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is with us,' and at once prayer will rush from our hearts impetuously. Once believe the great and wonderful truth in our text, so exquisitely summarized in the little Belgian child's gift, and all your difficulties about prayer vanish at once. For these difficulties are difficulties about *God*, not about prayer, and when once you believe God is on your side *with all His heart*, then you need no other

argument for prayer. It only needs that you can say, 'The heart of Jesus is with me'; that is all. We have not a High Priest who cannot be touched with a feeling of our infirmities, but One who was at all points tried just as we are without failing. Let us therefore come to the throne of grace with joyful confidence to receive all God has for us, especially this—help in every time of need.

Literature.

JOHN BROWN PATON.

It would not be wise to prophesy that the biography of *John Brown Paton* by his son, Mr. J. Lewis Paton, the distinguished headmaster of the Manchester Grammar School (Hodder & Stoughton; 12s.)—it would not be wise, we say, to prophesy that it will henceforth be placed among 'the twenty best.' No prophecy is prudent. But it is quite certain that no biography has been published this season that can compare with it in interest; and of the biographies of the last few years, we would place beside it only Cook's *Ruskin* and Mrs. Watts's *George Frederic Watts*.

And we confess that all this is a surprise. We had no idea that Dr. Paton of Nottingham was so great a man. We had no idea that he was so good a man. We had no idea that he combined greatness and goodness so exquisitely and to such far-reaching practical purpose. If there are those among us who are sincerely troubled by the War, troubled as to the fact and the future of Christianity, no tonic that could be administered would steady our nerves and strengthen our faith like the reading of this book. Here is a Christian, and the like of him you could never get, apart from the direct influence of Christ, though you search the Old World and the New. He was perfectly human and most lovable; he was ideally Christ-like and adorable.

We mentioned his practice. His life was all practice. No thought came to him but it was translated into deed. He ruled the Nottingham Institute so well that his students throughout the Church idolized him—to his own distress sometimes. But all the while he was probably the originator, and certainly the heart and soul, of an

almost innumerable number of schemes devised and persisted in for the benefit of the race and the coming of the Kingdom. He took an active interest in education, in the land, in holidays, in the Inner Mission, in the Colony of Mercy, in the National Home Reading Union, in the Sunday School, in the Institute of Social Service, in the Young Men's Brigade of Service, in the problem of the city poor.

And how men loved him! This is what one man, the Bishop of Hereford, says: 'It is thirty-five years since I had the good fortune to meet Dr. Paton in the Alps and to walk for a whole day down a beautiful Alpine valley, drinking in some of the inspiration which he carried with him wherever he went in those days, and which he carries with him still. I confess that of the many friends of the past there is not one to whom I owe so much for inspiration to good works, so much suggestion, so much encouragement to persevere in the face of difficulties. To have had a share in so many different movements is in itself much for one man, but Dr. Paton has not only been connected with these movements, he has been the heart and soul of them, the inspirer, the initiator, and the suggestor of methods, a supporter in times of discouragement, and a uniter at all times. . . . The spirit which has animated him we may describe as the spirit of the Inner Mission of Christ. If there is one idea that has inspired him it has been that all who bear the name of Christ should realize that they are engaged in the Inner Mission of purifying the whole life of the community, that they are doing the work, however humble it may be, in Christ's name and in response to His call, to be at their posts as His servants and soldiers.'

ST. CLAIRE.

A biography of St. Claire has been written by Mr. Ernest Gilliat-Smith, and has been published by Messrs. Dent under the title of *Saint Claire of Assisi: Her Life and Legislation* (10s. 6d. net).

It is a biography that is intended not to add to the host of popular biographies of St. Claire or her friend St. Francis, but by its work on the original sources and its author's feeling for historical accuracy, to supersede all earlier biographies whatsoever. As a rule the sources, whether Thomas of Celano or the Pope Alexander or any other, are quoted verbatim; when they are summarized the Latin text is given in full. On every other page Mr. Gilliat-Smith finds himself at variance with previous biographies. He is particularly antagonistic to Sabatier, often contemptuous, and never misses a chance of ridiculing his easy eloquence. And this is not due to any religious difference; for both are good sons of the Roman Church. It is due to that different conception of what the writing of history demands which was so conspicuously seen last century in the controversy between Froude and Freeman.

Mr. Gilliat-Smith is not content to write the Life of St. Claire. He is not content to describe her Rule and its history. He takes within his domain the whole life of the Religious in the century in which St. Claire lived. And here also he finds himself in sharp opposition to Sabatier. He does not believe that the morality of the Church in the Middle Ages was so deplorable as Sabatier paints it. On that matter he can be as eloquent as Sabatier himself. His words are well worth quoting and very welcome.

'Thus much—and much more might be said did space permit—concerning active orders in various parts of Christendom, which originated at a time when, we are told, the Church was in full decadence, and were still doing admirable work a hundred years later, when she was *in extremis*, and Saint Francis stepped in and miraculously saved her from dissolution, according to the gospel of Sabatier.

'And if we turn to the contemporary communities which had no external work peculiar to them—Benedictine, Cistercian, Cluniac, and, though later, the hermit orders of the Grande Chartreuse, of Camaldoli, of Vallombrosa—we find the same phenomenon: thistles producing figs; thorns,

grapes in abundance, and fruit of the finest quality. If the monasteries of the eleven hundreds were indeed hotbeds of vice, saints without number were nurtured in these dens of abomination, and if the monks of the same period were deserters from the battle of life, somehow or other they came to the fore in every branch of human activity, and when men wanted a leader they looked for him, and in ninety-nine cases out of a hundred they found him, in the ranks of these wastrels. Amongst them were mystics like Adam of Saint Victor, and Richard and Hugh of the same house, of whom Neale says that they were "three of the greatest men of that marvellous twelfth century," and of Adam, that "he was the greatest Latin poet not only of mediæval but of all ages." There were statesmen, too, and scholars, like Lanfranc, who made the Benedictine Abbey of Bec—a cluster of huts when he came there—the foremost school in Christendom; philosophers and men of letters like his pupil and successor in the See of Canterbury, Saint Anselm; men who knew how to fight, like that stalwart hermit Saint Hugh, who wore the cowl when he was eight years old, and when he was fifty exchanged a Carthusian cell for the See of Lincoln.'

Under the title of *The Emotions of Jesus* (T. & T. Clark; 2s. net), Professor Robert Law, D.D., the author of that great book *The Tests of Life*, has published a small volume in which he writes simply, evangelically, and with psychological accuracy, of the Joy of Jesus, the Geniality of Jesus, the Compassion of Jesus (both for the suffering and for the sinful), the Anger of Jesus, and the Wonder of Jesus. There is also a sermon on 'Straitened,' and a most useful bibliography for each topic. It is one of the 'Short Course' series. It is an ideal example of a short course of sermons.

The Incomparable Christ is the title of a volume of essays, or sermons without texts, written by Calvin Weiss Laufer, and published by the Abingdon Press, New York (\$1 net). 'The Incomparable Christ' is the first essay in the volume. Other essays are on the Atonement, Jesus and the Child, Jesus Christ and the Crowd, Jesus Christ's Spiritual Supremacy, Jesus Christ's Enrichment of Life. And these are not half the essays that the volume contains. In every one of them there is

thought which is reverent and reverently expressed. There is not an Americanism in the book, which we will not deny is a blessed relief.

There is a certain suspicion attaching to the phrase 'mental science,' which the book called *Home Course in Mental Science*, by Helen Wilmans, is not likely to dispel (Bell; 4s. 6d. net). It belongs to the 'High Thought' series, which had better be called the 'Loose Thought' series. Thus there is a chapter on Prayer and Self-culture, which, either ignorantly or maliciously, is a sheer abuse of the word 'prayer.' Prayer is identified, absolutely identified, with effort at self-improvement—and that of the ordinary 'prosperous in business' type. 'This self-culture,' says the author, 'is the real and only prayer. It goes forth in effort and is expressed in results.' But with all its worship of success, the book is full of silliness. 'Here we are,' says the author again, 'we who have prayed, or aspired ourselves into men—here we are all ready to pray, or aspire ourselves into gods—by which I mean men who know their own power.' Why have books like these such a circulation? Are we after all, as Carlyle said, mostly fools?

It is related of the now notorious Treitschke that he had pleasure in the Bible because it contained the record of great fights and fighters. He says so himself. It is recorded in his biography. Who would have thought of placing Treitschke and Professor James Cooper of the University of Glasgow together? Yet it is Professor Cooper that writes the Guild Primer on *The Soldiers of the Bible* (A. & C. Black; 6d. net), and writes it with evident enjoyment. Nevertheless he has no affinity with German 'frightfulness.' If there is ever to be true fighting, at the heart of it there must be faith. 'All false doctrine,' he says, 'is ruinous to Christian morals, as the conduct of too many of our present enemies (1914) demonstrates: their crimes are the direct fruit of opinions that for forty years have been sedulously inculcated in Germany, e.g. Bismarck's beatitude, "*Beati possidentes*," "Blessed are they that have"—in opposition to our Lord's "Blessed are ye poor" (St. Luke vi. 20); Nietzsche's railing at pity; and Bernhardi's making light of treaty obligations (Ps. xv. 4).' It is a student's book, written with the thought of examinations, and with the greater thought of a judgment to come.

The Rev. John Lamond, B.D., Minister of Greenside Parish Church, Edinburgh, has published a volume of what we take to be his ordinary Sunday evening sermons. He has published the sermons to be an encouragement to other preachers. For he has found that by their brevity, their evangelicalism, and their pertinence to present-day life, his church has been filled night after night.

They are short, but by no means absurdly short. They are always and entirely modern, but they do not simply take their texts from the newspaper posters. There is a sermon on the loss of the *Titanic*, and there is a sermon on 'The Menace of Germany'—for the rest the modernity is in the treatment rather than the topic.

The title is *The Eternal Christ* (Blackwood; 5s.).

When a man is a preacher his preaching should be the best of him. The preaching of Dr. E. C. Wickham, Dean of Lincoln, was the best of him. It was himself. As he preached he lived. As he lived he preached. The Bishop of Southwark was so impressed with Dr. Wickham as a preacher and as an example to other preachers that he has persuaded Dr. Wickham's friends to publish another volume of his sermons. Its title is *Words of Light and Life* (Humphrey Milford; 5s. net). 'Pretentiousness,' says the Bishop of Southwark, 'confused thought, passionate advocacy, exaggeration, partisanship, words "full of sound and fury signifying nothing"—these mark the betrayal of the trust committed to the Minister of the Word: and the trust is too often betrayed. And I venture to say that these are some of the sins into which the modern preacher is most liable to fall. Against such sins of preaching this volume rises up and bears its witness of reality and spiritual force.' That is all true. No claim is made that will not be made good to those who read the volume.

In a sermon on Meekness, Dr. Wickham refers to Bismarck, whose death had just taken place when he preached it. What he says is worth quoting to-day: 'We have been witnessing in this last week, and it cannot but be with human sympathy, the passing away of a man whose character and the actions have marked the history of Europe in the last half of this century only less than those of Napoleon in its opening years. He must command in many ways the admiration of

men. His own country can never forget what he effected for her. Over a new-made grave it is a natural instinct that bids us remember what is good—his loyalty and patriotism, his devotion to his country's interests as he saw them, his great achievements, his gentle personal traits, his purity of character and motive. But none the less we ought not to be blind to the dangers and evils of the spirit which his example and influence have done so much to awaken in Europe, the terrible and limitless rivalry between Christian nations in armaments, which make peace scarcely less exhausting than war, the belief in force (to use his own words, in "*blood and iron*") as the true method of social advance, the contempt for the weak, the avowal and justification of national selfishness. It is the very spirit against which the *meekness* of the Psalmist is a perpetual protest and appeal.'

Prayer gives the distinctive note to the new volume of *The Christian World Pulpit* (James Clarke & Co.; 4s. 6d.). There are many sermons on prayer in it—most of them in reference to the War; and there are prayers—two that are congregational, by Dr. Horton, two 'in Time of War,' and one a Prayer of Dedication. There is also a Sailor's Prayer and a Soldier's Prayer. All this is as we are glad to have it. Never were men and women more ready to pray or more willing to be taught how to pray.

Dr. Paul Vinogradoff, F.B.A., Corpus Professor of Jurisprudence in the University of Oxford, is probably the greatest Russian scholar in this country. He is a patriot also; but not of the Treitschke pattern. His book on *The Russian Problem* (Constable; 1s. net) is a lesson on real patriotism as well as a revelation of Russian aspirations. It contains two articles, one on 'Russia after the War,' and one entitled 'Russia: The Psychology of a Nation.'

Considering how necessary to the student of the New Testament is accurate knowledge of the conditions of life at the time, it is astonishing that so few books have been written on the subject. An addition to Messrs. Duckworth's 'Studies in Theology,' under the title of *The Environment of Early Christianity* (2s. 6d. net) will actually fill a gap. There are large books, like Schürer's and Hausrath's, but these are for professors. This is

for the ordinary preacher, or teacher, or intelligent New Testament reader. The author is the Rev. S. Angus, M.A., Ph.D., Professor of New Testament and Historical Theology in St. Andrew's College, University of Sydney. It is a marvellously full book. And it is as fresh as it is full. The series has been a success throughout; and there is not a better book in it.

Inspiration is the short title of a small book by Mr. James Porter Mills (Fifield; 2s. net). But there is an addition to the title: *The Great Within*. For it is not a theological essay this. By inspiration the author means faith. 'Inspiration is but another name for faith' are his own words. But the faith is to be exercised for the healing of the body, not the salvation of the soul. What is the method? It is simple resignation. 'To illustrate what I mean, let me tell you of a clergyman I once knew who had come into a knowledge of this teaching, and had practised it on others, when one day he got an attack of rheumatism himself. He tried to throw it off by the methods he had taught others, using denial and affirmation, and coming down upon himself with great severity, and he worked thus for hours and hours but with no effect—the whole time he was in the spirit of the pain. In this spirit he made great statements, declaring that he was a son of God and the like, while all the time he was in a spirit that was ready to smite. At last it came to him that he should not resist, should bless and not curse. Instead of fighting the pain he simply accepted it, and said over and over again, "Blessed pain," and in a very short time the whole thing was broken up.'

Two further volumes have been issued of 'The Iona Books.' The one is a history of *Saint Giles*, the Patron Saint of Edinburgh, by the Rev. D. Butler, M.A., D.D. The other is a reprint of Fiona Macleod's *Pride of the Isles* (T. N. Foulis; 6d. net each). The Iona Booklets are *sui generis*—in outward appearance as arresting as in inward grace satisfying.

George Gilfillan accomplished an amazing quantity of literary work while he controlled a huge congregation and wrote long sermons. Yet he did it so well that just when the time seems come for forgetting him he recovers himself and starts on a new career of popularity. Did you think his

Martyrs and Heroes of the Scottish Covenant was dead? Messrs. Gall & Inglis have issued a new edition, the tenth (3s. 6d.), well printed, illustrated, and ready for a new generation of charmed readers.

The Gleam on the Hill is the title of a volume by Mr. S. Raleigh Simpson which contains letters to a person of immature years (Gardner; 2s. 6d. net). The tone of the letters is cheerful and the information they offer is useful. Is it an optimistic father who writes? No, he is too jocose. Say a jolly uncle, who does not forget to sweeten his jokes with a small 'pour boire' in every letter. The reader, however, will need no bribe.

The Rev. H. F. Hamilton, D.D., recently wrote a great book on *The People of God*. It was at once recognized as a most original and powerful argument for the truth of Revelation as it is enshrined in the Old Testament and the New. But it was a book in two large volumes, beyond the reach of many who would have found profit and joy in its pages. So the editors of the Layman's Library have asked Dr. Hamilton to prepare a smaller book, and let the world know how sure the truth of Divine revelation is and how good it is for character. He has done so. The book is entitled *Discovery and Revelation* (Longmans; 2s. 6d. net).

Canon C. E. Scott-Moncrieff, D.D., has written an essay on *The Consciousness of the Spiritual* (Skeffington; 3s. 6d. net). His purpose in writing it is 'to examine the nature, origin, and characteristics of spiritual life; to maintain its reality and value; and to point to Christianity as its most perfect manifestation.' He recognizes at once the necessity of saying what the spiritual life means to him; and after a careful inquiry he offers this definition: 'Spiritual life used in a religious sense is the source of such action of man's spirit as implies a conviction that he is in communion with a living power or powers, superior to himself, which he believes to direct and control the course of nature and of human life.'

The essay is occupied mostly with the contents of the spiritual life, which are first stated briefly and then explained fully. Three elements make it up—the sense of dependence, the moral sense, and the sense of beauty. Manifestly it is a great thing—wide as the creation of God and rich as God's

nature. And Canon Scott-Moncrieff allows no 'ifs' or 'buts' to limit the wideness or the wealth of it.

A great fascination still flows from the names of Pascal, Arnauld, Angélique. It is the fascination that always clings to the pursuit of truth when wedded to persecution. It may be that we do the deeds of those who killed the prophets, but at any rate we have a strong desire to build their tombs.

But there are degrees of attraction. Over the mind of the Rev. Henry Thornhill Morgan, Vicar of Crowthorne, it was irresistible. He bought every book on Port Royal that he could find in catalogue or on bookstall, and what he bought he read. He read so diligently that he became probably the best authority on Jansenism in his day. Now and then the command he had of the subject was revealed in exquisite articles in the *Church Quarterly* and other periodicals. Some of these articles are brought into a volume entitled *Port Royal, and other Studies* (Longmans; 3s. 6d. net), which must be read by every one to whom the great 'heresy' makes its wonderful appeal.

But what sort of man was the Rev. Henry Thornhill Morgan? This letter written to one of his lads who had gone to study for Holy Orders will tell us. 'Dearest lad, I want you in your theological studies to be honest, thorough, and as widely varied as you can—never say a thing unless you *believe* it—try and have good grounds for your belief (not merely that "Mr. So-and-so has said it")—try and get at the real truth about Scripture and its meaning—do not attach yourself too much to *one* particular school or tendency, but learn from the truth itself *whatever* it may teach you. Many clergy are profound (or shallow) *humbugs*—they repeat dogmas like the parrot—let it be your object to *learn thoroughly*, speak *honestly*: when you don't know, say so. Life is very short—let us, in what time we have, be *sincere*: let us be always *learning* as well as teaching. Pardon all this "homiletic."'

What are the important elements in a teacher's personality? Mr. F. L. Clapp of the University of Illinois, secured from one hundred experienced school superintendents and principals—men who had had wide experience in selecting and training teachers—lists of the ten *specific qualities* that, in their opinion, went to make up a good teaching

personality. As one would expect, the replies included a wide variety of these specific qualities. In fact, almost every imaginable trait or characteristic found a place in the aggregate list. Most of these qualities, however, were mentioned by only one or two individuals, comparatively few were found in all of the separate lists. But there were ten qualities which found a place in a large number of lists, and these ten in the order of their frequency, were the following :

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|-------------------------|-------------------------|
| 1. Sympathy. | 6. Enthusiasm. |
| 2. Personal appearance. | 7. Scholarship. |
| 3. Address. | 8. Vitality. |
| 4. Sincerity. | 9. Fairness. |
| 5. Optimism. | 10. Reserve or dignity. |

All this and much more of most practical and valuable helpfulness to teacher and preacher is given in a charmingly fresh volume on *School Discipline*, written by William Chandler Bagley, Professor of Education in the University of Illinois (Macmillan; 5s. 6d. net). Its contribution to the study of Ethics is none the less scientific that it is given incidentally. Teachers whether of day or of Sunday schools should not miss the book on any account.

Mr. Harry Charles Lukach is a traveller who travels for the joy of it. He writes with quite unusual literary excellence for a traveller: but he does not travel in order to write. No doubt that is why he writes so well, for all is spontaneous and natural. He writes as he sees. His art is simple; it is the artlessness of real life. Into *The City of Dancing Dervishes* (Macmillan; 7s. 6d. net), Mr. Lukach has gathered some magazine articles and added some chapters that are new. The title is taken from a description of Konia, the ancient Iconium. Students of the New Testament must see it; for the contrast between the Iconium of St. Paul's travels and this Muhammadan city of dancing dervishes is very striking and very illuminating. What it might have been if Christ had held the place that Muhammad usurped! But Christ is coming back to Iconium.

Among the other chapters there is an amusing one on a certain Khoja or Schoolmaster of Aqshehir, of whom many stories are told at Muslim firesides. They illustrate the idea of humour entertained by Islam, a compound of cunning and foolishness. This is one of the stories:

'His donkey strayed and could not be found. The Khoja ran all over the town looking for him, at the same time exclaiming loudly, "Praise be to God!"

'Some passer-by whom he had induced to help in the search asked him what his reason was for praising God thus loudly.

"I praise God," replied the Khoja, "because I was not on the donkey's back when he disappeared, for, if I had been, we should both infallibly have been lost."

The most important chapters are those on Islam in Turkey and the Turkish Khalifate. These chapters have much serious historical value. The book is illustrated and altogether acceptable.

One of the things which the War has forced upon our attention is the persistent way in which the Germans have striven to attain efficiency in every line of business and of life. The book, therefore, called *Economics of Efficiency*, written by Professor Norris A. Brisco of New York, which aims at teaching us how to obtain efficiency as the Germans have obtained it, comes at an opportune time (Macmillan; 6s. 6d. net). And it is the right book. Without leaving a loophole of escape for idleness or ignorance, Professor Brisco insists that 'efficiency demands a scientific study of the different phases of work to ascertain how it can best be done with the least expenditure of energy, time, and materials. 'There are many ways,' he says, 'of doing things, but only one is best. This is the most efficient way, and the aim of every business man should be to find the best way for every task in his business, and to have the actual performance approach as nearly as possible to the best. The old method does not pay any heed to ascertaining the best way, while the new, or efficient, method finds the best way first. When business is conducted on improved methods, it is run by proved knowledge rather than by guess. Efficiency utilizes to the fullest extent the valuable experience of the past. A science of work takes the place of the old rule-of-thumb methods. A substitution of exact knowledge is made for guesswork, efficiency increases, and at the same time wastes are reduced and profits increased.'

It is a practical book. And not the least practical of its chapters are those on Training and on Habit. It is so practical that the smallest matters are considered as carefully as the largest. The

'lunch problem,' for example, is discussed with the utmost earnestness, washing-troughs, also, and swimming tanks, and the evil effects of spitting. We have seen nothing anywhere so pointed, so thorough, and so very pertinent to the time.

The Rev. Henry Beach Carré, B.D., Ph.D., Professor of Biblical Theology and English Exegesis in Vanderbilt University, has written a book on *Paul's Doctrine of Redemption* (Macmillan; 5s. 6d. net). His studies in the Pauline theology have brought him to the following positions:

'(1) Paul had a dualistic philosophy, according to which two opposing cosmic forces, God and Satan, were arrayed against each other in a struggle for the control of the universe.

'(2) The history of the cosmos was divided into two periods, or ages, "the present age" and the "coming age." During "the present age," Satan and his hosts ruled the world. But "the present age" is reaching its end, and "the coming age" is just about to be ushered in. With "the coming age" the rule of Satan ceases, and the rule of God will be supreme.

'(3) Man became involved in the cosmic struggle between God and Satan, through his progenitor, Adam, who, because of his disobedience to God, passed under the control of Sin and Death, carrying along with him his entire progeny, who ever since have suffered countless misfortunes and afflictions in this life and stand doomed to eternal destruction.

'(4) God in His love has provided for man a way of escape from this hopeless condition, and a complete transformation, in which he attains to God's own likeness and to a participation in His functions as ruler and judge of the universe. This rescue and transformation Paul designates in several ways, but chiefly by the words salvation and redemption.'

Dr. Carré lays down these propositions in no dogmatic temper: he is ready for the discussion of them. One thing is clear. Recent eschatological work has compelled a revision of our knowledge of Paul's theology. Perhaps Dr. Carré shows the way we must take.

A very urgent necessity lies upon us all to do something for the protection of our young people in great cities—in cities great and small. Read Louise de Koven Bowen's *Safeguards for City*

Youth (Macmillan; 6s. 6d. net). Its revelations are only incidental; the object of the book is to suggest ways of meeting the evil and to encourage us to take our part in the business. But the revelations are awful. We must quote one of them.

'Less than two years ago Chicago was horrified by a very brutal murder committed by six young men and boys, apparently without any object, even that of petty theft, as the truck gardener whom they killed early one morning, as he was driving into the city, had in his possession but a few dollars which he vainly offered in exchange for his life.

'Four of the young men suffered the extreme penalty of the law, capital punishment. Two of them, brothers, were 24 and 21 years old, and another was less than 19. Two other boys, both under 17 years of age, who were associated with the crime were sent to the State Penitentiary. The boys confessed to the revolting crime, which was apparently without mitigating circumstances, and throughout the trial bore themselves with unbroken bravado; until confronted by the death sentence, they exhibited no remorse.

'Although a protest was made by many citizens against the brutalizing effect upon the community of such a wholesale execution, and although these citizens added to the usual arguments against capital punishment the plea that many states had abolished it for minors even when retaining it for adults, it was evident that public sentiment as a whole upheld the drastic punishment.

'At that time, however, the whole subject of the "juvenile offender" came up for discussion in Chicago, and many conditions were discovered which stirred a careless city to a new sense of compunction. When an experienced settlement worker visited the homes of all the young men and boys involved in the crime, she discovered that all but one of them had been born in the old country and brought to America when quite young; the parents were labouring people without education or privilege; the fathers were absorbed in the dreary grind of earning food and shelter for their large families in this new land where work is none too plentiful and where there are so many problems for the immigrant; the mothers were absorbed in the care of their younger children. One mother said, "I have had fourteen children and have had no life outside my kitchen. You see how that is. How could I see where my boy was going?" All

of the mothers admitted that they asked no questions about the work their boys were doing, nor the conditions under which it was done, whether they found the work congenial or distasteful. The only question was, "How much money on Saturday?" The father of two of the boys said, less than a week before the day set for the execution, "I don't care what they do with them; they may hang them or shoot them; it is nothing to me." On being asked how he, the father, could speak so brutally of his own sons, he answered, with a shrug of his shoulders, "Neither of those boys ever brought home a penny."

It is that last sentence that is the revelation. Could anything be more appalling? Well, we have here an opportunity, read the book, and then—

Messrs. Methuen find that there is still a market for Sir Oliver Lodge's *Reason and Belief*, and they have issued a cheap edition (1s. net). It is the most literary of all Sir Oliver Lodge's books, and the more likely on that account to last.

The title of Mr. Carveth Read's book on logic—*Logic Deductive and Inductive* (Moring; 6s.)—inevitably recalls the work of Professor Bain on which many of us cut our logical teeth. And it is an appropriate recollection. For Mr. Read is of the school of Mill and Bain, as he frankly acknowledges in his preface, and as much more than the title of his book makes evident. It is the method that is still taught in at least one of the Scottish Universities, and that it has its supporters elsewhere there is the best evidence in the fact that a reprint of this book has been called for every year. Mr. Read has now read it all over again and revised it as he read. He has found it necessary to rewrite some passages and to add some new sections. This is the fourth edition. It is an excellent college book, made more serviceable than ever and brought into touch with the latest study of its subject.

Messrs. Nisbet have issued *The Church Directory and Almanack* for 1915 (2s. 6d. net), together with *The Church Pulpit Year Book* (2s. net). We love value for our money even in books: there is no better value to be had than the *Directory and Almanack*. It was nothing short of a revolution in Directories. Before, they were the most ex-

pensive of books, a luxury best done without; this Directory is now a necessity for everybody and within everybody's easy reach.

The Directory is a little thicker than before; the Year Book is a little thinner. The sermons are more condensed. But there are illustrations at the end of every sermon.

The Rev. C. F. Hogg and the Rev. W. E. Vine, M.A., both already known as expositors of the Word, have agreed to edit together *The Epistles of Paul the Apostle to the Thessalonians*, and their exposition has been published in Glasgow in a handsome volume by Messrs. Pickering & Inglis (3s. 6d. net). It is a verbal exposition. The editors hold with Westcott, who said, 'That since it had pleased God to reveal His mind to men through the medium of words he intended to devote his life to their study.' They also have determined to devote their lives to the study of the words of the Bible. This is the value of the exposition. Every word is examined with great care and thoroughness. In most cases all the examples of its use in the New Testament are given. And we are able to see for ourselves what is most likely to be its meaning even in the most difficult passages. Good instances are the words for 'sanctification' (on 1 Th 4⁸) and 'light' (on 1 Th 5⁶). Perhaps we had best quote the note on 'light.' Better than any criticism it will reveal the editor's method and capacity. The phrase is 'sons of light.'

'Primarily light is a luminous emanation, probably of force, from certain bodies, which enables the eye to discern form and colour. Light requires an organ adapted for its reception, Matt. 6²². Where the eye is absent, or where it has become impaired from any cause, light is useless. Man, naturally, is incapable of receiving spiritual light inasmuch as he lacks the capacity for spiritual things, 1 Cor. 2¹⁴. Hence believers are called "sons of light," not merely because they have received a revelation from God, but because in the New Birth they have received the spiritual capacity for it.

'Apart from natural phenomena, light is used in Scripture of—

- a. The glory of God's dwelling place, 1 Tim. 6¹⁶ :
- b. The nature of God, 1 John 1⁵ :
- c. The impartiality of God, Jas. 1¹⁷ :
- d. The favour of God, Ps. 4⁶; of the King, Prov. 16¹⁵; of an influential man, Job 29²⁴ :

e. God, as the illuminator of His people, Isa. 60^{19, 20} :

f. The Lord Jesus as the illuminator of men, John 8¹², Acts 13⁴⁷ :

g. The illuminating power of the Scriptures, Ps. 119¹⁰⁸; and of the judgments and commandments of God, Isa. 51⁴, Prov. 6²⁸, cp. Ps. 43⁸ :

h. The guidance of God, Job 29⁹, Ps. 112⁴, Isa. 50¹⁰; and, ironically, of the guidance of man, Rom. 2¹⁹ :

i. Salvation, 1 Pet. 2⁰ :

j. Righteousness, Rom. 13¹², 2 Cor. 11^{14, 15}, 1 John 2^{9, 10} :

k. Witness for God, Matt. 5^{14, 16} :

l. Prosperity and general well-being, Esther 8¹⁶, Job 18¹⁸, Isa. 58⁸⁻¹⁰.

Another biography has been written of W. T. Stead. And yet this is not the final and authoritative biography. But it is right well written. The greater part of it is occupied with Stead's spiritualistic experiences, the author, Miss Edith K. Harper, having been his secretary and co-worker in that part of his many activities. But Miss Harper can write, and those who are not interested in Stead the Spiritualist will enjoy much of this book. Miss Harper can write not only sympathetically but quite memorably. Wherever she got her style, it is almost as incisive as Stead's own, and her ear is as sensitive to the rhythm of prose.

One of the excellent things which she brings out of the storehouse of her memory is Stead's wonderful belief in the efficacy of prayer. 'He seemed,' she says in one place, 'as though perpetually sustained by some unfailing source of energy that hurled him headlong through existence, as on some great Adventure. This he expressed as being "switched on to the Power-House of the Universe," and he maintained that it was "up to every one" to be thus switched-up simply by keeping the line of communication—prayer—open and in good working order every day.'

With this belief in the efficacy of prayer came trust in God's providence all round. 'Those who knew him best can recall how in some long-drawn-out tangle of perplexity, when light seemed for the moment withdrawn, there were "lions in the path," and in the press of conflict it would seem that the Guiding Will had been strangely inexorable, even

strangely hard, how those clear, far-seeing blue eyes—which saw so deeply and so tenderly into the problems and mysteries of existence—would look for just a moment, with a quick, half-puzzled second glance, as though to be quite sure of having grasped the stern significance aright; then the old calm serenity would return, the loving trust, the unquenchable faith—nay, the *certainty* that "His 'best' is better for us than our own can ever be," and that to belong to the Great All-Wise, All-Loving Father, just to be used by Him as a humble instrument for his own inscrutable purposes, is the only possible rule of life. There is no describing the effect of seeing this constant attitude of sweet, unshakable trust, lived out daily before one's eyes, in the midst of the most pressing of the world's affairs. To many it was the most lovable, the most touching trait in his character.'

The title is *Stead: The Man* (Rider; 7s. 6d. net).

That wonderful book of 'deep sea trials and gospel triumphs,' *Norward of the Dogger*, by Mr. E. J. Mather, has been issued by Messrs. Simpkin at the price of one shilling net. This is its forty-second thousand. Give it ten times that circulation.

The Rev. G. A. Tindall, B.A., has published a volume containing *Plain and Practical Lessons for Confirmation Candidates and Others* (Elliot Stock; 2s. 6d. net).

The *Short Studies on Bible Subjects* of Mr. William Dale, F.S.A., F.G.S. (Elliot Stock; 2s. 6d. net), are sermons. They are sermons with a sense of service in them, the clear recognition that life is not in listening to sermons, but 'if ye know these things, blessed are ye if ye do them.' Yet there is exposition. There is this exposition of a verse in the story of Lot, taken from *The Times* for March 29, 1910—

"Come round to the port side." There, that's Pelé.' Pelé—it looks innocent enough, the full outline of the mountain clear-cut against the sky, the cone truncated as sharply as the top of an egg which has been sliced with a knife. In the awful moment on the 8th May, 1902, when the cap of the mountain lifted before the blast of flame swept down on the city and on the shore, the masts and funnels of ships that lay off shore were lifted off by the mere concussion. In the long, curved line

of the bay before us is St. Pierre, the town of sleep, the city of the dead.

'Before us as we land lies the wide, paved street which runs along the water-front. "And there," says the ship's officer who is my guide and counsellor, "was the wickedest spot in the whole West Indies. That row of houses pink and white to the left. The French nature, you know, away from the restraints of home, with the ignorance and docility of the blacks—it is a bad combination—and it is impossible not to remember, 'The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.'" There are legends told of blasphemous rites which were in progress when the fire from the Lord out of heaven was rained down, legends which may have grown up since. But there seems to have been good ground for that description, "the wickedest spot in the West Indies"; and of over 40,000 people who were presumably in the city at the time only one man escaped—a prisoner under sentence of death for murder, confined in a cell impervious to the flames—and he only escaped to die of the shock a few days later.'

When Jesus answered Mary, and said, 'Wist ye not that I must be about my Father's business?' what business did He speak of? The Rev. J. Frank Smith, D.D., answers with a book which he calls *My Father's Business and Mine* (Revell; 3s. 6d. net). The business was multifarious, he says, but all essential. It was to give life (the text of the sermon in which that form of the business is expounded being Jn 10¹⁰, 'I came that they may have life'). It was to do the will of God (the text, He 10⁷, 'Lo, I am come. . . to do thy will, O God'). In this way a series of sermons has been preached, linked together, and each on a great text of Scripture. And in the sermons there is much home truth and modern illustration.

The Lord's Prayer has been expounded in many ways. Has it ever before been expounded in direct reference to war? This is how the Right Rev. H. L. Paget, D.D., Bishop of Stepney, has gone through it, clause by clause, making each

clause tell us our duty in the present conflict. So, though the book is an exposition of the Lord's Prayer, he calls it *In the Day of Battle* (Longmans; 2s. 6d. net). He wrote the book at the request of the Bishop of London, and the Bishop of London says, 'It is just what I expected it to be. It is clear, pointed, and original.' And that testimony is true.

The Walter Scott Publishing Company have added another volume to their 'Great Writers' series. It is *Tennyson*, and its author is Mr. Arthur Turnbull (1s. net). We miss one thing, and miss it seriously—the usual grand bibliography at the end. Otherwise the book is most acceptable—a really fresh estimate of the most abundantly estimated author since Shakespeare.

Our Lord said, 'Go ye into all the world and make disciples of every creature, teaching them to observe all things whatsoever I have commanded you.' Have we missed the force of the words 'teaching them'? The Rev. Gerard Sampson, C.R., of the House of the Resurrection, Mirfield, thinks so; and he writes a book *In Praise of Teaching Missions, and How to Conduct them* (Wells Gardner; 1s. 6d. net).

The Rev. J. Stuart Holden, M.A., has gone through the Gospels, choosing a phrase here and a sentence there and explaining what they mean. The phrases and sentences are not chosen for explanation because of their difficulty, but because they are useful for edification. 'The purpose of this volume,' says its author, 'is to afford help in the daily gathering of the Manna to those who come to the Holy Word for spiritual sustenance and strength.' The title is *The Holy Gospels Opened* (Morgan & Scott; 2s. 6d. net).

The Rev. James M. Campbell has written a book on *The Place of Prayer in the Christian Religion* (Methodist Book Concern; \$1 net). It is not an original book, and it does not profess to be. There is room for an investigation of the place which Prayer has had in the Christian life of the centuries, but Mr. Campbell has not made it. He has been content to repeat in popular form what has very often been said already about the prayers of the New Testament, adding to that some sensible words on the various kinds of prayer

—private, silent, ejaculatory, family, social, public—and on the difficulty of maintaining habits of prayer in the present day. It is all pleasantly written and will be pleasantly read.

The gift of speaking to men is rather more common than the gift of speaking to children—probably because we all forget so soon. One of those who have the gift, and have it rather eminently, is the Rev. James Burns, M.A. This will be admitted at once by those who look into his new volume of 'Addresses to Men' entitled *Laws of the Upward Life* (Robert Scott; 2s. 6d. net). What are the laws of the Upward Life? They are Infection, Sacrifice, Recompense, Accommodation, Heredity, Influence, Competition, and Habit. Are we mistaken in finding a recollection here and there of the Rev. W. A. Gray's *Laws and Landmarks of the Spiritual Life*? There is nothing illegitimate. There is even the most legitimate competition with that book in memorable thought and arresting phrase.

Dr. Harvey Reeves Calkins describes himself as 'Stewardship Secretary in the Methodist Episcopal Church.' He is therefore a very proper person to write about *A Man and his Money* (Methodist Book Concern; \$1 net). There is a great deal that he feels able to say about a man and his money, and some of those who read his book in manuscript told him that he ought to say it all, making the book much larger. But he has given himself to one aspect, and one only, of the great money question, the aspect of stewardship. He writes as a Christian to Christians. Much of our cherished conception of the use of money is entirely pagan, he says. He would have us eliminate the paganism, and recognize that every penny we possess is the Lord's, whose stewards we are and nothing more. The idea is not new, but where will you find it carried into all the relationships of life as it is carried here? Where will you find the mischief of the misuse of money set forth with so great picturesqueness of American language? Where will you find the real value of

a penny brought home to you with such sincere and sensible insistence?

The Yattendon Hymnal has a history. It was originally issued in instalments of 40 pages, containing 25 hymns each, and was completed in 1899, and published in that year by Mr. Frowde at 20s. Its price is now 30s. net, and it is obtained only from Mr. Blackwell. The music and the words were afterwards issued separately. A black-letter edition of the hymns was afterwards issued from Dr. Daniel's press, limited to 150 copies, and is now out of print. The Word-book has just been republished under the title of *The Small Hymn-Book* (Blackwell; 2s. 6d. net).

A new edition has been issued of *Pro Fide: 'A Defence of Natural and Revealed Religion,'* by the Rev. Charles Harris, D.D. (Murray; 10s. 6d. net). It is 'a new and augmented edition, brought up to date, with fuller discussion of the Bodily Resurrection, the Virgin Birth, and Modernism; and with the Bibliographies rewritten throughout.'

Surely Dr. Harris is more conservative than he was in the first edition. That he was conspicuously so then, no one said. He is conspicuously so now. But whether it is that theology has moved forward (with Dr. Sanday) while Dr. Harris has stood still, or that Dr. Harris, like other men, is growing more conservative as he grows older, it is hard to tell. Certainly he is conservative in this edition and throws himself whole-heartedly on the side of the Bishop of Zanzibar with his unexpected attack on Modernism. He says that 'Modernism has few friends (at any rate among attached members of the Church) *outside purely academical circles.*' But that is rather a startling exception. Inside purely academical circles most of our scholars are found, the men who have given themselves most thoroughly to the study of these questions.

The new edition does actually bring the book up to date in all its departments. Dr. Harris knows what the theologians are doing all over the wide world.