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

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

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

There is no suffering in the Psalter so keen as that revealed in the sorrowful words of the twenty-second Psalm—words which our Saviour made His own in the hour of His agony; and yet no imprecation rises to the lips of him who poured out his soul in that Psalm. We are reminded of the noble words of Job towards the end of the great speech in which he vindicates his character and which touches the highest point of Old Testament morality:

I never rejoiced at an enemy's fall,
Nor triumphed when any misfortune befel him:
I never have suffered my mouth to sin
By demanding his life in an imprecation ($31^{29f.}$).

But these lofty heights of self-control were scaled by few; and alike in their general circumstances and in their temper those distant days lie very close to the circumstances and the temper of to-day.

The Note of Joy.

Now before going on to point out some of the lessons which the Psalter is fitted to teach us to-day, it is worth our while, in the midst of all these grim realities, to remember how the Psalter begins and ends. It begins and ends upon a note of joy. It begins, 'Happy is the man who goes on his way' with the law of God in his heart. The Psalter is full of sorrow and strife, of perplexity and problems, of sobs and sighs; yet here, at the very beginning, is the answer, in anticipation, to all those doubts and fears. The Psalm assures us that, even in such a world as this, there may be such a thing as a happy man. And again, through all the sorrows which crowd its pages, the note of joy rings out—so much so indeed that the Hebrew title for the Psalter is The Book of Praises—but from the one hundred and forty-fifth Psalm the chorus of praise grows louder and louder till, in the end, the whole universe is called upon to offer its multitudinous song of praise to Jehovah. It was the joyous recognition of the fact that, despite all seeming, the purpose of God goes marching on; that the world is in Hands as strong as they are kind; that the King of the ages, who could maintain His throne at the flood, could sit securely there for ever (29^{10}). For His are the kingdom, the power, and the glory, world without end.

Literature.

TURKEY, GREECE, AND THE GREAT POWERS.

Mr. G. F. Abbott is entitled to write about Turkey, for he is the author of *Turkey in Transition*, and he is also entitled to write about Greece, for he is the editor of *Greece in Evolution*. We cannot possibly give him the go-by and comfortably console ourselves with the indignant declaration that he knows nothing about it. But he has written a most disconcerting and even distressing book about Turkey and about Greece, and about the way in which we and our Allies have mismanaged both. Its title is *Turkey, Greece, and the Great Powers: A Study in Friendship and Hate* (Scott; 7s. 6d. net).

It is a story of clever management on the part of the Central Powers, and especially Germany, first of Turkey and then of Greece. It is a story of almost incredibly stupid mismanagement of these countries, first of one and then of the other, on the part of the Entente Powers. Britain is most to blame, according to Mr. Abbott, for the mismanagement of Turkey; France is most to blame for the mismanagement of Greece.

As regards Turkey, the first blunder, and it was a serious one, was the appropriation of the two Turkish war vessels which were almost ready for delivery when war broke out. Germany met that blunder by the present of two still better vessels, and gave them the *Goeben* and the *Breslau*. We never recovered that first bad step. But it was not the only blunder committed by the one side or taken advantage of by the other. 'Indeed,' says Mr. Abbott, 'when we contemplate the evolution of the various belligerents' policy towards Turkey, as it has been set out in the foregoing pages, we cannot avoid sharing Sir Edward Grey's naïve wonder "that the inevitable catastrophe did not come sooner."'

The mistakes we have made with Greece are still more numerous and still more inexcusable. But their responsibility belongs to French diplomacy rather than to British. Mr. Abbott

cannot see that King Constantine could at any stage of the worrying proceedings of the Allies have acted otherwise than he did. He does not allow that he is in any sense, or ever has been, a pro-German; he simply had to try to save his country from ruin. Mr. Abbott has a great opinion of Venizelos as a statesman, but he holds that his policy was impossible, simply because we were not able to support our promises with deeds. One has a suspicion that Constantine is not quite so single-minded a patriot as Mr. Abbott makes him out to be. That he has had an understanding with the Kaiser for some time does not seem to admit of any doubt. That he behaved treacherously in the beginning of last December is absolutely certain. Nor is it easy to believe that all our diplomats can be so incapable as Mr. Abbott makes them out to be. It is true that he does not blame the man on the spot, for ambassadors, he says, are nowadays merely outrageously well-paid clerks. It is the Foreign Offices that have been at fault. But surely even Foreign Offices are not so unanimously ignorant or wrong-headed that they should never once have stumbled upon the right method with either Turkey or Greece. The future will reveal something that is now dark. Meanwhile we have Mr. Abbott's book for one side of the argument.

WESLEY'S JOURNAL.

There has now been published the eighth and last volume of the Standard Edition of *The Journal of the Rev. John Wesley, A.M.*, edited by Nehemiah Curnock (Kelly; 8 vols., £4, 4s. net). One could wish very heartily that the editor had lived to see the last volume of his great work out of the hands of the printer and binder. But he did not grudge his going. He felt indeed that 'a gracious Providence had lengthened out his life in order that he might pay this service to the memory of John Wesley, and the tributes to the Standard Edition which reached him from all quarters gave him the purest pleasure.'

All one can say now is that the name of Nehemiah Curnock will henceforth be associated with that of John Wesley. For this is editing that only once in a century or thereby a book receives. Few books are worthy of it, and the worthy book has not always the good fortune to obtain it.

The eighth volume ends with an Index to the whole work; an index which occupies about one hundred and twenty closely printed pages, in double column; an index which, we are confident, may be relied upon, for it has all the appearance of painstaking accuracy characteristic of a standard edition; an index which will be of inestimable service to those who are fortunate enough to have so great an edition of so great a book at hand for constant reference.

DISTRIBUTIVE JUSTICE.

The subject of *Distributive Justice* (Macmillan; $1.50) has been discussed in all its economic aspects with masterly fairness by John A. Ryan, D.D., Associate Professor of Political Science at the Catholic University of America. As a Roman Catholic, Professor Ryan writes under a certain limitation. Wherever there is a papal pronouncement on his subject he has to accept and defend it. It can scarcely be said, however, that this is a disablement, because these pronouncements are for the most part, if not invariably, in favour of the man in possession, while Professor Ryan's own sympathies are with the man who is still out of possession. Were he not a Roman Catholic he might run into Socialism, and he might run a good long way in. He is held on the brink by some Encyclical. Thus, if he were left alone, we think from his sympathies that he would deny the right of private ownership in land. He traces the history of what is called the natural right of land ownership through the Church Fathers, and shows how strong is the theological opinion against it. But Aquinas pronounced private property to be necessary for human life. Cardinal de Lugo followed his example. And then Leo XIII. settled the matter in the Encyclical 'On the Condition of Labour.' Private property in land, said the Pope, is necessary to satisfy the wants present and future of the individual and his family, and he said to the State, 'Hands off!'

Professor Ryan writes in a fine spirit throughout, and with delightful lucidity of language. He ends with a warning which had better be heeded in time. 'Although the attainment of greater justice in distribution is the primary and most urgent need of our time, it is not the only one that is of great importance. No conceivable method of distributing the present national product would provide every family with the means of supporting an

automobile, or any equivalent symbol of comfort. Indeed, there are indications that the present amount of product per capita cannot long be maintained without better conservation of our natural resources, the abandonment of our national habits of wastefulness, more scientific methods of soil cultivation, and vastly greater efficiency on the part of both capital and labour. Nor is this all. Neither just distribution nor increased production, nor both combined, will insure a stable and satisfactory social order without a considerable change in human hearts and ideals. The rich must cease to put their faith in material things, and rise to a simpler and saner plane of living; the middle classes and the poor must give up their envy and snobbish imitation of the false and degrading standards of the opulent classes; and all must learn the elementary lesson that the path to achievements worth while leads through the field of hard and honest labour, not of lucky "deals" or gouging of the neighbour, and that the only life worth living is that in which one's cherished wants are few, simple, and noble. For the adoption and pursuit of these ideals the most necessary requisite is a revival of genuine religion.'

MEDIÆVAL JEWISH PHILOSOPHY.

A History of Mediaeval Jewish Philosophy has been written by Isaac Husik, A.M., Ph.D., Assistant Professor of Philosophy in the University of Pennsylvania (Macmillan; 12s. 6d. net). In an Introduction of fifty pages, Professor Husik introduces us into the atmosphere in which Jewish thinkers of the Middle Ages had to do their thinking. Although made up of a good many elements, some of which had come from a long way off, it was nevertheless an atmosphere that was distinctly cabin'd, cribb'd, and confined. Two instruments the Jewish philosopher had to work with: first, the Bible, together with the Mishna and the Talmud; next, his own reasoning powers. But the peculiarity of his position was that these two sources of thought were never, and never could be, set in opposition. The Bible was the authority full and final, for the Jewish philosopher never doubted its inspiration. The reason had therefore to be occupied in the interpretation of it. And, fortunately for philosophy, the Bible is of such a nature that it offers pretty nearly limitless scope and diversity of interpretation.

After the Introduction, which is a piece of excellent writing, full of information and interest, the philosophers are dealt with separately. They range from the beginning of the rationalistic movement in mediæval Jewry among the Karaites and Rabbanites of the ninth and tenth centuries in Babylon right down to its decline in Spain and the south of France in the fifteenth century. Professor Husik traces the ascendancy curve of this movement from Saadia through Gabirol, Bahya, and Ibn Daud till it reaches its highest attainment in Maimonides; and then he follows its descent through Levi Ben Gerson to Crescas and Albo.

It is a history of philosophy, not of philosophers. Although the men are treated separately, each in his own chapter, long or short according to his importance, there is little biography, there is little attention given to personal peculiarity. Every man's philosophical inheritance is noted, and then the use he made of that inheritance is fully described, and the difference of the whole philosophical outlook as he passed that inheritance on to his successor. It is a book which might have been difficult to read. It could have been stuffed with outlandish expressions and outrageous ideas. It is a book, on the contrary, which the least philosophically instructed person may read with ease and probably will read with quite unexpected pleasure.

AUTHORITY, LIBERTY, AND FUNCTION.

Between March 1915 and June 1916 a series of articles appeared in the *New Age*, written by M. Ramiro de Maeztu. These articles have been republished under the title of *Authority, Liberty and Function in the Light of the War* (Allen; 4s. 6d. net). There are two ideals of life. The German ideal is authority. The British ideal is liberty. They are both wrong. The true ideal is function. Each individual in the State recognizes the value of his own life, and is prepared to give it up in self-sacrifice for the good of the State. His personal power or energy is to be directed, not for his own advantage, but for the benefit of society, and in relation to a well-defined function. But no abstract of ours will do justice to the author's argument; we must give his own abstract of it. 'The principle of function is a better

base of societies than the principles of authority and liberty. It is better because it is more just. And when I say that it is more just I assert in the principle of function a quality independent of the wills of men. It is more just whether they like it or not. But in order to triumph it is necessary that men should like it—all men; or at any rate the most powerful and influential. How can they be made to like it? The way will be prepared by the historians who study the present war. I myself have no doubt that its horrors must be attributed to the fact that the world has fallen a prey to the two antagonistic and incompatible principles of authority and liberty. The war will have shown that the more unjust of these two principles—although the more efficient—is that of unlimited authority. It is the more unjust because no man has a subjective right to command others. It is the more efficient, provided that the authorities are not stupid, because it unifies the social forces in the direction prescribed by the authority, and because it implies a principle of order. The mere fact that a combination of half the world was necessary to defeat Germany is proof of its efficiency. The strength of the liberal principle lies in its respect for vocation. But in the liberal principle there is no efficiency, for there is no unity of direction. Nor is there justice in it, for it allows some individuals to invade the field of others. The idea of liberty leads men to act as if every letter printed in this article expanded right and left and tried to conquer the space occupied by the adjoining letters. The result of absolute liberty is universal confusion. But the reason why both these principles of authority and liberty should be rejected is the same for each: that both principles are founded on subjective rights. And these rights are false. Nobody has a subjective right to anything; neither rulers nor ruled.

'This conclusion will be reached by historians and thinkers. But that is not enough. It is not enough for men to know that it is necessary to sacrifice all kinds of rights founded on personality in order to establish society on a firm basis of justice. Personality must be sacrificed. That is not only a theory but action. The critique may refute authority and liberty as bases of society. But to the conviction that our true life consists in being functionaries of absolute values we arrive only by an act of faith, in which we deny that our ego is the centre of the world, and we make of it a servant of the good. This act of faith is a kind of suicide, but it is a death followed immediately by resurrection. What we lose as personalities we reconquer, multiplied, as functionaries. The man who asks for money simply for himself cannot ask for it with the same moral confidence as he who asks for it in order to study a problem or to create social wealth. St. Paul says (1 Cor. xv. 44) that in death "It is sown a natural body," but that in the resurrection "It is raised a spiritual body." The doctrine of Death and Resurrection opens also the way for the submission of man to higher things.'

When you take up a book like *Portraits of Women of the New Testament*, and see how many there were of them, and how important was their place, you wonder if there is any particular in which the Church has departed more from the New Testament example than in this, that it has cleared women out of its councils. The Rev. Thomas E. Miller, M.A., tells the story of no fewer than twenty-four women. What would the New Testament be without them? How different would it be if even the women called Mary were all cut out of it. Let us give the women their place again, that the Church may recover its power in the world. Let us read this book and see the variety of character and the all-pervasiveness of influence of the women of the New Testament (Allenson; 3s. 6d. net).

A complete and convenient account of *The German Colonial Empire* has been written by Paolo Giordani, and translated into English by Mrs. Gustavus W. Hamilton (Bell; 2s. 6d. net). It is a book to read right through and then to have at hand. For no doubt there is more to be said about the German colonies yet, and we ought, every one of us, to know the facts.

The Revised Version is being gradually edited for the use of schools. It forms a distinct series from that of the 'Cambridge Bible for Schools and Colleges.' It is distinct also from the little white shilling series, which works on the Authorized Version. *The Books of Ezra and Nehemiah* have been edited by the Rev. T. W. Crafer, D.D. (Cambridge: At the University Press; 1s. 6d. net). Ezra and Nehemiah are better books for school

reading than some Old Testament books that are more popular with schoolmasters. The historical and the heroic element in them both appeal strongly to the pupil. And this is an ideal edition for the purpose. Dr. Crafer has strictly confined his notes to the explanation of the text before him. There are many theories, such as Dr. Torrey's that no Ezra ever existed, but he does not waste words over them.

Are we aware in this country how systematically and how extensively they are studying the English Bible in America? We may see it in their magazines, or in the occasional issue of their handbooks. Thus, in connexion with the American Institute of Sacred Literature, Dr. Herbert L. Willett has issued a handbook on *The Message of the Prophets of Israel to the Twentieth Century* (Cambridge: At the University Press; 2s. net). With its arrangement of material according to the days of the month and its searching review questions, nothing could be more workmanlike.

In *The Struggle for Justice* (Cambridge: At the University Press; 1s. 3d. net), Mr. Lewis Wallis maintains with much force of language that our orthodox religion is seriously defective in its individualism. The doctrine of personal salvation, he says, is not Biblical. It does not recognize the social problem. 'Orthodox theology was developed under the influence of the upper social classes, which, as a rule, have not wanted the subject of property to be brought into any sort of connection with religion.'

At the Cambridge University Press there is published a volume of lectures which were delivered at the summer meeting in Cambridge in 1916 by members of the University. They differ from the usual summer meeting lectures in that they are occupied entirely with one subject. That subject is, according to the title of the book, *The Elements of Pain and Conflict in Human Life, considered from a Christian Point of View* (4s. 6d. net). There are five lecturers, each of whom delivered two lectures: Professor Sorley on Theism and Modern Thought; Professor Oman on Human Freedom and War; Dr. Tennant on the Existence of Moral Evil and the Problem of Suffering; Professor Stanton on Providence and Prayer; Dr. Moore Ede on Competition as between Individuals and Classes and as between Nations. Now of all these topics the most important at the present moment is unquestionably the doctrine of Providence. Professor Stanton, who edits the book, has handled that topic himself. He has done so wisely, circumspectly, quietly, helpfully. It is a notable chapter in a notable book.

It is a long, long way from Suvla Bay; but Suvla Bay can never be forgotten. But if any of us, not having been there to have the memory of it cut into our souls, should even for a day be inclined to forget the wonder of its sacrifice, let us have beside us always *At Suvla Bay*, the Notes and Sketches made by John Hargrave of the 32nd Field Ambulance (Constable; 5s. net). No other record that we have seen can touch it, in respect either of the writing or of the illustrating. And the two come together irresistibly.

How are we to bear the trials that have come upon us and are coming? By looking unto Jesus. The Rev. Simson Wallace knows no other way. But not by looking unto Jesus as an inoffensive and involuntary Sufferer. It is by looking unto Him who saw the cross before He entered the world, who came deliberately to bear it, who took every step of His life in the direction of it, and who overcame the world by means of it. In identification with this Jesus by faith we make our cross our victory, and not otherwise. It is a volume of sermons; the title is *Enduring the Cross* (Edinburgh: Henderson; 2s. 6d. net). They are the sermons we all have to begin to preach when the men come back.

Those of us who have read the simple manly story of the late Rev. E. J. Kennedy's life with 'The Immortal Seventh Division' will certainly be glad to hear that a selection has been made from his sermons and published. The title is *Soul Attitudes* (Hodder & Stoughton; 2s. 6d. net). They will also be glad to find that they are not five-minute sermons with nothing in them, such as soldiers are supposed to rejoice in, but evangelical and expository, every one of them handling a big subject and handling it worthily. It is true that Mr. Kennedy had little interest in the speculative theology that used to pass for preaching. The issues to him are practical: 'This do and thou

shalt live.' But he is great in illustration, determined, like St. Paul, to be all things to all men if by all means he may save some.

It is interesting to be able to associate a man with a doctrine. We always associate the name of Sydney H. Mellone, M.A., D.Sc., with the doctrine of immortality. We need not recall all that he has written on that subject; it must be a good deal. For, as we say, we keep thinking of it and him together. But the most elaborate and the greatest thing that he has written is his latest book, entitled *Eternal Life Here and Hereafter* (Lindsey Press; 2s. net). Let us remark first of all that it is an extraordinarily cheap book, considering its size and the amount of hard thinking and good writing that it contains. The title is Eternal Life; but the subject is Immortality. Of course Dr. Mellone is concerned with the quality of the life to come, but his attention is given to the fact. And if we do not obtain the continuance of life, it is no use talking about the nature of it. The enemy of the belief in a life to come is the idea of steady progress in this life and contentment with that. Dr. Mellone does not oppose the idea, but he is not content with it. He finds both thoughts in the teaching of Jesus. The Kingdom of God comes in this life, and the Kingdom of God does not come until this life is over. 'The contradiction,' he says, 'is only apparent, and vanishes when we perceive that the ethical motive can work without any setting of apocalyptic expectations. None the less it is ever a hope and faith about the *future*; and its final confirmation must be sought for, not "behind the veil," but in an experience and insight of the *present* which time cannot destroy.'

Any one who happens to pick up from the bookseller's counter a book entitled *The Spiritual Ascent of Man* (University of London Press; 5s. net), and sees that it is introduced by the Master of Balliol, will very likely turn to that Introduction and read it. And when he has read the Introduction, which he can do standing at the counter, he will be sure to buy the book. For in three short pages the Master has said all that should be said, and said it perfectly.

The book has been written by Dr. W. Tudor Jones as an encouragement, to those who must have reason for the faith that is in them, to approach Christianity by the way of philosophy. Dr. Jones is sure that when the war is over men will turn their attention to the things of religion as they never did before. Well, Christianity will stand the scrutiny.

It is one of the most astonishing books that the war has produced or is likely to produce. We knew that science is in harmony; we now see that philosophy is in harmony also. And not with a religion that has no pith or moment in it, but with the Christian religion, with the religion of the Incarnation: 'And the Word was made flesh, and dwelt among them' is the last word of philosophy, the philosophy of the beginning of the twentieth century. 'All the results of science, philosophy, and history can be accepted as the clothing of Christianity, for all these leave untouched the *nucleus* of the Christian Religion. That nucleus has ever been, ever is, and ever will be the same. And Christianity by means of this nucleus is capable of granting man what he needs. The essence of the nucleus is the eternal fact revealed in the life of the Founder—the union of the Divine and the Human. This message of Christianity, exemplified in the life and death of the Founder, is the final solution to the riddles of the universe and of life. There is no possibility of saying anything further on the subject. God was revealed in Christ, and this glad message has had a history of nearly two thousand years, and has healed the wounds of humanity in every age and clime.' With such a word as that we can take courage and go forward.

Those who have strength of will to read this book on *Strength of Will*, by the Rev. E. Boyd Barrett, S.J. (Longmans; 4s. 6d. net), and who practise its precepts, will have more strength of will at the end than they had at the beginning. There is much in the book about the will—the awakening of the will, the maladies of the will. But the purpose of it is to strengthen the will, and to that end definite exercises are enjoined for every day of the month. And not only are definite daily exercises enjoined; maxims are laid down to be remembered and practised on every occasion on which the will comes into exercise. It is a practical book. And surely the practice of it must have done men good; for, although published in December 1915, it had already reached a fourth impression by August 1916.

Mr. Horace J. Bridges has written 'a Book for Laymen and the Unchurched.' His object is excellent. He would show laymen and the unchurched that in rejecting religion they reject much good. He would show them that they miss half the joy and all the glory of life. And why should they reject it? Religion, he says, is not really an unreasonable thing. It is only the theologians and religious experts that have made it so. It is a matter of actual experience. Any man may experience it. And beyond the actual experience of any man no man need trouble to go. So he calls his book *Some Outlines of the Religion of Experience* (Macmillan; $1.50).

But religion is a wide word. What does he mean by it? He means Christianity. No doubt there are other forms of religion and some of them are very good forms. He is so pleased, for example, with the Greek religion of Socrates that he says, 'Divinity can no more be denied to Socrates than to Jesus,' and again, 'He is, in short, a Saviour.' Still, Christianity is the best form of religion. Jesus is the best Man and the best Saviour.

But the experience of Christianity is not anything supernatural. There is no such experience. The Christianity which Mr. Bridges recommends to laymen and the unchurched is a Christianity in which there is no resurrection from the dead or any other abnormal experience. He accounts for such an idea as the resurrection of Jesus from the dead having got into Christianity by referring to the science of mythology. Myths and legends have a way of springing into life, no one can tell how. But, once there, they grow with amazing rapidity. He is therefore not at all surprised that within a few years after the death of Jesus the belief was universal among His followers that He had risen from the dead.

That is not quite satisfactory. Indeed, it is not at all satisfactory. Mr. Bridges must study this subject more than he has done. He himself is quite content with the teaching of Jesus, but he will find that laymen and the unchurched will no more be moved to repentance and salvation by the mere teaching of Jesus than by the teaching of Socrates. It is true they said, 'Never man spake as this man'; but it is also true that never man did what this Man did, or was what this Man was.

What do you make out of a title like *The Long Road of Woman's Memory* (Macmillan; 5s. 6d. net)? That is the title of Miss Jane Addams's latest book. Now Miss Jane Addams knows how to write books and how to have them read. This book is all about a Devil Baby. If we had been writing the book we should have given that as the title; but she knows better.

A report went out that a Devil Baby had been born and was being kept in Hull-House, where Miss Addams lives. All kinds of people came to inquire about it, but mostly women, and most of all elderly women—the elderly women whose husbands had treated them ill, and who looked upon a Devil Baby as a judgment of God upon ill-treating husbands. They came, not for revenge—the desire for revenge on their husbands had long since passed away—but simply to be assured that there was justice in the world, justice for everybody in the long run. Miss Jane Addams talked to these women. She talked to all the women who came, and their number was enormous. She talked also to the men who came—for there were men who came, though few and sheepishly. And then she recorded her conversations with all these men and women, and the book was written. It was written, not for sensation or as mere biography, but in order to help the women's cause and to deliver them from the tyranny of the men.

Of course there was no Devil Baby. And how the story arose no one seems able to tell. But the women who came from all parts of the city of New York to see it knew all about it, though they had different versions of its origin. 'The Italian version, with a hundred variations, dealt with a pious Italian girl married to an atheist. Her husband in a rage had torn a holy picture from the bedroom wall saying that he would quite as soon have a devil in the house as such a thing, whereupon the devil incarnated himself in her coming child. As soon as the Devil Baby was born, he ran about the table shaking his finger in deep reproach at his father, who finally caught him and, in fear and trembling, brought him to Hull-House. When the residents there, in spite of the baby's shocking appearance, wishing to save his soul, took him to church for baptism, they found that the shawl was empty and the Devil Baby, fleeing from the holy water, was running lightly over the backs of the pews.

'The Jewish version, again with variations, was to the effect that the father of six daughters had

said before the birth of a seventh child that he would rather have a devil in the family than another girl, whereupon the Devil Baby promptly appeared.'

Mr. Charles Villiers Stanford and Mr. Cecil Forsyth have co-operated in the writing of *A History of Music* (Macmillan; 7s. 6d. net). One writes one chapter and another another throughout the book. Whether they have revised one another's chapters we cannot tell; at any rate the writing of the one is remarkably like the writing of the other. And the book derives nothing but advantage from the co-operation. It is a complete history, beginning at the beginning and going to the end, compassing the whole earth, and dealing with everything connected with music both vocal and instrumental. It is a popular history; it is not written either for the expert or for the student, but for the general reader. Not only is it written popularly, it is popularly illustrated. There are full-page portraits of all the great musicians. There are also many illustrations in the text of musical instruments, and some of the instruments have beautiful full-page illustrations to themselves.

The Journal of the Manchester Egyptian and Oriental Society, 1915–1916, has been published. In addition to certain notes by Professor J. H. Moulton and others, it contains three important papers: one on the Transmission of the Ḳurān, by Dr. Alphonse Mingana; one on the Origin of Chinese writing, by Professor E. H. Parker; and one on Ships as Evidence of the Migrations of Early Culture, by Professor G. Elliot Smith. The Journal contains also an abstract of a lecture, by Professor L. de la Vallée Poussin, the great Buddhist scholar, on Nirvāna. Nirvāna is the *summum bonum* of Buddhism. It is freedom from desire. Does that mean annihilation? Professor Poussin concludes that it does. But Sakyamuni's purpose was not to teach annihilation, but simply the crushing of all desire. His followers found that annihilation followed logically (Manchester: At the University Press; 5s. net).

Thirty Years of Conferences and Conventions in Scotland for the Deepening of the Spiritual Life have found their historian in the Rev. Norman C. Macfarlane. The book is called *Scotland's Keswick* (Marshall Brothers; 2s. 6d. net). They have found their biographer and theologian as well as their historian. Mr. Macfarlane has probably attended more of the meetings, known more of the men, and appreciated more of the teaching than any man who is still alive. So he has defended the theology point by point. He has sketched the character and career of the men. And he has comprehended the evolution of the whole complex movement in a way in which no one else could have done so completely and so characteristically, if indeed there is any one else alive who could have done it at all. And the book which he has written is an entertainment from first to last. Never were men or movements treated with more frank familiarity or, let us add, with more loving sympathy. Some men, it may be, will scarcely know themselves, so intimately appreciative is Mr. Macfarlane's estimate of them. But their friends will know them, and rarely think the praise too high. For these men—we may say it at least of those who have gone before—were of the desirable of the earth. It was true likeness to Christ that they sought; and coming from the land they came from, they were rarely flattered with phrases, or mistook emotion for spiritual life.

In *Our Happy Dead* (Morgan & Scott; 1s. 6d. net), Mr. Hugh D. Brown, M.A., B.L., recalls to us the plain teaching of Scripture regarding the souls and bodies of believers. There is no speculation; there is simple interpretation.

'Were there not ten cleansed, but where are the nine?' The Rev. A. W. Gough, M.A., in one of the sermons which he has published under the title of *Repentance and Strength* (Nisbet; 2s. net), gives himself to the answering of that question. It is worth answering. It is worth answering because the nine did so much more than we give them credit for. And when we see how much they did, we see how much more the one did, and the difference it made to him. There are other examples of unexpected exposition in this book. Let preachers read it. They will find sermons in it.

The Church Pulpit Year Book, 1917, does not seem to differ from previous issues, unless it be that the notes are more numerous than formerly. There is no doubt that the work grows in value, and has probably become an indispensable addition to most libraries now (Nisbet; 2s. 6d. net).

Did ever an army contain so many men who were at once great fighters and great writers? The British Tommy need not say, 'A chiel's amang us takin' notes'; every other 'chiel' seems to be at least capable of 'takin' notes' and then of illustrating the notes he 'taks.' Captain Bruce Bairnsfather's *Bullets and Billets* (Grant Richards; 5s. net) lifts its head above the multitude, first by the author's ability to say exactly what he sees and exactly what he feels, and next by his still more conspicuous ability to make a drawing of himself and his comrades just as they feel and are. It is the pictures that will sell the book in the first place, and that not because of their exaggeration, though they are often ludicrous enough, but just because they are not exaggerated, because the actual experiences of the men in the trenches throughout the first winter of the war were as ludicrously awful as these.

A very fair as well as a very competent statement of the spiritualistic problem will be found in a book entitled *Matter, Spirit and the Cosmos*, by H. Stanley Redgrove, B.Sc., F.C.S. (Rider; 1s. net). It is from the hand of a man who believes in spiritualism.

Mr. Robert Scott is adding rapidly to his handbooks of Catholic Faith and Practice. Four volumes appear together this month.

One is *The Prayer of Consecration*, by W. J. Sparrow Simpson, D.D. (2s. 6d. net), with an Introduction by the Bishop of Oxford. The Bishop of Oxford heartily approves of the book, for he says, 'I am in cordial agreement with the desire which it expresses that sanction should be obtained for an alteration (permissive not obligatory) in the order of the prayers in our present Communion Service, or, still better, for the alternative use of the liturgy in the first Prayer Book of Edward VI.' This commendation does not express the full scope of the volume, which contains a complete history of the Prayer, with illustrative and affirmatory quotations from great writers throughout. Although its main purpose is no doubt expressed by Bishop Gore, it is really a contribution of some value to the general study of liturgics.

The next volume is entitled *Some Defects in English Religion* (2s. 6d. net). The author is the Rev. J. N. Figgis, D.D., Litt.D. This is a volume of sermons. Its title does not cover all the sermons in it, only the first four. What are the defects in English religion which Dr. Figgis discovers? They are Sentimentalism, Legalism, Cowardice, and Complacency. The rest of the book is almost entirely devoted to the praise of love. There is a sermon on Bethlehem, or the helplessness of love, the text being, 'In a manger' (Lk 2^{7}); a sermon on Carmel, or love contemplative—'He departed into a mountain to pray' (Mk 6^{46}); a sermon on Capernaum, or love active—'He went about doing good' (Ac 10^{38}); a sermon on Tabor, or love transfigured—'He was transfigured before them' (Mk 9^{2}); a sermon on Jerusalem, or love acclaimed—'Hosanna to the Son of David' (Mt 21^{9}); and a sermon on love triumphant, the text this time being, 'Christ, who is our life' (Col 3^{4}).

The third volume contains twelve letters to one unsettled in the English Church. Its author is the Rev. T. J. Hardy, M.A.; its title *Catholic or Roman Catholic?* (2s. 6d. net). It is a re-statement and re-refutation of the claim of Rome. It is expressed with modern knowledge and with modern toleration. Letters written to prove a point are usually unreadable. This book will certainly be read.

'If the ghost of Renan were to visit the scenes he knew when he lived on earth he would find himself in a new world. Nor is it a world which he would appreciate. When he died in 1892, the young men of that day were his devout disciples, contemptuous of religion and patriotism, and considering the chief joys of life to be the joys of thought. The average young Frenchman of to-day has abandoned the attitude; he is intensely patriotic and probably religious as well, and rates the joy of action far above the joy of thought.' So says the Rev. G. C. Rawlinson, M.A., very simply and truthfully, when in his book on *Recent French Tendencies* (Scott; 2s. 6d. net)—the last of the four mentioned—he comes to speak of 'Les Jeunes.' It is a study in French religion, beginning with Renan and ending with Claudel. Not a few books about France have been published recently, but the picture of the religion of the Frenchman has always been wanting. This little book supplies it. It is a contribution to history, well-informed and without bias.

The lover of nature will revel in *My Devon Year*, by Eden Phillpotts (Scott; 2s. net). The observa-

tion is as minute as that of a botanist; but it is made for artistic delight, not for scientific classification. The facts are innumerable, yet they all have the place which nature gave them; all that the hand of the artist does is to draw our attention to them. Mr. Phillpotts sees and then shows—these are his two gifts, and they are both his beyond measure. Perhaps we might cut out a very small portion of one of the pictures. 'The lake and the shore, separated by a straight white road, blend indeed into a complete picture, yet preserve their characteristics, and yield obedience to the sea on one side and the lagoon upon the other. Those things that love the ley lie inland, while on the southern side thrive the creatures of salt soil and salt breezes. These stretch tendrils and nod blossoms to the sea; they venture over the sandy shingle even to the confines of high tides; they prosper in the rack of old storms, trail fair blossoms amid fragments from ancient wrecks and the orts and ruins of man's contrivances that have floated hither from the ships. Here, amid chaos of pebble and planes of sand, springs the sea-holly's silvery-blue foliage and darker bloom; various spurges thrive beside it with green leaves and flowers, and the glaucous leaf of the horned poppy makes yet another shade of lovely silver-green against the more verdant growths and its own corn-coloured blossoms. The sea-convolvulus has a white star of five rays within her rosy chalice. She lies upon the sand and shines up at the rain-clouds; and not far distant the rare purple spurge still haunts these strands, and straggles ruddy upon them. Above the actual beach small things work an embroidery of brightness into the grass, and wild thyme and bedstraw spread their purple and gold underfoot. Here, too, the roundleaved mallow opens its pale eyes; while beside the mere grows that minute and most rare herb, the strap-wort; and the tiny littorella blooms close at hand in the marsh. Rabbits hop along the low dunes, and sheep graze there and shine very white after shearing.'

Concentration is necessary for most exercises; for prayer it is essential. What are the essential elements in prayer? The Rev. M. G. Archibald, M.A., has brought them together in *The Call to Prayer* (Scott; 6d. net).

The Rev. J. H. Molesworth, M.A., who knew Lord Kitchener in Egypt, has written an appreciation under the title of *A Soldier of God* (Scott; 6d. net). To this he has added two sermons, one on 'The Land of Far Distances,' preached in September 1914, the other on 'The New Era,' preached in August 1916.

The Rev. W. Hendy Cock, L.C.P., F.G.S., B.Sc., has made a short collection of *Thoughts on the Seven Words from the Cross* (Scott; 1s. net). They are mostly from well-known sources; but it is just these sources that we are apt to overlook.

Sixteen months before the declaration of war, Mr. M. Macdonald wrote to the *Matin* and offered to form a contingent of foreigners willing to serve as French soldiers in case of war. Why he believed even then that war was inevitable he tells us. He does not so plainly tell us why he enrolled as a private in a French regiment rather than in a British. He seemed to think it the most convenient thing to do, as he was living in Paris. It brought him no glory, little pay, and slow promotion. But it gave him the opportunity of describing the actual life of the French common soldier day by day; and we should think that no volume can be compared for realistic fidelity to that which he has written and called *Under the French Flag* (Scott; 3s. 6d. net). It is an absolutely plain and unvarnished tale that he tells, the bare facts of every day's experience. But these bare facts are worth telling. Mr. Macdonald is unconscious of his own heroism, and for that matter he is unconscious of the heroism of the French soldier. But this simple narrative shows, beyond all the efforts of art, that the most ordinary human being is capable of incredible self-sacrifice, when an ideal such as the love of country has taken possession of him.

The new volume of *Greatheart*, the boys' and girls' missionary magazine of the United Free Church of Scotland, is much less warlike than it might have been—and for that many thanks. The editor, the Rev. G. A. Frank Knight, M.A., is as keen as any of us on the issues that are at stake, but he has refused to keep his children month after month in an atmosphere of strife. Indeed, the range of interest is as wide as ever; the illustrations and anecdotes come from all parts of the world. The bound volume makes a handsome

and acceptable birthday gift (United Free Church of Scotland Publication Offices.)

Mr. W. J. Clennell of H.M. Consular Service in China has a very unusual gift of clear writing. In a book entitled *The Historical Development of Religion in China* (Fisher Unwin; 6s. net) he has undertaken to tell us all that is really worth our knowing of the religious beliefs and practices of the Chinese, and that in order of their evolution. It is just about as difficult a literary task as a man could undertake. For the religious beliefs and practices of the Chinese are nearly incomprehensible in their character, nearly inextricable in their confusion, and altogether uncountable in their number and variety. Why, Professor J. J. M. de Groot of Leiden has written in English (because he had no hope of finding a sufficient audience in Dutch) an account of the religion of the Chinese in six immense volumes, and has only half-finished his task. And yet he has given a detailed account of only one small corner of China, the city and neighbourhood of Amoy. Yet Mr. Clennell, by his undoubted mastery of the subject, and still more by his mastery of the English language, has written an intelligible and even fascinating history of the progress of religion in China from prehistoric times until now—so fascinating that we undertake to say that not one of those who begin to read the book will lay it down unfinished, if they have to do so, without something like painfulness.

The Last Messenger.

By the Rev. J. M. Creed, M.A., Fellow and Chaplain of Gonville and Caius College, Cambridge.

'But last of all he sent unto them his son, saying, They will reverence my son.'—Mt 21^{37}.

Modern men find difficulty in ascribing finality to a Saviour who was born into the world nearly two thousand years ago, and lived in an environment different from their own. The difficulty is chiefly theoretical, but it is acute. There are indeed those who are disposed to regard all morality as convention, but those who believe in the validity of moral judgments do not, in point of fact, find the Gospel Ethic an unsatisfying ideal. The modern man's difficulty does not arise from the Parable of the Prodigal Son, nor is it suggested by deficiencies in the Sermon on the Mount, but it has its origin in a way of thinking which has become second nature. The question we instinctively ask to-day is not, What is this? but, How did this grow? Religion, like everything else that falls within human experience, is being reviewed in the light of the doctrine of Evolution. 'Art thou he that should come, or do we look for another?' asked St. John Baptist. Modern man seems forced on *a priori* grounds to look, not for one, but for many others yet to come. That is what paralyzes modern preaching.

The documents of the New Testament leave us in no doubt as to the attitude of the first Christians to our Lord. To them He was the final word of God. In the Parable of the Wicked Husbandmen our Lord gives His interpretation of the story of Israel. Jehovah had planted a vineyard, and let it out to husbandmen. Again and again had He sent His servants to receive the fruits, and as often had they been abused or martyred. At last the Lord of the vineyard sent His son, saying, They will reverence My son. That was the final act of God; it was the beginning of the end. The apostolic writings are in the same vein. In the opening verses of the Epistle to the Romans, St. Paul declares himself to be 'an apostle, set apart for the gospel of God, which he promised beforehand by his prophets in the holy scriptures, concerning his Son, who has been born of the seed of David according to the flesh, and declared Son of God in power, according to the spirit of holiness, by the resurrection of the dead—Jesus Christ our Lord.' In the Fourth Gospel Jesus is the Word of God made flesh, the absolute revelation of God to man—the personal mediator of Eternal Life.

The primitive Christian *did* believe in the finality of Jesus Christ. The Cross had brought the world to a halt; Christ had 'flung off from Himself' the powers unseen which hung about His path, and in the Cross had made open triumph over the