
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

or repeated by the young people after him. Or take a verse of this kind :

This is the House of God, and God is here to-day;
He hears us when we sing His praise, and listens when we pray.

Let the Scripture passages be brief and suitable, some spoken by the leader alone, some by the scholars in concert. It will help if the reading is prefaced by all joining in such petitions as 'Open thou mine eyes' (Ps 119[18]), or, 'Help us now, O gracious Lord, as we read thy holy word.'

Let the hymns for the younger ones be indeed children's hymns. For they can never sing '*with the spirit*' until they sing '*with the understanding.*'

Let the prayers be reverently repeated by all in the Department, when eyes are closed and heads are bowed. Sometimes they may consist of short passages from the Bible: 'Teach me to do thy will, for thou art my God'; 'Show me thy ways, O Lord, teach me thy paths.' Or, prayers in verse may be used for concerted repetition. Here are three that certainly may be deemed children's prayers:

(*a*) God of all things good and fair,
Make our daily lives Thy care;
Make us gentle, kind, and lowly,
Always pure and good and holy;
Father, hear Thy children's prayer.

(*b*) God of pity, God of grace,
When we humbly seek Thy face,
Bend from Heaven, Thy dwelling-place;
Hear, forgive, and save.

Or:

(*c*) Father, God in Heaven, feeling Thou art near,
We would bring Thee worship, heartfelt and sincere.
When we join to praise Thee, may our hearts ascend,
Make all prayer—communion with our Heavenly Friend.

May we heed the message of Thy Holy Word,
List'ning, humbly list'ning, till Thy Voice is heard.

Prayers of intercession for others, of thankfulness to the Heavenly Father for His care and goodness, petition for special blessing and guidance, would of course also be included; and as we ought to teach our children that giving is an act of worship, the Offertory might be introduced by a verse such as:

Father, bless the gifts we bring Thee,
Give them work for Thee to do;
May they help someone to serve Thee,
Father, may we serve Thee too.

Then at the close of school, after the Good-bye Hymn, let the children reverently join in a prayer after this fashion:

The Lord be with us as we bend
His blessing to receive;
His gift of peace upon us send,
Before His courts we leave.

In the limited space of an article it is not possible to do more than give partial treatment to a matter of such vital consequence, but these hints and suggestions may at any rate serve to indicate some ways by which the scholars can themselves be led to offer the worship of their young hearts and lives to their Father in Heaven.

Literature.

KING EDWARD VII.

At the request of the present King, his second son, the biography of *King Edward VII.* is being written by Sir Sidney Lee, in two volumes, the first of which has recently been published (Macmillan; 31s. 6d. net). The work is based on documents in the royal archives, to which the King has given Sir Sidney access. Beyond this assistance King George is in no way responsible for the book. This volume is the record of the life of Albert Edward, Prince of Wales, extending over a most eventful period of fifty-nine of the sixty-three years of his august mother's unparalleled reign. The second volume will deal with the brief period of little more than nine years of Edward the Seventh's reign. It was inevitable that Queen Victoria should fill a prominent place in this biography of the Prince of Wales. Sir Sidney Lee is emphatic in his opinion that both the Queen and the Prince Consort, especially the latter, because of the intensity of their desire to make the heir to the throne in every way worthy of

his high calling and great position, erred lamentably in the whole course of his early training and education. The ablest of tutors and university professors and the best of teaching failed to implant in his mind a love of literature. Books of any kind made little appeal to him at any time of his life. It must be acknowledged, however, that the Queen and the Prince Consort were in advance of public opinion in sending the Prince at the early age of eighteen on a visit to Canada and the United States. It was the first time since the discovery of America that the heir-apparent to the British Crown had crossed the Atlantic. This tour was a real and wonderful education, and a conspicuous success. That visit to Canada of the Prince of Wales in 1860 may be regarded as the pioneer step to the future ownership of a ranch in the Canadian North-West by his grandson the Prince of Wales in 1925. While still a young man the Prince had visited, not only every country in Europe, but Egypt, Palestine, India. In this kind of education he had seen more than any crowned head in Europe, or any Minister of the Crown in his own country; and when the time came he took care that this should be a very early part of the education of his own son.

Another criticism of Queen Victoria is that even during the seclusion of her life after the death of the Prince Consort she absolutely declined to acknowledge her son's independence in well-nigh any relation of life, and showed her rooted objection to his participation in public affairs. The full narrative of the Prince's career after his marriage shows nevertheless that his actual intervention, not to say interference in public affairs and national policy, could not have been more continuous, at times more embarrassing, and at times more useful to the Queen's Ministers, or more influential if he had been the reigning sovereign. But in all this there was no trace of anything but loyalty and devotion to his widowed mother. He was fierce in his indignation against the war of Prussia and Austria for the dismemberment of Denmark, as became the husband of the Princess Alexandra. As the cordial friend of the French people, he resented as strongly the Bismarckian war against France, deplored its disastrous results for that country, and did not hesitate publicly to incur censure by showing his sympathy with the Empress Eugenie when Her Majesty sought refuge in this country. It was characteristic of him in this connexion that he wrote to Lord Granville, one of his many intimate friends: 'I may and have many faults—no man is more alive to them than I am; but I have held one great principle in life from which I will never waver, and that is loyalty to one's friends, and defending them if possible when they get into trouble.' Sir Sidney Lee adds that 'many times in the Prince's career was this chivalric principle put to convincing tests.'

This is the type of gentleman Sir Sidney Lee has succeeded in depicting for us, without in any way concealing his weaknesses and waywardness. He was a man of the world and of his time, in whom shrewdness mingled with benignity. He was a French Imperialist or Royalist and yet on the most friendly terms with M. Gambetta, that idol of the Republic. At home he was the friend and admirer of Mr. Disraeli and Mr. Gladstone, of Sir Charles Dilke and Lord Randolph Churchill, of the Archbishop of Canterbury and Mr. Henry Chaplin.

FOUNDATIONS OF FAITH.

Dr. W. E. Orchard has again earned the gratitude of the Church by the publication of another volume of his *Foundations of Faith—II. Christological* (Allen & Unwin; 5s. net). It is the second of a series of four, the aim of which is 'to present the Christian faith in a popular style and on the basis of a reasoned appeal so as to commend religion to the mind of our age, and by removing misunderstandings and difficulties to show that Christianity offers the only adequate explanation of existence, contains the only sufficient answer to human need, and holds out the one hope of the world.' The ground traversed in this volume is wide in extent and beset with difficulties. From the historic portrait of Jesus, including His Teaching and Consciousness, His Death, Resurrection, and Virgin Birth, Dr. Orchard carries us onward through the Apostolic Christology to the Christ of the Creeds and the crowning doctrine of the Trinity. The treatment of each topic is necessarily brief, and some may think unduly confident and dogmatic. But for a popular exposition of Christology, by a fresh and independent thinker who is at the same time a convinced believer, nothing could be more admirable. In handling radical critics of the gospel records he has none of that timidity which so often mars the writings of Christian apologists and gives

their readers the uneasy feeling that they are sure of nothing. He maintains that 'every effort to reduce the gospel portrait to that of a purely human figure is doomed to failure, for the irreducible minimum always contains material which demands a maximum explanation.' This maximum explanation is implicit in the primitive gospel. 'The Apostles and the Church as a whole had a much more clearly defined Christology than is generally understood, not yet fixed in language, but perfectly clear in thought, so that it could be not only assumed as accepted and great exhortations based upon it, but appealed to in order to resist the invasion of error. The terminology used to express this common faith was in the main derived from the Old Testament Scripture, but its meaning was clear, and its choice must have been deliberate.'

Passing beyond the Apostolic Age, Dr. Orchard argues that 'when we come to examine the Christ of the Creeds, no other solution of the New Testament faith is possible.' In maintaining that faith we are, as Athanasius said at Nicea, 'fighting for our all.' 'It was absolutely necessary to defend the devotion given to Jesus Christ against any charge of idolatry and so to define His place as to maintain a purely monotheistic faith. This was the real issue behind the Nicene controversy: if Jesus was not truly God, then the Church's worship of Him was a relapse into paganism. And although, when it was decided that Christ was of the "same substance with the Father," and therefore worthy to be worshipped with the Father, this only provoked the ensuing controversy as to the relation of the humanity of Christ to His divinity, this was neither a case of complication breeding complication, nor of the faith being forgotten and lost in dialectical discussion; for what lay behind the new issue, finally settled at Chalcedon, was whether God had become man in such a way as to give promise of the redemption of our whole humanity. The issue at Nicea was the certainty of revelation; the issue at Chalcedon the certainty of redemption; in both cases the issue was simply and solely religious.' Similarly with the crowning doctrine of the Trinity. It is 'no alien importation into Christianity; if it is a growth, it is a natural and necessary growth if God is to be thought about in a way that shall remain true to Christ's thought of God and the New Testament thought of Christ; and so far from it being an intolerable burden to the intellect, it brings to it considerable relief.'

CONVERSION.

A fresh study of conversion is made in an exceedingly able and well-informed work by Professor Alfred C. Underwood, D.D., *Conversion, Christian and Non-Christian: A Comparative and Psychological Study* (Allen & Unwin; 10s. 6d. net). The sub-title suggests the element of originality in this book. The treatment of conversion has been either purely religious or psychological. James, Pratt, Starbuck, and others have studied the phenomena from the psychological standpoint, but they have for the most part taken their material from Christian experience. On the other hand, Comparative Religion has been handled on its formal side; the dogmas and institutions of religion have been its main study. There was room for a book which could competently deal with this great religious experience comparatively and psychologically as well. Professor Underwood has the knowledge required, and he has the breadth of mind to regard the subject without bias. He has divided his work into two parts. The first is Historical, and gives us a series of studies on Conversion in the Old Testament, in classic Christianity, in Hinduism, in Islam, in Buddhism, in the religions of Greece and Rome and elsewhere. Then we have a section headed 'Psychological,' which discusses Conversion and Adolescence, Types of Conversion, the Psychological Mechanism of Conversion, Conversion during Revival, and cognate topics. A concluding chapter reviews the facts and leads us to the conclusion that in Christianity we find the highest type of conversion whether we regard the ideal to which the soul surrenders itself or the life that this surrender creates.

It will be evident that in such a spacious essay very many topics of absorbing interest come up. What *is* Conversion? is one that naturally occurs at once. Dr. Underwood reviews the definitions that have been given by James and others, and in his concluding chapter gives us his own, which, he claims, covers every known case. 'Conversion in its comparative aspects is a reaction taking the form of a psychological surrender to an ideal, and issuing in moral development.' But that is only one question. And one would say of the book before us that its sheer interest is endless. It is an absorbing study, and will carry the reader into regions of culture, of experience, of Bible study, in which he will be in the hands of a very competent

guide, and from which he will bear away a wealth of instruction.

THE MYSTERY-RELIGIONS.

The Mystery-Religions and Christianity, by Professor S. Angus, Ph.D., D.Litt., D.D., Sydney (Murray; 15s. net), is a rich, full, satisfying book. Fearlessly the author can meet Bengel's daunting challenge. For it is not only those who embark on the exposition of Scripture, but the writer of any book, who ought to ask himself, 'By what right am I doing this?' Dr. Angus has every right to deal with his subject. To begin with, he has an ample learning. Witness not only the stunning bibliography of books in many languages which, running though it does to thirty-seven pages, is modestly dismissed as 'a selected list,' or the crowded footnotes, but much more the ease with which it is all carried, and the skill with which his masses of material are woven into a most readable book. For Dr. Angus has the power of interesting. No one who dips into his foreword will wish to lay the work down. And one is swept through chapter after chapter by the sheer vividness of this moving picture, always carefully documented, of that puzzled, wistful, desperate world into which Christianity was born, and where it won its triumph. And he has the ideal spirit—sane, discriminating, weighing the evidence, often critical, yet eminently catholic and sympathetic, quick to hear the sob and ache and yearning of human hearts, to read the essential fact beneath what looks only alien and grotesque. It is this, above all, that gives the book its power, because Dr. Angus is so large-minded that his tragic tale of the ultimate failure of these once all-conquering faiths, and his calm and judicial statement of the reasons of the victory of Christianity, grow so impressive.

THE CHURCH OF ENGLAND.

Dr. Temple, the Bishop of Manchester, has published eight addresses which constituted the Charge delivered to the clergy of the Manchester Diocese at his Primary Visitation—*Christ in His Church* (Macmillan; 3s. 6d. net). He goes over the ground carefully, speaking (the addresses were delivered from notes and are couched in a spoken style) of the relation of the Church to the State, to Democracy and to world-politics, as well as of 'Miracle, Sacrament, and Vocation.' All the addresses bear the stamp of an intellect uncommonly vigorous and penetrating. We are struck all through by the intellectual freshness and resource displayed, but almost equally by the high level on which the subject is maintained. Many modern problems are handled here with a wisdom and grasp which must have been helpful to gatherings of working clergy. The most striking of the addresses are those on the Catholic and Evangelical characters to be found in the Church of England, and on the nature of Democracy and its relation to the Church. The Bishop claims that, while other Churches embody in different ways either the character of evangelical *or* that of Catholic, no Church combines the two as the Church of England does. This is another instance of the idea which is so often expressed by loyal churchmen, that the Anglican Church holds the 'middle way' and embodies the excellences of opposite extremes. But there is no uncharitableness in Dr. Temple's discourse. His claim is made with an ample recognition of the virtues to be found in other bodies. Altogether, this is a book to be read with pleasure by Anglicans, but not without profit also by those outside its borders.

EDUCATION.

One of the most interesting, as well as valuable, books on education has been written by Professor Godfrey H. Thomson, Ph.D., D.Sc., of the Armstrong College, Newcastle-on-Tyne. The title is *Instinct, Intelligence, and Character: An Educational Psychology* (Allen & Unwin; 10s. 6d. net). The book is the result of lectures delivered, by invitation, in America, to gatherings of teachers from every State in the Union, and it bears pleasant traces of this origin. Its colloquial style is one of the most agreeable and makes the reader's task very simple. But the lectures are the product of a mind that has ample resources for its purpose and is in entire command of them. Professor Thomson knows the subject from A to Z; he knows the child, and he is not a slave to any school, either in psychology or in education. It is difficult to give a brief account of a book like this, packed as it is with thinking and with practical applications of thinking to the educational process. The fundamental idea is the way in which the mind of man has grown out of the mind of the animal. Instincts are fundamental

(here the writer is in line with the 'New Psychology'), and intelligence grows out of these in various ways. One way is the 'trial and error' method, to which Professor Arthur Thomson gives so prominent a place in his Gifford Lectures. His namesake in this book lays as much stress on it for the development of the child's intellectual powers. Repression of any kind is as injurious to intelligence as to character. Experiment is the great thing. Good habits in the region of morality grow out of instincts, and in the region of mind thinking grows out of action. It is by elasticity in action and in experiment that the intelligence develops which can be used for any purpose and any subject. Play is just another name for this kind of life-experiment, and therefore play is the foundation of education. The most important thing to encourage is originality, and the most dangerous thing is sheer authority. These are the main ideas of this important book, but the mere statement of them gives no idea of the freshness, the fertility, the richness of the author's treatment. It is a book which no teacher should fail to read and re-read.

Shade of His Hand, by Mr. Oswald Chambers (Alden; 2s. 6d. net), is a series of Talks on the Book of Ecclesiastes, given by the author in a Y.M.C.A. hut in Egypt, shortly before his death. They are of the nature of Bible readings, each passage being explained verse by verse in a running commentary. The teaching given is most wholesome and manly, but the outlines of the talks are somewhat marred by the speaker's passion for alliteration.

The Association Press of New York has sent out many books that are helpful to the Christian worker, especially to those who have had no theological training. One of the best is a recent work on *The Teaching of the Prophets*, by Professor C. A. Hawley, S.T.M., Ph.D. It is quite a small book, but we could wish it were in the hands of every teacher and preacher. Dr. Hawley exaggerates when he says that the Hebrew prophets have remained almost unknown men, so far as this country at least is concerned. Davidson, Driver, G. A. Smith, and others have given multitudes of both laymen and clergymen a real insight into prophecy. All the same a book like this is a great boon. It is constructed on the same plan as Dr. Fosdick's little book on prayer. It is the same size, has a reading and explanation for every day, a general discussion after each week's readings, and finally questions for inquiry. But the value of the book is its sound standpoint and its historical method. Readers will grasp the real *history* of prophecy, its development from the 'seer' and 'nabi' to the ripest Canonical prophet. And he will have before him material and guidance for understanding the situation and message of each prophet. The writer properly rejects all idea of a 'Biblical Theology,' and tries to present the prophet as he would a Greek dramatist. We commend this book in the strongest terms, for private study, for preaching, and, above all, for use in the Bible Class. As the Association Press is the Publication Department of the International Committee of Young Men's Christian Associations it should be easy to get the book in this country.

The Higher Critics are certainly not allowed to rest in peace these days. Dr. Fitchett's recent attack has been followed by another. Mr. Arthur Phillips, M.A., who died in 1921, had prepared a book on *The Failure of the Higher Criticism of the Old Testament* (John Bale, Sons & Danielsson; 10s. 6d. net), which has been issued by his son, Mr. Lawrence Phillips, in substantially its original form. The first ninety pages or so, which deal in a general way with such topics as Inspiration, Tradition, the Attitude of Belief towards Criticism, are rather dreary; after that the writer comes more definitely to grips with the real problem. He shows a good knowledge of the points at issue and can argue well. But his general approach to the subject will hardly command the assent of a really modern mind. A tradition 'accepted by myriads' of people who have never given it the slightest examination is not necessarily reliable; and the writer's standpoint is sufficiently indicated by the sentence, 'The Believer must exhaust every legitimate means of reconciling discrepancies': the legitimate easily tends to pass into the strained and even the illegitimate. Multitudes could testify that the effect of criticism has not been 'blighting' but the very reverse. It is not reassuring to be asked to believe that the Babylonian Creation story may be borrowed from Genesis; and the interpretation on p. 154 of the famous passage, Jer 7^{22}, is as unnatural and unconvincing as it could well be. When the writer maintains that 'the critics show little appreciation of the character of different

kinds of evidence,' he must surely have forgotten Driver and the careful distinction he draws. This book, earnest as it is, is little likely to overturn the critical position.

Archdeacon Charles, so well known for his contributions to the elucidation of apocalyptic literature, has broken new and unexpected ground in a little book on *Gambling and Betting* (T. & T. Clark; 1s. 6d. net). It is a thorough and satisfying essay on the whole subject, dealing with it not only historically but on its merits. The arguments in favour of a mild gamble are examined in a fair and sensible manner and all points of view are carefully considered. There are few books better than this, and even those who possess Canon Peter Green's recent book will not find this one superfluous. Together these two will furnish a propagandist with all he needs.

The Cleansing of the Church of Christ, by 'Unemius' (Daniel; 12s. 6d. net), is of no interest except as a psychological curiosity. The publishers state that 'the writer of this book is a sincere believer in the Church of England who, suddenly and without any previous experience of the kind, became an automatic writer at the age of sixty.' The substance of the book purports to be dictated by 'Unemius,' 'an angel of the Lord, once a well-known European writer in the nineteenth century.' The distinguishing feature of Unemius's English style is an inveterate habit of putting the predicate before the subject. One sample may indicate the nature of these revelations. Philip of Spain is met in the other world by his wife, Mary of England, who blames him for making her a persecutor, but he repudiates responsibility, declaring that his soul is clean. 'So saying, did he push his wife, to whom had he once sworn fealty, to the side and over a ditch—wherein did she lay—and passed he on his way.' But 'Unemius' darkly adds, 'May I not say what judgment did he meet, nor who met he!' The book is full of rambling criticisms of churches, creeds and ritual, which would doubtless have been expressed more intelligently, not to say grammatically, if the writer had turned a deaf ear to the whispers of 'Unemius.'

The publication of the Schiff Library of Jewish Classics which began last year with the poems of Ibn Gabirol, has just been enriched by a similar volume containing *Selected Poems of Jehudah Halevi*, translated into English by Nina Salaman, and published by the Jewish Publication Society of America, Philadelphia. A brief Introduction sets forth the chief facts of his career, and something of the nature, quality, and extent of his contribution to literature. This accomplished and influential man, born in Toledo in 1086, who, as physician, philosopher, and poet, touched life at many points, and who won the admiration of men like Herder and Heine, left literature of many kinds behind him, love-songs, elegies, satires, etc., but his greatest poetry is that which gathers round religion, and one of his Odes to Zion is to-day chanted all over the Jewish world. The Hebrew text, which is fully pointed and largely Biblical in its vocabulary, stands on the right page, and facing it, on the left, a fine English translation, breathing much of the poetic beauty of the original, while excellent rhymed translations of certain of the poems are added at the end. The subjects embrace Love and Bridal Songs, Poems of Friendship, Devotional Poems, and the Journey to Zion. Those who desire to see how Hebrew could be written in the twelfth century, or to make the acquaintance of a true mediæval poet, will be grateful to Mrs. Salaman for her fine edition of Jehudah Halevi.

Messrs. Hodder & Stoughton's 'Library of Philosophy and Religion' is fully justifying its claim to be 'a series which gives the average person the best thinking on science, philosophy and religion in their bearing on life.' Two volumes have been added to it. One is *The Philosophy of Religion*, by Professor D. Miall Edwards, M.A. (6s. net)—a book full of the finest quality of popular exposition. The thinking is logical, and the style singularly clear. As to method, the writer has made very happy use of what has been called 'the method of construction through criticism,' that is to say, he has developed his own positive views through a critical survey of certain representative and influential theories. Thus the book contains an illuminating, though brief, survey of the work already done in the field, while at the same time the writer's own position is firmly set forth. 'Religion,' he says, 'involves a subject and an object and a relation of subject to object. On the subjective side it includes all man's psychical functions—feeling, will and thought; on the objective side it has reference to a trans-subjective divine reality. . . . Religious

experience claims to be more than a subjective state of consciousness. It points to a supra-sensible world or order, transcendent yet immanent, a "beyond which is within," wherein values coincide with reality. And to it that perfect world of values is already by anticipation a present possession.'

The second is a fine essay on ideals and methods in education—*Freedom in Education: An Inquiry into its Meaning, Value, and Conditions*, by Mrs. H. Millicent Mackenzie, M.A., formerly Professor of Education in the University College, Cardiff (5s. net). The claim for freedom in education, the writer contends, can only be rightly based on the recognition of its being a necessary condition for creative work. We have all a contribution to make to the life of the world, and the aim of education is to set free the potential forces that lie hid in the child. Moreover, the ideal of freedom must be rooted in a philosophy of life. Freedom is a possible conception only on the basis of a spiritual view of the universe. The child is fundamentally a spiritual being, and it is this spiritual nature which must be liberated, guided, moulded, and given its opportunity. From this general standpoint the writer, in a series of fascinating chapters, discusses 'Freedom as an Educational End,' 'Freedom as a Means in Education,' the 'Stages in Human Development,' 'The Freedom of the Teacher,' 'The Training of Teachers,' and 'Educational Freedom in Relation to State Control.' Many of the most practical issues in connexion with education come up for treatment in the course of the argument, and everywhere the author's large experience and wise and sane mind have suggestions of value to offer. The book is admirably written, and is full of interest for those whose concern lies in the training of the young. No better guide to the practical problems facing the teacher and the parent could be wished for.

Here is another little book, a companion to 'Reality and Religion,' from the heart and mind of that wonderful figure Sadhu Sundar Singh—*The Search after Reality* (Macmillan; 3s. net), that glorious Reality who remains unaffected by men's gross misunderstandings of Him, who is the end and goal of all our human gropings. This is a moving plea that Christianity is the true picture of Him: ay, and the road that leads to Him. In some respects it is an odd little work. Its sub-title runs, 'Thoughts on Hinduism, Buddhism, Muhammadanism, and Christianity.' One speaks with diffidence and deference. Here is a great saint of God, an Eastern, who has seen these other faiths at work, stands nearer to them than we do. Yet is it not a little cavalier to dismiss Muhammadanism in four pages as a thing without originality of thought, looking to the obvious appeal it has made to innumerable minds? Buddhism, to which he gives twelve pages, does not attract him. He is apt and shrewd in criticism. But the poor thing he makes of it raises the question, Why, if this be all, it won such triumphs? and his answer leaves one quite unsatisfied. By Hinduism he is more moved, and the little chapter upon it is interesting. But his criticisms of things we know make us a little chary of accepting all he says elsewhere. It is fairly crude to talk of Higher Criticism as an epidemic which, happily, will soon sweep away its adherents, and leave the Church sweeter for their absence; or to imply that faith in Evolution means of necessity that one advocates the blotting out of weakly folk for the good of the race! It is the pages upon Christianity that are the real book; and, indeed, it is most informing to note what it is in Christ that attracts this very Eastern soul, and rouses this passion of affection for Him. Sometimes there is a queer simplicity of mind which has a curiously humbling effect on the reader. And often he comes very near the heart of things.

'The Religious Life of India' series, dealing, as it does, with the great figures, the more important sects, and the like, is a most useful idea, and it is being finely carried out. *The Chaitanya Movement*, by Mr. Melville T. Kennedy, M.A. (Milford; 6s. net), is a crowded yet most orderly book, leading us easily through difficult country—the life of that strange and emotional contemporary of Luther who has left so deep a mark on Vaishnavism and on India, the history and teaching of the sect he founded, with its religion of joy, its path of devotion, its passionate self-dedicating to the chosen god, its prolific and notable literature, including, of course, the famous hymns, and so down to the sect as it exists to-day, its orders, its life, and its cult, worship, and the like. It is an extraordinary story, in part frankly repellent, in part the record of a faith that has wrought marvellous things in human souls and lives. And it all sprang, the bad and good alike, from the ugly story of Krishna's amours with

Rādhā, a tale as repulsive to the ethics of India as it is to us. Allegorized and symbolized, it has had strangely unexpected effects in innumerable lives. Yet, on the whole, this study, indeed judicial and eminently friendly though it is, leaves an impression that Vaishnavism is a poorer thing than one had hoped. And when, in a fine concluding chapter on its relation to Christianity, the author in his calm, quiet, broad-minded way points out, not only radical differences, but not a few real parallels and similarities, one has the feeling that, when all is said that can be said, there is as wide a gap between the gospel and this other faith as there is between clean hill air and the hot vitiated atmosphere of an unventilated hall.

Two carefully executed works by Dr. Raymond Philip Dougherty have just been published by Mr. Humphrey Milford. The title of the one is *The Shirkûtu of Babylonian Deities* (25s. net), and of the other, *Archives from Erech, Time of Nebuchadrezzar and Nabonidus* (Goucher College Cuneiform Inscriptions, vol. i.; 21s. net). They may first be viewed together in order to bring out the large part played by Ishtar (whose temple Êanna was in Erech) and her star. This was marked, perhaps branded, on the *širku*, the person dedicated to her service, although not in every instance. The seal-impressions appearing in the second volume show her star, with six or eight points.

All the texts bearing on the *širkûtu, i.e.* 'an order of male and female persons who had been dedicated to various Babylonian deities, viz. Marduk, Nabû, Bêl, Shamash, Nergal, and Ishtar,' are assembled, transliterated, and translated, with commentary but without cuneiform, in a very convenient form. The judgment of the author is that the order is to be distinguished from the votaries (ἱερόδουλοι); it has more in common with the *Nethînîm* and the Levites. The excursus on marking or branding (pp. 81–88) will be found of special interest.

Goucher College possesses a collection of nearly one thousand Babylonian tablets, of which the smaller half (four hundred and twenty) are here transcribed, with transliteration and translation of some thirty. A discussion of other texts and grammatical forms contained in this volume will be published in the future. Sufficient is given at present to convey a very clear picture of the times following the fall of Nineveh (606 B.C.), and antecedent to the capture of Babylon by Cyrus (538 B.C.). On p. 35 will be found an extremely valuable note on Temâ or Teimâ. Nabonidus spent much of his time there, leaving the government of Akkad in the hands of the crown prince Belshazzar. This revelation of the intimate connexion of Arabia with Babylonia in the sixth century B.C. is worth following out, and may be commended to the author as a theme for further development when his next volume is being prepared.

All enigmas have not been solved, even with so much added material, but it gives satisfaction to learn that the hitherto unexplained GIŠ-BAR (p. 21, cf. *A.D.D.* ii. 234 f.) is now reckoned to be understood. GIŠ-BAR may also be read GIŠ-MAS. In these texts GIŠ is often found = *našû*, 'raise,' 'carry,' etc., and MAŠ elsewhere appears = *šibtu*, 'increase,' 'interest.' Hence, GIS-MAŠ = *nâš ṣibti* = 'the bringing of increase or interest.'

Professor J. W. Gregory, F.R.S., D.Sc., whose works on geology are well known, and who has travelled widely in pursuit of that study, has entered a new field by publishing *The Menace of Colour* (Seeley, Service; 12s. 6d. net). The book contains a careful survey of the race problem, which grows yearly more acute and throws across the world the awful shadow of impending catastrophe. The first half of the book is occupied with the negro problem in the United States, and its extraordinary complexity and difficulty is impressively set forth.

The bitterness of the negro man of letters is illustrated by a quotation from Dr. Du Bois's 'Darkwater': 'What, then, is this dark world thinking? It is thinking that, wild and awful as this shameful war was, it is nothing to compare with that fight for freedom which black and brown and yellow men must and will make unless their oppression and humiliation and insult at the hands of the White World cease. The Dark World is going to submit to its present treatment just as long as it must and not one moment longer.' While favouring race segregation Dr. Gregory shows the practical impossibility of finding any effective policy, and he seems driven to concede the inevitability of an ultimate, if yet far distant, race amalgamation. He concludes, 'If the racial segregation which the world has inherited from the past is confirmed instead of being broken down by the modern ease of transport, Europe, North America, and Australia would naturally be the chief homes of the white

race. Considering its contributions to humanity, that would not be an unfair share.'

In *Mysteries of the Libyan Desert*, by Mr. W. J. Harding King, F.R.G.S., we have another of those books of exploration and adventure which the reading public owe to the enterprise of Messrs. Seeley, Service & Co. (21s. net). Here is a vast and waterless region in Northern Africa, extending over nearly a million square miles, which is probably the least known area in the world. If we may judge from Mr. Harding King's narrative of his experiences of its exploration during a period of three years, there is no overpowering inducement even for the enthusiast for the advancement of learning to risk his life in the Libyan Desert. The aeroplane, however, may afford a speedy medium for penetrating what may yet remain of its geographical mysteries. Mr. Harding King had to do his best with a small squadron of camels, those 'ships of the desert' which can suffer and endure more than any other four-footed beast of burden in crossing the wilderness and the waste places. To organize an exploring expedition for an advance into the unknown is one of the greatest difficulties of such an enterprise. Some of the author's most interesting chapters are concerned with the human element rather than with the natural features of the vast desert region. The Arab has a wonderful faculty of steering a course across the illimitable sand by taking his bearings from the stars. But there is a vivid narrative of Arab treachery when the caravan was far from its base and the risk of want of water supply for man and beast was at its greatest. There is a most interesting chapter also on the natural history of the region—its birds, beasts, and reptiles. The volume is abundantly illustrated by reproductions of photographs and drawings by the author, and by three large maps of this vast area so far as it has been explored.

In *The Vanishing Tribes of Kenya*, by Major G. St. J. Orde Browne, O.B.E., Senior Commissioner, Tanganyika (Seeley, Service; 21s. net), we have an important addition to the series of books relating to the many native tribes of Africa to which the publishers have given special attention. Major Orde Browne is a type of the Government official who has combined his duties as administrator with a zeal for full and accurate anthropological investigation of the history, manners, and customs of a primitive and interesting group of tribes who dwell on the southern slopes of Mount Kenya, which has given its name to those huge territories formerly known as British and German East Africa. As Assistant Commissioner at various Government posts between 1909–16 he saw the change from practically untouched primitive conditions to the establishment of definite European administration. The rate of progress, he says, has been astonishing. 'Communities among which the war-horn and the poisoned arrow were quite the possible form of greeting were five years later thoroughly used to Europeans, buying and selling in coin, going away to work, and using piece goods, steel tools and matches as if they had known them all their lives.' Major Orde Browne is not only a keen and accurate observer, but he can write well. He describes fully and vividly every phase of life among these primitive tribes. A curious characteristic is his doubtful view about the profound and far-reaching changes, and the precipitate rate at which European civilization is enforcing its ideas on these primitive races. They are 'in many ways decidedly intelligent and promising material, but a serious error is often made in believing superficial acquirements to be deep changes.'

To the Rev. T. W. Crafer, D.D., has occurred the happy thought of treating the Book of Jeremiah as the basis of a series of addresses from Ash Wednesday to Easter Sunday, which he has entitled *Lenten Studies in the Prophet Jeremiah* (Skeffington; 2s. 6d. net). The addresses, which are simple and popular in form, bring before us the main incidents in the experience of Jeremiah, and illustrate the likeness—and once the unlikeness—of his spirit to that of our Lord. The book is stronger in its devotional than in its critical quality; it is hardly true, for example, to say, as Dr. Crafer does twice (pp. 28, 37), that 'it was Jeremiah who made the Psalms a possibility,' and that they had their beginning in the generation which followed Jeremiah's. This may be true of many Psalms, but by no means of all: some of them may well go back far beyond him. But these addresses successfully show how a little known book of the Bible may be successfully brought home to the mind and the conscience of a Christian congregation. Particularly ingenious and suggestive is the chapter on 'Jeremiah's Restoration and Reunion, and its Lesson for Easter.'

The Heart of the Wood, by Mr. Gerald H. Paulet, B.A. (Skeffington; 3s. 6d. net), contains a short series of 'studies in life and reality.' By the 'heart of the wood' the writer means the centre of life, the trees mean the various details on the surface of life. 'Suddenly it was borne into him, that looking upon the wood, he had been looking into the deeps of reality, and he knew that it was the barrage of the trees which kept men from the life they hungered for, and that somewhere in the heart of the wood they would find it.' These studies, though at times somewhat vague, are full of ripe wisdom and thoroughly Christian in tone. They make heartsome reading, for the breath of life is in them. 'A weed-covered pond, or a river of life flowing into the ocean of eternity! Stagnation or the mobility of the great adventure! These remain man's two alternatives, to choose or to reject, and Christianity is, perhaps, but the will of man reborn, and rightly related to the act of choice.'

The Heart of the Gospel, by the Rev. J. K. Mozley, B.D. (S.P.C.K.; 5s. net), is an extremely able book. It consists of ten addresses and articles which are very fitly gathered into a single volume, for they are all concerned with the person and work of Christ. The writer has acquired a thorough mastery of the various theories of the Atonement, both ancient and modern, and he writes not merely as a critic, but as a constructive theologian. Declaring the inadequacy of all theories of the Atonement, 'because in the Cross and in the moral order which the Cross re-creates there is an overplus incapable of rationalization,' he concludes in a fine passage, 'We cannot hope for a final doctrine of the Atonement. There will always be a shadow round the Cross. But that shadow, as it does not check the adoration of the heart, so it does not forbid the activity of the mind. Knowledge is possible, if but in part, and vision if only through a glass darkly. And what we see and know is the new created at the cost which the old entailed, the cost of the precious Blood of Christ shed for the world's redemption, and to the mystery of the malignancy of evil opposing the greater mystery of dying and triumphing holiness. And that, after all, is a gospel rather than a doctrine or a theology—but a gospel creative of Christian theology because it is a gospel creative of Christian men.

The modest author of *Finalism: An Incontrovertible Philosophy*, Mr. Ernest R. Banister, prefaces his little book with a Foreword in which he claims that he presents a final philosophy that is incontrovertible because it is founded on facts, and his conclusions are 'exclusive' of all other theories; and he invites those who have waded through the various philosophies of the age to turn to him and find mental peace and satisfaction. Readers will be able to judge from this the nature and the value of the 'philosophy' which follows (Stockwell).

The Road to Christendom, by Hilda T. Jacka, M.A. (S.C.M.; 2s. 6d. net), is an earnest and able effort to find a path out of the jungle of present-day confusions. By 'Christendom' the writer means a Christian Society, a fellowship of people and of peoples accepting the Christian standards and bound by the Christian aims. She believes that civilization, which at least means a system superior to the life of the animal, will not last merely by its own impetus. It is necessary that we should think, and especially that we should examine the foundation of really civilized life. This is what is done in this competent essay. It begins by facing facts, the fact of war and its causes, the facts of competition, class-war, patriotism, and other things. And then the writer asks us to make up our minds about the standards we are adopting. This leads to an earnest plea for the Christian way. Such an argument might easily become commonplace, its essential points have been so often made. But the passion and the ability of the writer make it alive and compelling. Miss Jacka rightly holds that everything depends on what the generation growing up among us will think and do, and her book makes a special appeal to teachers. It is to be hoped it will find its way into the hands of many of them.

Christian Social Duty, by the Rev. John Lee, M.A., M.Com.Sc. (S.C.M.; 5s. net), is a valuable contribution by a strong and independent thinker to a subject which in recent times has produced a flood of literature. The book is all the more remarkable as coming from one who, as the managing head of a great Government department, has had practical experience of State management. He utters a strong warning against over-confidence in the efficacy of State action in the promotion of social reform. The Bishop of Southwark in an introductory note expresses the view that he goes too far in his criticism, but that is a matter of opinion. Briefly

the argument of the book is that the attempt to bring about the right social attitude by legislation is a hopeless task. 'This external substitution for the monitions of the spirit brings with it such a weakening of the spiritual social stimulus that it does not succeed.' The supreme need is for character and personal action. 'We want a Society of Apparently Little Deeds to get really going, and to impose on ourselves a Sabbath of rest from industrial reorganization and social schemes.' It is not the part of Christian sociology to devise and enforce any form of social structure, but to supply social impetus to the individual. Even those who disagree with the arguments in this book will find much that is stimulating both in its criticisms and suggestions.

The Ascending Life, by the Rev. Richard Roberts, D.D. (S.C.M.; 2s. 6d. net), is a rare combination of strong Christian thinking with a passionate spirit of devotion. The book consists of a series of five addresses delivered in America in May 1924. 'They represent an attempt to discover the secret of more life and fuller from a study of the last stage of the public ministry of Jesus and its sequel.' The study is thoughtful and penetrating, and the writer knows how to be practical. 'The way of the Upper Room is still the only way of life and more life. . . . The prayer-meeting is dead because we have talked it to death, being unable or unwilling to keep silence before God; and if it is to be raised from the dead, we must make up our minds to come there and keep silence unless and until the Spirit of God puts us under an irresistible constraint to speak. We moderns do not know how to be quiet before God and to wait for His word. We become uneasy, restless, nervous and strained unless someone is speaking. And we shall have to get over that folly if we are to recover this lost grace of fellowship in prayer and of prayer in fellowship.'

When the Western Text is Right.

By Professor the Reverend A. T. Robertson, Litt.D., Southern Baptist Theological Seminary, Louisville, Ky.

There is no problem connected with the textual criticism of the New Testament more perplexing than the value of the Western type of text. It was not difficult for Hort to show that all purely Syrian readings were wrong. Burgon and Miller argued vigorously in defence of the Syrian type of text as preserved in the *textus receptus*, but the verdict among New Testament scholars has gone to Hort by the sheer weight of the facts. A purely Syrian reading with no pre-Syrian witnesses stands convicted of being erroneous. The same line of argument applies to the purely Alexandrian readings. There are no documents that always give Alexandrian readings. Mixture marks all these documents. They show (often) now a Neutral and Alexandrian reading, now and then a Western and Alexandrian reading, occasionally a purely Alexandrian reading, or one supported also by the Syrian class which here followed the Alexandrian class. A reading of the Alexandrian class supported by the Neutral or the Western class has to be decided at bottom on the relative merits of the Neutral and Western classes and by internal evidence. A purely Alexandrian reading is certain to be wrong, a mere scholarly correction to remove a difficulty. The support of the Syrian class in such a reading counts for nothing against the Neutral and Western classes. So far the theory of Westcott and Hort is accepted by the great majority of modern scholars, certainly in Britain and America. It remains to be seen how far the new method of Von Soden will win a hearing in Germany. It has won little favour elsewhere because of its over-refinement and complications.

Westcott and Hort pinned their faith to the superior worth of the Neutral type of text as the nearest approach to the original text of the New Testament now available. They did not claim that in all respects it corresponded with the autograph text. Hort himself pointed out some sixty-five cases where he thought emendation was necessary to restore the original text now lost from all known documents. The name 'Neutral' is unfortunate, for it seems to beg the questions in