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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

Testament against the danger of a one-sided religion. The Pharisees were moralists of a rigid legalizing type ; and their legalism left them bereft of both sympathy and insight. The Sadducees were ecclesiastics of a ritualistic type ; and their ritualism left them blind to faith and love ; they lost their belief in angels and in a resurrection ; they hardened their hearts against the gospel even when the Pharisees began to feel its appeal. We must therefore look into our own religion, and see whether there is not something to learn from other people's religion, and particularly from the religion of the people to whom we are tempted to deny the name of 'good churchmen' or 'orthodox Christians.' The Church of England has not been ashamed to learn again from other Christians, in such things, for example, as freedom in prayer and the place of silence in worship ; and they have begun to learn again from her the value of method in prayer and of order in worship. All Anglican Christians must be ready to learn from each other, the evangelical from the catholic, and the catholic from the evangelical, and both of them from the liberal as certainly as the liberal needs to learn from both of them.

(b) There is a call to self-analysis. This is no question of the new psychology or of any formal self-dissection. It is simply a question of trying to understand the meaning of our own likings and dislikings in religion, in matters of doctrine or ritual or discipline. Have we ever asked ourselves why we prefer this or that kind of worship, or object to this or that type of teaching ? Have we ever tried to trace the origin of our convictions or the ground of our beliefs ? If not, we may be missing much of the significance of our life's experience. We may be failing to recognize the guidance of God, the wonderful way in which God has been

fashioning our souls, in which Christ has been training us in discipleship, in which the Holy Spirit has been leading us into all truth. And so we may be unprepared to learn the next lessons which God is waiting to teach us.

(c) One more thought—the ideal Christian, of course, is both complete and perfect, complete in all parts of the spiritual life as well as perfect in each part. The ideal churchman is evangelical, catholic, liberal, mystic and moralist, with equal emphasis on all these elements of churchmanship. But we are far from this ideal as yet. Perhaps, after all, the best thing we can do for God and the Church and ourselves is to perfect the best that is in us, to develop the one spiritual talent or the two that God has given us. One soul has a genius for prayer and meditation, another for methodical intercession, another for the imitation of Christ, another for practical service, another for sympathetic guidance or for illuminative interpretation. Sometimes these gifts are rooted in a temper of character or a habit of mind. Sometimes they are associated with some particular line of truth or some distinctive type of theology which has always been congenial, or which has gained a special hold upon this soul or that in the course of its own peculiar experience. If we have struck in one way or another some lode of spiritual wealth, or found a treasure of our own in the field of religion, let us thank God for it, and work it to the full. 'There are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal.' St. Peter's gifts lay in one direction, St. Paul's in another. Each of them made the most and the best of his own gifts, and God made the most and best of them both ; and so both of them have borne rich fruit in the life of the Church of God.

Literature.

COPTIC Gnostic TREATISE.

FOR our knowledge of Christian Gnosticism we are considerably indebted to Coptic documents, not least to that contained in the Bruce MS., though the *Pistis Sophia* is perhaps the most important of all those thus preserved. Over forty years ago M. Amélineau and Dr. Carl Schmidt discussed the Bruce MS., but no treatment of it in English has

been available, and the present edition—*A Coptic Gnostic Treatise contained in the Codex Brucianus* (Bruce MS. 96, Bod. Lib., Oxford), a Translation from the Coptic ; Transcript and Commentary, by Charlotte A. Baynes, O.B.E., F.R.A.I., with photographs of the text (Cambridge University Press ; 30s. net)—has a completeness and usefulness to which previous publications cannot lay claim, in spite of the great value which Dr. Schmidt's work

has had for the new editor. The work contained in the MS. was written not for inquirers into Gnosticism, but as an exposition of 'doctrines and philosophic notions' already known to professed Gnostics.

The photographs and the transcripts occupy respectively the left and right hand pages. Of these photographs there are between fifty and sixty. The photographs are so good, especially if we take into account the numerous holes in the papyrus, and such a beautiful fount of type has been employed for the transcripts that it is easy for the reader, ignorant of Coptic as he may be, to check the transcript, letter for letter. For the way in which gaps are filled in we may safely trust the editor and those whom she has consulted in cases of difficulty.

The translation wisely keeps as close to the original as English will permit, and the editor has—most conveniently—placed the numerous Greek words of the Sahidic original in brackets after their English renderings. The number of Greek words merely transliterated in the Coptic is extraordinarily large, and makes the volume intelligible to a much larger number of readers than would otherwise have been the case.

Each section as translated is followed by a full and learned commentary, in which the subject-matter and language are copiously illustrated from sources gnostic and antignostic. The indexes number five: Coptic Forms of Greek Words, Contracted Words, Proper Names, Words of Uncertain Derivation, and Subject Index. The first will be of interest to the Greek philologist and phonetician, and the second to the Greek palæographer; the last is of special fulness.

The writer of this book does not, we think, assign a date either to the Greek work of which the Sahidic is a translation, or to the Sahidic itself. If one may hazard a conjecture, the Greek belongs to the second century, and the Sahidic to the third, but the date of the Bruce MS. is a question for Coptic palæographers to decide. The contraction for *σραυός* used in the Bruce MS. was not known to Traube in Greek MSS before the end of the eighth century (*Nomina Sacra*, p. 119). The edition of Hippolytus' *Refutatio* by Duncker and Schneidewin (1859) has been employed instead of the much better one by Wendland, of which the first volume appeared in 1916, and Petermann's *Pistis Sophia* (1851) has been used instead of Schmidt's (1925) (p. xxi). On p. 42 *αιδος* is a slip for *αιδιος*; on p. 47, the type of cross used by the Sahidic, namely, T, is historically correct, as various passages prove,

though not now conventional; on p. 90, the mysterious *φωσιλαμπη* should probably be derived from *φως* ('light') and *λαμπειν* ('to shine').

This excellent piece of work is a gratifying proof that there has arisen a younger school of Coptic students to continue the admirable work of their predecessors.

LUNCH-TABLE PHILOSOPHY.

As Molière's famous character suddenly discovered that he had been talking prose without knowing it, two gentlemen of New Orleans who introduce themselves as Julius W. Friend and James Feibleman came to realize that their post-lunch 'discussions of contemporary problems' 'related to philosophy.' They were greatly helped by a perusal of Whitehead and obviously a great deal else; they now give us the fruits of their talk, reading, and reflection in *Science and the Spirit of Man* (Allen & Unwin; 12s. 6d. net). While we disagree with it in many parts, we gratefully accept it as one of the most stimulating and thought-provoking books that we have read for some time. It reminds us in many ways of Lippmann's 'Preface to Morals.' The professed aim is excellent—to restore to Man and to human Values a worthy place in the prevailing *Weltanschauung*, as against 'the evident tendency to belittle them.' The prevalent cosmology, as they think and we cordially agree, has produced 'shocking' effects. They demolish that cosmology or rather undermine its influence, by showing that it is easily vulnerable, and that the most recent science is frankly abandoning it.

There are five long chapters, the first of which deals with our knowledge of the external world and its value. Here the first sub-heading—'No Independent World'—indicates their philosophical view. They are, however, not subjective but objective idealists or 'panrealists.' Chapter two on 'The Historical Background,' and chapter three on 'The Testimony of Modern Physics' are concerned with explaining and exploding the popular cosmology, and are valuable not only in the main line of argument but in numerous details, for example, the discussion of Relativity. Chapter four deals with psychology, and while assailable on some points, is excellent for its pointed criticisms of Behaviourism, Freudianism, and the 'Gestalt' psychology. Chapter five, 'The Forms of Final Causation,' is in substance an Axiology treating of the Good, the Beautiful, the Worshipful. This chapter, as is becoming, is written with real

moral earnestness, eloquence of diction, and fine reverence.

As the authors themselves seem to feel, the critical aspect of their work is stronger and more impressive than the constructive. Both in epistemology and in psychology grave exception will be taken by many to the views enunciated. Their objection to introspection, for instance, is a familiar and often enough refuted one; they forget that the mind is not only conscious but self-conscious.

The final outcome is depressing. Human life turns out to be a tragedy. Man strives and struggles like a veritable hero after what for ever must remain unknowable and unattainable. After that, what?—so far as we can gather, just the Dark. God is no more than the Unknown towards which Man can only 'gesture.' If such be the final word of American Humanism, the Christian will rejoice all the more in his faith in a God who breaks into experience to reveal Himself, the God who is not merely sought by Man but Himself seeks Man and finds him.

PROFESSOR MACKENZIE ON PARADOX.

It is just over five years since the Rev. Donald Mackenzie, D.D., left his charge in Aberdeen for the Chair of Theology in Pittsburgh, and his old friends will hear with interest of what, so far as we know, is his first book—*Christianity: The Paradox of God* (Revell). It consists of a course of lectures delivered at Union Theological Seminary, Richmond, Virginia, under the James Sprunt Foundation, and reproduces them just as they were delivered. We are glad of that. They have all the freshness and vividness of the spoken word, and bring before our imagination the very man we knew. As we read we fancy we are listening; we can almost see him. Here we have exhibited the combination of logical penetration and poetic intuition which marked his preaching, and that habit of saying things which sounded simple and naïve but turned out to be bewilderingly many-sided and profound, on which Principal Salmond and Professor Stalker often commented in speaking of their distinguished student who is now Professor Mackenzie. As they who knew him read his book, they will be delighted to recognize all the old familiar mannerisms of diction; they will almost see his face, now furrowed and austere, as he is grappling with some real 'paradox,' now flashing into a smile as he deftly pokes a little fun at people who go out of their way to be paradoxically clever.

The lectures deal with paradox in its various meanings, and with the chief paradoxes of the Faith. They are always interesting, always suggestive, and just packed with food for thought. Apart from their theological interest, they provide an analysis and critique of paradox in general. It is shown how paradox is one mode of thought and very specially a feature of modern thought, not least in the physical sciences.

'Paradox,' however, is a difficult word, being used in several quite different, or at least rather different, meanings. It may mean 'an opinion not generally received.' It may denote 'a situation or a reality concerning which contradictory statements can be made at one and the same time with a show of truth.' It may signify 'a twisting round the meaning of a word or proverb so as to produce in our minds a startling and strange effect.' All three may have a place in theology; and here we are guided as to what that place is, and warned of possible pitfalls and perils in the use of the third kind in particular. Then we have fuller specific treatment of two great evangelical paradoxes—Chance and Grace, Virtue and Grace. The 'chief evangelical paradox,' Ro 3²⁵, has a chapter to itself. The closing chapter deals with examples of famous paradoxes—Tertullian, Augustine, Pascal, Sebastian Frank, Chesterton, and Kierkegaard being dealt with. Even in the few places where Dr. Mackenzie does not secure our hearty agreement, as in his defence of Augustine's view that the virtues of the heathen were *splendida vitia*, we feel the massive force of his reasoning and his unimpeachable sincerity.

The lectures read well, very well indeed. The style is crisp and the sentences are often brilliant examples of 'paradox' at its best. There is abundance of illustrative quotations often familiar but always telling.

Dr. Mackenzie has given us a book that is fitted to prove of great use alike to students, to preachers, and to the general reader. We hope it will be followed by others of the same quality. Amid the multitude of books that pour from the press, there is room, because there is need, for the kind of work that Professor Mackenzie can write.

THE WORDS OF JESUS.

Three books are sent out at the same time which deal with the words of our Lord, one with those He spoke early in His ministry, the other two with those He spoke at the very end. *The Way to Happiness*, by the Rev. C. H. S. Matthews, Chaplain

of Marlborough College, with a preface by the Rev. H. R. L. Sheppard (S.C.M. ; 2s. net), is another book on the Beatitudes. To say 'another' is not to suggest that it is superfluous. Any man's honest thoughts about Jesus or His teaching are worth hearing. And these are Mr. Matthews' own thoughts, and they are plain, sincere, and helpful. On a point of interpretation we should be disposed to join issue with the author. He seems to misconceive the nature of meekness. The meekness Jesus commended was not a bowing before men, but a bowing before God. Jesus was not meek in the former sense, not even before Pilate (p. 42). On another point of interpretation which might appear doubtful the author takes the right line. Purity of heart means, as he admirably puts it, a mind free from prejudice, insincerity, and self-seeking.

Two very moving books on the Seven Words from the Cross come from well-known preachers. *Watchers by the Cross* is by the Rev. Canon Peter Green, M.A. (Longmans ; 3s. 6d. net). Canon Green is amazingly prolific with his pen, but quite as amazing is the quality of his work. This book is beautifully devout. But it is also impressive by its strong thinking and plain directness. You may not always agree with him. Many will be provoked to emphatic dissent by his emphasis on the value and comfort of a belief in the Intermediate State, and of a quite confident belief in the perpetual virginity of Mary. But, agree or disagree, you will not read such a book as this without being deeply affected and helped by its spirituality and simplicity. One very valuable contribution it makes to worship is the emphasis laid on the place of silence in divine service.

The other book is by the Rev. Hubert L. Simpson, M.A., D.D.—*The Testament of Love*, a Book of Devotion (Hodder & Stoughton ; 2s. 6d. net). The sub-title indicates the aim of the book. It is to kindle devotion. And, in conformity with this, the tone of the book is that of quiet, devout meditation. The chapters *feel* like Communion addresses. But Dr. Simpson could not write even a book of devotion that was not thoughtful and scholarly. And the reader will find expositions as well as stimulus here. The quotations and literary allusions are both numerous and illuminating. What could be more to the point than this citation from Bossuet on our Lord's word to the penitent thief? 'To-day—what promptitude! With me—what company! In Paradise—what repose!' No one will read this book without refreshment both to mind and heart.

A WISE BOOK.

The Fading Margin, by Mr. E. C. Owen (Blackwell ; 5s. net), is 'A Study in Evolutionary and Christian Ethics.' Its author is a schoolmaster, has been one for thirty-eight years, and apparently still carries on. His age accounts for the ripe wisdom that pervades this book. But there is no other sign of age in it. The writer looks out on the life of our time, its intellectual movements, its moral and spiritual tendencies, its beliefs and non-beliefs, on mechanism, evolution, psychology, and calmly and with clear insight assesses them all. The title of the book is suggested by his own idealism. 'The only true moralists are the idealists. Seen through the arch of experience there is always to them a gleam on the next stage of the untravelled world.' And though the gleam goes, it only passes on. 'The margin fades for ever and ever as we move, but the gleam moves too, and its light is the spur to further effort.'

The main theme of the book may be said to be this. Nature is always aiming at wholes, as General Smuts has shown in his 'Holism,' and ultimately at unified humanity. But this is without constraining power for us till we see that Christ stands for the same great aim, the unifying of mankind through friendliness. And God is behind both. Nature at its best interpreted by Christ as the revelation of God seems to this author the gospel for our day. Stated thus it is bald and perhaps unconvincing. But as it is unfolded in this remarkable volume it does become a gospel. The helpfulness of the book, however, is not confined to its message. Its real gifts are its wisdom, its review of our time, its optimism, its analysis of the systems that pretend to offer a solution of the human problem, its keen thrusts at mechanistic views and psychological interpretations, and above all its conclusion that in the end we must choose to-day between 'Christ and Chaos.' A book that presents such a challenge with such persuasiveness is a book for our time.

YNGVE BRILIOTH.

Evangelicalism and the Oxford Movement (Milford ; 5s. net) consists of three Lectures on this subject, together with a Lecture on 'The Theological Aspect of the Oxford Movement' and a Sermon in Commemoration of the Centenary of the Oxford Movement. The author is the distinguished Swedish divine, Dr. Yngve Brilioth, Professor of Practical Theology at the University of Lund and Dean of Lund Cathedral.

Yngve Brilioth's views on the Oxford Movement are more fully stated in his book on 'The Anglican Revival' (1925), and we are content to say of this little volume that it reaffirms the contention that these two poles in the religious development of England during the nineteenth century, Evangelicalism and the Oxford Movement, reacted on each other in various ways, by no means always hostile.

But we should like to take occasion to observe that this Swedish churchman is impressing his work and personality on the Church of England. He has an enviable knowledge of English Church history, which serves in itself to make him an effective instrument in the *rapprochement* between the Swedish and the Anglican communions. And he has greatly furthered the cause of Christian reunion by his remarkable work on 'Eucharistic Faith and Practice,' rendered into English a year or two ago by the Rev. A. G. Hebert (to whom we are also indebted for translations of the works of other contemporary Swedish theologians). It is altogether appropriate that Oxford University should have conferred on Dr. Brilioth its honorary degree of Doctor of Divinity. We may add that it will interest many to know that Dr. Brilioth is a son-in-law of the late Dr. Nathan Söderblom, Archbishop of Uppsala, whose memory is held in honour in the British Isles as well as on the European continent.

For some years *In Relief of Doubt*, by Professor R. E. Welsh, M.A., D.D., has been out of print. Now Messrs. Allenson have published a new edition (3s. 6d. net), making, as they say, the ninetieth thousand. This new edition has been completely revised by the author and is also enlarged.

The issue of the edition of the Cambridge University Press *Catalogue of Books* for this year is accompanied with the intimation that it will be sent to any address on application. In an introductory note we are told that 'Thomas Thomas, appointed in 1582, was a scholar and lexicographer as well as "a famous Printer among Cantabrigians." Since his time the office of University Printer has been filled without interruption.' At the present time the Press is controlled by a University Syndicate which not only licenses books but accepts responsibility for each book produced. This Catalogue contains a general subject index running to two hundred and thirty pages in addition to a detailed index of authors' and editors' names extending over another hundred pages.

In connexion with the approaching centenary of Spurgeon's birth, which falls on 19th June 1934, a cantata has been prepared by Mr. H. L. Hemmens and Mr. A. E. Oakeley, entitled *C. H. Spurgeon* (Carey Press; 1s. net). It appears to be designed in the first place for being rendered in Spurgeon's Tabernacle, but it is suitable for any church which has an interest in Spurgeon's work. 'The hymns and tunes are those which were in current use in Spurgeon's day.' This takes away the interest of novelty, but perhaps the young people of to-day will find many of these old tunes fresh to them and attractive.

A revised edition of *Fifty-two Five Minute Talks on China*, by Mr. H. L. Hemmens (Carey Press; 1s. net), has been published. The fact that it has reached a fourth edition is sufficient evidence of its usefulness. Any Sunday School teacher wishing to teach a missionary lesson on China will find here ample material all made ready to hand.

The little handbooks published by the Church Missionary Society would be difficult to equal for interest and real educative value. Another has been added to the series entitled *Hospitals Overseas* (1s. net). After explaining briefly the Why of medical missions it gives some account of representative mission hospitals in Africa and the East. 'The Church Missionary Society is responsible for sixty-eight hospitals and branch hospitals in different parts of Africa and Asia,' besides numerous maternity and welfare centres. A complete list of these is given in an appendix.

Miss Phyllis L. Garlick has continued her work in the field of Christian biography by the issue of Part II. of *Pioneers of the Kingdom* (Church Missionary Society; 2s. 6d. net). It fully maintains the high standard of interest and of excellence set by the former volume. Here are brief sketches of twelve modern missionaries from Francis Xavier to Albert Schweitzer, written in a style that should make them specially attractive to the young. Some indication of the historic background is given, and then each figure is boldly outlined by a few well-chosen strokes. The stories have all the appeal of romance and will kindle young hearts to vision and high resolve.

Paternoster Sheen, by the Rev. W. Douglas Mackenzie, D.D. (Harper; 3s. 6d. net), is a volume of ten sermons. The somewhat quaint title is derived from the name given to a Baltic lighthouse,

and is explained in the sub-title, 'Light on Man's Destiny.' The writer is well known as a distinguished theologian and ecclesiastical leader in America, and these sermons, as one would expect from the son of John Mackenzie, the famous African missionary statesman, are massive and carefully reasoned, while there burns in them an intense glow of evangelical fervour. There is in them none of the smartness sometimes associated with American preaching. Moving at a uniformly high level they deal with the changeless things of life and touch the deepest chords of the human heart.

Miss Evelyn Underhill has written a book which is as unexpected as it is beautiful—*The School of Charity*, Meditations on the Christian Creed (Longmans; 2s. 6d. net). We know Miss Underhill as a mystic and writer of mystical books. But this is the book of a churchwoman, and it is actually based on the Nicene Creed. Moreover, it is a definitely practical book, with an outlook always on actual life. The spiritual life 'begins in the humble recognition that human things can be very holy, full of God; whereas high-minded speculations about His nature need not be holy at all.' That is a typical sentence. And, on the same lines, the author's illustrations (which are numerous) are very homely, as homely as they are apt and pointed. The book is in three parts: first, the Reality and Nature of God; second, How We lay hold of These; and third, the Kind of Life this demands from Us and makes possible for Us. The Bishop of London writes a lyrical foreword, telling us what he has learned from Miss Underhill's volume, and there will be many others who will learn the same things, and perhaps more.

A New Fundamentalism, by Mr. James Maxwell Henry, M.A. (Macmillan; 7s. 6d. net), is the work of a trained mathematician, and an imaginative if somewhat wayward thinker. His aim is to reach a metaphysic which shall do justice at once to the findings of science and the intuitions of religion. His thesis is that the record of our earth's history shows evidence both of an evolution and of a fall, the creative forces having now passed their height, and being on the wane. It is not likely that the theory in its entirety will meet with general acceptance, but it must be admitted that the writer calls attention to many neglected factors and provides much food for thought. The reader is made to feel from time to time that there is something in it, and at any rate it is good both for the scientist and the theologian to get a mental shaking up.

Two little books have come from the pen of the Rev. William Evans, Ph.D., D.D. The first is *How I study my Bible* (Marshall, Morgan & Scott; 1s. net). It is full of very simple and practical counsels as to methods of Bible study. It gives just the sort of guidance which young people need who have begun to take their Bible seriously and wish to acquaint themselves with its contents. Its bias is in favour of first-hand study of the text, and the commentaries and helps suggested are mainly of the old school.

The other volume, *Who is your Master?* (1s. net), is a study of Jesus as Master of the intellect, of the heart, and of the active life. Some of the statements made are rather rash and open to question, as, for instance, that Moody 'restored evangelism' after destructive criticism had swept England and Scotland. When Moody first reached these shores destructive criticism was practically unknown. It might also be noted that the Jews were never persecuted in Scotland. The tone of the book throughout is earnest and warmly evangelical.

The twentieth volume in 'Every Teacher's Library' is devoted to *Gambling and Youth*, by the Rev. E. Benson Perkins, F.R.Stat.S. (National Sunday School Union; 2s. 6d. net). It was well to have a book on such a subject in this very comprehensive series, from which we have already had some quite excellent works. And this book is very good. Mr. Perkins has had the advantage of reading Canon Green's book and Dr. Charles's book (two of the best volumes in English on this subject). And he has had the evidence before him which was given to the Royal Commission. All this, in his able hands, has resulted in a treatment of the topic which leaves nothing out. In many ways the book will be useful, and especially to leaders of youth. It cannot be said, however, that even Mr. Perkins has been able to construct a theoretical argument against gambling which does not also condemn practices admittedly innocent. The results of the practice in life and character remain the strongest argument against it. And these are indicated here with sufficient fulness.

The Oxford University Press has published a second edition of the account and criticism of *The Group Movement*, by the Right Rev. H. H. Henson, D.D. (2s. 6d. net). Bishop Hensley Henson has written a new Preface (pp. 1-40), the last words of which are 'I have stated in my Charge, and I here repeat with increased emphasis, that I am unable to regard Dr. Buchman's Movement as wholesome, or

to recommend it to the clergy and laity within my jurisdiction.'

The Divine Programme in Human History, by the Rev. F. John Scroggie (Pickering & Inglis; 2s. 6d. net), is a piece of vigorous writing, largely polemical. The writer has much to say against evolution and modernism, and he quotes many authorities in support of his views. His main aim is to show that there is Divine guidance in human affairs, that all history centres in Christ, and that the events of our time indicate His speedy return to reign. Many of the arguments in the book would have been more convincing if stated with more moderation, and with more evidence that the writer had endeavoured sympathetically to understand the views he is rebutting.

In *The Abyssinian at Home*, by Mr. C. H. Walker, O.B.E., H.M. Consul for Western Ethiopia (Sheldon Press; 7s. 6d. net), we have a piece of first-hand research. It has always been difficult to get the Abyssinian to speak about his real life, his religion, or his customs. And Mr. Walker has only succeeded because of his twenty years' residence among the people. His book is not a general description of the life. It is a record of facts brought out in conversation about the religious and social ritual of the people, birth, baptism, marriage, education, festivals, church, women, debt, law, and death. And the result is a picture that is almost unique in its quaintness. The book is full of interest of an unusual kind.

A Method of Prayer, by Mr. H. W. Fox (S.C.M.; 2s. net), is based on Madame Guyon's 'Short and Easy Method of Prayer.' Mr. Fox gives us an account of this famous book, and then proceeds on his own account to deal with prayer and its way and difficulties in a manner that owes nothing to any source but his own experience and devout thought. At the end of the book is an appendix with guidance as to how to pray for definite, specified causes and people. It is a beautiful and helpful little book which can be warmly commended.

In 1918 the Student Christian Movement Press published five studies on *Intercession*, by Charles Gardner, Muriel G. E. Harris, Eleanor McDougall,

Michael Wood, Annie H. Small. We have pleasure in drawing attention to the fact that a second edition has now appeared (1s. net).

The Rev. W. J. J. Cornelius, M.A., B.D., D.Litt., D.Sc., A.K.C., might have done better had he selected a more limited field than he attempts to cover in his book, *Science, Religion, and Man* (Williams & Norgate; 15s. net). It is little short of encyclopædic in scope, dealing as it does with the relations of science to religion, evolution, palæontology, the civilizations of the past, magic, the history of religion and immortality. Dr. Cornelius is a busy parish priest; and the wonder, perhaps, is not that his book should be marred by many serious blemishes, but that it should have been produced at all.

The most useful sections deal with palæontological discoveries, and the survival and recent revival of magic; here the facts are interesting, impressive, and accurately stated. Apart from that, our sense of duty to the public compels us to describe the work as of little value. Contradictory views are expressed—for example, on Reason as man's *differentia*, or on the possibility of finding a psychological distinction between magic and religion—in such a naïve way as to suggest that Dr. Cornelius has just forgotten what he said a page or two before. His confused discussion of the theistic arguments is simply unintelligible. The name 'Jehovah,' we are told, is probably due to a combining of three tense-forms, past, present, and future.

A perfect topsy-turveydom occurs when reference is made to Emperor-worship; according to our author it began with Octavian and developed through the cases of Demetrius and Antiochus—who had been in their graves for centuries.

All this, and there is more like it, surely is evidence that Dr. Cornelius has read more than he has been able to evaluate or digest, and has written without sufficient reflection.

There are numerous errors in writing foreign words—for example, 'Zuno' for Juno; 'Nazien-gen' for Nazianzen; 'Tidmat' for Tiamat; 'Vestus' for Vesta; *magnus opus*. Some, or all, of these may be printers' errors; but in a work designed for the purpose indicated in the Preface—to give reliable information—they are very distressing.

