

ality in God and man made the framers of the symbol incapable of thinking the personal unity of both God and man in Christ. It is in the very factors which the creeds ignore in the earthly life of Jesus that the solution of the problem lies; in His moral character and religious consciousness, His

revealing truth and redeeming grace we can discover divine-human personality. It is these moral and religious facts which the creeds pass over on which personal faith to-day lays hold, and to which it closely clings. Both negatively and positively the creeds fail to meet the demand of personal faith.

Literature.

PRINCIPAL SIMON.

THE Rev. Frederick J. Powicke, Ph.D., has written the biography of the late Principal Simon of the United College, Bradford. The title is *David Worthington Simon* (Hodder & Stoughton; 7s. 6d.). It cannot have been an easy thing to do, for Dr. Simon lived a life of the utmost simplicity and quietness. His strength was in his character; but character is the most difficult thing on earth to turn into language. Character, however, has influence; and what Dr. Powicke has done is to gather together the men who came under the influence of Dr. Simon's character and get them to tell what he was to them. These tributes are certainly not all the book. Dr. Powicke himself has written a considerable part of it, and there are many letters, for Dr. Simon was a delightful letter-writer. But the tributes of friends and students are an important element in it. We cannot think of any recent biography in which that element bulks so largely or produces so memorable an impression.

Dr. Massie was Dr. Simon's colleague at Spring Hill College for fifteen years—up to the time of Dr. Simon's appointment to the Principalship of the Theological Hall in Edinburgh. After speaking of the inspiration of saintliness in his character, Dr. Massie says: 'With all this he was a man, and, in the best sense, a natural man; if he had been otherwise he would have belied himself. His nature abhorred cant, that is, according to Hazlitt's definition, not hypocrisy, the pretending to feel what you don't feel at all—that is out of the reckoning—but what truly religious men are often guilty of, overwrought presentation of a feeling which at its root is genuine. "Treacle," as he used often to call it, made him sick, and even inclined him, as he extravagantly put it, to profanity. A luscious spiritual phraseology, or what he termed

"slush," provoked him (in my company, at any rate) to an unrestrained mockery which bubbled out of a keen sense of humour and which would undoubtedly have made a matter-of-fact piety stand with its bristles erect and its mouth wide open. Like our common friend Dale, he shrank from, as unmanly, such ways of speaking of our Lord and Master and Judge as "Dear Jesus," "Sweet Jesus." The truth was that he saw how sentimentality tended to kill true reverence, and to nourish a mawkish and (not womanly but) womanish attitude towards the Son of Man. And that was his and Dale's criticism of the Faber style of hymnology.'

THE MAFULU.

The Mafulu are a mountain people in British New Guinea. They have had a Roman Catholic Mission among them for five years. They have also seen an occasional trader or scientific investigator. But they are really in as uncivilized a state as it is possible now to find a race in any part of the world. And that was the very attraction which drew Mr. Robert W. Williamson to visit them in the year 1910. He went not out of mere curiosity, but out of a desire to increase our knowledge of the mind and manners of the untutored savage; and he went well furnished with those questions which Dr. Frazer has been the chief instrument in preparing for the use of anthropological inquirers. He confesses that the natives did not understand his questions, and when they did, often refused to answer them. And he is very fair in enabling us to distinguish between information and inference. The book which he has written, and to which he has given the simple title of *The Mafulu* (Macmillan; 14s. net), is plentifully illustrated from photographs, many of which were supplied by the Roman Catholic missionaries, who did everything

in their power for the author's personal comfort and for his book.

The book contains nothing that is absolutely new, but it supplies a good many additional examples of this custom and that superstition, confirming some theories and discrediting others. Apart, however, from the actual information which it furnishes, it is a pleasant book to read, unusually pleasant even for a book of exploration, so easy is the writer's narrative and so manifest his sincerity.

On the question of dress, that extremely difficult and sometimes delicate question, Mr. Williamson evidently inclines to the opinion that it has nothing whatever to do with the relation of the sexes. Its origin is not in the feeling of shame, nor is its use due to any emotion of modesty. It is a surprise to find that infant betrothal is common among a people who have so little ceremony and so little regard for the ties of marriage. Mr. Williamson mentions one case, of which he knew for a fact, in which a girl of fifteen or sixteen years of age was betrothed to the unborn son of a chief, and the price of the betrothal actually paid. When the boy was born (how did they know it would be a boy?) and died in infancy, the girl was henceforth regarded as a widow. Sentimental people will be pleased to learn that a young man speaks of his sweetheart as his *ojande*, which means his flower. When a boy wants to marry, and does not know where to seek a wife, he sometimes lights a fire in the bush and then goes off in the direction in which the wind blows the flame. In the first village he arrives at he seeks and usually finds his wife.

INDIVIDUALITY AND VALUE.

The Gifford Lectures in Edinburgh University for 1911 were delivered by Mr. Bernard Bosanquet, LL.D., D.C.L. They are now published by Messrs. Macmillan under the title of *The Principle of Individuality and Value* (10s. net).

It may be said sweepingly that Mr. Bosanquet's Gifford Lectures were delivered for the purpose of telling us what philosophy has done for us. He believes that there is a good deal of rubbish still uttered in the name of philosophy, but that it can be got rid of. When it is got rid of, and the sooner it is got rid of the better, certain things which were once theory can be claimed as fact. It is our business to claim them as fact, to stand

confidently upon them, and from that firm footing to go forward.

Is it possible, then, to say shortly what these philosophical facts are? They can be expressed in a single word. That word is Individuality. Of course Individuality is a large word. It is to be defined in opposition to some things and in conformity with others, and it may be said, though again somewhat sweepingly, that Mr. Bosanquet's Gifford Lectures are there to tell us what is meant by Individuality.

There are moments when the lecturer seems to say that Individuality is simply a synonym for Spirituality. But if he said that, he would be most careful to point out that Spirituality is not the annihilation of the 'outward,' but its transfiguration in the total life. There are other moments when he seems to allow Individuality to be swallowed up in the idea of the Absolute. But again he is careful to maintain that while we may and must be included in the Absolute, which is greater than ourselves, we nevertheless are ourselves and in the Absolute both gain and retain our Individuality. For with Mr. Bernard Bosanquet the Absolute is not altogether distinguishable from God, a God who may be known, revered and loved. But the distinction between the Absolute and God, if there is any, is to be the subject of the second course of lectures, the course for 1912.

SCHAFF-HERZOG.

Messrs. Funk & Wagnalls have published the last volume of *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (21s. net). It is the thickest volume of the twelve, containing nearly 600 pages, for it not only completes the alphabet, but runs over it all again, and fills in the omissions that have occurred in any of the volumes. These omissions are given in an Appendix of fifty pages.

It is interesting to observe that one of the omissions is Bergson, and another Eucken. So these men had not risen above the horizon even so recently as the issue of the early volumes of this work! But surely Mary Baker Eddy was known then, yet here she is in the Appendix. The short article on her life and work has been written by a Christian Scientist, which is certainly as it ought to be. There is also an article under the title of 'Psychotherapy and Christian Science' written from the same standpoint.

The longest article in the Appendix appears under the title 'Monophysitism and the Oriental Separated Churches.' It is signed by Dr. Ernest C. Margrander, Chancellor to the Orthodox Catholic Archbishop of America.

In the body of this volume there is an article on 'Union of the Churches.' It is divided into four parts. First there is a statement of the Anglican position by Dr. Francis J. Hall, which is followed by a note on Anglo-Swedish Negotiations. Next the Orthodox Catholic position is described by Chancellor Margrander. This is succeeded by an account of the Protestant position by Dr. Newman Smyth. The last part is occupied with a short exposition of the Roman Catholic position, written by Dr. J. F. Driscoll. The editors say that an article from the Græco-Russian standpoint was arranged for but indefinitely delayed. They add that it may appear later. A supplement by one of the editors points out that a wide union is impossible unless either the episcopally ordained are willing to include non-episcopal communions without reordination (which at present they are not), or non-episcopal ministers are willing to say that their ordinations are invalid (which again 'at present they are not'). The whole matter is resolved into that compact but inextricable deadlock.

A volume of the 'Guild Library' has been given to *Literature and Life* (A. & C. Black; 1s. 6d. net). The author is the Rev. Lauchlan Maclean Watt, M.A., B.D. The title is world-embracing; but Mr. Watt has a definite purpose before him in the writing of the book, which he states in this way. It 'is intended,' he says, 'to interest young men and women in the spiritual principles which underlie true Literature, and to give them a bias in the direction of these, as exhibited in the great writers. It is meant to be an incentive to wider reading, and to the deepening of acquaintance with books.' The volume is accordingly divided into two parts. The first part tells us what distinguishes literature from writing that is not literature; the second part shows us how that distinction is maintained throughout the Bible, Shakespeare, and other great books. It is the editors' object, we understand, by means of the 'Guild Library,' to make life larger and fuller all round. There could have been no hesitation, therefore, in accepting Mr. Watt's book. Moreover, there is true religion in

it, more than in many books which are sprinkled more freely with the name of God.

In his *Types of English Piety* (T. & T. Clark; 4s. net) the Rev. R. H. Coats, M.A., B.D., has succeeded in being both elementary and profound. And both at the same time. Not only so, but he is Johannine also in the transparent unconsciousness of his style. The impression which his book makes is that he has studied the subject of English piety for a long time, until the essential things have become very clear to his mind; and the language has been fitly chosen. Moreover, the book is a product of this present time. We are not less ardent sacerdotalists, evangelicals, or mystics than our fathers were, but we are less fiercely so. Even the sacerdotalist can see good in evangelicalism and in mysticism, and regret that he cannot attain to it. Mr. Coats is no latitudinarian; he has not hidden from us his preference in the types of piety. But he has risen sufficiently above their limitations to give us a picture of all three which will remain with us for ever. The best of the book is that we are confirmed by it in the value of our own type of piety and made more watchful than ever against its perversion.

An author's greatness depends upon what he writes, his popularity upon what is written about him. One here and there, curious and studious, read Eucken and read Bergson, and when they made their discoveries known the world applauded. Now the danger is that Eucken and Bergson may have their popularity buried under too much commentary. But that time is not yet. And Mr. E. Hermann's book, called *Eucken and Bergson: Their Significance for Christian Thought* (James Clarke & Co.; 2s. 6d. net), will still be serviceable. Hermann draws most unmistakably to Eucken. Bergson is not yet constructive enough for confidence. But both Eucken and Bergson are a long way from that knowledge of God in the face of Jesus Christ which we hope they will come to. Mr. Hermann is one of the easiest and most immediately useful, at least for the preacher, of all the commentators.

The lecturer is disappearing. Even in America, they say, where once he was able to make business men forget their luncheon hour, he is passing away. Has the magazine displaced him? Surely

an article that can be read would gain tenfold force if it were uttered. But it depends on the utterance. Many men can write, very few are the men who can speak.

Of the few Dr. S. Parkes Cadman is one. His lectures, of which he has published seven (delivered at the Brooklyn Institute of Arts and Sciences in 1910) in a volume entitled *Charles Darwin and other English Thinkers* (James Clarke & Co.; 5s. net) are pleasant to read, and evidently were quite impressive to hear. They have lost a good deal in the printing, but they still retain a certain personality and quiet charm. And if we are in danger of forgetting what manner of men these were—Darwin, Huxley, Mill, Martineau, and Matthew Arnold—and what they accomplished, Dr. Cadman's lectures will recover much of it for us.

The Rev. William Souper, M.A., of Clapham, has issued an 'Introduction to Christian Thought' under the title of *Constructive Christianity* (James Clarke & Co.; 2s. 6d. net). He believes that a fierce struggle is going on between nature and spirit for the possession of the mind of man. For some time nature has had the best of it, the advantage being gained when Darwin published his *Origin of Species*. But great thinkers have come to the aid of the spirit, and Mr. Souper would do all in his power to cheer them on. For the supremacy of nature at its highest is culture, and culture is selfishness; but the supremacy of the spirit is love. Mr. Souper in his argument finds himself very soon commending Christ. For in Christ he finds not only the example of unselfish love but also the instrument of its prevailing power in society. His book is the modern *Come and See*.

The Rev. W. Charter Piggott has published nineteen sermons, after stripping them of their texts and otherwise giving them the look of essays, and has called his book *The Imperishable Word* (James Clarke & Co.; 2s. 6d. net). He himself tells us that they are sermons, and that he has transformed them into essays; he does not tell us why. Do essays sell better than sermons? We hope not. Mr. Piggott's sermons would have sold readily as sermons.

Messrs. James Clarke & Co. have sent out all

at once several good books this spring, but they have issued nothing better than *Problems and Perplexities*, by the Rev. W. E. Orchard, D.D., though it is the smallest of them all (2s. 6d. net). It is the smallest, but it is full of matter. Dr. Orchard fills a column or more of the *Christian Commonwealth* every week with answers to correspondents. These are the most valuable of the answers.

It is claimed by Mr. Robert Hugh Benson, who writes the preface, that a book entitled *The Mustard Tree* (Duckworth; 5s. net) introduces a new method in apologetic. The old method, he says, was to prove the divinity of Christ, and from that to deduce the infallibility of the Church. The new method is to point to the facts that are before men's eyes,—the facts, for example, of the Unity of the Church, the intense faith of Catholics in the Eucharist, the devotion to Mary,—and from these facts to work back to the Divinity. In any case, that is the method of apologetic pursued in *The Mustard Tree*, which is written by Mr. O. R. Vassall-Phillips. There is an Epilogue by Mr. Hilaire Belloc, which is a clever résumé of the whole argument which the book contains.

'One need be no specialist in sociology to discern the chief "note" of social change during the modern epoch. The main economic phenomenon of the nineteenth century was the rise of the great working class, joint product of the political and of the industrial revolution. The main fact of the twentieth century is bound to be the advance of this class into conscious power.'

Accordingly Vida D. Scudder writes a book on *Socialism and Character* (Dent; 5s. net) to guide the great working class to a right use of their power. Notice that word 'character' in the title. If that word gets its place and influence in the life of the working class, the power will not be abused. But in order that character may be formed, and may tell, it is necessary that there be some recognition of duty as well as some claim of right; it is necessary, indeed, that duty be felt as the impress of an authority which cannot be disputed. Thus the book makes the demand for an authority that can be recognized as authoritative and may be unhesitatingly obeyed. The authority of superior numbers is tyranny; it is in the end the selfish assertion of each man's own will, and there-

fore the removal of all authority. Where, then, will the universally acknowledged and universally beneficent authority be found? The answer is the one word God. 'God wills it'—when that is heard, as we now understand God, when that is obeyed, the power of the great working class will be a gift of utmost good to the world. It is an opportunity for the Christian preacher.

We have received from Mr. Francis Griffiths Parts 55 to 64 of *The Churchman's Pulpit*. These include sermons for Epiphany Sunday and for the Sundays following Epiphany as far as Quinquagesima Sunday. The part for Epiphany is a special number, and costs 5s. net; the other parts are published at 1s. 6d. net.

We have also received certain parts of a distinct work called *The Children's Pulpit*. This work is further described as 'a comprehensive library of religious and moral instruction for the use of preachers and teachers in the preparation of sermons and lessons to the young.' Beginning with the first Sunday in Advent, five parts carry us on to Christmas Day and complete the first volume. These seem to be all that are yet issued, but four parts are issued of a separate series of sermons for children. It goes under the same general title of *The Children's Pulpit*, but has a sub-title 'Boys and Girls of the Old Testament.' One of these parts is a double number, and is published at 2s. 6d. net, the rest are published at 1s. net each.

Thirdly, the first number has been published of a series entitled *The Lecture Library* (1s. 6d. net). This part contains a biography of John Wesley by Mr. G. Herbert Bloye. The purpose of this series is to provide material and assistance for those who deliver lectures or write papers. Each lecture is to be complete in itself, and is to provide 'in concise and ready fashion the most thorough, reliable, and up-to-date information on the subject to which it refers.' It will also contain a list of works for further reference.

Last of all, and most important, we have received two volumes of *The Expositor's Library*. One of the volumes contains sermons on the first sixteen Psalms, the other contains sermons on the first five chapters of St. Matthew. These two volumes are nicely bound in cloth. They contain about 450 pages, and are published at 9s. net each.

All these works are edited by one and the same editor, the Rev. John Henry Burn, B.D. Mr.

Burn first made his name known as the compiler of the 'Biblical Illustrator.' It is true that that work went under the name of the Rev. J. S. Exell, but it is quite well known that the work was done by Mr. Burn. The mass of material gathered into that book is simply astounding. Yet it was only the beginning of enterprise with Mr. Burn. The amount of sermon material which he is now pouring out takes one's breath away. They may say what they will about the decay of the pulpit in power. If it consumes this vast quantity of sermon material there must be a good deal of vitality in it yet.

The *Titanic* tragedy gives unexpected force to the question which is chosen as the title of Dr. Frank Ballard's new book, *Why does not God Intervene?* (Hodder & Stoughton; 5s. net). It is the question which many uninstructed persons have been asking these weeks past, and some very bitterly. There is no short and easy answer. The shortest and easiest, to be in agreement with the truth, is to be found just in Dr. Ballard's book. And in that book he answers other questions of perplexed humanity—Does the mystery of Pain contradict the love of God?—What is there in God to fear?—What is it to be saved?—How does the Bible stand to-day?—Are the Churches helping the modern appreciation of the Bible?—Is there any Hereafter?—What is the Christian Doctrine of Immortality?—What are Christian Churches worth to the modern world?—What is the Revival most needed in Christendom?

Epitaphs have been gathered plentifully. Why not Dedications? If any man wants work this is an almost uncultivated corner. Among the dedications that are brief and business-like place Mr. Harold Begbie's dedication of his new book, *The Ordinary Man and the Extraordinary Thing* (Hodder & Stoughton; 6s.). It is dedicated 'To my friend Percy L. Parker, Editor of the Indispensable Review, "Public Opinion."'

Mr. Begbie's new book is a corrective. Did we understand from *Broken Earthenware* and the rest that Mr. Begbie believed only in sudden conversions? He corrects our mistake. This book is written to make known his belief that 'conversion is not generally a sudden and catastrophic experience, but for most men a gradual and imperceptible process of development.' Mr.

Begbie is as serious as ever; here, however, he is less theological than usual.

The best account of Bahaim is that which has been contributed by Professor Browne of Cambridge to the *Encyclopædia of Religion and Ethics*. But a popular account, sufficient for most men, will be found in a small book entitled *Bahaim, the Religion of Brotherhood*, which has been written by Mr. Francis Henry Skrine, F.R.Hist.S. (Longmans; 1s. 6d.).

Messrs. Macmillan have added to their 'New Shilling Library,' Dean Farrar's *Eternal Hope*. Will the railway traveller take it off the bookstall? There is both Greek and Hebrew in it. But then there is a frank discourse of the meaning of the word 'Hell.'

There are three theories about the origin and nature of our universe which we now meet every day. There is the Materialistic hypothesis—that all things mechanically evolve and are mere combinations of matter. There is the Psychic hypothesis—that spirit, potential in matter, has been the formative principle, and will become more and more dominant. And there is the God hypothesis. And the author of *Pro Christo et Ecclesia* has written a book for the purpose of proving that the God hypothesis is the only true one. He has given it the title of *Voluntas Dei* (Macmillan; 5s. net). In order to demonstrate to us that the God hypothesis is the only true one, so as to convince us of it, he has had to show us what the God hypothesis is. In other words, his book is written to tell us who God is, and what He has done for the world. What has He done for the world? He has created it, and He has redeemed it. And both these works are past. So that now we have to recognize that this world has come into existence through the will of God, and must therefore express the character of God; and secondly, that it has been redeemed from its own wilfulness by the will of God, and the men and women in the world must therefore recognize that the redemption is accomplished, and in great gladness of heart conform themselves thereto. In great gladness, we say. This is the subject of the last chapter. Why should we be glad? Simply because the Creator and Redeemer has borne our griefs and carried our sorrows; and what He has borne we do not need to carry also.

We have hitherto had to pay so exorbitantly for a good copy of Shelley's prose works that we rejoice to know that *The Prose Works of Percy Bysshe Shelley* may now be bought in a beautiful and comfortable two-volume edition for four shillings net in cloth, or six shillings net in leather. It is an addition made by Messrs. Chatto & Windus to their 'St. Martin's Library.'

The Rev. George D. Low, M.A., of East Wemyss, may live to repent of having published a volume of sermons so early in his ministry. For what will he do for want of them when by their own power and popularity he is called to a great city charge? It must be admitted that they are not conspicuously the sermons of a young man. They are grouped as Prophetic, Evangelic, and Pauline, according as the texts are taken from the Old Testament, the Gospels, or the Epistle of St. Paul. The Prophetic are the most instructive, because there Mr. Low is able to use with most effect that historical method which has been so much to him, and in which he takes such delight. It is in the Old Testament that the historical method has won its most conspicuous triumphs. The title of the volume is *The New Heart* (Oliphant, Anderson & Ferrier; 3s. 6d. net).

While others are trying to prove that the Lord is worth glorying in, or even that there is a Lord to glory in, the Rev. James Little, A.M., of Belfast, is glorying in the Lord. Under the title of *Glorying in the Lord*, he issues a volume of sermons (Oliphant, Anderson & Ferrier; 3s. 6d. net) which will be called old-fashioned by the undiscerning, but which are really in the very latest fashion and the best. For we are coming back to the certainties again. All our criticism and discussion has ended in this—we see now and know that Jesus is the Living One, that He died, and that He is alive for ever and has the keys of death and of Hades. Mr. Little appears never to have doubted it. This is the preaching that prevails.

Sir Thomas Acland has written a preface to a small book on *The True Greatness of Paul the Apostle*, by Mr. L. S. Alban Wells, M.A. (Knaresborough: Parr; 1s. net). He commends the book for two reasons: first because it is short, and next because it is unprejudiced. Both

reasons are true and good. The shortness is not superficiality, and the absence of prejudice is not absence of interest, but deliberate determination on the author's part to see for himself and say only what he sees.

The book entitled *Christian and Mohammedan* (Revell; 5s. net), by the Rev. George F. Herrick, has been written expressly for the instruction of missionaries to Muslims. Its greatest service will be to instruct them in the spirit with which they should approach the Muhammadan. But at the same time it fulfils the purpose of informing the followers of Christ everywhere of two things about Muhammadanism, its present position in the world and the fundamental differences between it and Christianity. Mr. Herrick begs the missionary to deal gently with the Muhammadan; but he warns him to give no quarter to Muhammadanism. Much of the value of the book lies in its breadth of view. This is due to the fact that the author has been able to use the answers which missionaries to Muslims sent in reply to questions addressed to them. These answers came from forty-three missionaries. They came from every corner to which the Prophet has penetrated; they came even from England, for one of the correspondents is Professor Margoliouth of Oxford.

The Rev. G. W. Bull, D.D., of the First Presbyterian Church, Scranton, Pa., dissatisfied, we suppose, with the traditional commentary, has hit upon a method of expounding Scripture which may become useful. In Dr. Bull's hands it does not yield the best results: he is too anxious to be original. His method is to take a verse at a time and give its contents in a short paragraph. He is thus able to combine the verbal commentary with the continuous exposition, and even to add a touch of exhortation when desirable. In this way he has gone over St. John's Gospel. The title of his book is *Daily Reminders from the Gospel of John* (Revell; 2s. 6d. net).

It is generally known, and it is sometimes deeply lamented, that Britain is far behind America in scientific Sunday School work. Those who wish to understand what an American Sunday School is, and what is the work that is done in it, should order a copy of *The Sunday School of To-day*, by the Rev. W. Walter Smith, M.D.

(Revell; 3s. 6d. net). It contains the architect's plans for building a Sunday School, the arrangement (in grades) of the classes, the management (organization) of it, the methods of teaching and of training teachers, and a list of books on each of these subjects for fuller study.

The great problem in some churches is how to get the children to enter; in others it is what to do with them after they are in. The children's sermon is not sufficient, and it is not always satisfactory. The whole problem is discussed in a book written by the Rev. Henry Woodward Hulbert, D.D., and entitled *The Church and her Children* (Revell; 3s. 6d. net). The point of view is American, and that is well. For only in America is there perfect freedom of discussion, and only there have all the phases of the problem been studied. They have been studied, and they have also been experimented with in America; so that now it is in our power, by the reading of this engaging volume, to take what is applicable and likely to work with us and leave the rest alone.

'Friendship has seven sovereign elements. They are Truth, Purity, Sympathy, Personality, Spirituality, Self-giving, and Immortality.' So says Professor Robert Wells Veach, D.D., of New York. He says further that all these elements are found in Jesus, and will at last be found in every follower of Jesus. He accordingly writes a book on *The Friendship of Jesus: The Secret of a Victorious Life* (Revell; 2s. 6d. net).

In the sad story of the sinking of the *Titanic* we are told that there came a moment when the captain of the ship called to every man to look out for himself. There is a ship called Human Life. It has many self-appointed captains who are simply saying to every man to look out for himself. One of them is Mr. Ernest Belfort Bax. Mr. Bax has gathered together a number of essays and magazine articles, and published them under the title of *Problems of Men, Mind, and Morals* (Grant Richards; 6s. net). From first to last it is an argument against the existence of authority; it is an encouragement to every man to do that which is right in his own eyes. The captain of the *Titanic* did not issue his order until, as he believed, the women and children were out of the way. Mr. Bax does not trouble about the women

or the children. He has a chapter on 'The Problem of Alcohol.' The man may drink as much as he pleases. Mr. Bax does not ask that first of all the children should be saved. This is how he deals with the argument from example. 'Preachers of this doctrine forget that to be consistent they must give it a wider application than the alcohol question. For instance, I am recovering from a broken leg, or suffering from phlebitis, varicose veins, or some other malady, for which exercise is a bad thing; my inclinations, nevertheless, are to move about and thereby injure myself. It follows, therefore, that my healthy but high-souled neighbours, those with whom I am thrown in contact, ought to forego all walking exercise in order to set an example to me not to injure myself by the same.'

He has another chapter on 'The Problem of Sex and Sentiment.' Here he says that, 'however estimable the current sexual theory of Christendom may be, mechanical monogamy must be definitely abandoned, and freedom of choice, within at least certain limits, granted as just and righteous.'

The Rev. the Hon. Edward Lyttelton, M.A., B.D., Headmaster of Eton College, has written a book for the purpose of recommending the virtue of Humility. He believes that in that virtue is found the heart and soul of true Christianity. The man who lacks humility is not a Christian; and if he is not a Christian he is a very misshapen man. But where is Humility to be found? Nowhere but in a whole-hearted belief in Christ as God, and a whole-hearted acceptance of Christ as a redeemer. The book takes the shape of a series of dialogues between B and certain others, namely, a conscientious man who is called A, a theist called C, an orthodox Christian called D, and E, who sets B and all the rest right. After a year B himself is able to 'instruct others also,' and does instruct F. The argument being ended, three discussions follow, one on the Teaching and Example of Christ, one on the Influence of Greek Philosophy, and one on some Difficulties in Prayer.

The volume is called *Character and Religion* (Robert Scott; 5s. net).

The new book which Mr. A. C. Benson has written—he calls it *The Child of the Dawn* (Smith, Elder & Co.; 7s. 6d. net)—is a book to make one

think. 'Philip was one of the most beautiful of all the spirits I ever came near. His last life upon earth had been a long one, and he had been a teacher. I used to tell him that I wished I had been under him as a pupil, to which he replied, laughing, that I should have found him very uninteresting. He said to me once that the way he had always distinguished the two kinds of teachers on earth had been by whether they were always anxious to teach new books and new subjects, or went on contentedly with the old. "The pleasure," he said, "was in the teaching, in making the thought clear, in tempting the boys to find out what they knew all the time; and the oftener I taught a subject the better I liked it; it was like a big cog-wheel, with a number of little cog-wheels turning with it. But the men who were always wanting to change their subjects were the men, who thought of their own intellectual interest first, and very little of the small interests revolving upon it." The charm of Philip was the charm of extreme ingenuousness combined with daring insight. He never seemed to be shocked or distressed by anything. He said one day, "It was not the sensual or the timid or the ill-tempered boys who used to make me anxious. Those were definite faults and brought definite punishment; it was the hard-hearted, virtuous, ambitious, sensible boys, who were good-humoured and respectable and selfish, who bothered me; one wanted to shake them as a terrier shakes a rat—but there was nothing to get hold of. They were a credit to themselves and to their parents and to the school; and yet they went downhill with every success.'

We cannot dismiss that as untrue or even exaggerated, however we may be disturbed by it; and it is the theme of the book. The great evil in the life of men, says Mr. Benson, is to be in a position of influence or authority so that they censure others. Our minds leap immediately to the Pharisees. For, once in the history of the world the man in authority did censure so unmercifully as to make himself a by-word for ever; and we see that the Pharisee himself suffered more than his victims. This is Mr. Benson's argument. The worst evil is not the evil that is done to others by the censorious; it is the evil that is done by the censorious to themselves. Never before was the spirit of the Pharisees treated so gently as it is in this book. Never before was the calamity of it so appallingly revealed.

Mrs. A. J. Penny was a student of Böhme for about forty years of her life, and an expositor of the same for at least thirty years. She wrote no books but many magazine articles. Now these articles, contributed either to 'Light' or to 'Light and Life,' together with one article contributed to the 'New Church Independent' of Chicago, have been republished in volume form under the title of *Studies in Jacob Böhme* (Watkins; 6s. net). They make a large and handsome octavo, for there are nine-and-thirty of them, and some are of considerable length.

The resolution to issue Mrs. Penny's articles in this way was wisely taken. There are few ex-

positors of Böhme, almost shamefully few, and even if they had been ten times as numerous as they are, Mrs. Penny would have taken a place among them. So few are they that the editor of this work can name for the use of the student only the article by Mr. G. W. Allen in the *Encyclopædia of Religion and Ethics*, some papers by the same author in the *Seeker*, and Dr. Whyte's monograph entitled *Jacob Behmen, an Appreciation*.

Does the preacher who has not yet discovered Böhme doubt of his practical worth? Let him read the chapter in this book on 'The Doctrine of Vicarious Suffering.'

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, D.D., EDINBURGH.

The Second Part.

The Characters.

In this part Christiana and Mercy recede somewhat into the background. Mercy finds the Valley of Humiliation congenial, and Christiana shows a fine sympathy with Mr. Fearing, which includes the confession, so true to human nature, that 'she had thought nobody was like her.' That short sentence sums up many volumes of doleful Christian experience. The loneliness of depression is one of its worst elements. Escape from sin comes when we realize that we are only bearing the common lot.

The boys sustain their parts. Matthew has much humility to learn, and much pertness to unlearn. Samuel is a boy who thinks out things, slow but sure. James is irresponsible and old-fashioned and lovable as ever, with his 'No fears, no grace'—a phrase which reminds us absurdly of James' royal namesake and his 'No bishop, no king.'

Honest is a splendid piece of portraiture. He is Old Honest, or Father Honest, representative of the bed-rock virtues. It is a vivid scene in which we meet him first, asleep beneath an oak (surely the very tree for Honest to shelter under!), with his clothes and his staff and his girdle all befitting

pilgrimage. He is suspicious and defiant at the first awaking, and has no polite address for unknown folk. Had they been enemies he would have fought as long as breath was in him. And his view of the issue is simple—he would have won, for a Christian is invincible.'

There is a touch of real genius in his disclaiming the name of 'Honesty' and claiming not to be Honest in the abstract but only Honest in the particular; and there is a touch of far more than genius in his being reluctant to tell his name, but confessing that his town had been Stupidity. 'Stupidity is a worse place than Destruction itself; further off from the sun,' says he. And in this we find another of those instances of far insight which are so frequent in John Bunyan. Just as uneducated Mercy is dangerous, as we have seen, so uneducated Honesty is clownish, and indeed further from salvation than the less consistent and more impressionable City of Destruction. There is a word here for the wise regarding present-day reversals of old moral ideals. Certain popular novelists and playwrights are for ever canonizing Honesty as the one all-covering and all-atoning virtue. It would seem that so long as a man will but truly speak out what is in his mind, it does not matter how dangerous or