

in connexion with his curious theologoumenon of the Descent to Hades, he declares the aim of Christ's preaching to the dead to be 'that they might be judged according to men in the flesh, but might live to God in the spirit' (4⁶). Yet he has not fallen into line with the Pauline psychology presupposed in this antithesis. For again and again he uses *ψυχή*, 'soul,' rather than *πνεῦμα*, 'spirit,' to describe the religious aspect of the inner life. His usage, therefore, seems to imply that he has adopted an idea which Paul has brought into currency without, perhaps, penetrating its fundamental significance. We may point out in corroboration that he shows no trace of the eschatological construction which Paul has reared on the conception of *πνεῦμα*, and which is essential to the outlook of Pauline thought.

We need not be surprised to overhear these echoes of Paulinism when we recognize that the author reveals his acquaintance with the Epistle to the Romans. It is true that the extent of his contact with that document has been seriously exaggerated. But certain phenomena in 1 Peter can scarcely be explained without reference to it, although they are of trivial significance for the author's position. In the passage in which he describes the Christian community as heir to the privileges of Israel (2^{6, 8}) he employs the same quotations from Is 28¹⁶ and Is 8¹⁴ as appear in Ro 9³³. This might be explained from the use by both writers of a collection of proof-texts from the Old Testament in general circulation. But the fact that a few sentences later (2¹⁰) a verse from Hosea (2²³) occurs which Paul cites in the chapter which contains the quotations from Isaiah, makes it difficult to believe that the parallelism is accidental. A similar situation is disclosed in chap. 3⁹, where Peter warns his readers against returning evil for evil (*μὴ ἀποδίδοντες κακὸν ἀπὸ κακοῦ*), employing the precise language which Paul has in Ro 12¹⁷. That the identity of phrase is not a

mere coincidence is made probable when it is observed that in both contexts the injunction is introduced between exhortations to humility and admonitions to be at peace with all men. His knowledge of Ro 12 is further suggested when within the same paragraph (2^{2, 5}) are found the rare adjective *λογικός*, 'spiritual,' and the conception of Christians as offering spiritual sacrifices well-pleasing to God, both of which phenomena occur in Ro 12¹. The expressions which belong in common to Ro 13¹⁻¹⁷ and 1 P 2¹³⁻¹⁷ are not so impressive, as here Peter's thought moves on different lines from that of Paul. Some scholars, including Hort and Zahn, have discovered subtle affinities between 1 Peter and *Ephesians*. But while there are a few vague parallels, it is hard to trace any close inter-relation of ideas.

A letter written by Paul to a cosmopolitan Christian community like that of Rome would inevitably become known to a wide circle of readers, more especially as the letter was more of a manifesto than a communication. But most modern authorities are agreed that *ἐν Βαβυλῶνι* (1 P 5¹³), which evidently describes the place where 1 Peter was written, is a cryptic name for Rome. So that the writer of this Epistle was in touch with the Roman Church, and therefore in a position peculiarly favourable for gaining acquaintance with Paul's most famous Epistle.

It is not my aim in this paper to discuss the authorship of 1 Peter. All I have attempted is to show that the writer, while revealing certain points of contact with important Pauline ideas and a sympathetic acquaintance with the Epistle to the Romans, is not a disciple of Paul, but an earnest representative of the religious thought of the Early Church to which Paul himself was profoundly indebted. In the light of these facts it is no doubt easier to assent to the well-attested opinion that the Epistle (in its thought, if not in its language) is to be referred to the Apostle Peter.

Literature.

THE SEVENTH BISHOP OF NEW YORK.

To know the difference between England and the United States read the biography of *Henry*

Codman Potter, Seventh Bishop of New York, as it has been written by Dr. George Hodges, Dean of the Episcopal Theological School in Cambridge, Massachusetts (Macmillan; 15s. net). No book could bring out more clearly the desire of the

Episcopal Church in America to be as the Episcopal Church in England. No book can more clearly show the wide and ever-widening gulf that separates them. The difference is in the whole outlook upon life. It expresses itself in doctrine, in ritual, in dress. The difference is not only in the whole outlook upon life, it is in the expectation of eternity. The American has no particular desire to follow his dead with intercession. He is not greatly interested in the dead. He is interested in the things which make for character here. Securing individual and especially social uprightness now he is content to leave the future with God. Two worlds are ours, but not indifferently. The Englishman says the other most of all, the American says this.

Consequently the biography of Bishop Potter is a book of exceeding great interest to the English reader.

Dean Hodges is a well-practised writer. He goes forward with the business he has on hand without hesitation or hindrance. There were difficulties in Bishop Potter's life and bishopric, difficulties doctrinal, ritual and moral, and each difficulty gets its chapter of rapid writing. We should be glad of a rest once or twice before the end, a little time to think, to gather together our impressions. But we are hurried along, and when the end comes, it comes without a word of warning or of sentiment.

Was Bishop Potter himself a hustler? He was a worker assuredly. Did he never meditate? And is it under the Bishop's energetic influence that the Dean writes so energetically? He would have appreciated this story, which appears in another biography of the month, the biography of Mary Slessor. Miss Slessor had been reading Doddridge's *Rise and Progress*. 'A friend, who noticed that she was somewhat cast down, said to her, "Why, Mary, what's the matter? You look very glum." "I canna do it," she replied. "Canna do what?" "I canna meditate, and Doddridge says it is necessary for the soul. If I try to meditate my mind just goes a' roads." "Well, never mind meditation," her friend said. "Go and work, for that's what God means us to do," and she followed his advice.'

The Bishop of New York wrote and spoke as vigorously as he did his administrative work. Like Phillips Brooks, he was a preacher and read every word of his sermon. Of 'extemporaneous

preaching' he says: 'I must own to the amazement with which, on those rare occasions when it has been my privilege to hear anybody else preach, it has been my fortune, now and then, to hear a deacon or a youthful priest get up and inflict upon a Christian congregation of devout and thoughtful people the crude maunderings—they deserve to be called by no better name—of some utterly sophomoric mind, extemporaneously delivered and often in vulgar and ungrammatical English. I know we have come upon the era of extemporaneous preaching, and I am told often enough that "the people like it better." I suppose they do, for we all like what neither taxes the attention nor touches the conscience, especially if it be soon over. But I maintain that this is treating a most tremendous responsibility, and a most glorious and august opportunity, with scarcely any respect and still scantier conscience.'

He went to the Hawaiian Islands after the Spanish War, and in the course of his report he said: 'The Church in Honolulu, and the course of missions in the Hawaiian Islands, have been a rather painful illustration of maladjustments. I knew the first Bishop of Honolulu quite intimately; and he was my guest while I was a young rector in the present Diocese of Albany. I should not have believed it easy for the Church of England to find another man less adapted to the task of a Missionary Bishop than he; but I think that, in his successor, it has done so.'

Is that discourtesy? It was not usually considered so. Bishop Potter had the grand manner, and from the grand manner plain speech like that is often accepted and even expected.

Dean Hodges has not read his proofs well. Once he tells us that Beecher, Tallmadge (!), and Storrs were preaching in Brooklyn.

ORDEAL BY BATTLE.

Mr. Frederick Scott Oliver's *Ordeal by Battle* (Macmillan; 6s. net) is a pleasant book to read. Not that it is 'a work of literary merit.' This he himself sees, and sees truly. It has been written too hastily, he says, to give style a chance. But its doctrine is agreeable. The British nation is altogether good and guileless; the German nation is altogether bad and malicious. That is its doctrine. And as long as we read and do not think it is delightful.

Mr. Oliver does not blame the Kaiser for the war; he does not blame the Kaiser's counsellors; he does not blame the Crown Prince or the military party; he blames the German people. They have as a people been for a long time jealous of this country. 'Why did Germany with her larger population still lag behind Britain in commerce and shipping? Surely the reason could only be that Britain, at every turn, sought to cripple the enterprise of her young rival. Why had Britain a great and thriving colonial empire, while Germany had only a few tracts of tropical jungle and light soil, not particularly prosperous or promising? The reason could only be that, out of jealousy, Britain had obstructed Teutonic acquisition. Why was Germany tending to become more and more isolated and unpopular in Europe? The reason could only be that the crafty and unscrupulous policy of Britain had intrigued, with some success, for her political ostracism.' This jealousy begat hatred; this hatred begat armies and armaments; these armies and armaments begat war.

What are we to do? Strange to say, we must cease being good and guileless. We must become jealous of Germany; we must be suspicious and ever on the outlook for mischief; we must have a great army always at command, as well as a mighty navy; we must make war impossible by being always ready for it.

For the jealousy which caused, and the armies which precipitated, the present war, are going to act (when *we* entertain them) in just the opposite way. Mr. Oliver must have National Service. What is National Service? It is something more than Conscription. 'I prefer "National Service" to "Conscription," not because I shrink from the word "Conscription," but because "National Service" has a wider sweep. The greater includes the less. It is not only military duties which the State is entitled to command its citizens to perform unquestioningly in times of danger; but also civil duties. It is not only men between the ages of twenty and thirty-eight to whom the State should have the right to give orders; but men and women of all ages. Under conditions of modern warfare it is not only armies which need to be disciplined; but whole nations.'

The Germans have been behaving badly, very badly. It is easy to believe many things of them. But it does not seem likely that the only way to

end strife is to be always ready to smite the other man upon the cheek.

THE CIVILIZATION OF BABYLONIA AND ASSYRIA.

Professor Morris Jastrow, Jr., of Philadelphia, is an able and industrious scholar, and as he has given himself to the single department of study covered by the words 'Babylonia and Assyria,' he has made many valuable contributions to the knowledge as well as to the pleasure of the world. His latest contribution is an imposing volume on *The Civilization of Babylonia and Assyria* (Lippincott; 25s. net).

It is a popular book. It consists of lectures delivered at the Wagner Free Institute of Science in Philadelphia, and it is adapted to the ready comprehension of a listener. But when we say it is a popular book we do not hint that it may be neglected by the scholar. It is popular in that it is easily understood; and it is popular in that it is furnished with such an array of illustrations from the Monuments, all on specially prepared paper, as has rarely been offered even in a book on Babylonian and Assyrian antiquities. But it is the work of a scholar throughout, a scholar who knows intimately every corner and cranny of the great field he has taken for specialization, and it contains many new translations besides setting the old in new situations.

There are eight lectures. Each lecture, if uncurtailed, must have occupied two hours in delivery. But so well have the subjects been chosen, and so well have they been arranged for intelligent interest, that we can understand the audience listening even for two hours without weariness. The first lecture contains a history of the excavations. The second of the decipherment of the Cuneiform Script. The third is a survey of Babylonian and Assyrian history. Then in successive lectures are described the culture of Babylonia and Assyria, the Gods, the Cults and Temples, Law and Commerce, the Art, and the Literature.

The illustrating has been made a great feature of the book. It reaches its climax in the chapter on Art. In no popular work that we have seen is the Art of Babylonia and Assyria made so accessible or so attractive.

PRECIOUS STONES.

An extremely handsome and unexpectedly instructive book has been published by Messrs. Lippincott under the title of *The Magic of Jewels and Charms* (2rs. net). The author is Mr. George Frederick Kunz, A.M., Ph.D., D.Sc. It is a small quarto, with all the features that attract the eye of the book-lover—blue and gold binding, gilt top, uncut edges, and wide margins. And it is illustrated by a plentiful selection of most beautiful plates, some in quite exquisite colouring.

The subject of the book is the religious use of Precious Stones. The wide world is under survey, and all past time, so that there is much curious learning. And not a little of it is used to illustrate obscurities in the Bible. At one place Dr. Kunz endeavours to name the stones in the High Priest's breastplate which were associated with each of the Twelve Tribes. He works upon the significance of the names of the Tribes, with this result: Reuben is 'excellency of power'; the *carnelian* is a symbol of power and dignity. Simeon is the 'hearer'; the *peridot* or *chrysolite* means 'good tidings.' Levi is 'joined' (to the altar); the *emerald* is the symbol of ministration. Judah and the glowing *ruby* fit well, for both are 'praised.' Issachar is 'success,' and that is the symbolic meaning of the *lapis lazuli*. Zebulun is 'exaltation': the *onyx* is a symbol of authority. To Joseph were promised 'blessings of heaven above'; the *sapphire* was believed to bring health and wealth. Benjamin, the 'son of the right hand,' is symbolized by the banded *agate*, meaning 'strength.' Dan and the *amethyst* signify 'judgment' and 'craft.' Gad is 'good fortune,' and the *beryl* brings good luck. Asher has the *jasper*, for both mean 'happy.'

Here is a note and a legend about the *shamir*: 'This word occurs three times in the Old Testament (Jer 17¹, Ezk 3⁹, Zec 7¹³), and in each case signifies a material noted for its hardness. In the first of these passages there is express indication that the *shamir* was a pointed object used for engraving, and the word is translated "diamond" in our Bible; in the two other cases it is rendered "adamant" and "adamantine stone," respectively, thus leaving the determination of the substance an open question. However, as it is almost certain that the Hebrews were not familiar with the diamond, *shamir* most probably signifies one of

the varieties of corundum, the next hardest mineral to the diamond, and extensively used in classic times for engraving on softer stones.'

'An Arab legend concerning the fabled *shamir* stone is related by Cazwini in his cosmography. When King Solomon set about building the temple in Jerusalem, he commanded Satan to dress the stones that were to be used, but the work was performed with such demoniac energy that the people round about complained bitterly of the dreadful noise. To remedy this trouble, Solomon sought the council of the leading scribes and also that of the evil spirits known as Ifrites and Jinns. None of them, however, was able to help him in this difficulty, but one of them advised him to question an apostate named Sahr, who sometimes had special knowledge of such things. When called upon for his opinion, Sahr declared that he knew of a stone that would do the work required, but did not know where it could be found; nevertheless he believed that, by a stratagem, he could secure possession of it. He thereupon ordered that an eagle's nest with its eggs should be brought to him, and also a bottle-shaped vessel made of very strong glass. Into this he slipped the eggs, put them back into the nest, and had nest and eggs replaced where they had been found. When the eagle returned to the nest it encountered this obstacle. In vain it struck at the vessel with claws and beak; after repeated efforts it flew away, but came back on the second day holding a piece of stone in its beak, which it let fall upon the vessel, breaking the latter into two halves without producing any sound. Upon this, Solomon, who knew the language of beasts and birds, asked the eagle where it had secured the stone. The bird answered: "O Prophet of God, in a mountain in the West called the Samur Mountain." This was indication enough to the wise king, who, summoning the Jinns to his aid, soon had in Jerusalem a plentiful supply of these *samûr*, or *shamir* stones, with which the work of shaping and polishing the blocks for the temple was noiselessly performed.'

THIERS.

The issue in English of the *Memoirs of M. Thiers* (Allen & Unwin; 12s. 6d. net) is most wise because most timely. It is M. Thiers's own record of four eventful years, and the translation is excellent.

The Prussians had won the war and were investing Paris. Could anything be done to save the city, to save France? Thiers went to London. He saw Lord Granville; he saw Mr. Gladstone. They agreed separately that a Note should be sent to the Prussians to grant an armistice, in order that elections might be held and a responsible government elected. For 'Notes' were sent in those days as in ours, and with equal futility. Thiers went to Vienna. How gladly would the Austrians have even entered the war, but they dared not. He went to St. Petersburg. He was doubtful of Prince Gortchakow, but much attracted by the sincerity of the Tsar. He went to Florence. Everybody would, nobody could, do anything. There is not a word of bitterness, but there is the clear sense of the incapacity of the States of Europe to assist France in her day of calamity. And yet there was some foresight. Even Lord Granville was uneasy about the ambition of Prussia and the future.

Then comes the story of the negotiations for peace, and the joy of Thiers that he was able to save Belfort! Yet he comes well out of it; while Bismarck comes out of it very ill indeed. A minute and most absorbing account is given of the capture of Paris by the government from the rebellious populace after the Prussians had (mostly) departed. The book ends with the three years' Presidency. 'On February 17, 1871, at Bordeaux, the National Assembly, by an almost unanimous vote, had invested me with the executive power of the French Republic. On May 24, 1873, at Versailles, this same Assembly having given a majority in favour of a measure that I could not accept, I resigned the power I had received from it.'

From the Abingdon Press there is issued an address on *John Wesley's Place in History* by Woodrow Wilson, President of the United States (50 cents net). It is an appreciation which has some of the touches for which Lord Rosebery's appreciations are famous.

After the outbreak of war the Rev. George Walker, B.D., V.D., preached a series of sixteen war sermons at Castle-Douglas. These sixteen, together with a prophetic introductory sermon, twelve parochial sermons, and four essays, he has

published in one volume, with the title *For the Great Cause* (Aberdeen Daily Journal).

The introductory sermon was preached in 1904. It is a striking forecast of events. They have moved more slowly than the preacher looked for. But so it was often with the Hebrew prophets. They have moved very much *as* he looked for.

The war sermons are straight, frank talks. The call is clear: Mr. Walker demands obedience. The parochial sermons are the good fruits of a regular ministry. The essays are examples of the by-products of every active minister's work—popular, ethical, interesting. One is on the Study and the Story of Words, one on Our Sunday Schools and Bible Classes, one on Animal Life in the Sea and in the Air, and one on Patriotism.

The Rev. Henry R. Anderson, M.A., Vicar of St. Luke's, Redcliffe Square, believes that to those who have eyes to see there is more of the blue than of the cloud. In a series of twelve addresses he has been telling his people so—eight on the blue and four on the cloud. And now he publishes the addresses under the title of *Larger than the Cloud* (Allenson; 2s. net).

To make *The Study of Shakespeare* yield fruit, it is necessary to know something of the world who went to the play in Shakespeare's time. So Mr. Henry Thew Stephenson, who publishes a book under that title (Bell; 4s. 6d. net), begins with a sketch of Shakespeare's life and passes at once to a general view of London, and a description of the Playhouses. After that there is a study of the methods of publication. We reach the plays themselves in chapter v. with an account of Shakespeare's verse, a chronological list of plays, and their dramatic structure. After a useful chapter on 'How to Read a Play,' we enter on the study of the plays separately. Eleven are studied. They include examples of History, Tragedy, and Comedy. But it is not what we understand by a study of a play that Mr. Stephenson offers us. Throughout the book his purpose is to tell us *how* to study. All that is useful by way of introduction is here, and the door is held open to enter and understand. In short, it is a student's book, workmanlike, reliable, encouraging.

Mr. Frank Fox was war correspondent for the *Morning Post* throughout the Balkan War of 1912.

He was attached to the Bulgarian army and followed its fortunes throughout the Thracian campaign. He thus gained a close acquaintance with Balkan problems and Balkan character; and in a volume entitled *The Balkan Peninsula* (Black; 7s. 6d. net) he records his impressions of both. The book was finished before the present war began—hence its value. We wish to know what a competent Englishman thought of the Bulgarians before they allowed themselves to be led into their present tragical situation. Perhaps we must remember Mr. Fox's conservatism, which undoubtedly makes him tender towards the unspeakable Turk. In any case he has not a high opinion of the Bulgarian. And of the king of the Bulgarians he has a decidedly low opinion. He looks upon him as a confident and unscrupulous schemer.

The volume, which opens with a short history of the Balkans, is a good introduction to the understanding of the present—and the future.

The fifth volume of *The Archbishops of St. Andrews*, edited by Principal John Herkless and Mr. Robert Kerr Hannay, is occupied entirely with the biography of John Hamilton (Blackwood; 7s. 6d. net). That is well. For it is impossible to write the biography of Archbishop Hamilton without writing the history of the Reformation in Scotland during his life. That history is written. It is written with knowledge, knowledge of the latest book and the last phase of opinion; and it is written without respect of person or cause. The authors make no secret of their sympathy with the Reformers; they make it clear that sympathy with the Reformers is the only possible attitude for the well-informed historian. It is to be observed that Law's estimate of Archbishop Hamilton's Catechism—'almost the solitary monument of the doctrinal and devotional language of catholic Scotland'—is quoted and accepted.

Into *A Century of Scientific Thought* (Burns & Oates; 5s. net), Sir Bertram C. A. Windle, M.A., M.D., Sc.D., LL.D., has gathered eleven essays, some of which have appeared previously in the *Dublin Review*, the *Catholic World*, and *Studies*. Their topics are 'A Century of Scientific Thought' (a discussion of the Argument from design); 'Darwin and the Theory of Natural Selection'; 'Weismann and the Germ-Plasm

Theory'; 'De Vries and the Theory of Mutations'; 'Mendel and his Theory of Heredity'; 'The Form of the Human Skull'; 'The Earliest Men'; 'Some Recent Works on the Antiquity of Man'; 'Totemism and Exogamy'; 'Stonehenge and the Stars'; 'Who were the Fairies?'

The great value of the book lies in the fact that its author is a scientific expert. His aim is to show that science has done no more to religion than stir its depths, as a keen wind stirs to its depths the waters of a still lake. By religion he means the doctrine of the Roman Church. But that is no hindrance either to the value or to the enjoyment of the book. It is a first-hand summary of scientific results.

Let us read and follow the course of the war. Let us read and understand what must be when the war is over. Let us read Monica M. Gardner's delightful book on *Poland* (Burns & Oates; 3s. 6d. net). It is both literary and historical, but chiefly literary. After a chapter on the last hundred years, there is one on the national literature of Poland, and then the author plunges into the delights of her favourite writer, Adam Mickiewicz. And there are others. 'To this day,' she says, 'the poetry of Mickiewicz, Krasinski, and the band of poets at whose head they stand, is the ethical armoury of Poland, the influence that is of paramount consideration in any study of the mental attitude, whether past or present, of the Polish nation. The Poles have seen their country spoiled and desolate, themselves the victims of overwhelming armies and crushing laws. But their poets point steadily to the truth that the idea will prevail against the machinery of war or of autocracy. Resurrection by spiritual strength, response to a high mission, the ultimate triumph of moral over material preponderance, is the inheritance that the poet-patriots left to their people. Or rather, we will not give the name of inheritance to what speaks so directly to the innermost temper and consciousness of the nation that is indeed part and parcel of the Polish soul. We might more correctly say that the voice of the poets fortified what was already there, raising it to a magnificent expression which remains the truest index to the Polish spirit and mind.'

The Book of the Prophet Isaiah, Chapters I-XXXIX., has been issued in the Revised Version

edition of 'The Cambridge Bible for Schools and Colleges.' The editor is the Rev. John Skinner, D.D., Principal of Westminster College, Cambridge (Cambridge: At the University Press; 3s. net). It *looks* the same as the edition according to the Authorized Version; it *is* quite different. With his keen conscientiousness Dr. Skinner has worked over every sentence of the Notes, and there are few sentences that have not been changed. The literature available now and not available ten years ago has been used. And all these years Dr. Skinner has been reading Isaiah and meditating on him. It is a new book.

We hear much of 'digging' at present. The whole science of digging, but not for shelter, for the discovery of the remains of ancient art and industry, is described by J. P. Droop, M.A., late Student of the British School at Athens, in a volume entitled *Archaeological Excavation* (Cambridge: At the University Press; 4s. net). The book is thorough and it is reliable. It comes out at a good time. For we hope and pray that when this war is over there will be facilities for archaeological excavation—say, in Syria and Mesopotamia—such as have never been before. The research scholars had better take a note of that hope, and of this book.

The Rev. Reginald Stewart Moxon, B.D., Headmaster of Lincoln School, has edited *The Commonitorium of Vincentius of Lerins* for the 'Cambridge Patristic Texts' (Cambridge: At the University Press; 9s. net). There has been considerable attention paid to Lerins lately and to Vincentius, so that the book catches us with our interest awake. Moreover, in our rejection of authority, we are once more recalled to the Rule of Faith—witness so entirely alive a theologian as Professor W. P. Paterson taking the Rule of Faith as the subject of his Baird Lecture—and we have to consider carefully that Rule of Faith uttered so memorably by Vincentius: 'quod ubique, quod semper, quod ab omnibus creditum est.' Mr. Moxon discourses with judgment and learning on the doctrine of Vincentius, his attitude to Augustinianism, and his famous Rule. Then, after all the Introduction and its interest, comes the text—a revised text with many explanatory and illustrative notes.

The volume of *Life and Work* for 1915 deserves a place among the literature of the year (R. & R. Clark). Its articles are all timely; they are rarely ephemeral. Here and there throughout its pages are hidden away in convenient corners letters or bits of letters from Dr. Mackie of Alexandria. Look for them. They are the work of an artist whose gifts are wholly consecrated.

Who are the great preachers of the day? Look into the new volume of *The Christian World Pulpit* (Clarke & Co.; 4s. 6d.). Remember that London is of easier access than Edinburgh or Dublin. Then find Mr. R. J. Campbell and Dr. W. E. Orchard first, with Canon Carnegie, Dr. R. F. Horton, Dean Inge, Mr. J. F. Newton, Mr. Edward Shillito, and Dr. Warschauer following close after. The war is not so much in evidence as it was in the last half-yearly volume. But there are good war sermons here too, especially one by the Rev. Henry Edwards, Vicar of St. Stephen's, Elswick. An excellent and necessary message on Patriotism is sent from New Brunswick by the Rev. J. C. Mortimer. That subject will have to be taken in hand by the Church in the near future and handled with all the wisdom at its command.

Four books on the war, none of them of great size or cost, all of them of great interest, have been published by Messrs. Constable.

Dante and War (3s. 6d. net) contains three lectures by Mr. Henry Cart de Lafontaine. The first lecture gives its title to the book. The second is on the 'De Monarchia'; the third on the 'Convito.' The second and third lectures were delivered and are now published to restore balance to our estimate of Dante. He suffers in character from our concentration on the *Divina Commedia*. The first lecture was suggested by the present war. Was Dante a patriot?—that is its topic. Dante is discovered to have been 'a fiery patriot, and an ardent lover of his country.'

Aristocracy and Justice is a volume of essays, written by Mr. Paul Elmer More, which were contributed mostly to the 'Unpopular Review.' They nearly all touch matters which hang upon the outskirts of war, but only the last is directly due to the present conflict. Its title is 'The Philosophy of the War.' And the philosophy of the war is, that militarism is bad and pacifism is not good, that Germany is wrong and Britain is not right,

and the only safe attitude for a considerate American citizen is to take no side. 'The whole matter,' says Mr. More, 'can be summed up in a single word—justice. For justice is nothing but the balance within a man's own soul, self-imposed and self-sustained, the will to know clearly the middle truth between the philosophy of egotism, which declares that it is for the strong and prudent to take whatever they desire, and the contrary philosophy of equalitarian sympathy.'

The Way of the Cross (2s. 6d. net) is a terrible book. It is the story of the flight of the Russian people before the German invasion of August and September last. The story has been written by the Russian journalist, V. Doroshevitch. Its terror is in its truth. Imaginatively realized and vividly told, it is nevertheless no fictitious narrative, but the record of experiences which were yet more awful than this awful record of them.

Self-Government in Russia (2s. 6d. net) is again a volume of lectures. The lecturer is Dr. Paul Vinogradoff, F.B.A., Corpus Professor of Jurisprudence in the University of Oxford. There are four lectures, each lecture a masterpiece, for Professor Vinogradoff is a most accomplished scholar and restrained writer. One is on the Evolution of Russia, one on the Organization of Self-Government, one on Popular Education, and one on Self-Government and the War.

From Drummond's Tract Depot in Stirling are issued some pamphlets of which the most important is Professor J. E. McFadyen's essay on *The Bible and the War* (3d.). One fact which Dr. McFadyen recognizes in the Bible is the value it assigns to Nationality. Other pamphlets are *The Whitened Harvest of the Student World*, by Mr. John R. Mott (2d.); *Dwell Deep*, by the Rev. T. W. Thomas (1d.); *Men and Munitions*, by H. Emma Garratt (1d.).

The Rev. J. R. P. Sclater, M.A., Minister of New North Church, Edinburgh, has published twelve addresses which he delivered as chaplain to the 9th (Highlanders) Royal Scots. The battalion is known as the 'Dandy Ninth'—a title due, it is understood, to the aristocratic descent of its privates. Mr. Sclater accepts the nickname, as the early Christians did theirs. He calls upon the battalion to live up to it. He calls upon the men to be chivalrous and courteous, unflinching protectors of

the weak. 'I never turned my back on a big boy, or my fists on a little one,' a lad was once able to claim. He offers that lad as an example. But the Dandy Ninth must have the fear of God before it. And the fear of God will call for cheerfulness, chivalry, sacrifice. The title is, *The Eve of Battle* (Hodder & Stoughton; 2s. net).

The Rev. E. F. Russell, M.A., has edited a volume of *Father Stanton's Last Sermons in S. Alban's, Holborn* (Hodder & Stoughton; 5s. net). The sermons were taken down in shorthand, and so they are here just as they were delivered.

The first thing to observe about them is that they are sermons. This man read no essays and delivered no lectures. He preached sermons, every sermon a message, a gospel message, and uttered in such language (and with such a voice, we are told) as kept every one wide awake. The texts are usually short and arresting, not sensational. The sentences are always short, the language of the street, not even of the drawing-room, still less of the pulpit. The contents are theological, ethical, or apologetical. Father Stanton was never afraid to preach doctrine, preaching it so intelligibly. With his morality he searched heart and conscience, seeming to be aware of his responsibility. The apologetic chiefly deals with the mode of worship at S. Alban's, Holborn. It is an apologetic for Christianity as the preacher understands it. He gives his reasons for the hope that is in *him*.

Has Principal P. T. Forsyth given the strange title of *Theology in Church and State* (Hodder & Stoughton; 6s. net) to his new book simply to cover the two parts of it? There are two parts, one Theology, the other Church and State, and they seem to have no other association but proximity of printed paper. Yet that is of no moment to Dr. Forsyth or to us. Dr. Forsyth writes masterfully and yet loyally on every subject; and whatever subject Dr. Forsyth writes on we find pleasure and profit in it.

Open the book by chance at page 134. We are in the 'Church and State' part. 'The Free Church Council might do more to justify its existence by educating the opinion of its own constituents on the principles of a Free Church as something involved in its Gospel yet entwined in the history of the State. Such a body ought, amid

all its evangelical or civic action, to provide for more talk than it does, of the illuminative and not simply the rousing kind, talk instructive rather than oratorical, and educative rather than impressionist, by speakers who do not mind boring their audience by their competency. We need more talk and not less, if it is duly fed at its source by the most adequate knowledge, and guided in its course by men who can protect it from capture by impatient activists or impressionists, sceptical of principle or ignorant of its subtlety. Everything is not so obvious as it is often made to appear, nor so simple that there is nothing left but wonder at those who see another side.'

That is an evident reply to Sir W. Robertson Nicoll's suggestion (made some time ago) that there has been too much talk at the Free Church Council. So we might open the book elsewhere, anywhere else, and find something said memorably on some living issue. And that is the best way to read Principal Forsyth. To begin at the beginning is never to see the end. Within a short space the mind rebelliously refuses to read any more, so terrible is the strain laid upon it by sheer weight of thinking. The best way, the only way, is to read first a little here and then a little there, and see that no page is left unread at last.

Under the title of *Archaic Sculpturings* (Hodge; 2s. 6d. net), Mr. Ludovic Maclellan Mann has published a volume of 'Notes on Art, Philosophy, and Religion in Britain, 2000 B.C. to 900 A.D.' The volume contains a large number of plates giving illustrations of famous sculptured stones, besides other drawings and measurements. And the writing is not less accurate or instructive than the drawing. Reading and research go happily together. What is the explanation of so low a price for so costly a book?

Professor G. G. Findlay of Headingley College, Leeds, has prepared a few *War Prayers* for public and private use (Kelly). They cover all our present interests. The language is simple, the tone reverent, the feeling real.

The Welfare of Youth Committee of the Presbyterian Church of Victoria issues a series of Text-books for Bible-Classes and Teachers under the editorship of the Rev. John Smyth, M.A., D.Ph. One of the series is a small volume on *The Central*

Doctrines of the Christian Faith (Melbourne: Lothian Book Pub. Co.; 1s. 6d.). The author is the Rev. P. J. Murdoch, M.A. Mr. Murdoch has his subject well in hand. He is able to make doctrine after doctrine clear to the pupil and suggestive to the teacher. He forgets no doctrine. Prayer is here, though mostly overlooked by the systematic theologian, and it is set forth so that one may learn what prayer is and be at the same time encouraged to pray.

The Rev. Carl S. Patton, of the First Congregational Church, Columbus, Ohio, has made a study of the *Sources of the Synoptic Gospels* (Macmillan; 6s. 6d. net). It is a wonder to find a man in the active ministry able to command the time for so thorough and elaborate an investigation. It is a joy to find such a man sufficiently alive to the value of it. What are the conclusions reached by Mr. Patton? They are these:

1. Matthew and Luke depend for the structure of their Gospels, and for practically all of their narrative material, upon Mark.

2. In the order of Marcan material, Matthew and Luke have made such changes as were desirable from the use to which they wished to put this matter. Matthew has made fewer omissions, Luke fewer transpositions.

3. The changes which Matthew and Luke have made in the substance or wording of the Marcan material, including their omissions from it, may be accounted for by a desire to produce a better literary form, to avoid statements that offended the growing sentiment of the church, and to adapt their own narrative to their own public. Some changes must go unaccounted for.

4. The hypothesis of a more primitive form of Mark in the hands of Matthew and Luke is not demanded by the facts. Matthew and Luke used substantially our Mark.

5. Matthew and Luke also used a document Q, whose content, within limits, is well agreed upon.

6. Various facts, especially translation variants, require the assumption that this Q was originally an Aramaic document, used by Matthew and Luke respectively, in two Greek translations that went back to two different Aramaic texts.

7. This furnishes the clue for the analysis of Q into QMt and QLk, and for the assignment to these two recensions of Q of much material which has hitherto been assigned to unknown sources.

: 8. Mark has some literary dependence upon Q; but the Q which he knew was an earlier form than those in the hands of Matthew and Luke.

9. The original order of Q is best seen in the order of the Q material preserved in Luke.

A Little Book of Praise in Darkened Days, by Mrs. R. Goforth (Marshall Brothers; 1s. net), is the narrative, well told, of the escape from the Boxers of herself, her husband, and her children. It was all in answer to prayer. But others perished? Mrs. Goforth reminds us that James was slain with the sword while Peter was (in answer to persistent fervent prayer) released from prison.

In a series of sermons (for there is a text at the top of each chapter), and under the title of *The Unsealed Book* (Memorial Hall; 1s. net), Mr. W. Melville Harris, M.A., tells us very simply 'how the Bible came to many lands.' He begins with our own land, and then rapidly travels right round the world.

To those who gathered to the Keswick Convention in July of last year, and were perplexed by the strange experiences which the war had brought, the Rev. J. Stuart Holden, M.A., delivered four addresses, which he has now published under the title of *Unlikely Ministries of God* (Morgan & Scott; 1s. net). They are the Divine Ministries of Darkness, of Withdrawal, of Delay, of Contradiction.

The Rev. J. Morgan Gibbon was told that he could cast the net but he could not draw it. The taunt touched him. He went on a mission to his own young people. And he was successful. About seventy of them made a public profession of their faith in the Lord Jesus Christ, and were received into fellowship. 'They are to-day among the most faithful, earnest, and consistent members of the Church.' Some of the addresses are published under the title of *Drawing the Net* (Morgan & Scott; 1s. 6d. net).

In *German Philosophy in Relation to the War* (Murray; 2s. 6d. net), Professor J. H. Muirhead, LL.D., of Birmingham, tells us what recent German philosophy really is, and what influence it has really had in bringing on the war. He tells us

with a command of English such as few philosophers ever acquire. Can you think of any one except William James who has had it equally? And he tells us out of the fulness and precision of his knowledge, so that what we learn we know that we know.

We regret that Messrs. Nisbet's two welcome annuals just missed last month's list of literature. *The Free Church Year Book* (2s. net) is slightly thinner than last year, but more illustrative. *The Church Directory and Almanack* (3s. net) grows steadily thicker. Its accuracy is amazing. We use it constantly, finding no use for any other, and have not for some time discovered even a misprint.

Human Leopards is a startling title for a book (Rees; 5s. net). But it is quite appropriate. It has been known that for some years there existed in Sierra Leone a secret society under that name. The members of the society dressed in leopard skins and issued from their enclosures in the bush to capture and kill unwary travellers. They killed them primarily (or ostensibly) in the interests of 'medicine'; but they also feasted on them. At last the British Government sent three commissioners to the centre of the society's operations as a court of justice. A considerable number of the members of the society were put to death. The whole story is well and wisely told by Mr. K. J. Beatty, who was one of the commissioners; and the chairman, Sir W. B. Griffith, writes an introduction. Sir W. B. Griffith is by no means sure that the mischief has been stamped out. Something has yet to be done. Observe what it is: 'In my opinion the only way to extirpate these objectionable societies is the introduction of the four R's—the fourth, Religion, being specially needed to supply the place of the native crude beliefs.'

Another volume has been published of the 'Oxford Church Biblical Commentary.' It contains *The Gospel according to St. Mark*, in a new translation, with introduction and notes (Rivingtons; 7s. 6d. net). The author is the Ven. W. C. Allen, M.A., Archdeacon of Manchester, and Principal of Egerton Hall, Manchester.

The introduction occupies fifty-one well-packed

pages, all up to date and embracing all the things we ought to know before we begin to read the Gospels. It contains at least one unusual thing. There is a long and most welcome section on St. Mark's theology.

The translation is very literal. The object is to reflect St. Mark's style as closely as possible. If St. Mark is ungrammatical, so is Archdeacon Allen.

The notes are short where they can be short, and long where they must be long. There is an outspoken note on the Feeding of the Five Thousand. After certain references—'Herein,' says Mr. Allen, 'lies the bankruptcy of sceptical critical methods.' And then he says that the sceptical critics have never reckoned with the facts of personality.

'But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance' (Gal 5^{22, 23}). These nine Mr. A. Harvey Jones has taken and illustrated from English writers. He has illustrated also righteousness, mercy, and truth. The title is *Twelve Gifts* (Scott; 1s. net).

Is it possible to heal the schism between the Eastern and Western Churches? The Rev. R. W. Burnie thinks it is possible. To show how it may be done he has written a little book whose very title lets out the secret. The title is *Intercommunion with the Eastern Orthodox Church* (S.P.C.K.; 1s. net).

Four lectures on *The Russian Church* (S.P.C.K.; 1s. 6d. net) have been issued in a volume with that name, and introduced by the Bishop of London. The lecturers are Dr. Percy Dearmer (its history), the Rev. R. W. Burnie (its Constitution), the Rev. W. J. Birkbeck (its Doctrine), and the Rev. H. J. Fynes-Clinton (its Ceremonial). The four men are much drawn to the Eastern Church; they wisely 'redeem the time' to draw us after them.

Miss A. Werner, Lecturer in Swahili in King's College, London, has written an introduction to *The Language-Families of Africa* (S.P.C.K.; 3s. 6d. net). She finds that there are five families of African languages, the Sudan, the Bantu, the Hamitic, the Bushman, and the Semitic. The

click-sounds are the specialty of the Bushman family. These click-sounds belonged originally to the Hottentots, from whom the Zulus learnt them. The Semitic tongues spoken in Africa are Arabic (introduced by the Muslims), Ethiopic or Ge'ez, the old language of Abyssinia, with its descendant Amharic, Harari, and three or four minor languages. Punic, spoken by the Tyrian colonists of Carthage, is extinct. The manual will be of the utmost service to the missionary. The student of Comparative Philology will not miss its significance.

A selection of 'comfortable words' from the Bible has been made by the Rev. A. R. Neuman, and issued with the title *Rays of Sunshine* (Stock; 1s. net).

The Morality of Nations, by Mr. C. Delisle Burns (University of London Press; 5s. net), ought to lift its head above the multitude of war books. Its chief object is to make clear what is meant by the State. A great change has come over our conception of that word since the twentieth century began. There have been four conceptions in all. First there was the Greek City-State, where the State supplies nearly all the needs of civilized life—religion, politics, music, painting, and part of education. Next there was the Mediæval *Regnum*, a feeble 'empire' under or in conflict with the Church, and chiefly of use for preserving order. Then there was the Renaissance Sovereign State, in which the defeat of the Church gave the supremacy to the old *regna*, and the new State strove to be Church as well as State. Finally there was the Nineteenth Century State, something of a corrected amalgam of the other theories of the State, with the change due to industrialism and the closer contact of nations. A new theory is needed and has arisen. It is the Twentieth Century theory. The State is to be asked to mind its own business. Its business is not to supply religion or food or clothing, but to maintain law and order so that these needs may be sufficiently and properly distributed. Mr. Burns distinguishes between the State and the Nation. But into that and other distinctions we need not follow him. It is a book to be read, to make one think and to give one a few hours' highly profitable reading.