers how large a strain of asceticism runs through the whole of the mediæval period.

The success of modern missions is marked by the fact that Christian missions rank to-day as a world force of the first magnitude. The man in the pew is only beginning, dimly if at all, to be aware of this, but diplomats, statesmen, and educationalists in all lands have to reckon with it. The Church also is gradually awakening to the greatness of her task, and the pressing need there is for the conservation of all her forces if that task is to be accomplished. The Rev. Robert Speer, D.D., LL.D., is a missionary statesman of international repute, and in *The Church and Missions*, published in the 'Living Church' Series (James Clarke; 6s. net), he has given an interesting survey of the whole field. It is in no sense a history of missions. It deals rather with the numerous and intricate problems which have been found to arise, such as missionary aims and policies, the influence, for good and evil, of political affiliations, the relation of the missionary to the native churches, the work remaining to be done, etc. The book gives weighty evidence of the inestimable good that missions have wrought, and it powerfully vindicates missionary methods. It is popular in style and ought to be widely read.

It is not an easy thing to speak to boys and girls, but the minister of Albany in Western Australia—Mr. Alexander Crow—can do it. Turn to *Virginibus Puerisque* and read 'Kookaburra.' Mr. Crow would be interesting, whatever his subject, but he has the advantage of having Australian lore about Birds, Animals, Bush Life, and Life on the Gold Fields at his command, and he makes right good use of it in his children's addresses. A number of these have been collected and published with the title *Gum Leaves* (James Clarke; 3s. 6d. net). One of the chapters is 'A Lesson from a Camel.' There are many things not to be learned from the Camel, Mr. Crow says, but three things we can safely follow him in. 'He kneels in the morning to have the load put on. He kneels during the day to have it put right. He kneels in the evening to have it taken off.' Should we not 'take our load from God in the morning. Have it put right by God when things go wrong during the day. Have it taken off by God at night. Take it kneeling. Get it put right kneeling. Have it taken off kneeling.

"Morning and evening and at noon will I pray." If you have an interest in children's sermons you will add *Gum Leaves* to your library.

In warmly commending *Addresses to Mothers*, by Mrs. E. M. Field (James Clarke; 3s. 6d. net), one cannot do better than quote from the Foreword by the Bishop of Sheffield. He claims for these addresses three outstanding merits. 'They deal with "first things," the elementary things of life, the home, the family, and the children, without a knowledge of which all other knowledge is of very little use. They are eminently readable, lit up by excellent stories and illustrations, and they are up-to-date in their recommendations of all the various new methods and new organizations which in these latter days have been created to help and teach Mothercraft.' It only remains to add that this estimate is entirely just.

Christ, Sin, and Redemption, by Professor D. R. Scott, M.A., Ph.D. (James Clarke; 6s. net), is a solid and valuable piece of work. The treatment of these great themes, if not profound, is marked by singular clearness and straightforwardness. The book consists of two parts. The first is expository and aims at elucidating what our Lord Himself and His two great disciples, Paul and the writer of the Fourth Gospel, mean by Redemption. The second part deals with Sin, Repentance, and Forgiveness (what might be called the Psychology of Redemption), the place of Christ and of the Church in the redemptive process, and finally the conception of God that issues out of the individual and communal experience of Redemption. The writer keeps in close contact with moral and spiritual realities throughout, his illustrations are telling, and his expositions are first-rate preaching material.

A delightful volume of stories of Cornish Methodism has been published under the title of *The Ship where Christ was Captain*, by the Rev. Mark Guy Pearse (Epworth Press; 3s. 6d. net). They are reprinted from 'The Methodist Recorder,' but they will be welcomed far beyond Methodist circles. Here we meet again with the inimitable Billy Bray, with Samuel Drew and many others of like spirit, whose shrewd wits, and happy hearts, and souls aflame with Christian love made Cornish Methodism the living thing it was and is. The writer's name

is, in itself, a guarantee of good things, and the book is both a rich storehouse of racy anecdote and a sparkling well of spiritual refreshment.

The Moultons, four generations of whom were in the ministry of the Wesleyan Methodist Church, are a fine illustration of a true apostolic succession. Though in *Richard Green Moulton, LL.D., Ph.D.* (Epworth Press; 5s. net), this succession was not maintained in form, yet in fact in the man and his remarkable career we have all the outstanding characteristics of this notable family. This is not a biography of the ordinary type, but a brief memoir into which his nephew, Mr. W. Fiddian Moulton, has been singularly successful in compressing the events of fifty years of extraordinary activity, first in England as a University Extension Lecturer and later as Professor of Literary Theory and Interpretation in the University of Chicago. On the completion of a distinguished career as a student at Cambridge University in the early seventies of last century young Moulton was wondering how he was to shape his career. At that time a University in England meant either Oxford or Cambridge. Then came the idea of supplying the literary and scientific societies and Mechanics' Institutes with lecturers from either of the two Universities. At the same time the North of England Council for promoting the Higher Education of Women was doing its best to procure lectures for women in Manchester, Liverpool, Sheffield, and Leeds. The movement brought forth the man, and the man was Moulton. Another Professor writes of him: 'His lectures were unlike those of any one else. It is surely a real mark of genius to do what many others do, better than any one else and in a manner different from any one else.' His nephew claims for him that he was a pioneer in the field of popularizing the study of Literature, and more particularly the literary study of the Bible, which forms the subject of his most popular published works. What he succeeded in doing in England he carried out with even more conspicuous popularity in America. 'There have been many lecturers, but only one Moulton, and I hardly think there will be another,' writes one who felt the inspiring influence of his teaching.

The Bishop of London is conscious that he is not allowing the grass to grow in Fulham Palace yard. In the preface to *The Sword of Goliath* (Wells

Gardner; 3s. 6d. net), he begins with the exclamation—'What! Another mission book by the Bishop of London!' His excuse is that 'tied and bound by countless duties at home, it is my only way of reaching souls all over the world.' It is not so long ago since a protest was made against certain Christian preachers that they never preached Christ. The Bishop of London emphasizes the fact that 'there is only one way in which the world can be met, and that is by a real and hearty belief in the Gospel of our Lord Jesus Christ.' This is his 'Sword of Goliath' for the present day. The Bishop knows from experience in the London parks, face to face with a miscellaneous audience chiefly of non-churchgoers, what it means to meet the questions of the man in the crowd.

From the same publishers we have the gospel of Jesus Christ presented in a different form in a volume entitled *Love: The Religion of the Future*, by Mr. Henry B. Young, M.A. (5s. net). Why the religion of the future, seeing that the most impressive sentence in New Testament Scripture consists of the three words 'God is love'? But Mr. Young states the case for the re-union of Christendom, including the Roman Catholic Church, with real ability and in a manner likely to grip the attention of his readers and cause them to question themselves as to how far they agree with him or disagree, and why.

The Rev. Walter A. Mursell is an accomplished journalist—we use this word in its best connotation—and he has a keen sense of humour. There are few subjects on which he cannot write in an easy and pleasant way. He has just published a new volume of essays with the title *The Bishop's Boots*, and it is delightful to read in it his thoughts on 'On Going Back,' 'A Country Cottage,' 'The Valley of Humiliation,' 'Celebrity,' 'Sympathy with Nature,' and many other topics. The volume is published by Messrs. Gay & Hancock, and they issue also, uniform with it, a second edition of his *Byways in Bookland: Confessions and Digressions* (5s. net each).

The third volume of *The Hebrew Union College Annual* (Cincinnati) is dedicated to the memory of Dr. Kaufmann Kohler, whose picture adorns the frontispiece. It is made up of a series of learned essays on widely different topics by very competent

and sometimes eminent Jewish scholars. Among the subjects treated are 'The term Foreigner (נכרי) historically considered,' 'Musical Instruments in O.T.,' 'Early Christian Archæology from the Jewish Point of View,' 'A Didactic Poem by Šahlal b. Netanel Gaon,' 'The Jews in Egypt and in Palestine under the Fātimid Caliphs,' 'The Correspondence between the Rabbis of Southern France and Maimonides about Astrology,' 'Two Letters from Abraham Firkovich,' 'The Three Calendars of Ancient Israel,' etc.

One of the most curious essays is on 'The Rewarding and Punishing of Animals and Inanimate Objects,' by Aptowitz, of Vienna. There were those, it seems, who held that the killing of a flea or of a louse should render a requital on the part of God necessary, and likewise, that if an innocent mouse is torn to pieces by a cat or a sparrow-hawk, the Divine wisdom has decreed this fate for the mouse, and God will therefore grant it requital in the other life. Students of the Hebrew text of the Old Testament will be interested in a brief paper by Joseph Reider, suggesting emendations chiefly of passages in the Book of Job and mostly resting on Arabic analogy. For the difficult הדורים in Is 45², for example, is suggested הדורים from the Arabic root *hḏr*, 'to go down' and 'to swell,' which yields a noun meaning 'slope,' 'declivity.'

It will be remembered that when Professor Moffatt made the announcement that 'The Expositor' must come to an end he promised us *The Expositor's Year Book*. That promise has now been fulfilled. The publishers are Messrs. Hodder & Stoughton, and the price 10s. 6d. net. The Year Book gives an account of the work which has been done in theology during the past year, especially in the departments of Biblical exposition and interpretation. Are there omissions? The work would not be human if there were not, but the reader may rest assured that he will find an amazingly comprehensive survey in this volume. The first chapter is an attractive item, although it may not perhaps be strictly germane to the main idea. Dr. Moffatt's illustrations in 'The Expositor,' taken from literature and bearing on the text of First Corinthians, will be remembered. He carries out the same idea here, only confining his sources to books published during 1925, but dealing with all the Books of the Bible. About fourteen pages are occupied by this. The survey proper occupies

the remainder of the book and is made under the following heads—Magazine Articles, Inspiration and the Bible, The Old Testament, The New Testament, Religion—Primitive and Comparative, Apologetics and the Philosophy of Religion, The Psychology of Religion, Mysticism, Science and Religion, Dogmatic Theology, Worship and the Sacraments, The Church and Church Life, Applied Christianity and Christian Ethics, Devotional and Expository Literature. Dr. Moffatt has been assisted by Canon G. H. Box, D.D., Professor William Fulton, D.D., and Professor T. H. Robinson, D.D. The method adopted is to give, in addition to a catalogue of works, a survey of what has been done in each particular branch during the year, and then to indicate the argument of the more important books. This is a work of reference for which a place on our shelves should be found.

Let us take two volumes of sermons together. They are issued by Messrs. Hodder & Stoughton. The first volume is *Watching the Cross*, by the Rev. J. D. Jones, D.D., Minister of the Richmond Hill Congregational Church, Bournemouth (7s. 6d. net), and the second, *The Gospel of the Larger World*, by the Rev. F. W. Norwood, D.D., Minister of the City Temple (6s. net). Both volumes of sermons are characteristic of their authors, and both will find a way made for them. In 'The Christian Year' last month we quoted, in a somewhat abridged form, Dr. Jones's address on 'Incarnation and Human Life.' He deals in this volume, as always, with the central themes of the faith. The two addresses preceding the one on Incarnation are 'Christ as God's Image' and 'The Man' on the text in Jn 19⁶, 'And Pilate saith unto them, Behold, the man.' Dr. Jones considers this text under three heads—'The Man,' 'A Man amongst Men,' and 'A Man above Men.' It is an address which is perhaps more characteristic than that on the Incarnation, for it shows to perfection the clearness and simplicity of Dr. Jones's style.

Dr. Norwood's message is a stirring one, and it is delivered in phrases that grip the reader's mind. The titles of the chapters are arresting, even somewhat sensational at times—'The White-haired Christ,' 'The Right to Become,' 'What does God do?' 'A Thousand Years from Now,' 'The Illusion of Arithmetic.' Dr. Norwood makes Christianity very real. His message is in the first place a social one. Social wrongs he feels with intensity. 'I

believe,' he says, 'in social reform. I believe in just and wise legislation. I believe in the ferment of agitation, and resent not even its strident tones. I am consecrated, as every clear-eyed Christian must be, to the loosening of the fingers of a soulless commercialism until a hungry naked man in the midst is more terrible and disturbing than an army with banners on the borders of the land. . . . Had I a second life to dispose of, it should be given not to the preaching of the gospel, but to legislating it into existence. And my blessing goes with every man, for what it is worth, who takes the macadamized road of social reform while I pursue the bridle-track of the prophets to the City of God.'

A second edition of *The Religion of Jesus and the Faith of Paul*, by Professor Adolf Deissmann, has just been published by Messrs. Hodder & Stoughton (7s. 6d. net). There is no substantial change in the book, and it embodies the Lectures which were delivered at the Selly Oak Colleges in 1923 on 'The Communion of Jesus with God' and 'The Communion of Paul with Christ.'

A volume of sermons from Mr. Yates is long overdue. The fact that he has just left Kensington, after twenty-one years there, and has gone to be colleague to Dr. Jones at Bournemouth, gives him the opportunity of dedicating *The Strategies of Grace* (Hodder & Stoughton; 7s. 6d. net) to the members of the Church at Kensington. It is a volume of powerful preaching, rich in thought. The Sermon, which we have given—in an abridged form—for the First Sunday after Christmas, is by Mr. Yates.

Dr. Archibald Chisholm will be remembered as the author of 'Labour's Magna Charta' and so he is entitled to an attentive hearing from us when he tries in *High Roads and Cross Roads* (Longmans; 2s. 6d. net) to indicate 'some of the implications of loyalty to Christ in the ordinary affairs of life.' The addresses are on practical subjects such as Wealth, Sport, Books, and A New Beginning. Our attention is being drawn more and more in the recent books to these practical subjects. Last month we quoted from Mr. R. W. Allen on 'The Use and Misuse of Money.' He had much to say both on the spending and making of money which might very profitably be put alongside Dr. Chisholm's address on wealth. Dr. Chisholm

pictures employers and employees as two great parties in industry who work hand-in-hand during the year and then throw on a bonfire the results of more than two months' work. 'Sir Josiah Stamp, after careful investigation, says that the nations of Europe expend annually on armaments about eight per cent. of the national dividend, or the equivalent of at least a month's work every year of all the producers and plant of these nations. In order to avoid exaggeration, let us place the amount thus expended at two weeks' work. This is not the only means of wasteful expenditure. The expenditure on gambling in its various forms devours more than the expenditure on armaments, so we find ourselves working as a nation for at least another three weeks, but using the income thus secured for betting, while we dissipate the result of other four weeks' work on alcohol.' What is Dr. Chisholm's conclusion about the rightful spending of money? 'Someone,' he says, 'has declared that the motto of a good many Christians is to make money according to the laws of Political Economy and to spend it according to the laws of Christianity. While a very imperfect principle, if men and women did spend the money they make in the most beneficial ways, our real social problems of destitution and distress would be solved.'

But the problem of making money is equally important, and here Dr. Chisholm deprecates the tendency which exists to-day to attribute the weakness of our social life 'to the fact that we have departed from the ideal of the Mediæval Church. That Church, many tell us, held before Europe a great ideal and endeavoured to enforce that ideal. "Each for all and all for God." He finds that the teaching of the reformers was in no sense different in its ideals from the teaching of the great thinkers who preceded them and their social ideals in no wise less exalted than those of their predecessors. 'What is wrong and has always been wrong, is that the Church always lives below its ideals and that human nature never practises adequately what it professes.'

Life and Work, by Mr. Edward Shillito (Longmans; 4s. net), gives a brief summary of the discussions at the Universal Christian Conference which assembled at Stockholm from August 19th to 30th, 1925. The treatment of each topic is necessarily so brief that one gets the impression of a breathless race from subject to subject, and

no doubt the same impression must have been produced by the Conference itself. For any one, however, who simply wishes to know in general what was done, this little book gives a most lucid and readable account.

In *My Mission to China*, by the Rev. J. Russell Howden, B.D., of Southborough (Marshall Brothers ; 2s. 6s. net), we have a vivid account from an eye-witness of the extraordinary strikes and violent anti-foreign and specially anti-British demonstrations in almost all the Treaty Ports of China during the summer of last year, especially as they affected the lives of missionaries, their families, and their evangelistic agencies of every kind. Mr. Howden was invited by the trustees of the Milton Stewart Fund in the United States to go to China as their delegate to the Chinese Summer Conferences of the Missionaries of the China Inland Mission. The book is a most graphic narrative of experiences, which were almost dangerous adventures, in a succession of different towns. Nevertheless the writer discusses the causes of this extraordinary uprising with a clear desire to put the Chinese point of view against 'the foreign devils.'

To the Indo-Iranian Series of Columbia University there has been added *The Zoroastrian Doctrine of a Future Life*, by Jal Dastur Cursetji Pavry, A.M., Ph.D., sometime Lecturer in Indo-Iranian Languages in that University (Milford ; 12s. 6d. net). It is not a large book (one hundred and twenty pages), and forms the first of three volumes that are planned. For the present we are told only what happens to the soul during the three nights after death, and so on to the Chinvat Bridge and the individual Judgment. With what lies beyond that—Heaven, Hell, and the State of Equilibrium—our author is not as yet concerned.

The fact that Professor Jackson is the editor of the series is in itself an indication of what the book proves, that here we have a thorough, patient, and detailed work of scholarly investigation.

When the monarchs of the world stand before the Judgment Seat to give account of how they used their terrible responsibilities, it seems certain that to few will there be given a more royal welcome than to two rulers of India, Akbar and Asoka. It is questionable, indeed, if any one of them has ever used his chances to such high purpose as the

latter, or can challenge his pre-eminence. His character after his conversion to Buddhism, his care for his people, his zeal as a missionary, the splendour of his achievements, his yearning to make life a deeper and a worthier thing for all, his bewildering toleration, his generous unselfishness, the mark he has left on the world, where can one find among the kings a rival to all that? Here comes a second edition of a little book about him by a fine discriminating balanced mind—*Asoka*, by Dr. James M. MacPhail (Oxford University Press ; 2s. 6d. net). It is one of an admirable series—'The Heritage of India' Series—and one of the best of them. If in the little space (about one hundred pages) certain statements have to be left unqualified, there is always fullness of knowledge and a sane guide leading us.

In *Philips' New Scripture Atlas* (G. Philip & Son ; 1s. net) will be found an illuminating historical geography of Palestine and the lands of the Bible as easy to consult as it is easy to handle. In addition to a full-page map of Palestine in the time of Christ there are section maps of the Early Journeyings, the Galilean Ministry, the first Judæan Ministry, the second Judæan Ministry, the Sea of Galilee, and the Environs of Jerusalem.

To the series of 'Memoirs of Mighty Men,' which Messrs. Pickering & Inglis are publishing in shilling volumes, they have now added a Life of *Frederick Stanley Arnot*, the Glasgow boy who, inspired by the story of David Livingstone, proved by his heroic life as a missionary in Central Africa a scarcely less remarkable man. The narrative has been re-written by Mr. James J. Ellis. Arnot, of whom this book gives a speaking likeness, was as gentle as he was brave, and in all his perils and difficulties never forgot that he was an ambassador of the Prince of Peace.

The Achievement of the Master, by Professor H. R. Purinton and Sadie Brackett Costello (Scribners ; \$1.25), is a very useful summary of the life and work of Jesus, based mainly on the Gospel of Mark, the Logia, and the Letters of St. Paul. It is intended for the use of high school and college pupils, and at the end of each chapter there is given a somewhat full list of questions and suggestions for discussion. Both of the writers are practical teachers who have used the material

here given, and whose aim has been to lead their students to realize the spiritual meaning of the historical facts, and to apply the principles to modern social and individual life.

A story with as much romance in it as the heart of any boy or girl could desire has been written by Miss Amy Carmichael—*Raj, Brigand Chief* (Seeley, Service ; 6s. net). It is the account of an Indian Robin Hood driven by persecution to Dacoity ; of his life of daring, feats of strength, escapes and tortures, his robbery of the rich and generosity to the poor, his sincere conversion to Christianity and his tragic end. It is an amazing story, but it is a true one. Miss Carmichael has herself verified the facts. In a Foreword by the Bishop of Travancore, it is stated that, although parts of the story are too good and others too bad to believe, yet they are all fact and not fiction. This book should be kept in mind at Christmas time.

In *In Himalayan Tibet* we have the latest addition to the series of historical-geographical books, fully illustrated, issued by Messrs. Seeley, Service & Co. (21s. net). This is the joint work of Mr. A. Reeve Heber, M.D., Ch.B., and his wife, Kathleen M. Heber, M.B., Ch.B., B.Sc., 'a record of twelve years spent in the topsy-turvy land of lesser Tibet with a description of its cheery folk, their ways and religion, of the rigours of the climate and beauties of the country, its fauna and flora.' From its high altitude Tibet has been called 'the roof of the world'; the authors of this volume call it 'topsy-turvy land,' because so many of the customs of its people are just the reverse of our notions of correctness, and the strangest incongruities prevail. Our best rooms are on the ground floor ; in Tibet the higher you go the better is the accommodation, whilst the best is on the roof. We have our flower garden around the house ; in Tibet it is on the roof, and the place for a 'button-hole' is behind the ears, 'giving a much more saucy effect, especially when so near to sparkling brown eyes.' We regard the protrusion of the tongue as an impertinence ; in Tibet it is a very polite form of greeting. The pungent and distinctive smell of the native of the East is unpleasant in Western nostrils, and *vice versa*. The roof of the world is bounded by the highest mountains and perpetual snow, but as in Swiss so in Tibetan valleys the flowers that

bloom in their season seem to have a surpassing loveliness. Dr. Heber and his wife write with enthusiasm both of the country and its people. They make it sometimes difficult in their too detailed descriptions for the reader to see the wood for the trees. It has been said by competent authorities that the Tibetans are 'the most religious' people on the face of the globe, but so large a proportion of them are associated with the monasteries all over the country that the population is steadily declining. The authors of this volume tell us that 'where all the best religions of the world will at least point upwards, as it were, to "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" as worthy of contemplation, here the whole force of Lamaism directs the people's attention downwards to that which is impure, ugly and evil.'

The latest addition to the excellent series of illustrated guide-books published by Messrs. Seeley, Service & Co. is *Things Seen in Norway* (3s. 6d. net), written by Mr. S. C. Hammer, M.A., of the University of Oslo, formerly Christiania, the capital of this beautiful country of mountain and river and fjord. Mr. Hammer has had to deal with an embarrassment of riches of the most varied kind, but he has made his choice with the knowledge of an expert. A most excellent text-book has been beautifully illustrated.

The Foolish People of the Bible is the title of a series of Lenten sermons by the Rev. J. A. Craigie, Vicar of Montacute, Somerset, and published by Messrs. Skeffington & Son (2s. net). It is a modest looking volume, but it is full of really excellent matter. There are two very different types of 'foolish people.' In one type we have the atheist, the churl, and the rich fool ; in the other and very different type we have the 'fools for Christ's sake' and 'the preacher,' both treated with true insight.

We have a series of very different sermons from the same publishers, entitled *The Church and her Sacraments*, by the Rev. F. R. Dean, M.A., D.Litt., D.D., Vicar of Edingley-W-Halam, Notts (3s. 6d. net). Here we have the views of a Churchman who classes Dissent as 'fundamentally unscriptural.'

Reasonable Christianity, by an aged Priest (Skeffingtons ; 2s. 6d. net), is a pleasant and in-

forming book. It contains the mature reflections of one who has a firm grip of the fundamentals, and a serene and settled faith. It detracts considerably from the value of the book that there are no divisions into chapters. The writer urges the need for greater unity and co-operation between the Church and Nonconformists, and he criticises the ultra-liberal teaching of the Modernists.

Here comes yet another of the attractive little volumes in which (apart from his long *Blanquerna*) Professor E. Allison Peers is sharing that fascinating figure Ramón Lull with the English-speaking world. *The Tree of Love* (S.P.C.K.; 3s. 6d. net) is the latter half of the Catalan book, and has never before been translated into any modern language. It is commended to us as the most many-sided and the least mystical of the lesser works.

However that may be, it has not gripped us as 'The Art of Contemplation' or 'The Book of the Lover and the Beloved' did. As we read, there was a curious dimness that would gather before the mind's eyes. For a time we kept rubbing it away. But by and by the book was laid aside. Others, however, should test it for themselves.

Faith, Fancies, and Fetich; or, Yoruba Paganism, by the Rev. Stephen S. Farrow, B.D., Ph.D. (S.P.C.K.; 7s. 6d. net), is an account of the religious beliefs of certain West African tribes. It is a fine study, written in an admirably sympathetic spirit, and with a fullness of knowledge which has very frequently to correct the easy assumptions or the ignorance of some who have gone before. Any one interested in the thought and the religion of West Africa should get this book.

It is a strange world into which we are introduced, among a likeable people—though when detected in falsehood they merely remark blandly, 'Did you not know that I was *talking Yoruba*?' with odd customs and ways—a king must eat the heart of his predecessors, and worship his head, which at last is buried with his body while his own goes to his successor. They are a religious folk. Are not their salutations? 'Until the morning! May God wake us up well!' and 'Good morning. Do you wake well?' 'Thanks be to God!' In West Africa there is always the background of the mysterious. And Dr. Farrow frankly admits that he now suspends judgment upon certain eerie things at which he once scoffed. There is a Heaven

and a kind of dry, waterless Hell. But there is also a doctrine of metempsychosis. Beyond question there are clear evidences of belief in one Supreme God, greater by far than all the lesser deities, too great and august to be approached even in prayer. He is the Creator; though he seems to have made us only in the rough, leaving a lesser being to endow the crude lump of a thing with features and the senses. None the less he is there; and Dr. Farrow is not certain that the evolutionary theory of religion is proved.

The native question in South Africa, always so vast and threatening, has afresh become a burning subject of discussion through the action of General Hertzog in passing his Colour Bar Bill. If one should desire a careful and well-informed survey of the whole question nothing better could be found than *The Race Problem in South Africa*, by the Rev. W. A. Cotton, B.A. (S.C.M.; 2s. 6d. net). The treatment is both sane and Christian, and is marked by a moderation befitting the great complexity of the problem. The writer favours a *via media* between the extremes of Inter-marriage and Territorial Segregation, which he does not regard as mutually exclusive. It is a most lucid and informing book.

To compress into one small volume a history of the missionary enterprise of the Christian Church, from the age of the Apostles to the present day, may well be deemed a bold and difficult task. It has been achieved with considerable success in *A Study of World Evangelization*, by the Rev. David Jenks (S.C.M.; 4s. net). In so great a multitude of names minor errors are inevitable. One notes Argyle (for Argyll), Nyassaland (now spelt Nyasaland), and it seems misleading to describe Dr. Duff as 'of the Established Church of Scotland.' The narrative, in spite of extreme compression, is wonderfully readable, and gives a very fair and comprehensive survey of the whole field.

It is not often one comes on a book on religious education so good as that by Miss Helen Wodehouse, D.Phil., *The Scripture Lesson in the Elementary School* (S.C.M.; 3s. net). Dr. Wodehouse adopted an unusual method. She asked about a hundred teachers by letter for their experience and advice. But she has not simply served up these, no doubt, diverse opinions. She has passed them

through her own mind and has written on the basis of her questionnaire a book packed with wisdom. There is a great deal of sound counsel for young teachers on the soundest lines, and chapters of a simple kind are devoted to the art of story-telling, to expression work, to memory work, to the devotional side, and, last of all, to some of the most serious difficulties of teachers. There is nothing stereotyped in these brief chapters, but a great deal

of practical help, put often in an original fashion. An unusually good book on its subject.

A revised edition of *Christian Fellowship in Thought and Prayer*, by Mr. Basil Mathews, M.A., and Mr. Harry Bisseker, M.A., has been issued by the Student Christian Movement (2s. net). It was first published by Messrs. Hodder & Stoughton in 1919.

In the Study.

Virginibus Quærisque.

A Present for Jesus.¹

“There is not a present to bring to the man of God. What have we?” The servant answered, “I have ninepence here for you to give the man of God.” “Good,” said Saul.—I S 9⁷⁻¹⁰.

ARE you a sleepy head, so drowsy in the morning that they can't get you awake? Ah, well! for once there was no need for them to call and call, and come and shake you, and pull the bedclothes off at last. This morning you were awake long before the sun got up, lay there in the darkness so excited and thrilly, till at last you couldn't wait, had to creep down to the foot of the bed and feel your stocking. And, oh! how lovely and bulgy it was! And after that it was so hard to lie there waiting in the dark, thinking and thinking whatever that square, lumpy thing you had felt half-way down could be; and what that other little parcel that was so thin and pointed. And as soon as nurse came in and lit the light, you were up with a whoop and out, and at them all. No sleeping in on Christmas morning, is there?

What do you do in your house about Christmas? Oh, well, you say, it begins a long, long time before. For, you see, it takes so long to save up pennies. And it took such a heap of them to get that pot of tulips you wanted for Dad. And what with all your lessons you haven't much time for making things. And it's so difficult not to get caught. One day when you were working at her present, before you knew, Mother popped in, and you had just time to sit on it, and how the needle jagged

¹ By the Reverend A. J. Gossip, M.A., Aberdeen.

you! But she didn't see! And another day when you heard her coming you threw Nannie's into a drawer, and ran to the other side of the room. And when you looked back, there was a corner of it hanging out, quite plain. But somehow she never noticed it, and though in the end you had to ask her to wash it for you, she hadn't an idea it was for her; and was so surprised and pleased when she got it this morning.

And then, on Christmas Eve, you hang up your stocking, of course. But the big presents you get at breakfast-time. And what a heap of things there are on every plate! Oh! it's a lovely day.

So that's the way you do it, is it? It sounds very jolly. But here's a fine thing they do over in Ireland. On Christmas Eve the door is left unlocked, and the blinds are not drawn down, and a light is put to burn beside a window or two. Why? Well, you see, they want to give a present to Jesus. It would never do, they think, to forget Him. How ashamed you would be if there was nothing upon Mother's plate, not even one small parcel; if no one had remembered to get anything for her at all. And wouldn't it be horrid if we all forgot, if every one forgot to give a present to Jesus?

But what can we do? And what ever can we give Him? Well, these Irish people remember how the first Christmas, Joseph and Mary were out in the dark and cold, with no bed and no food, and no roof above them. And perhaps this Christmas some other poor folk may be homeless and cold and tired and hungry, and perhaps if we are kind to them, Jesus will take it as a little present to Himself. And so they set the candle in the window. And everybody knows it means if any one is cold