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mit to a religion of regulations, and alongside of this, perhaps in intimate relation with it, to aim at reaching God through a hierarchy of angelic mediators. Paul has spoken of the abolishing of the Law in Christ crucified, and of the removal thereby from men's minds of a menace which constantly tormented them. But the abolishing of legalism is necessarily the riddance of those powers which superintended it. Accordingly, there is not much difficulty in deciding what the crucial term ἀπεκδυσάμενος (v.[15]) means, although it has been the occasion of such endless debate. The subject of the participle must be the same as that of all the verbs in its immediate context—of συνεζωοποίησεν, of χαρισάμενος, of ἐξαλείψας, of ἦρκεν, of προσηλώσας, unless there is good reason to the contrary. From the nature of these actions, that can only be God. In the light of the context it is equally clear to whom the stripping-off of the ἀρχαί and ἐξουσίαι relates. Those who adopt the extraordinary position of making Christ the subject of the verbs in vv.[13-15] take ἀπεκδυσάμενος κ.τ.λ. to mean that in His victory on the Cross Christ stripped off Himself the inferior powers associated with the maintenance of legalism. Others, who hold to the only tenable view, that God is subject, either press the use of the middle and interpret it of God divesting Himself, in the death of His Son, of angelic mediators, or give the verb the vague sense of 'despoiling' the powers. But it must be noted that, from beginning to end of the passage which we are studying, the object of all the Divine actions described is humanity, or, rather, Christian believers. Why, then, should the direction of the action be altered with this participle? Are not all the requirements of the context completely met if we supply the same object here and translate: 'having stripped off *us* the powers and authorities, he exposed them publicly, triumphing over them in it [the cross: or, possibly, in him, *i.e.* Christ]'? That is, Christ's victory over legalism, won in the might of God, once for all liberated Christians from the old order and its administrators. In that victory, God made manifest the utter inadequacy of a ceremonial system. 'Is it conceivable,' the Apostle asks, 'that those who have entered upon spiritual freedom should desire to return to bondage?' The passage, which in many respects offers a remarkable parallel to Gal 4[1-11], prepares the way for what immediately follows, in the first instance, for the warning against legalistic propagandists (vv.[16-19]), and then for the disclosure of their own danger, that of going back upon the momentous step they had taken when they died with Christ to the elemental spirits of the world (2[20]–3[4]).

Literature.

A STUDY IN CHRISTOLOGY.

It is one thing to write a thesis for the degree of doctor in divinity. It is another thing to obtain the degree thereby. It is a third thing and more exceptional to find a publisher willing to issue the thesis in so handsome a royal octavo volume as we receive *A Study in Christology*, by the Rev. Herbert M. Relton, D.D. (S.P.C.K.; 7s. 6d. net). It is a further achievement still to clear the thesis of references and other scaffolding so completely that it may be read with as much enjoyment as any popular theological book. What remains but that it should have an influence on the thought of its time, making the supreme difficulty of the Person of Christ somewhat more intelligible and acceptable?

In the modern study of the Person of Christ there is nothing more remarkable than the withdrawal of the doctrine of the Kenosis. The time is well within memory when it had captured many of the most energetic theologians in the land. Dr. Relton runs through a list so distinguished and so modern as 'Bruce, Gore, Fairbairn, D. W. Forrest, W. L. Walker, P. T. Forsyth and others.' Its weakening is the more to be regretted that it was so distinctively British—one might even say Scottish, for Bishop Gore's is the only English name in Dr. Relton's list. Dr. Relton is very tender in all his references to it. He is much too tender in his reference to the latest phase of it, that which is to be found in the Bishop of Zanzibar's book, *The One Christ*. He is so attracted by it that it is with reluctance he lets it go—if indeed he does let it go. For, after all the criticism to

which he subjects it, he speaks of his own doctrine of Christ as in some sense a modification of the Kenotic, or self-emptying, theory.

But the title which he prefers for his own doctrine is *Enhypostasia*. The name is due to Leontius of Byzantium. 'Leontius of Byzantium, in his day, had to defend the Chalcedonian Christology, especially against the attacks of those who repudiated the doctrine of the impersonality of Christ's manhood, which was clearly perceived to be an inevitable deduction from the theology of Cyril of Alexandria. Precisely the same difficulties which Leontius endeavoured to meet by his doctrine of the Enhypostasia are confronting us to-day in the task of Christological reconstruction. The Chalcedonian Christology is being subjected to attacks from all sides, and a work similar to that done by Leontius is needed to-day in defence of the Church's belief. This thesis is offered as a tentative contribution to that work.'

The volume is divided into three parts. In the first part Dr. Relton reviews the ancient Christology, giving space at the end to Leontius, and showing how 'the importance of the contribution made by Leontius was recognised in its incorporation into the final formulation of Greek theology made by John of Damascus.' In the second part Dr. Relton considers carefully 'the modern revolt against the Chalcedonian Christology, and more particularly the objections raised against the "Two Natures" hypothesis and the impersonality of Christ's manhood.' In the third part the most recent attempts at Christological reconstruction are discussed, including the Psychological and the Kenotic theories; and then the doctrine of the Enhypostasia is recovered and confirmed by an appeal to the Christ of History and the Christ of Experience.

What is the Enhypostasia? 'The basis of the doctrine is the fact that the Divine Logos, prior to the Incarnation, already possessed everything needful to enable Him to live a truly human life. It is the same conception which was so strong a point in the Apollinarian Christology, namely, that there is in God a human element. His advent, therefore, in the flesh brought to the human nature He assumed, not an alien element such as would render a truly human life for the God-Man an impossibility, but just that which alone could make the life of Christ in every stage of its growth and development a truly and perfectly human life. The Divine Logos was capable of being the Ego, not only of His Divine but also of His human Nature; because His Personality in virtue of its Divinity already embraced all that is most distinctive of a truly human personality. The human and the Divine are not two contradictory, but two complementary terms, and the less is contained in the greater. His Divine self-consciousness was, in virtue of its Divinity, a truly human self-consciousness. His Ego was Divine—it was also human; therefore it could be the subject of both natures.'

That is Dr. Relton's own explanation, or a portion of it. Let the whole book be read. It is not merely nor is it mainly the advocacy of one particular theory of the Person of Christ. It is an able introduction to the study of Christology.

JOHN AND HIS WRITINGS.

The literature on the life of St. John is incredibly meagre. Why has St. Paul monopolized our preachers and authors? Some fifty years ago a Canadian writer of the name of Macdonald published a large book on St. John. From that time until now when another American writer issues another large book entitled *John and his Writings* (Methodist Book Concern; $1.75) there has been nothing of really considerable size or importance. The writer is the Rev. D. A. Hayes, Professor of New Testament Interpretation in the Graduate School of Theology of the Garrett Biblical Institute.

Professor Hayes accepts the beliefs about the life of the Apostle John much as we have been accustomed to accept them, including the belief that he was 'the disciple whom Jesus loved.' Yet he brings an independent mind to bear upon them, insisting on seeing and understanding, on reality and on reason, at every step. Thus he discusses at some length who the women were who stood around the Cross, what they had to do with one another, and with John. His summary of the Apostle's character is both clear and bold. He calls him first of all 'the holiest man among the twelve apostles.' He reckons as one prominent fact of his sainthood his spirit of self-effacement.

The strength of the book, however, is given to the Johannine writings. Professor Hayes accepts them all as the work of the Apostle—Gospels, Epistles and Apocalypse. He does not discuss questions of authorship at any length. That is not his purpose. His purpose is to show what is

the character of these writings, what is the place they have held in the Church in the past, and what influence they are likely to exercise on Christian doctrine and life in the future.

It is a well-informed, sane, helpful book.

SPECIAL ETHICS.

The Rev. Michael Cronin, M.A., D.D., Professor of Ethics and Politics in University College, Dublin, is the author of a manual of *The Science of Ethics*, of which the second volume has now been published dealing with Special Ethics (Dublin: Gill; London: Longmans; 15s. net).

Under the title 'Special Ethics,' a Roman Catholic writer gathers nearly all that interests the human mind—quicquid cogitant homines. Let us see. The first chapter is on Natural Religion. The second and third chapters discuss duty generally, but in two parts, a man's duties to himself and his duties to others. His duties to others are Charity, Speaking the Truth, and Justice. Under 'speaking the truth' there is a discussion of Mental Reservation. The fourth chapter is on Private Ownership and on Communism. The next four chapters deal with Socialism. There follow two chapters on Contracts, one of which explains the Roman attitude to Strikes. The twelfth chapter is given to Stealing and other damage to property. Then, after two chapters on Marriage, the last five are occupied with a discussion of the State, the Functions of Sovereignty, and International Law.

How is the discussion of these widely different topics conducted? What scope is there for detail? What liberty of opinion? In all these matters the book is satisfactory beyond almost the possibility of expectation. Take this out of the last chapter on 'The Conditions of a Just War': 'War is not to be regarded as intrinsically good or as something which is naturally necessary for human development. We cannot see any reason, but we see great unreason, as well as infinite danger, in the doctrine expressed by Treitschke that war is not to be regarded as a mere remedy against possible evil, or as tolerable only in rare and abnormal contingencies, but that it is as necessary as the State itself, that without war "there would be no States," that "it is only in war that a people becomes in very deed a people," that "to expel war from the universe would be to mutilate human nature." As well might one say that disunion and violence are necessary amongst the citizens of the State, that to repress them is to mutilate human nature, and that it is the business of the government to foment disorder in a society threatened with too much peace. "Peace," writes Lawrence, "does not necessarily mean sloth and slavery. Men can be manly without periodical resort to the occupation of mutual slaughter. It is not necessary to graduate in the school of arms in order to learn the hard lessons of duty and honour and self-sacrifice. . . . Ignoble ease has sometimes sapped the virility of nations. But has not war again and again turned the victors into human swine and the vanquished into hunted wild beasts?"

'So far from being a perfection, war is full of evil. If it could be avoided, the world, without war, would be a better world. It is tolerable only for the reasons for which surgical operations and hanging are tolerable, *i.e.* as a means for the cure and prevention of intolerable ills.

'But if war is not a good in itself, neither is it to be regarded as intrinsically evil. Like the surgical operation, and killing in self-defence, war, though accompanied by, and the cause of, much evil, is necessary, and in certain circumstances is even morally good. It is evil for an individual to kill an innocent man, but it is not evil to kill in self-defence. So the wanton slaughter of one nation by another is evil, but war undertaken in self-defence, or in support of another nation which is being unjustly used, is allowable and often even necessary in natural law.

'To be just, however, a war must fulfil certain conditions. These conditions are: (1) war must be initiated by public authority; (2) it must be necessary; (3) there must be a legitimate and sufficient cause; (4) a right intention must be entertained.'

Then these four conditions are briefly explained. But we have quoted enough. Let us turn rather to 'The Close of War' and quote this significant statement: 'A principle of great importance in connection with the ethics of war is the principle that victory confers on the victor no special rights over his opponents. The rights enjoyed by the victor at the close of a war are those rights which were present from the beginning of the war—they are not added to by his victory.

'If, therefore, a war is unjust, the victor acquires no rights whatsoever over the conquered people

and territory. On the contrary, he should make restitution for all the loss he has inflicted on his enemy. Again, even in a just war, victory confers no right of depriving the conquered people of their sovereignty and freedom. That right may belong to the victor on other grounds; it does not arise on the ground of victory alone. In other words, the rights and wrongs of war are determined by those abiding moral principles which govern the relations of States, and they remain the same, no matter which of the combatants is victorious or is subdued.'

It has often been said that for the doctrine of the Logos in the Prologue of the Fourth Gospel, we do not need to go further away than the Old Testament. It was left to Dr. Rendel Harris to prove it. He proves it to our mind quite conclusively in his book entitled *The Origin of the Prologue to St. John's Gospel* (Cambridge: at the University Press). And he proves it by a process of word-study and hint-hunting which he makes as fascinating to the reader as it is to himself. Did ever a scholar live, there is certainly none living now, who could catch at a straw and steady himself by it until he got hold of another, and then bind all the straws together into a structure that should stand firm and true for ever? It is a wonderful gift, and it is given back to the Giver so loyally always and with such interest. The proof that the Logos Doctrine is Hebrew is welcome, not only because it tells for the Johannine authorship, but also because it is the only credible solution of the problem. All other proposals had links wanting which could not be supplied, and elements introduced which could not be assimilated.

Mr. Humphrey Milford has begun to issue from the Oxford University Press a series of handbooks for the people which will go by the general title of 'The Church's Message for the Coming Time.' The Rev. H. T. Knight, M.A., Vicar of Shortlands, Kent, had a conversation with Canon W. A. Carroll on the National Mission, the War, and the 'age' that would follow after, when the idea originated of issuing these books. Mr. Knight is himself the author of the first volume.

The problem is Authority. There are four solutions — the Romanist, the Protestant, the Worldly, and the Catholic. The Catholic is Mr. Knight's own solution. He supports it by showing how the New Testament and the Church make for authority and how all authority rests finally on Christ. So the title of the book is *Back to Christ* (1s. net).

It is the belief of Mr. Kenneth Richmond that teachers are more in need of training in the history of Education than in anything else. So he has written a book in order to tell something of 'the inspiring story.' Its title is *The Permanent Values in Education* (Constable; 2s. 6d. net).

Mr. Richmond is right. It is a neglected, and it is an inspiring story. No doubt he can tell a story well; in his hands any story might seem worth telling. But the story itself is one of heroic effort to attain to high ideals; it brings to us the friendship of the great and good—Comenius with his wide universalism, Pestalozzi with his devoted humanitarianism, Froebel with his practical idealism; and it raises strong hope of the future, since we know that 'there is not one lost good.'

Mr. Clutton-Brock introduces the book. He turns the medal round. We see its dark side. Popular education has been and is still education *in status*. And the task of the future is to rid our education, for all classes, of this sense of status. By status he means something that is very like caste.

A volume of Sermons and Addresses by the late Rev. Thomas Dunlop, of Emmanuel Church, Bootle, has been published in Edinburgh by Mr. Andrew Elliot under the title of *The Diffidence of Faith* (3s. 6d. net). The volume is intended first of all to be the grateful memorial of a faithful pastorate. But it reaches a higher standard and will reach a wider audience than memorial volumes usually do or deserve to do. There is in it, for example, a series of sermons on the Seven Words, which should be added to the lists of literature which have appeared in recent numbers of THE EXPOSITORY TIMES. There is also a sermon, on the lord who returns from the wedding, 'with illustrations from the writings of Thomas Carlyle,' which is at once literary and evangelical, and both very pleasantly. And there is a strong intellectual sermon, or paper, on 'Spiritual Life in its Unwritten History,' vindicating for Christianity the right to be the religion of the whole world. All that is worthy of the wider public. But most of all is the book noteworthy as an example of the variety of

subject and appeal which is at the command of the modern evangelical pulpit.

What would an Englishman think, and what would he do, if he happened to enter the United Free Church at Cramond and discovered that the service was to be conducted entirely in the Scots tongue—the prayers prayed, the Scriptures read, the Sermon preached in the broadest dialect of the common people? But the Rev. D. Gibb Mitchell does not minister to Englishmen. Every sermon in *The Kirk i' the Clachan* (Paisley: Gardner; 3s. 6d. net) was addressed to his 'ain folk.' And as they hear, sometimes it happens, he tells us, that 'the hamely words gang far in, an' I see tears fa' an' faces smile.'

Take this paragraph from the sermon on 'The Bethlehem Waal': 'Dauvid toomed oot the water, an' it seipit into the het sand. An unthinkin man wud hae slockened his drouth an' seen naething in the water! It was a sacrament o' the deepest devotion to the king. It was owre dear a draught to drink. It maun be gien to God. Gin there's onything we haud dear i' this warl', gin there's onything we treasur—lat God hae it. He gaed His best; lat us gie Him oors. The royal herd cam to God wi' his offerin—for he hankered to be put richt by Him an' be made mair canny an' sober o' his words in his weary moments!'

A biography has been written of *Owen Charles Whitehouse* (Heffer; 3s. net). It is 'the Plain Tale of a Godly Scholar's Life, told by his Daughter Lilian and others.'

Professor Whitehouse was best known to the outer world by his contributions to the DICTIONARY OF THE BIBLE. One of these contributions contained an original sketch of the Hebrew conception of the Universe, a sketch which was everywhere recognized as both true and happy and was copied into innumerable other books, sometimes with liberty and sometimes without. It was his contributions to the Dictionary that brought him to the notice of the Senatus of the University of Aberdeen, by whom the degree of D.D. was conferred upon him, an honour which came at an opportune time, and which we are told he 'deeply appreciated.' The removal from Cheshunt, where he had become President of the College, to Cambridge, where he spoke of himself as tutor, had its trials and its compensations. He was ever loyal to the light at all cost. Even the reading of a proof cost him much more than it costs an ordinary scholar. A misprint was a sin against the truth, demanding restitution at the earliest opportunity. Thus his work will live. Of himself and of his home life enough is told to show him worthy of so appreciative a biography.

Mr. Henry Dwight Sedgwick is an essayist pure and simple. He has no axe to grind, whether theological or philosophical or scientific. He does not even count it his calling to improve the occasion ethically. And, thank God, he does not find it necessary to hint at promiscuous immorality in order to make his book a 'best-seller.' He is simply an essayist, using the English language masterfully in order to give us the pleasure that comes from reading.

The title of the book, and of the first essay in it, is *An Apology for Old Maids* (Macmillan). There the charm of language is at its best, and very charming it is. But in 'The Religion of the Past' there is something to make one stop and think; and yet the beauty of words is not less, only less conspicuous. The other essays are 'De Senectute,' 'Credo quia Possibile,' 'On being Ill,' 'The House of Sorrow,' 'A Forsaken God,' 'The Classics again,' 'Literature and Cosmopolitanism.'

It is a book to have at hand for refreshing, whether we are well or ill, old or young.

Under the title of *From Atheism to Christ* (Marshall Brothers; 2s. 6d. net) there has been issued a memoir of Private Harold Turner of the Second Bedfordshire Regiment. It is the record of a young man's struggle with doubt, a struggle in which he was greatly helped by the sympathy of friends, of whom much is told in the book. At last he came out into the light of Christ's presence and the joy of His sacrifice for sin. Miss S. Chance tells the story both gratefully and gracefully.

Of all that has been published by the late Bishop George Howard Wilkinson, Primus of the Scottish Episcopal Church, whether it was published during his lifetime or posthumously, nothing is of greater value than a small volume on the Person and Work of the Holy Spirit which has appeared now under the title of *In Spirit and in Truth* (Mowbray; 2s. 6d. net). We shall waste no time

asking why it was not published earlier; we are thankful that it is published now. There are seven addresses in the book. Each is distinct and occupied nearly an hour in delivery, giving its hearers (as it now gives its readers) a clear conception of some great aspect of the Holy Spirit's person or work. Yet each address is part of a whole picture, which grows clearer as the canvas is covered, a picture of a real living personal presence, a gracious power in the life of the speaker, a possible power in ours. It is a contribution to the study of the doctrine of the Holy Ghost. It is more than that. It is a victorious vindication of the spiritual life in its claim to be within reach of 'the servant and the handmaiden,' and to be the very life of God in the world.

A well-balanced and readable account of *The Faith of the Prophets* will be found in a book with that title written by C. A. E. Moberly, late Principal of St. Hugh's College, Oxford, and published by Mr. Murray (3s. 6d. net). Two truths Miss Moberly insists upon in all interpretation of prophecy—first that the prophet spoke to his own time and next that he spoke to all time. But her own way of putting it is best. 'To read the prophetical books without historical knowledge of the man speaking and of the circumstances in which he spoke removes much of their point and spiritual interest. The attempt to look upon them as merely spiritual utterances without actuality is to render them uncertain in meaning. But if, on the contrary, we look upon them as so highly spiritual as to be necessarily true to actual fact, while they indicate an intensified poetic insight into the reality of time as continuous even though momentary, we shall get a truer conception of the prophetical mind than is possible by leaving out either alternative method.'

The Perpetual Sacrifice is the title of a beautiful little book which has been published by Messrs. Nisbet (2s. net). The author is the Rev. Robert Keable. Like so many other books, it comes out of the war. Not that it is a war book in the ordinary sense. There are few references to this or any other war in it. But it is an answer to some of the questions which the war has raised—this question in particular: 'Is Calvary but one of such hideous tragedies as we have known now these many months, and but one more proof that God has forsaken His world; or is a secret hidden there, which is at once the secret of our own sorrow and perhaps the way of escape?'

The author is a priest of the Anglican Church with somewhat 'High Church' leanings. But there are few to whom his message will fail to bring strength. His very first chapter on the death of God will be a relief both intellectually and emotionally. His argument is that death is the great opportunity—the opening not the shutting of the door. 'So far,' he says, 'from its being an end, it is merely a change; so far from its being a destruction, it is merely another one of the processes making towards perfection; so far from its being the conclusion of activity, it is merely the widening of horizons and the increasing of powers. Death is not the end of Autumn, death is the beginning of Spring. The life that has flowed sluggishly down choked channels has been renewed by other waters that leap from a cool and hidden spring, and has but changed its channel that it may sing and sparkle in the sunshine, and pass swiftly on towards the sea.

'One of the letters of Robert, Earl of Lytton, rather beautifully expresses this. He writes—

'"I cannot conceive why men have so universally taken Winter for the death-picture, and Spring for the life-picture in Nature. It strikes me quite otherwise. In Winter I see, everywhere, Life as it is: the Life of use and wont and apathetic habit; the enduring need; the painful struggle with difficulty; the cramped energy; the long imprisonment; the want of warmth. *That* is life. But Spring? No. All that boundless emancipation, the deep, deep exultation and triumph, the wonder, the novelty, the surprise of every movement, the fresh beginning of untried things—the escape from the staled and the spoiled experience, the joy, the freedom, the confident impulse, the leaping entrance into the world of limitless possibility, surely all this is Death—or else there is no good God in heaven. And under the heaven of Spring, who could help being sure of the goodness of God?"'

The Open Court Publishing Company of Chicago and London has undertaken the issue of a series of classics of science and philosophy which are not easily accessible. Three volumes have already been issued—*Contributions to the Founding of the Theory of Transfinite Numbers*, by Georg Cantor; *Selections from the Scottish Philo-*

sophy of Common Sense; and *The Geometrical Lectures of Isaac Barrow*. The fourth volume now appears. It contains *Diderot's Early Philosophical Works*, translated and edited by Margaret Jourdain (4s. 6d. net). More particularly, the contents of the volume are (1) an Introduction by the editor, sympathetic and sufficient; (2) Philosophic Thoughts; (3) the Letter on the Blind; (4) the Addition to the Letter on the Blind; (5) the Letter on the Deaf and Dumb; (6) Notes, Appendix, and Index.

There are many manuals for the use of Confirmation candidates, but there is a place for one prepared by the Rev. T. W. Gilbert, B.D., Rector of St. Clement's, Oxford. It is erudite, it is evangelical, it is comprehensible. The candidate who knows this book will be prepared as far as human hands can prepare him. Its title is *Confirming and being Confirmed* (Scott; 1s. 6d. net).

To his 'Handbooks of Catholic Faith and Practice' Mr. Scott has added a volume on *The Sacrament of Penance*, by the Rev. H. U. Whelpton, M.A., Vicar of S. Saviour's, Eastbourne (2s. 6d. net). Mr. Whelpton tells the sad story of sin—not as it entered into the world, but as it enters into every human heart; and he gives advice as to what is to be done about it. The advice is to go to the priest and confess. So the manner of confession is described and the results that may be looked for.

Two daughters of Sir Martin Conway travelled through a considerable part of the Balkans and had their camera with them. The book had to come, and came. Its title is *A Ride through the Balkans* (Scott; 5s. net). One of the daughters, Miss Agnes Ethel Conway, is the author. Let us suppose that the other carried the camera.

So the book is like a lantern lecture. The 'slides' are very many and very good. Without a word of 'lecture,' just by looking at them in order, one could enjoy and profit not a little by the Ride. But the lecturer is here also and can tell her story. Not only does she explain the 'slides'; she has much to say of her own, till you wonder if the 'slides' are necessary. And the book has the double advantage that you do not need to go out on a dark night, and that you may take it up and lay it down as you will.

Mr. John H. Harris has written a short but sufficient account of *Germany's Lost Colonial Empire* (Simpkin; 1s. net). The book is well written and abundantly illustrated with maps and sketches and pictures — wonderful pictures of palms, palm avenues, and palm plantations.

Wherein lies the strength of the Church of England? In the steady, faithful, self-forgetful work that is daily done by its parish priests—their pastoral work and their pulpit work. An example, an excellent example, of it is to hand. A volume of Sermons, chosen from the regular service of such a parish priest, has been published by Messrs. Skeffington under the title of *The Unforgiveable Sin*. The author is the Rev. D. F. K. Kennedy-Bell, M.A.

The one and only fault to be found with the sermons is their brevity. It is true that even within the time which Mr. Kennedy-Bell allows himself he gives a clear exposition of even so difficult a subject as the Unforgiveable Sin. And it may be that, the time being short, he had always to make the sermon practical. Every thought is directed to immediate life and conduct. Mr. Kennedy-Bell has no interest in the Unforgiveable Sin or any other sin if it is unlikely that his parishioners should be guilty of it. There is a sermon on Inspiration. What is the use of it? Listen to its last words: 'Shall we not ask God's grace, so to read and receive His inspired Word, that it may produce in us *inspiration*, inspiration to perceive the glories of the truth of His revelation, inspiration to follow the Spirit's guiding, and *consecration*, consecration to devote ourselves wholly, body, soul and spirit, to Him?'

Canon Box has himself translated *The Apocalypse of Ezra* for the Series of Translations of Early Documents which, along with Dr. Oesterley, he is editing for educational ends (S.P.C.K.; 2s. 6d. net). He has translated it from the Syriac text (with constant reference to the Latin Version in the footnotes), and he has written an excellent short Introduction to it, saying just what the student requires to be said before entering on the study of the book.

A selection of *Choice Thoughts* from the writings of the late Archdeacon Wilberforce has been made by B. W. Roome (Stock; 2s. net). There is a

thought for every day of the year. But sometimes two or three thoughts are linked together, so that if we really read one every day we must remember our reading. Here are two of the thoughts:

'*Sept. 16.*—The way to heaven is through heaven; no man can enter heaven who has not the heavenly nature awakened within him; and no man could have the heavenly nature awakened within him if it were not already there.'

'*July 12.*—"The secret of the Lord" is the faculty of spiritual discernment which enables us to know that all visible things are a sacrament of the Presence of God, that every incident of the commonest daily life thinly veils a great divine purpose for us, that we are surrounded and enfolded by the care of God, that the Almightiness and love of our Father is perpetually appealing to us; that He may develop our characters, cultivate our higher propensities, and lead us (without forcing us) to seek the things which belong to our peace.'

The Rev. J. G. Greenhough, M.A., has gathered together some of his recent sermons—'sermons,' he says, 'preached in the closing years of a long ministry,' and has published them under the title of *Sunset Thoughts: or Aftermath* (Stockwell; 3s. net). It is not every long ministry that can afford to do it, so apt are the closing years of even a great preacher to be a repetition of a few familiar truths. Mr. Greenhough has kept his preaching fresh and varied. There is simplicity in these sermons, certainly. But it is the simplicity, not of the poverty but of the riches of Christ. What could be simpler or more homely than the text, 'This poor man cried and the Lord heard him and delivered him out of all his trouble' (Ps 34^{6})? The sermon is as simple and homely as the text. Yet out of that text Mr. Greenhough brings the cry of humanity and the philosophy of prayer. Its promise comes home to every hearer, and it is a promise that has power with God and prevails.

The Psalter and the Present Distress.

By the Rev. John E. McFadyen, D.D., Professor of Old Testament Language, Literature, and Theology in the United Free Church College, Glasgow.

The Lessons of History.

The next point we shall consider is the great place given in the Psalter, and indeed throughout the Bible, to history, the story of the national past. God had no doubt spoken through His servants the prophets; but to those who had ears to hear He had spoken, just as really, and far more loudly, through the facts. Many of the longer Psalms are just a recapitulation, in song, of the nation's story, told not, of course, to stimulate national pride, but to warn, to instruct and inspire the people, to reveal to them the gracious purpose that ran through their history like a line of light—that purpose with which it had been their high privilege to co-operate, but to which in the past they and their fathers had so often proved recreant. Sometimes, as in the one hundred and fifth Psalm, the past is regarded as an inspiration; sometimes, as in the seventy-eighth or the one hundred and sixth, it is a warning: an inspiration, when one contemplates the goodness of God which at every point shines through—for at every point, as the one hundred and thirty-sixth Psalm reminds us, there are flashes of that mercy which endureth for ever; and a warning, on the other hand, if we contemplate the pitiful response, and too often the stubbornness and defiance with which men had met that goodness. The national past is thus fitted to kindle both hope and remorse. The heart of one singer fills with hope as he sings:

> I think of the days of old,
> Call to mind the ancient years (77^{5});

and the heart of another sinks as he thinks of the poor response to the divine love of which the nation's history had been so full:

> We, like our fathers, have sinned,
> We have done perversely and wickedly,
> All heedless of Thy wonders,
> And unmindful of Thy great kindness ($106^{6ff.}$).