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that the former translation is legitimate, so far as the Greek goes, and that ultimately it depends on more than grammatical considerations whether δεδεμένον should be rendered by 'bound as he was' or 'bound anew.' It is quite probable that earlier translators, who took the latter view, were content to render the text literally and translate δεδεμένον

by 'bound.' The periphrasis which I have printed may be original, but if it is true to the Greek, it is none the worse for that, and I hope to have indicated in this article that it expresses not inadequately an interpretation of the narrative which has been current for many years among editors of the text.

Literature.

THE ARCHAEOLOGY OF THE HOLY LAND.

If 'the first fine careless rapture' of Palestinian exploration can never be recaptured, there never was a time when the subject had a deeper interest for the serious student of the Bible. It is not only that now we know a great many facts which throw light upon obscure passages; it is that the whole atmosphere surrounding the Book of books has been altered for us. We stand closer to Isaiah and Jeremiah than our fathers did; we sympathize better with their experiences; we receive more intelligently, perhaps also more reverently, the message which they deliver. This is a great gain, a gain which we shall appreciate more and more as time passes.

One of the most diligent and accomplished students of *The Archaeology of the Holy Land* is Mr. P. S. P. Handcock, formerly Assistant in the Department of Egyptian and Assyrian Antiquities in the British Museum. Under that title he has published a book (Fisher Unwin; 10s. 6d. net) which will be found to be a convenient handbook to its subject and quite authoritative. Its facts may nearly all be traced in such great books on Palestine as Dr. R. A. S. Macalister's *Gezer*; but here they are presented in short compass and clear arrangement. The following summary of conclusions regarding the religion of the Pre-Canaanites is a good example of Mr. Handcock's skill and knowledge:

'Of the religious customs of the Pre-Canaanite inhabitants of Palestine we know very little, while of their beliefs we know practically nothing. Their temples or sanctuaries were caves, and here they offered sacrifices to their gods. Libations were sometimes poured into cup-shaped hollows excavated in the rock surface above the caves,

from which they were conveyed by channels into the cave sanctuaries below. Meat-offerings as well as drink-offerings were made, and, as already observed, one of the animals that was used as a sacrificial victim appears to have been the pig.'

The book is handsomely produced. The illustrations are numerous, and they are not merely ornamental, they elucidate the text.

PEPYS.

Old Samuel Pepys can scarcely be ranked among the moralists, but Saml. Pepys, Junr., is undoubtedly a great moral reformer. He has written *A Diary of the Great Warr* (John Lane; 5s. net), which is entertaining and more. The pharisaic and sensual self-satisfaction of his renowned original is only emphasized a little, and then made the mirror in which thousands of men may see their own unlovely likenesses. And, as they see, they must surely repent. Let them see to it that they repent before the war is over. There is still time to give and do something for the winning of the war, perhaps even be something for which the war will be worth winning. That is how Pepys Junr. may be found a great moral reformer.

The style of old Pepys is delightfully preserved.

'Dec. 31, 1914.—Evening mine accompts this night, for the year, I find my gettings are 399*l* 15*s.* less than my last year's, through dividends lost since the warr, whereto be added about 30*l* allowed proportion of enlarged income tax; which is to say, that I am poorer in gettings by 429*l* 15*s.* than I was a year ago. Yet, on the other hand, by my prudent provisions and self-denials, I have abated spendings by above 300*l*; *Items*, saved in discounts of offerings on Lord's Day, 4 pounds 10 shillings; on givings in charity, 15 guineas; on my wife's cloathes, 20 pounds (about); ditto on mine own,

1 pound 18 shillings and sixpence; on dinners and other entertainments to my friends (none), 35 pounds; on wedding, Christmas, and other gifts (none), 19 pounds; on vails (25 *per centum* reduced), 7 pounds (nearly); on subsidies to poor relations (all withheld), 150 pounds; on going to the play only when I have had tickets given me, 17 guineas; on my wife's perquisites out of house-keeping moneys (disallowed as from August 5), 23 pounds; on her subscription to Mudie's, 1 guinea; on sundry small charges not particularly specifiable, 10 pounds. Whereby I am, since the warr, less than 120 pounds out, and here-against is to be set my balance of gettings above spendings from January to August, near 500 pounds. So, with all our stresses, I to end the year 380 pounds better than I began it, and to bed in pretty good heart.'

'Mar. 28 (*Palm Sunday*).—To Paul's and there did hear one of the canons (Simpson) play the fool about loving the Germans and using them tenderly; which, with them in their present mind, is as good as exhorting us to a gentle complaisance towards the Devil. All sober men do wonder what is come to the doctors of our church, first Lyttelton of Eton, and now Simpson, that they be so given over to peace-making, and 'tis thought this shall incline many church-men to turn Methody or Anabaptist. One who drank tea with us this afternoon tells of a certain bishop that did preach of late on the warr, and quotes Solomon's text, "Righteousness exalteth a nation, but sin is a reproach to any people." And a report of the sermon being sent by some news-sheet to the censor for his approval, comes back with the note: "The War Office have no objection to the publication of this statement, but they have no information on the subject."

THE PSYCHOLOGY OF A RUSSIAN.

There are only two ways of understanding the psychology of a Russian, the one to be born in Russia, the other, and less satisfactory, to know thoroughly the Russian language. So says Madame N. Jarintzov. And for the benefit of those who have not had the good fortune to be born in Russia she has written a book on *The Russians and their Language* (Blackwell; 6s. net).

Madame Jarintzov assures us that the Russian language is not so difficult as it is believed to be.

She gives the elementary things of it in an Introduction. In the rest of the book she shows how intimately the language and the character of the Russians are associated. And she succeeds (to our very great enjoyment, for she has a fine mastery of her pen) in showing that a nation's character is reflected in the words which it uses. And as she does so she shows also how impossible it is to turn the Russian language into English, because there are some English words for which there is no Russian equivalent, and many Russian words for which there is no equivalent in English.

The Russians have no word to stand for 'respectability.' They have not the idea; it is not suitable to their psychology. They have adopted the English word: but not exactly in its English meaning.

On the other hand, there is no English equivalent for the Russian *chutkost*. It is 'tact,' but with more soul in it. It is 'consideration,' but with a touch of humour. 'The other day a Russian friend of mine, descending from a taxi in London, looked at the taximeter, and saw that it showed one-and-tenpence. Nevertheless, he politely asked the driver how much the fare was. The man looked at the apparatus and said, "Half-a-crown." The Russian pretended that he never noticed the swindling, gave the man two-and-eightpence, and silently went his way. He did so instinctively, not wanting to make the man feel uncomfortable.'

Still Madame Jarintzov thinks it is possible to translate some words better than we do. She thinks 'it is high time to explain that the famous "Little father" does not mean "little" father at all! The old Russian word for father, *batushka*, does not suggest an atom of the tone in which "little father," or the German *Väterchen*, is pronounced. This way of translating it is sickly-sentimental! No, *batushka* is used either in a grave, deferential way—and that is how it came first to be applied in the olden days to the Princes and later to the Tsars, and is still the habitual form of addressing the priests; or else it is used in a very argumentative tone, essentially Russian, called up in quick discussion, which one never hears in English society, and therefore is hardly explicable: it carries some familiarity, some respect, some rebuke, some humour, some surprise—very often all of them at the same time!'

FOLK PSYCHOLOGY.

The expression 'Folk Psychology' is German (Völkerpsychologie); it has scarcely entered the English language yet. In happier times the translation into English of Professor W. Wundt's *Elements of Folk Psychology* (Allen & Unwin; 15s. net) would have secured its acceptance. In spite, however, of the interest of the subject, and in spite of the excellence of the translation (which has been made by Professor E. L. Schaub of Evanston University, Ill.), it is not likely that the expression will find a home among us.

But we may find out what it means. In the German tongue the word is used in two ways. It is used for comparing the psychology of one nation with another—the French with the Germans, the English with the Americans. It is also used to distinguish the psychology of a group of persons from that of individuals. It is in the latter sense that it is used by Professor Wundt.

'Language, for example, is not the accidental discovery of an individual; it is the product of peoples, and, generally speaking, there are as many different languages as there are originally distinct peoples. . . . How, again, could a religion have been created by an individual? There have, indeed, been religions whose founders were individual men; for example, Christianity, Buddhism, and Islamism. But all these religions rest on earlier foundations; they are elaborations of religious motives arising within particular folk communities. Thus, then, in the analysis of the higher mental processes, folk psychology is an indispensable supplement to the psychology of individual consciousness. Indeed, in the case of some questions the latter already finds itself obliged to fall back on the principles of folk psychology.'

There seems, then, to be good reason for the introduction of such an expression as 'folk psychology' into English. Unfortunately we do not use the word 'folk' as an equivalent to the German 'Völker.' There is a touch for familiarity about it, as well as a flavour of antiquity. And, besides, are we not going to coin our own words in future? Here is an opportunity for the professional philologist—or more likely the man in the street.

Professor Wundt's method is to begin with Primitive Folk, and tell all he knows about their psychology—thought, belief, action—then to proceed to the next stage of development, and again

cover the whole ground. The method is open to arbitrariness, but it is possibly better than to take, say, religion by itself and work it down through all the stages of man's civilization.

WELFARE SUPERVISION.

In spite of the number of trades and professions into which women have entered, we can speak of Welfare Work as a new occupation. It is the supervision of the women in factories while they are at their work. What it signifies for the superintendent, for the factory proprietor, for the workers, is told fully and authoritatively by Miss E. Dorothea Proud, B.A., in a handsome volume entitled *Welfare Work* (Bell; 7s. 6d. net). Miss Proud writes out of abundant personal knowledge and leaves no aspect of the subject untouched; and Mr. Lloyd George, in a pithy foreword, vouches for her right to speak with authority. 'This volume,' he says, 'will be found very helpful to those who desire to do their part in the good work now. We owe it to the good sense, industry, and intelligence of an Australian, Miss E. D. Proud, who, after graduating at the University of Adelaide, has spent many years of patient inquiry and research into the conditions of welfare work as carried on in the factories of the Commonwealth and of Great Britain. She has further served in the Welfare Department at the Ministry of Munitions since its foundation. Her knowledge of Welfare Work is therefore unique, and her book bids fair to become the standard work on the subject. I warmly commend it to employers, to Lady Superintendents, and to all those members of the general public who care for the welfare of the workers in our factories.'

It is evident that the welfare superintendence of factories is not a 'soft job.' There is no conceivable interest of the workers which is not also the interest of the superintendent. The claim upon her is supposed to end with the day's labour; but here we have elaborate rules for the regulation of the food and the amusements of the women.' Perhaps these are voluntary offices: a wise superintendent will understand. But all the superintendents must be wise; how otherwise can they engage or dismiss the workers, hear complaints, settle disputes, insist on cleanliness and care, watch over the health and steadily raise the moral tone of the factory? It is a fascinating occupation

—fascinating because of the very delicacy and multifariousness of its demands. And this is a fascinating book which Miss Proud has written about it.

BETWEEN TWO WARS.

Why do American authors say that the German invasion of Belgium had nothing to do with the entrance of Britain into the War? Professor Herndon Fife, Jr., of Wesleyan University, U.S.A., is one who says so. And yet in his book on *The German Empire between Two Wars* (Macmillan; 6s. 6d. net), he is scrupulously fair towards Britain and towards Germany. He strives hard, and he rarely fails, to hold the balance even. That, and a curious slip about the British crown as 'a mere figurehead,' are the only lapses from the obvious truth that we have found in the whole book. It is so fair indeed, and so well informed, it is written, moreover, in so good a narrative style, that it deserves a wide circulation in this country, and we hope it will obtain it.

Professor Fife is not a historian. He is rather a political and social lecturer. The book may not have been given first as lectures, but again it may, and the whole manner of it suggests that it was. The repetitions suggest the lecture. They are plentiful and amusing. How often does Professor Fife tell us about Wolff's Bureau? How often about the percentage of births to deaths? How often about the *Daily Telegraph* interview with the Kaiser when he submitted his plan for winning the Boer War, which so irritated the docile Germans?

The explanation is that each chapter deals with one topic, and carries that topic right through the forty years. Thus the first chapter traces the history of the relation between Germany and France, the third the rivalry with England; while a later chapter describes the worrying and always worsening attitude of the conquered provinces of Alsace-Lorraine and Schleswig-Holstein to the Government. The method is not scientific, but it makes pleasant reading. The book is pleasant reading throughout. It is also a book to be desired to make one wise.

THE STATE.

'In the months that have passed since the cloud of war burst upon us many have asked in vain for

a certain voice from the Church, may we not say from Christendom as a whole? It is right that the Church should inspire the nation, but its call must be its own. Its members may be convinced that a war is righteous, but the business of the Church is to inspire the nation to fight righteously, not to act as a recruiting sergeant. Its business is to learn and teach the spiritual lessons of the war; to call to penitence; to keep love, even the love of our enemies, alive; to diminish the inevitable suffering; to prepare for a better future in which peace and goodwill may prevail; to strengthen and build up the nation in righteousness. Has any organized Church in Christendom done this? If there should be failure here a tremendous opportunity will have been missed. Let us not blame others for what they may have left undone, but let us remember that we are the Church, to whatever Christian body we may belong, and that the responsibility is with us.'

Who brings that charge against the Churches? It is no enemy. It is the widow of a bishop of London, a woman of great discernment, Mrs. Creighton.

Mrs. Creighton is the author of the first of a series of lectures on *The Theory of the State* which were delivered in connexion with the International Crisis at Bedford College for Women, and are now published under that title (Milford; 4s. 6d. net). The crisis, Viscount Bryce tells us in his Introduction, demands that two things should be done. 'The one is to lead and help our people to know better the facts of the European situation as it stands to-day, including the wishes and aspirations of the various nationalities and the conditions upon which any durable peace must be based, a task to which such organizations as the Council for the Study of International Relations are addressing themselves. The other is to examine, and help the people to examine and comprehend, the theories and doctrines which have been influencing the mind of the nations of continental Europe.' It is to help in the doing of the second thing that these lectures are sent out. The other lecturers are: Professor W. R. Sorley ('The State and Morality'), Professor J. S. Mackenzie ('Might and Right'), Mr. A. D. Lindsay ('The State and Society'), Canon Rashdall ('Egoism, Personal and National'), and Hilda D. Oakeley ('The Idea of a General Will').

THREE OXFORD MOVEMENTS.

The fascination of Oxford is not for its alumni only. It is felt in America. There is a story that a certain American Professor visiting the University asked an official how to obtain a surface on his lawn, and the answer came, Mow it for five hundred years. It is the ancientness that appeals to the American.

It is no surprise to find that Dr. S. Parkes Cadman has made a special and prolonged study of the three Oxford Movements associated with the names of Wycliffe, Wesley, and Newman. On every one of the movements and on every one of the men we have had writing in abundance. Yet there is freshness and even occasional delightful surprise in this fine scholarly book. Its title is *The Three Religious Leaders of Oxford and their Movements* (Macmillan; 10s. 6d. net).

The chapter on Wesley was the most difficult to write. Wesley is more familiar to the ordinary reader of books than Wycliffe, yet he is not recent enough to be as attractive psychologically as Newman. And, besides his middle place, he is the father of a great Church, every member of which is susceptible to the least inaccuracy or the least undue emphasis thrown upon any fact or characteristic. Now the chapter on Wesley is the greatest chapter of the three. There is not a word in it that is beyond the understanding of the outsider, for Dr. Parkes Cadman has a fine gift of lucidity; yet his knowledge is minute enough and his judgment sufficiently balanced to meet the scrutiny of the most accomplished and critical of Wesley's sons.

Dr. Parkes Cadman is much drawn to Newman, little to Newmanism, and least of all to the subsequent history of that particular 'Oxford Movement.'

The Australasian Graded Bible Lessons, edited by John Smyth, M.A., D.Phil., will hold their own with any Sunday School, Bible Class, or Guild Handbooks published. The Senior Grade (second year) book is prepared by the Rev. A. R. Osborn, M.A., a scholar by training and a teacher by birth.

Mr. Thomas Baker has issued a fourth edition of *The Dark Night of the Soul* by Saint John of the Cross, one of the greatest though not one of

the longest mystical books of the Middle Ages. The volume is one of that series of translations of the mystics of the Roman Catholic Church to which belongs *The Way of Perfection* of Saint Teresa, and other books which have been noticed in THE EXPOSITORY TIMES as they were issued. They are to be commended for the fulness of their introductions as well as for the excellence of the translation.

In issuing this fourth edition the Publisher says: 'Since the issue of the Third Edition, a more correct Spanish text of the whole of the Saint's works has appeared, "Obras del Místico Doctor San Juan de la Cruz. Edición Crítica. Toledo, 1912," edited by the Rev. P. Gerardo de San Juan de la Cruz. Having acquired the sole right of English translation of this edition, I have had the text carefully compared with that of my Third Edition and a translation of all the variants put into their proper places, with the original Spanish given in footnotes.'

There is no book of the Bible which gives a commentator more satisfaction than the First Epistle to the Corinthians. The Rev. R. St. John Parry, D.D., has written the Commentary on *The First Epistle to the Corinthians* in the Cambridge edition of the Revised Version for Schools and Colleges (Camb. Univ. Press; 2s. 6d. net). The Introduction is very full—it runs to 75 pages—and discusses such topics as the Parties or Cliques and the Position of Women, in addition to the usual matters of an Introduction. The Notes are full also. All is scholarly, up to date, reliable, readable.

Only a year ago we received and reviewed a book entitled *The Heart of Jainism*, by Mrs. Sinclair Stevenson. In spite of the ability of that author and the thoroughness of her work, there is room, says Mr. F. W. Thomas, for a work which should furnish, in a moderate compass, an exposition of Jainism and its terminology. Such a work he finds in *Outlines of Jainism*, by Jagmenderlal Jaini, M.A. (Cambridge: At the University Press; 4s. net). It is the first volume of a series which is to be issued by the Jain Literature Society, of which Mr. Thomas is President. Two features of the book deserve particular attention: (1) it contains two elaborate charts, one of the twenty-four Tirthankaras, the other of Karmas and correspond-

ing qualities; and (2) it contains a large number of Jaina texts, with their interpretation.

The latest volume of *The Christian World Pulpit* (Clarke & Co.; 4s. 6d.) is the eighty-ninth. It contains the issues from January to June 1916.

The first thing to observe about it is that the Index of Texts has returned to the alphabetical instead of the Biblical order. It begins with Acts and ends with 2 Thessalonians. Does it mean that the readers of *The Christian World Pulpit* cannot repeat the books of the Bible in order? One curious result is that the four Gospels are turned right round—John, Luke, Mark, Matthew.

But it is a good volume, as good as ever. It opens with a fine sermon by our greatest master of religious language, Professor Scott Holland. And within a few pages we have Dr. John Clifford's able summary of the religious events and influences of 1915. The favourite preacher this time is Dr. Orchard. He is close followed by Dr. Horton.

'It is obvious that the chief aim of sex is union. Now the physical union, e.g. in marriage, is but the type or symbol of the spiritual union. Woman, far from being the inferior, is really the counterpart of man, and was evidently intended by the all-wise Creator and Father to be his comrade or helpmate on life's uphill road. The two half-souls, by means of the mutual interchange of spiritual gifts, elevate and purify each other so that their characters develop more fully and harmoniously.' That is the secret of *How to Complete our Lives* (Fowler). That ideal Bertha Davis has ever before her to the end of the little book, and urges its realization upon us earnestly.

Is it possible to do anything of scientific value with subjects like Auto-Suggestion and Vitalism? That a plausible case can be made out for them is evident. For Messrs. Fowler have issued two attractive volumes, one entitled *Auto-Suggestion: What it is, and How to use it for Health, Happiness, and Success* (2s. 6d.), the other *Vitalism: Being Ten Lessons in Spiritual Healing and the Spiritual Life* (2s. 6d.), and in each volume the subject is set forth with amazing persuasiveness. The author of the first-named book is Herbert A. Parkyn, M.D., C.M., who was once editor of *Suggestion*,

a magazine of the New Psychology. The author of the second is Paul Tyner.

Canon Henry Scott Holland has published a second series of articles from *The Commonwealth*. They are worth republishing; so is everything that Canon Scott Holland writes. Since the opening of the war he has been greater than we knew him—a trusty guide and good comforter to not a few. The title is *So as by Fire* (Wells Gardner; 1s. net, or in cloth, 2s. net).

Mr. J. Gardner Hitt has published *The Layman's Book of the General Assembly of 1916* (2s. 6d. net). It is issued under the auspices of the Elders' Union of the Church of Scotland, and is edited by the Rev. Harry Smith, M.A.

To the ninth edition of the *Encyclopædia Britannica*, Theodore Watts-Dunton (simply Theodore Watts then) contributed the article on Poetry. He was a discovery of Professor Minto of Aberdeen, who was then editing the *Examiner* in London. Minto recommended him to Professor Baynes, who had been appointed editor of the *Encyclopædia* and had been thinking of either Swinburne or Matthew Arnold for the article. Baynes engaged Watts-Dunton. It was a great hit for the book and for the man. Watts-Dunton became known as the most accomplished critic of poetry in the world.

Many years after, Dr. David Patrick, editing the new edition of *Chambers's Cyclopædia of English Literature*, engaged Watts-Dunton to write an Introduction to the third volume. The contribution was called 'The Renaissance of Wonder in English Poetry.' Both of these articles are now republished in a volume entitled *Poetry and the Renaissance of Wonder* (Herbert Jenkins; 5s. net).

There is much more in the volume than the two articles. There is a selection of notes from critical articles contributed through many years to the *Athenæum*. These notes are added to the greater articles as 'Athenæum riders,' and are distinguished from them by being printed in solid type. The device was Watts-Dunton's own. It has a curious effect on the book. But, if not quite successful artistically, it enables us to possess in a single convenient volume all that is best of Watts-Dunton's writings on poetry. Everything in the volume has to do with poetry and everything is good.

Except the proof-reading. But we have never seen a posthumously published book of which the proof-reading was perfect.

Dr. Frank Ballard is an omnivorous reader. He is also a rapid and for the most part victorious writer. And he has his feet upon the Rock. It was inevitable that he should be invited to deliver the Fernley Lecture. It was as inevitable that he should choose as the subject of lecture some apologetic subject. He chose *Christian Reality in Modern Light* (Kelly; 3s. 6d. net).

He did not choose Reality. He did not choose Reality in Religion. He chose Reality in Christ. The lecture is a great and a gracious plea for the truth as it is in Christ Jesus. The theory and the practice are delightfully intermixed, as they ought to be. If we do the will of God we shall know the truth, and as we know the truth we shall be ready to do the will. It is the Gospel as it is to be made applicable to the life of to-day. Few know better than Dr. Ballard the difficulties of the application. Few know better the need. But there is a fine breezy persuasiveness throughout the book, with sometimes a sharp reproof that we can be so perverse as not to be persuaded.

Successful teachers of the Bible are often encouraged to publish their notes or lectures, whereby this form of literature becomes embarrassing by its amount. But now and then the book comes which excels, and compels attention to its excellence. Such a book, outwardly plain and unpretending, is *Lessons on the Life of Jesus Christ as it is recorded in the Gospel of St. Mark*, by the Rev. James Robbie, M.A., B.D., Lecturer in Religious Instruction in the Training College, Dundee (Longmans; 2s. net).

A Study in the Philosophy of Bergson has been made and published by Gustavus Watts Cunningham, A.M., Ph.D., Professor of Philosophy in Middlebury College (Longmans; 5s. net). Bergson's philosophy is worth knowing; Professor Cunningham knows it thoroughly; he writes with lucidity enough to make Bergson's philosophy known to any one who simply reads his book. No doubt there are degrees of knowledge; but the reading of this book will at least make the difference between knowledge and ignorance, and will send the reader to deeper knowledge by the reading of Bergson's

own books. Once Dr. Cunningham puts the philosophy of Bergson into a sentence: 'By means of intuition we can know reality and yet escape mechanism.' 'Such,' he says, 'is the fundamental position of Bergsonism.'

The title of Dr. Maurice Parmelee's book, *Poverty and Social Progress* (Macmillan; 7s. 6d. net), recalls Mr. George's *Progress and Poverty*. And there are other similarities between the books. Both are written by Americans and for Americans; yet both touch world-wide problems and both demand world-wide attention. Dr. Parmelee goes more fully into the problems and writes more cautiously than Mr. George. It must also be said that he has a heavier hand.

Dr. Parmelee is convinced that the poor need not always be with us. But they will always be with his own countrymen unless something is done to restrain competition in labour. For he agrees with Rubincov that 'the American wage worker, notwithstanding his strenuous efforts to adjust wages to these new price conditions, notwithstanding all his strikes, boycotts, and riots, notwithstanding all the picturesque I. W. W. -ism, new unionism, and the modish sabotage, has been losing surely and not even slowly, so that the sum total of economic progress of this country for the last quarter of a century appears to be a loss of from 10 to 15 per cent. in his earning power.'

One remedy for over-competition is to restrict immigration, and this Dr. Parmelee advocates. He has been told that that will be needless for many years to come owing to the necessity which will lie upon the nations of Europe to make good the losses of the war. But he thinks that the actual losses are greatly exaggerated. And he argues that the birth-rate 'will very soon leap forward.' So he advocates the restriction of immigration. The policy is selfish, and he admits it. But he thinks that if the European nations lose in being kept out of America they will gain by the consequent raising of wages, since the rate of wages in one country affects the rate of wages all over the world.

It is only a month or two since we received from the Society for Propagating Christian Knowledge a commentary on the Book of Jonah in which that book was spoken of, and commented on, as 'fiction.' We have just received an introduction

to *The Books of the Pentateuch* by a Professor in the Garrett Biblical Institute of America, and it is entirely in sympathy with recent criticism. The author is Professor F. C. Eiselen. His critical position is almost identical with that of the late Professor Driver. These two facts are encouraging. It can only be by the force of truth that those two conservative institutions have been driven to publish books in which critical results like these are openly advocated.

Professor Eiselen (whose book is published by the Methodist Book Concern at \$1.50 net) has discussed the critical question—all the critical questions—thoroughly and impartially. He gives Professor Orr his due. It is with reluctance that he leaves him at last and settles down beside Driver. The consequence is that he is likely to see his readers settle down there also. For all the facts on both sides are stated and tested, and there seems to be no other way of it.

It sometimes happens that we come upon a book which we think we could have written and wish we had. *The Way of Peace* is such a book (Methuen; 3s. 6d. net). It is written by a woman, Augusta Kirby. There is no sense in the writer of having done a great thing. And perhaps it is not great. But it is as a hand pointing to the way of life; and surely there will be some who by its means will find the way.

Messrs. Morgan & Scott have published *The Secret of Inspiration*, by Andrew Murray, a precious volume of Christian counsel, though made so small as to be carried in the pocket (1s. net).

They have also issued a book on personal religion in relation to the War, by Marshall Broomhall, M.A. The title is *Mine own Vineyard* (1s. net).

By the same publishing house is issued *The Bible View of the World*, by the Rev. Martin Anstey, B.D., M.A. (1s. 6d. net). It is an evangelical writer's thoughts on such ultimate but ever-present things as Religion and Life, Evolution and Creation, Culture and Conversion, Sin and Evil. It is the thoughts of a writer who has made up his mind finally and speaks it fearlessly.

A translation has been made by Mr. Fred Rothwell of *The Contingency of the Laws of Nature* by Émile Boutroux (Open Court; 5s. net). The French book was written as long ago as 1874, and

the author is a little astonished that it should 'create attention after so long an interval.' But when are we likely to lose interest in the question of necessity or free will? And with a clearer understanding of what is meant by the laws of nature we are undoubtedly in a better position now to appreciate Boutroux's argument that the will of man has actual influence on the course of things. He divides philosophical systems into three types, the idealist, materialist, and dualist or parallelist types; and as they all regard the laws of nature as a chain of necessity, he opposes them all. He opposes them also on the ground that they do not go direct to nature and life for their arguments, but combine in more or less novel fashion the arguments already used in previous systems. His great aim is 'to replace a philosophy essentially conceptual by one that is living and is moulded on reality.'

Is it understood that the problem of the Book of Job was settled by that book? M. Étienne Giran does not so understand it. He has tackled the problem as it is to be seen and felt in his own adopted country, which is Holland, and in his own day; and he has offered his solution in *A Modern Job* (Open Court; 2s. 6d. net).

Job is here again, and as troubled as ever. But he has lost something of the dignity with which his trouble was borne by the patriarch. Eliphaz, Bildad, and Zophar are here again also, these names being supposed to be handed down from one generation to another until they are held by these very modern Dutchmen. Each of the friends has his own theological formula, and each tries to fit Job into it, unsuccessfully. Even Elihu is here, but not the Elihu of the Hebrew book. This 'is not a raw youth, claiming to speak by the spirit, yet speaking, however truly and forcibly, from somewhere off that stage of concrete anguish on which the drama of the afflicted soul is played. He is, on the contrary, old in years and in the experience of the life that serves, and serves in the humblest place; and the lore he has learned there has wrought in him the simplicities of the heart of the little child. So it is that his brief word tells, that it is germane to the drama, where the protracted argument of his ancestor is convicted of an irrelevance which betrays its imported character.'

And what is the conclusion of the whole matter?

It is put very tentatively in a question. 'Was God, by opening his eyes to the beauty of his universe, already restoring to him the very treasures of life that blind circumstance had snatched from his grasp?'

Mr. Frederick William Hugh Migeod, F.R.A.I., has spent his manhood among wild beasts and wild men, and from his life among them he has been able to conceive what must have been the life of *Earliest Man*. He has therefore written a book with that title (Kegan Paul; 3s. 6d. net). He has read books on anthropology, and knows what has been discovered about the earliest men; but this is not a bookish book, it is a record of personal investigation.

The Rev. Walter M. Patton, D.D., Professor of Biblical Literature and History of Religion in Carleton College, Northfield, Minn., has written a commentary on Genesis i.-xi., and called it *Israel's Account of the Beginnings* (Boston: Pilgrim Press; \$1 net). Instead of printing the text and explaining it by means of notes below, he has written a paraphrase of each section and thrown his notes to the end. The Priestly Writer's Story of Creation comes first; the Jehovist's Story of Man's Origin and Primitive Life follows. All is in harmony with the best Biblical scholarship of our day. Professor Patton is himself a scholar, able to take rank with the best.

In his Commentary on Romans, the first volume of a series to be called *St. Paul's Letters Unfolded* (R.T.S.; 1s. 6d. net), Dr. A. Lukyn Williams offers the text of the Epistle with the very minimum of explanation—just what is absolutely necessary to understand the reading, what we can imagine Levites of Nehemiah's day offered the Jews when 'they read in the book in the law of God distinctly, and gave the sense' (Neh 8⁸).

Mr. E. S. P. Haynes is in earnest when he writes on *The Decline of Liberty in England* (Grant Richards; 6s. net). There has been too much legislation of late, he believes; and it has restricted the liberty of the poor man, and especially the poor woman, far more than of the rich man or woman, and far more than is endurable. But as one reads Mr. Haynes's book one sees how difficult it is to draw the line between liberty and licence. Mr.

Haynes is particularly bold in demanding liberty for the sexual and the drinking appetites. What principle has he to go upon? What standard of right and wrong? He demands that the State should have a clear principle and act upon it; but where is it to be found? Not in Christianity. For all that that word denotes Mr. Haynes has a bitter dislike. Take this sentence: 'Laws and customs as to Sunday observance have obsolesced as noticeably as the belief in the Christian religion during the last fifty years; but this does not prevent the "temperance" advocate from urging that no alcoholic liquor should be drunk on Sundays.' It is a great pity that Mr. Haynes has this dislike. He knows the miseries of city life and he is sincerely anxious to relieve them. But his remedy of larger liberty is simple madness unless it is the liberty of the children of God.

Not long ago the Rev. Ernest E. Hull, S.J., published a book called *Why should I be Moral?* His answer was, Because God requires morality. He has now published a book on *Civilisation and Culture* (Sands; 2s. net), in which he shows that progress in civilization is attained by this same recognition of God's claim. This is what he says: 'I know of no sanction which will induce men to practise virtue and abstain from vice habitually and consistently, through thick and thin, for better or for worse, except the sanction of conscience—the recognition that there is a Lord and Master above us, supreme in His rights and in His power to enforce those rights, who has mapped out the way we should walk, and the penalties for straying from the appointed path; whose edict cannot be ignored or contravened with impunity, and from whose hand we cannot by any contrivance escape. Under such a régime virtue is not merely a beautiful thing or a useful thing. It becomes an imperative duty. Vice is not merely an ugly thing and a mischievous thing. It becomes a *sin*—an offence of the Divine Majesty, an outrage of His law, a spoiling of His designs, an abuse of our faculties and of our opportunities, a contradiction of the purpose for which we were created, and a thwarting of our final destiny.'

The Rev. Alfred Plummer, D.D., is one of the most earnest advocates of Prayer for the Dead. He believes that it may be made a great *Consolation in Bereavement*. And under that title he has

published a small book, advocating the practice as eloquently as earnestly (Scott; 2s. net).

The Preacher's Handbook, by the Rev. F. A. C. Youens, M.A. (Scott; 2s. 6d. net), contains Sermon Notes and Notes on Sermon Preparation. The author does not miss the opportunity of declaring his own doctrine. In the Sermon Notes he advocates courses of sermons. The first course which he suggests is on Death and the Future Life. When he touches the question of the duration of punishment, he pleads 'very forcibly' for the doctrine that in the end all will be saved.

The story of *S. Brendan the Voyager and his Mystic Quest* is told by Mr. James Wilkie in a book published by the Society of SS. Peter and Paul (2s. 6d. net). It is told in a fine combination of literary grace and antiquarian curiosity. One may learn profitably who S. Brendan was and what he did, or be charmed by the old-world flavour of romance into the pure pleasure of reading.

Among those who have been stirred by the present strife and have been moved to write of the things that will follow after is Mr. R. H. Crompton. He has written on *The Future of Christianity* (Fisher Unwin; 6s. net).

He has something to say, but he does not say it easily. His ideas regarding the teaching of Jesus and War, if we understand them, are unnecessarily pessimistic. The situation is not so rigid that we may not use force under any circumstances because Jesus said, 'Resist not evil'; nor if we do, is it so certain that we reject the authority of Christ. For He took typical cases to illustrate His great principle; the cases themselves are not principles. Having the principle we apply it as the case comes before us. 'The words that I speak unto you, they are spirit and they are life.'

Mr. Malcolm Quin does not believe that this war will be the end of war unless the world accepts that method of making peace which he calls

'Scientific Catholicism.' He is a Roman Catholic, and he believes that Roman Catholicism, including the Pope, must have the chief say in the matter. But Roman Catholicism, as it now is, will not do it. It must be 'transformed, developed, and completed,' by the entrance of ideas and practices which are to be found 'in the Greek Church and in the various Protestant bodies, including Anglicanism.'

And this transformed Catholicism must be scientific. Physical science must add to it its objectiveness, its systematization, its observation, and its theorizing. When this method is added to the Catholic ideal we shall have a force which no nation or combination of nations will be able to gainsay. We shall have the control of a power, partly spiritual and partly material, which will be able to crush any attempt on the part of any nation to disturb the world's peace. Of course all must be settled first, and that will be accomplished when this war is over. Then when all is settled on a basis of reasonable nationality, Scientific Catholicism will keep it there, defying every attempt of greed or ambition to unsettle it.

For this method of maintaining the world's peace Mr. Quin claims an advantage over every other method that has ever been suggested. The book in which he describes and defends it is called *The Problem of Human Peace* (Fisher Unwin; 7s. 6d. net).

Do we need a new translation of the Quran into English? Muslim scholars say we do, but that we do not know it. Accordingly a company of scholars, Muslims all of them, and convinced believers in Islam, 'which alone, of all religions, can solve the greatest problems of the age by its universality, grandeur, simplicity, and practicality,' have prepared a new translation. It is to contain the Arabic as well as the English, and very full explanatory notes. The work is to be issued in thirty parts at 3s. 6d. each. The title is *The Holy Qur-ān* (Q. Abdullah, 41 Great Russell Street, W.C.).