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which in Ro 10^{15} he applies the Isaian figure, 'How beautiful upon the mountains are the feet of them that bring glad tidings of peace!' His conclusion is, 'We, then, are ambassadors on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God.' Surely there is some affinity between the rabbinic ideal of repentant Israel as 'the people of peace,' so called because they 'make peace for the world' with the God from whom both had become estranged, and Paul's ideal of the bearers of Christ's 'gospel of peace' who are made God's ambassadors of peace to the world, as though God were thus entreating his wayward sons to return and 'be reconciled' to Him.

Lastly, let us turn to those beatitudes which are not found elsewhere, but which Mt. substitutes for the Woes of Luke's version of the Sermon on the Righteousness of Sons. They are attached (except for that on 'the meek,' drawn from Ps 37^{11}, whose placing varies in the MSS) between the first three, in which Mt. coincides with Lk., and that of the 'persecuted' in which the two Evangelists again come into coincidence. Of the beatitudes on 'the merciful' (v.[7]) and on the inwardly pure ('pure in heart,' v.[8]) we need say no more than that they represent qualities of the Christian disciple which are peculiarly significant to this Evangelist (cf. Mt 18^{23-35} 15^{10-20}). Our present concern is with the last of these added beatitudes, the blessing pronounced upon the 'peacemakers,' and the particular form given to their reward, the fact that they are given that right which the heathen world disputes with Israel, and the Christian Church later with both pagan world and the Synagogue (Jn $1^{12f.}$, 1 Jn $3^{1ff.}$ 4^{1}–5^{1}), 'the right to be called children of God.' Is it not probable, considering how closely this scribe-evangelist approaches to the best and highest ideals of Israel's teachers, that he, too, has been influenced by the poetically beautiful and deeply religious hopes and aspirations of those scribes of his time who were not far from the kingdom of God? For we have seen that there were scribes of the older order who preached repentance to Israel as the 'entreaty' of their Father in heaven, and offered them a 'gospel of peace' not merely that they themselves might be 'reconciled to God,' but that through repentance they might become worthy to bear the name of His children, as makers of 'peace for the world.' It is in this sense, at all events, that we must take the unique benediction of the scribe-evangelist:

> Blessed are the peacemakers;
> For they shall be called the children of God.

Literature.

THE IDEA OF VALUE.

THE very title of this handsome volume—*The Idea of Value*, by Professor John Laird, M.A. (Cambridge University Press; 18s. net)—is intriguing, as intriguing as a book on 'Evolution' was forty years ago, for, as Pringle Pattison says, in our day 'philosophical discussion is carried on more explicitly in terms of value than at any previous time' ('Idea of God,' 39). Indeed, it may be said that explicitly since the time of Kant and Lotze—not to speak of Albrecht Ritschl in theology—this has been regarded as the best approach to philosophy and as supplying the key for the solution of its ultimate problems. Professor Laird hints, and we agree with him, that this was implicitly the problem of philosophy even before Kant's day. In scholasticism, to take but one instance, was not the dispute between Nominalist and Realist just a dispute as to the relation between value and existence? And such was surely the case in the great ontological argument of Anselm.

What, then, could be more timely than a serious volume by one who is deservedly regarded as a master in philosophy on this whole matter, written with full consciousness of the gravity of his subject. The title of the book and the reputation of the author raise high expectations in the reader. Professor Laird justifies himself for including the province of economics in his discussion. His treatment of that department is a sufficient justification for his so doing. The student of economic science, as well as the student of art or of morals, will find here subtle criticism and keen analysis of the concept of value prevailing in their respective fields. He discusses his subject-matter under the three heads, *bonum utile*, *bonum jucundum*, and *bonum honestum*, and in each of these departments

we have abundant evidence of adequate historical knowledge, penetrating criticism, and real insight.

As a realist he devotes considerable space to the British moralists and particularly to the Scottish School, and no one can read his long critical discussion on what the exponents of hedonism have to say concerning value without acknowledging his mastery in this field. If anything, his destructive criticism here suffers from over-elaborateness. We do not care to express an opinion as to the value of his criticism on the application of arithmetic, whether by Bentham or Bernoulli or others, to the pleasures and satisfactions of human beings; we feel that the whole attempt has more an historical and antiquarian interest than a practical and philosophical one.

His treatment of Spinoza, of Reid and Price, as well as of Kant, is of more interest to the readers of this magazine, for here in our opinion he comes nearer the heart of his subject, and in chap. ix. he works towards a conclusion, namely, that in true valuing there is something more than mere caprice or subjective pleasing; there is 'objectivity.' With this we agree, as well as with his notion that men's activity in preferring and valuing may reveal the nature of a reality greater than they are conscious of at the moment. But here our author stops, and this is just where we feel he ought to begin his serious work. And so after we have finished this book and enjoyed its style—which has its mannerisms, for example, the frequent usage of the phrase 'to be sure' and others—and substance, we have the uneasy feeling that there is something lacking—and that something of the greatest importance.

Is it not, as Pringle Pattison again says, just because at bottom it is a question of 'the divineness or the undivineness of the universe' that is at issue that the question of values is important? Is the ultimate essence and cause of all things only dust that rises up and is lightly laid again, or is it the Eternal Love with which Dante closes his vision —'the Love that moves the Sun and the other Stars'? This is the great alternative, and in our opinion a treatment of value claiming to be exhaustive that fails to deal with this suffers from an aching lacuna where a lacuna is disastrous. It is like a bridge without a keystone. We could well dispense with Maupertius and marginal increments for even a little discussion on this. This omission is all the more regrettable because we feel that the writer is on right lines. Surely something ought to have been said by the author on those writers, from Lange and Lotze to Pringle Pattison and Bosanquet, who have dealt with this question on the metaphysical arena—not to speak of those psychologists who maintain that all our values are the creations of our libidines and urges without any real objectivity. The book claims relative comprehensiveness of treatment, and in our opinion economics, art, and morals alike lead inevitably to metaphysics and theology, in which provinces alone the ultimate meaning and value of values can be determined. We are thankful for what we have in this book, and we therefore all the more regret what we have not. Our sincere hope is that in some future volume this versatile and scholarly author may himself rectify his omission.

ABRAHAM'S EARLY HOME.

Less than a century ago our knowledge of Babylonian and Assyrian history was so limited that no scholar would have attempted to put it in writing; to-day, owing to recent exploration, a single city in Lower Babylonia furnishes sufficient material for a large volume. In *History and Monuments of Ur* (Chatto & Windus; 15s. net), by Mr. C. J. Gadd, M.A., F.S.A., of the Department of Egyptian and Assyrian Antiquities in the British Museum, we have depicted for us the local history of a city which existed as a centre of culture and the seat of the Moon-god's worship long before the Flood. The author has gathered from many sources the most interesting facts now known concerning its fortunes for more than two thousand five hundred years. In an attractive style he leads the reader from the prehistoric period through the brilliant Sumerian and later Semitic kingdoms up to the final destruction by the Persians. The battle of the four kings with five (Gn 14), the connexion of Abraham with Ur, the identity of the Ḫabiru with the Hebrews, and other matters are discussed. The book, needless to say, is the work of a competent scholar who has had some personal acquaintance with the city. It deserves to be said that it is beautifully illustrated with thirty-two plates, and contains a bibliography and index. Biblical students will find the volume an undoubted aid in understanding the beginnings of Israelite history.

NABONIDUS AND BELSHAZZAR.

Professor Raymond Philip Dougherty has given us a model discussion of an important and complicated historical problem in his *Nabonidus and Belshazzar: A Study of the Closing Events of the Neo-Babylonian Empire* (Milford; 13s. 6d. net).

As Curator of the Babylonian Collection in Yale University, doubtless Professor Dougherty started with certain advantages for such a study, but no one will deny that he has made good use of them. His book is marked by the genuine spirit of research and also by discriminating judgment; and he does his readers the inestimable service of carrying them back to the original Babylonian sources, which he presents in transliteration and translation, while in his argument he draws upon all the available sources—Greek, Jewish, and Ecclesiastical, as well as cuneiform. In particular he is inclined to give more weight to the evidence of Herodotus than it has been customary to do.

The facts adduced by Professor Dougherty compel us to modify at several important points the current view of the history about and before the fall of Babylon, and of some of the chief historical characters. Nabonidus, for example, has been derided as little more than an antiquarian without concern for the political and military welfare of his empire, whose chief interest was in 'digging down to old foundations and reading the inscriptions of his predecessors.' In this volume we learn how grave an injustice is done to him by such an estimate. 'In reality Nabonidus is no longer presented to our view as a monarch who devoted most of his time to an investigation of the past. What is now known concerning his career shows that much more important matters absorbed his attention.' It is certainly curious that he elected to stay away from Babylon for eight years at Tema (apparently the famous oasis) in Arabia, and one of the best parts of the book is a discussion of the motives, whether military, strategical, religious, antiquarian, or personal, which help to account for this; but though there may have been a blend of many motives, the conclusion is that 'some overwhelming political purpose, such as the establishment of real sovereignty over the Westland or the cementing of essential alliances, must have induced him to make Arabia the centre from which his influence radiated.'

Professor Dougherty contests the view that he was a usurper. He came of a noble family, had early experience of affairs, and he was the son-in-law of Nebuchadrezzar. His wife, Nitocris, whose name is Egyptian, was the daughter of Nebuchadrezzar—so runs the argument—by an Egyptian princess, who may well have been the daughter of Necho, whom Nebuchadrezzar defeated at Carchemish in 605 B.C., and with whom he may have made a treaty and sealed it by this marriage. These are only conjectures, but they are not without plausibility. Belshazzar, called 'King' in Dn 5^1, seems to have been associated with his father Nabonidus in the government of the Babylonian empire, and during his father's absence in Arabia he was ruler in Babylon; indeed, 'there are many texts which indicate that Belshazzar almost equalled Nabonidus in position and prestige.'

Another point in which current conceptions are modified is the attitude of the Babylonians to Cyrus. They at first resisted him with great animosity, and the existence of an initial hostility between them is further attested by the Greek historians. It is of peculiar interest to hear so competent an investigator announce that 'of all non-Babylonian records dealing with the situation at the close of the Neo-Babylonian empire *the fifth chapter of Daniel ranks next to cuneiform literature in accuracy* so far as outstanding events are concerned.' It begins to look as if Biblical traditions deserve more credence than critics have sometimes been willing to concede to them. Altogether this is a book to be welcomed for its clear arrangement of facts and for its substantial addition to our information.

TIME.

'Nothing is more striking in modern thought than the *rapprochement* between physics and metaphysics, particularly since the eighties of last century, when the Michelson-Morley experiment was performed. . . . This is largely because the new physics, having rejected the Absolute Motion, Time and Space of Newton, is thrown back to a discussion of its own fundamental concepts. This brings physics to the borderland of metaphysics, and the *rapprochement* centres around Time, hence its prominence in contemporary thought.' We quote from a remarkable book, *The Problem of Time*, by Mr. J. Alexander Gunn, Ph.D. (Allen & Unwin; 16s. net). From the first dawn of speculation until now there has been no problem that has seemed so baffling as that of Time. The problem might be popularly expressed thus. 'Time flies, it is said. What is the medium of its flight? Space? Certainly not, for then time would be a spatial object, akin to an arrow or an electric current. If time flies, it is argued, then it is in time that it flies, so we get the paradox of two times, one of which moves while the other is permanent and unchanging.'

Dr. Gunn's treatise is a monument of learning and industry. It may be confidently affirmed that no such historical and critical study of the subject

has ever before been produced. With extraordinary care and competence he has traced lines of thought from the earliest times of Greek philosophy down to the present day. He is equally at home in physics and in metaphysics. It should be said, however, that his work is not for the general reader. Especially when he deals with the theory of relativity he assumes more knowledge than many students of philosophy possess, but his review of the criticisms of that theory which have been offered by competent philosophic thinkers is most illuminating. Where the united wisdom of the ages has failed to solve the riddle of time it is not to be thought that Dr. Gunn succeeds. He indeed offers no solution, but by his survey and criticism of the work of previous thinkers he has contributed a valuable chapter to the history of philosophy.

THE BELIEF OF PASCAL.

We owe a very considerable debt to Professor Clement C. J. Webb of Oxford for his writings on theology, and particularly on the philosophy of religion, and he has added to our debt by his new book on *Pascal's Philosophy of Religion* (Milford; 6s. net). Pascal is not a figure who would be sympathetic to Professor Webb. But he is a thinker whose significance has been largely ignored by historians of philosophy, and he is one who in some measure has anticipated the modern point of view. It is apparently these facts that have attracted Professor Webb to him as a subject of exposition. The book is a delightful one to read, with far less of the involved style that sometimes makes Professor Webb a little exhausting, and it is one that, while dealing with a far-off personality, takes us right to the heart of problems which are occupying us to-day.

The prevailing religious philosophy of Pascal's day regarded belief as something that could be established by intellectual means. This was the position of Descartes, to whom Pascal owed much. Pascal dissented from this. For him the one way to belief was experience of the grace of God in Christ. It was in this standpoint that he anticipated the position of our own day—that the notion of God is one reached only through that specific experience which we call religion. In this also Pascal differs from the Roman Church which, curiously, has become the champion of the rights of the old 'natural theology.'

The main burden of Professor Webb's study has been indicated. But there are separate discussions of every aspect of Pascal's thought and belief. And in the course of these chapters the reader will find himself being conducted through the whole field of religious doctrine by one who is a delightful and illuminating cicerone.

THE SCIENCE OF CHARACTER.

Just as the Middle Ages were largely dominated by the science of formal logic as a key to the explanation of all reality, so it would appear that our own age is very largely dominated by the science of psychology. There is, however, this important change, that experts differ as to what psychology itself really is. In this volume, *The Science of Character*, by Ludwig Klages (Allen & Unwin; 10s. 6d. net), who is designated 'the leading psychologist of Germany,' excellently translated by Mr. W. H. Johnston, B.A., one of the translators also of Hegel's 'Science of Logic' and himself a distinguished philosopher, we have a view of the principles of psychology which is unusual, and worthy of serious consideration. Certain features only of his view can be mentioned here, and for the rest the book itself must be read.

There is to begin with a wholesome insistence on the uniqueness of every individual person—a point very specially emphasized by the personal idealists and pragmatists, and by none more so or more brilliantly than by William James. To ignore this and to factorize men into sensations, conations, and intellections, these in turn being analysed into neurotic and physiological processes, is in the author's opinion the bane and the barrenness of 'modern' psychology. 'The entire achievements of the so-called science in this respect is outweighed by a single page of Goethe or of Jean Paul's psychology' (p. 51). So thorough is this individualism of the author that Nietzsche and Max Stirner become respectable in their revolt, until we wonder if there is such a thing as a general science of psychology at all.

Secondly, the author insists on the unity of man's spiritual life. Sensations in man cannot be explained if we forget that they are the sensations of a living, conscious, volitional, spiritual being. The writer revives the old trichotomy familiar to theologians and Greek philosophers of body, soul, and spirit.

Thirdly, the book is largely concerned with the different types of moral character—characterology, as he calls it; and there is an attempt psychologically to explain them and reduce them to type—a kind of attempt with psychological urges as the explanatory principle, such as the crude attempt of

Theophrastus. Thus he deals with what may be called moral psychology, and he gives in three appendices tabulated schemata of driving forces or urges of character, sensuous, personal, spiritual, corresponding to his threefold division into body, soul, and spirit.

Apart from the technical theories underlying the book and their applications there are valuable discussions, as, for instance, on the temperaments, and *obiter dicta* of a more general kind which we fancy will be unwelcome in some quarters. Thus on America and the War he says: 'America made war on Germany in honest indignation because it was printed in the newspapers that Prussian militarism wanted to conquer the world and was rioting in devilish crimes; and this was printed in the newspapers because a few high priests of Mammon hoped that American intervention in the War would be a lucrative business for them. Americans thought they were fighting for pretty phrases like liberty and justice; in fact they were fighting for the increase of bank reserves. These "free citizens" are in fact puppets who imagine they are free, and a single glance at American methods of work, or American methods of amusement, is enough to show that *l'homme machine* is no longer imminent, but has already become reality there' (p. 270). This is a hard saying, and if, like Ecclesiastes, he 'looked again' he might come to a different and perhaps a juster conclusion. The author is a pessimist who is convinced that all nations will become by and by mechanised—'but this is of no particular interest, since in the end the destruction of all is inevitable.'

In spite of this we are grateful to Mr. Johnston and the publishers for making it possible for English-speaking students to get acquainted with the views of one who has deservedly a high reputation on the continent as a psychologist. We have noticed typographical errors on pp. 48 line 11, and 225 line 17.

FOLKLORE, MAGIC, MEDIÆVAL ROMANCE.

There can be few living scholars capable of doing justice to Dr. Moses Gaster's three volumes of collected *Studies and Texts in Folklore, Magic, Mediæval Romance, Hebrew Apocrypha, and Samaritan Archæology* (Maggs Bros.), which represent the fruit of fifty years' intense preoccupation with recondite studies in many fields. Dr. Gaster writes with equal ease in English, French, and German, and is as much at home in Rumanian, Hebrew, and Samaritan as in any of these languages. The variety of topics treated in these ample volumes is astounding. They range from Unknown Hebrew Versions of the Tobit Legend and the Oldest Version of the Midrash Megillah to the Legend of the Grail, the History of the Destruction of the Round Table as told in Hebrew in the year 1279, the Legend of Merlin, the Modern Origin of Fairy Tales, Gulliver among the Lilliputians in the Twelfth Century, and English Charms of the Seventeenth Century. These are only specimens drawn from a list of sixty-one learned discussions.

But, though learned, they are never dull; sometimes, indeed, they are of thrilling interest—the sixty-five pages, for example, dealing with an old Hebrew Romance of Alexander, which is translated in full with prefatory comment, or the forty-nine pages devoted to the Sword of Moses, with its extraordinary list of charms. Equally interesting are the 'Hebrew Visions of Hell and Paradise,' where the curious will see how far the later Jews travelled from the sobriety of the Old Testament. At the gate of hell, for example, Elijah showed R. Joshua, the son of Levi, 'men hanging by their hair; these were they that let their hair grow to adorn themselves for sin. Others were hanging by their eyes; these were they that followed their eyes to sin, and did not place God before their face. Others were hanging by their noses; these were they that perfumed themselves to sin. Others were hanging by their tongues; these were they that had slandered,' and so on.

Dr. Gaster's profound knowledge of the Samaritans and their literature is amply illustrated by a number of studies devoted to Samaritan subjects. There is, for example, a very interesting Samaritan parallel, translated, to the Apocryphal story of Susanna. There are discussions of Samaritan Phylacteries and Amulets, of the Chain of Samaritan High Priests, of the Jewish knowledge of the Samaritan Alphabet in the Middle Ages, of Popular Judaism at the Time of the Second Temple in the Light of Samaritan Traditions, etc. Three plates illustrate the discussion of Samaritan Phylacteries, and there are other beautifully reproduced illustrations in the book. The discussions are characterized by all the wide and minute learning which one would expect from a scholar who can say, 'With all modesty I may claim to have seen most of the Samaritan MSS in England and in Nablus.'

Once Dr. Gaster crosses swords with Professor Deissmann. While paying a noble tribute to his 'Light from the Ancient East' as 'a book full of

new suggestions,' he disputes the argument of the section entitled 'Jewish Prayers for Vengeance at Rheneia,' maintaining that these prayers are of Christian origin. On every page of these volumes is curious information, the fruit of a lifetime of learned research, and stimulus to further research.

THE RELIGION OF JESUS.

Dr. Walter E. Bundy, Professor of English Bible in De Pauw University, has written a book entitled *The Religion of Jesus* (Cassell; 12s. 6d. net) which may be regarded as belonging to the newer liberalism in Christian theology. It was Professor B. W. Bacon who familiarized many of us with the distinction between the nineteenth-century liberalism and the twentieth-century idealism. In the former, Christianity is conceived as the religion of Jesus; in the latter, as the religion about Jesus. But since the rise of the eschatological school it has been more difficult to maintain the older liberalism, and a newer liberalism has been proclaiming itself which, while no less emphatic as to the ethical or practical bearing of Christianity, does more justice to the Christian experience of religion. Of this newer tendency in liberalism, Professor Bundy's book supplies a good example.

It is not that his book is a very original contribution to theological learning. But it will be at once understood by the layman and appreciated by the student. It is based largely on the work of some recent German writers, and is much influenced by Schweitzer. The quotation that follows not only reminds us of the conclusion of 'The Quest of the Historical Jesus,' but serves to gather up the teaching of the book: 'Who was Jesus? This study has sought to show on the basis of the New Testament, the history and psychology of religion, that Jesus was a religious subject, an experient of religion, the most religious personality, the possessor of the richest and most resourceful religious experience of our human history. The author is not ready to say who Jesus was, all that He was; but he feels that Jesus is religiously sufficient for all our human needs. He feels that we may actually trust Jesus in the most serious matter of our human experience, that of living life religiously.'

Consistently with the above, and conformably with theological liberalism in general, Professor Bundy is out of sympathy with the Christian dogmatic tradition. Indeed, he appears to find no place for creed and dogma at all. He regards the acceptance of Christianity in its historical forms and statements as a useless 'intellectual sacrifice.' But most modern dogmaticians are ready to acknowledge the limitations of creed and dogma, while being at the same time convinced of their usefulness; and this is a consideration to which Professor Bundy does not give due weight.

The scope of the book may be further indicated by the titles of its five elaborate chapters, which deal successively with the religious genius, faith, consciousness, demands, and authority of Jesus. The expositions tend to be diffuse and redundant, but they are clear and vigorous in style, and the writer has many searching things to say of present-day Christianity.

DR. JOHN WHITE.

It is not enough, apparently, that 'men of the hour' occupy the most prominent positions in our daily and weekly newspapers and in our monthly magazines (with the latest photographs). It is also necessary to have their biographies from the cradle up to date. Quite recently we have had the biography of the Prince of Wales and of the new Prime Minister, and already we have a biography of the newly elected Moderator of the re-united Church of Scotland, *Dr. John White*, by Mr. Alexander Gammie (James Clarke; 5s. net). In Scotland, at all events, the first Moderator of the re-united Presbyterian Church is for the moment as important as the new Prime Minister. Dr. White has been chosen to fill the office because during the latest and most critical stages of the prolonged negotiations that preceded the union of last month he proved himself a most persuasive and influential leader in the General Assembly of his own Church. He is just over sixty, a young man for so influential a position, but with a brilliant record both at Glasgow University and the theological hall, where he studied under men of the distinction of Lord Kelvin and Edward Caird, afterwards Master of Balliol. As a minister of the Established Church of Scotland, in which at present he fills the position of minister of the historic Barony Church of Glasgow, with its three thousand members in full communion, he has shown himself a resourceful and forceful personality, an outspoken yet attractive preacher and a worthy successor to some of the ablest men in the Scottish Church. In the General Assembly of his Church he had gradually won an ascendancy in its councils that was recognized in 1925 by his election to the Moderator's chair. He is thus called a second time to that outstanding position of leadership, in which

his former experience will doubtless prove invaluable. Now, however, he has to make the beginnings —and this at a most critical time in the experience of all our churches—in the delicate processes of cementing and strengthening the re-union he has worked so whole-heartedly to bring about. He has already shown himself a man of ideas and originality, and with the capacity for getting his ideas carried out. It is clearly acknowledged by the General Assembly of the newly constituted Church of Scotland that its members feel they have placed at their head a leader of resource and abounding energy equal to a great task. All that Mr. Gammie has written of his career will justify the remarkable vote of confidence passed by what may justly be described as the most representative and the most unanimous General Assembly of Presbyterian Scotland that has ever yet been convened.

Professor Hans Driesch of Leipsic wrote a book last year containing in brief compass his philosophical system. It was intended to give, in a more or less popular fashion, a complete, scientifically founded picture of the universe. Beyond the limits laid down by natural science, his philosophy does not allow itself to go. The book has been translated by Mr. W. H. Johnston, B.A., under the title *Man and the Universe* (Allen & Unwin; 6s. net).

Dr. Driesch is well known in this country as a protagonist of neo-vitalism in biological theory, nor are his metaphysical positions unknown to the English reader; and many will turn with interest to this complete, if compendious, exposition of his philosophy. We shall not attempt to outline the contents of the volume, which treats successively of the Apprehension of the Universe, the Nature of the Universe, and Man as a Member of the Universe. We should like to say, however, that there is much in it which should prove of especial interest to readers of this magazine. In particular, one recalls the references to religion and the question of immortality. And the conclusion may also be cited: 'We can never fashion a realm of pure spirit on earth. But we have the power to strive after it and to realize it if only fragmentarily. The first demand here is that selfishness, whether personal or national, be cast off.'

After more than twenty years the Baptist Missionary Society has published a new edition of the memoir of the life and work of *Alfred Saker of the Cameroons* (Carey Press; 2s. 6d. net). Mr. Saker not only established but carried on for thirty-two years what David Livingstone described as the most remarkable mission work among savage tribes on the African coast. His wife also was his comrade in all his labours, and devoted herself with unremitting toil in training women and children to be Christian wives and teachers. From first to last it is a story worthy to be retold.

In his indefatigable pursuit of great men to contribute to various symposia, Sir James Marchant has come to the subject of reunion, and in *The Reunion of Christendom: A Survey of the Present Position* (Cassell; 7s. 6d. net) he has certainly included some really big guns. To mention only a few, there are Cardinal Bourne, who opens the discussion; Archbishop Germanos of the Eastern Orthodox Church, Archbishop Söderblom, Dr. Garvie, Dr. Scott Lidgett, Principal Martin, Bishop Manning, and Dr. Orchard. They all contribute to the reader's understanding or perplexity according to their ability. The idea is that we can never have reunion until we understand one another's point of view. And certainly Cardinal Bourne leaves no doubt of his. It may be roughly summarized as follows: 'What is the good of all you others talking about unity? There is only one unity, that of the true Church. You others are outsiders. If you come in and submit you will be received, but only on complete submission.' And that is that. With the Roman Church ruled out by itself, there is more hope of the 'outsiders' coming to agreement by and by. And in any case this free discussion will enlighten Christian people as to the barriers to be overleapt before the great consummation can arrive. By that time (perhaps) the Roman Church may be willing to come down off its stilts.

In anticipation of the great ecclesiastical event in Edinburgh last month, the reunion of the United Free Church with the Church of Scotland, it was to be expected that the life-story of Dr. Thomas Chalmers, the notable leader of the Disruption in 1843, would be told afresh. This has been done in brief yet adequate and admirable form under the title *Thomas Chalmers: Apostle of Union*, by the Rev. Adam Philip, D.D. (James Clarke; 5s. net). Dr. Chalmers was even more than the leader of the four hundred ministers of the Church of Scotland who sacrificed stipends and manses for what they deemed a vital matter of conscience. Long before that event, and ever afterwards till he laid down

his life, he had proved himself in the words of Principal Denney, 'our greatest Scotsman since John Knox.' One wonders how many of the present generation are at all familiar with the remarkable life-story of the very young minister of a small country church in Fifeshire who came out of a serious illness with a new outlook upon the responsibilities of his sacred calling, and thereafter left such a universal and enduring influence on the religious life of his country. What he did when suddenly called upon to deal with the appalling conditions of two populous parishes in Glasgow proved that here was a man of amazing resource, untiring energy, and the faculty of getting other men to put their shoulders to the wheel. He was the zealous evangelical preacher to crowded congregations, but he was not one whit less zealous for the education of the young and for the uplift of the victims of intemperance, laziness, and poverty. What he did for Church and school extension in Glasgow was only a foretaste of the extraordinary capacity he showed after the Disruption in establishing the Sustentation Fund, which was the means of maintaining the Free Churches in every part of Scotland. Dr. Philip has quite adequately summarized the story of the Disruption in a brief chapter, whilst he devotes another to the 'Church Leader,' and in other chapters describes his 'influence on religious life,' his 'memorable sayings,' and characteristic anecdotes about him.

Liberation (Constable; 10s. net) is the apt title of a posthumous volume by the late Dr. Stanley Alfred Mellor, who was a successor of Martineau in Liverpool, occupying for ten years the pulpit of Hope Street Unitarian Church. The first part of the volume consists of sustained reflections on the Ideal and Problem of Freedom, followed by some short addresses on certain cognate themes; but the bulk of the volume is composed of addresses and sermons on the religious life. And 'liberation' sounds the keynote of the whole. For Dr. Mellor was never content to rest in the thought-forms of tradition or convention, but kept scrutinizing them, and abandoned them unhesitatingly when they no longer commended themselves to his mind. In particular he reacted from the historic creeds and dogmas of Christendom, seeking the truth of religion along the lines of a liberal Christian theology.

He appears to have been an attractive preacher. His addresses and sermons bear witness to a direct and vivid style of utterance, and to a power of lucid exposition. If they sometimes betray a certain self-consciousness and even self-centredness, this may be forgiven in one who often felt himself driven by the compelling urge of truth over uncharted seas.

Mr. Middleton Murry, who writes an introduction to the book, says of the author: 'The question to which he had to find an answer was this: Is religion possible, now that the will-to-believe is not? Or less absolutely, and perhaps more accurately, Is religion possible for those to whom the will-to-believe is not? With this question the whole of this book is passionately, and almost exclusively, concerned.'

A Psalm that has made Heroes (Epworth Press; 2s. net) is the title of a little book by Mr. Albert J. Farnsworth, which seeks to describe some events in history in which the forty-sixth psalm brought blessing and comfort to human hearts. The descriptions, if often long drawn out, are well and clearly written. At the head of each of the ten papers composing the volume is quoted some version in English, whether translation or paraphrase, of the psalm under annotation. The writer's indebtedness to such a work as Mr. Prothero's 'The Psalms in Human Life' is obvious.

That John Wesley is still a living force in the world, no one would dream of denying. But it is instructive to see how far his influence has extended, and this has been shown to us in *Wesley as a World Force*, edited by Mr. John Telford, B.A. (Epworth Press; 3s. net). The book consists of contributions from representative men, inside and outside of Wesleyanism. Dr. W. B. Selbie opens with an article on 'What We may Learn from Wesley.' Sir William Ashley writes on 'Wesley's Influence on Christian Thought.' Then come articles, by different hands, on Wesley's Influence on England, Ireland, Scotland, America, Canada, South Africa, Australia, New Zealand, Germany, and Japan and Korea. Not only Wesleyans, but all interested in vital religion, will read these essays with interest and profit.

There is much human interest in the simple little apologetic for God and Christ which the Rev. H. Mortimer Sinfield, 'a humble Methodist minister,' presents in dialogue form in *The Only Way* (Epworth Press; paper, 1s. 6d. net; cloth, 2s. 6d. net). The illustrations may sometimes be trite and the quotations commonplace, and the apologetic may be on conventional lines, but the author has succeeded in producing a very readable book, charged

with sincerity. It seems pointless, however, to raise the question of the authenticity of the Nature miracles of Jesus, only to fight shy of any discussion of it. The burden of the volume is that even if faith in God and Christ were shaken the philosophy of love would remain. But the writer's faith in God and Christ is not shaken, not even in the face of an overwhelming sorrow.

Popular Preaching, by the Rev. Dinsdale T. Young, D.D. (Epworth Press; 3s. 6d. net), is the Fernley Lecture for 1929. In it the writer, himself a popular preacher, discourses in his own vivid and arresting way on such topics as the significance of popular preaching, its perversions, concomitants, constraints, and perils. There are passages which in their raciness remind one of Spurgeon's lectures to his students. But the predominating element is a passionate faith in the power and effectiveness of preaching. It is a book which, while containing many shrewd observations and instructive hints, is essentially a powerful series of exhortations to preachers to magnify their office and preach the Word of the gospel with hearts on fire.

The Dawn beyond the Sunset, by Mr. Norman T. M'Donald (Epworth Press; 5s. net), is a book that will bring comfort and delight to many. The writer is the son-in-law of Dr. F. W. Boreham, and seems to have caught something of his fine sensibility and delicate touch. His book is not argumentative, but discursive and hortatory. It might almost be called an anthology, for the writer has woven into it an extraordinary number of all the finest things in prose and verse which have been written about the hereafter. It is not a book to criticise, but to meditate upon and quietly enjoy. It is wisely reticent, carefully scriptural, and breathes throughout a spirit of healthy and courageous optimism.

From the Tops of the Hills is the title of a series of short articles by the late Rev. Arthur Hoyle, reprinted from 'The Methodist Recorder,' and published by the Epworth Press (5s. net). They cover a wide field. To read these brief but suggestive essays is like listening to the pleasant talk of a man of wide reading and well-stored mind and in close touch with the religious tendencies of our time. Under the heading of 'Politicians and Parsons' he has some candid talk about reputed eloquent preachers to whom a congregation listens with the impression of gaining a real stimulus to their faith and practice. They liked the sermon while it lasted; it was pleasant and instructive at the moment, and then it was gone like a dream when one awoke from sleep. In another address on 'The New Teaching' he deals with two books, each of which has greatly influenced him. The first is 'Christ's Message of the Kingdom,' by Professor A. G. Hogg, and published by Messrs. T. & T. Clark for 2s. 'I really do not know,' he writes, 'how any man can better spend fifteen weeks of reading-time than by the perusal of this modest little volume.' 'Fifteen weeks is the time the author asks, and he knows very well what he is about.' Mr. Hoyle made the test, so that he knew the author was within the mark. We pass on his recommendation. The second book is 'The Nature and Purpose of Christian Society,' by T. R. Glover. 'There is plenty in it, and nobody will find out how much there *is* in it until he has given to it about the same space of time Professor Hogg asks for his book.'

Some Minor Characters in the New Testament (Hodder & Stoughton; 6s. net) is a new work by that well-known New Testament scholar, Professor A. T. Robertson of the Baptist Theological Seminary, Louisville. The chapters contained in it have appeared already in various religious journals. The characters passed under review are Nicodemus, Andrew, Herod the Great, Caiaphas, Pilate, Mary Magdalene, Epaphras, Gamaliel, and ten or twelve others, including 'Felix the Grafter' and the two members of 'the first Ananias Club.' Contrary to the expectations which these two descriptive titles might raise, the papers consist for the most part of plain and unvarnished expositions of the Biblical references, but illustrated now and then from contemporary life and conditions. The preacher will find in this work a useful and reliable expository basis for his sermons on New Testament characters. The theological standpoint is, when it appears, conservative.

Is Christianity a real social force? It is, says Mr. Edward M'Lellan in the last Hartley Lecture, *Jesus the Reformer* (Holborn Publishing House; 5s. net). It is, and it always has been, and it has never been more so than to-day. The writer surveys history up to to-day from this standpoint and contends that man has it in him to rise above adverse conditions, that none of the other religions of the world can really lift him up, that the Christian religion can, and that Jesus alone is the hope of the world. These are large generalizations, but the writer supports them by sound argument,

and both his earnestness and his knowledge help to make his argument persuasive. It is a good book into which wide reading and clear thinking have gone to make it good.

Every student of Hebrew knows, or ought to know, something of his debt to Gesenius, to whom 'belongs the distinction of having begun a lexicon that maintained its supremacy for over a hundred years.' These words are taken from Dr. Edward Frederick Miller's *Influence of Gesenius on Hebrew Lexicography* (Milford; 7s. 6d. net), a work which carefully discusses his lexicographical principles, traces his Manual Lexicon through the successive editions of Dietrich, Mühlau and Volck, and Buhl, Socin, and Zimmern, briefly discusses the merits of Hebrew-English Lexicons based on Gesenius, and concludes with an extensive bibliography. One gets from this interesting volume an impression of the uncertainty—especially before the advent of Assyriology—that attaches to the nature and origin of Hebrew roots. Gesenius was among those who ever keep the open mind and approach fresh facts without prejudice. The technical discussion is preceded by a brief sketch of his life which reveals him as a man of attractive nature and indefatigable industry, though hardly a profoundly religious person.

Apart from 'synon*o*ymous' (p. 9) and 'ac*c*ute' (p. 21) there is one amusing misprint on p. 16, where we are told that Gesenius 'began his first lexicon when he was *repentent*, at Goettingen, in the winter of 1806–07.' It should of course be *Repetent*. There is also an awkward chronological slip on p. 15. 'Robinson tells us that he was present at Gesenius' opening lecture on Genesis, in 1808. Nineteen years before, when he began at Halle, he had only fourteen students in his class. . . . Now he had five hundred.' As Gesenius was born in 1786 (1785, according to Cheyne, *Founders of O.T. Criticism*, p. 54), he would thus have begun to lecture when he was three years of age—which were precocity indeed. Gesenius was not only a mighty scholar, but an amazingly popular teacher, over a thousand students attending his two classes annually; and it is fitting that the memory of the man as well as of his work should be kept alive by this book, which rests upon wide and painstaking investigation in out-of-the-way sources.

Under the appropriate title *Six Great Anglicans* —Charles Simeon, John Keble, Walter Farquhar Hook, F. W. Robertson, Charles Kingsley, and Samuel A. Barnett—the Rev. Canon F. W. Head, M.C., B.D., has published a series of lectures on Pastoral Theology, delivered last year in the University of Cambridge (S.C.M.; 6s. net). The lives of these outstanding clergymen cover rather more than the period of last century. There is not a page in the volume that is not worth reading. The lectures were delivered to candidates for ordination. It was the desire of Canon Head to make these parish priests live again as worthy examples for their successors of to-day, and he has succeeded. It is in every sense a far cry from Charles Simeon and John Keble in the earlier years of last century to Canon Barnett in his labours amid the appalling conditions of East London in its last decade, but Canon Head in every instance shows an accurate knowledge of the different circumstances of time and place, together with a sane and unbiased judgment.

It is difficult to say which of these half-dozen lectures is the best of the series, but we should give the prize to that dealing with Robertson of Brighton. 'What has he to teach us?' the writer asks. 'Chiefly, I think, the tremendous importance of preaching in the work of the Christian ministry,' is his answer. 'There is great hunger now as then for a real message.'

The Rt. Rev. G. K. A. Bell, D.D., Bishop of Chichester, has written a useful little book, solid and informative, entitled *A Brief Sketch of the Church of England* (S.C.M.; 4s. net). Dr. Bell's zeal for the Church he serves so ably is well known, as also his tolerance and fair-mindedness, and many beyond the Anglican communion will read his pages with interest and profit. The volume begins happily by drawing a parallel between ecclesiastical and architectural development: 'the Church of England, like Canterbury Cathedral, is a succession of buildings.' Then the successive 'buildings' are rapidly sketched, from the structure founded by Augustine to that raised by the Reformers. The character of the Church of England as 'comprehensive' is then clearly brought out. The chapters that follow treat of the Prayer Book, the Bishop, the Parish Priest, and the Representative Assemblies. The meaning of 'establishment' is described with great care, and the character of what would be involved in 'disestablishment' tentatively set forth. The concluding chapters deal with Church Property, the Lambeth Conference, and the relations of the Anglican with other Christian Communions. A book that describes the Enthronement of the present Archbishop of Canterbury and contains the programme of the Lambeth

Conference of 1930 is obviously up to date. A book which terminates on this note is clearly in touch with the spirit of the age : 'It is certain that the desire for unity is deeper than it has ever been, and that the fellowship which so surely grows between the Church of England and other Christian communions in faith and hope and love will find more and more its true outward and visible expression.'

The Secret of the African, by Mr. Edwin W. Smith (S.C.M. ; 3s. 6d. net), is a series of seven lectures on African religion. Mr. Smith has shown in his previous writings, notably 'The Golden Stool,' his intimate knowledge of African life and his keen sympathy with the African. His present book deals mainly with the African's awareness of God, with chapters treating of magic and spiritism, and an estimate of the strength and weakness of African religion. He has deliberately dwelt on the highest and best, and has striven to show what elements of belief there are in the native mind waiting to respond to the gospel. The book is written in an interesting and popular style, and is well fitted to act as an introduction to the study of African religion.

In *Seekers and Saints: Studies of Religious Experience*, by Mr. W. J. Ferrar (S.P.C.K. ; 6s. net), the author gives us a series of unconnected essays on noted, and in some cases unnoted, figures in the religious world. They are all interesting, and the point of special interest is that many of them are more or less unfamiliar to the ordinary reader, who will be glad to hear of them from so competent an instructor. The book begins with the Hymn of Cleanthes, and both in this study and in others we have an informing exposition of Stoicism at its best. Then we have 'Lake Orta and S. Guilio,' 'The Homilies of St. Macarius,' 'The Great Days of St. Martin dè Tours,' 'St. Malachy of Armagh,' and a few others better known, such as George Fox. It will be seen that there is nothing hackneyed in this book. The reader will be pleasantly occupied in adding to his knowledge of many byways of religious history. This is distinctly a book for the book-lover.

The United Council for Missionary Education is doing a real service to the cause of Christian missions by the publication, through the medium of the Student Christian Movement, of the series of biographies of those men and women of the past who may fittingly be called the heroes and heroines of the mission fields. The latest is *Thomas Birch Freeman: The Son of an African*, 'the greatest pioneer missionary West Africa has ever known,' as Mr. F. Deaville Walker describes him (5s. net). Mr. Walker, who has already given proof of his skill in his biography of William Carey, tells us that his fairly exhaustive researches have shown Freeman to be an even greater man than he had previously supposed ; and yet outside the ranks of Methodism, from which this remarkable man emerged, the son of an African father and an English mother, how many know anything of his truly heroic work among the savage natives of the Gold Coast and Ashanti nearly a century ago? They have read more about Sir Garnet Wolseley and his military expedition against the Ashantis and the capture of their capital Kumasi. What a very different story is that told in this volume of the capture of king and capital of that savage military race by the amazing heroism and unconquerable persistence of this brave soldier of the Cross ! Thomas Freeman was the first white man who had ever led an expedition through the almost impenetrable forest and dared to present himself unarmed before a heathen monarch with all his armed chieftains around him. There is nothing in fiction to surpass the chapters in this book, 'Through the Forest to Kumasi' and 'Received by the Ashanti King,' descriptive of the adventure of this young missionary of twenty-nine. Like other pioneers, Thomas Freeman had often greater difficulties to overcome among the Christians than those he conquered among the heathen on the Gold Coast.

An excellent book on how to teach religion, and especially the Christian religion, to children has been written by the Rev. H. W. Fox, D.S.O., M.A., *The Child's Approach to Religion* (Williams & Norgate ; 3s. 6d. net). Mr. Fox begins with a description of his own religious education, which will be recognized by many as their own experience. Then, in a series of letters to a parent, he tells how a child should be initiated into the elements of religious faith. It is all sound, beginning with Jesus and leading on to a true idea of God. The Old Testament is kept till well on in the process, as it should be, and there are many penetrating counsels on things to be said and done, and things not to be either said or done. No better book of general guidance could be found for the parent or teacher than this unpretending little volume. It will do much good wherever it goes.