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Literature.

A BISHOP AND A SOCIALIST.

HERE is a High Church Bishop who speaks disrespectfully of Apostolic Succession. 'I am reading Moberly's book on Apostolic Succession and it is fast destroying every atom of belief I ever had in that doctrine. It seems to me to be a reductio ad absurdum of the theory which it is intended to support. Every argument would be equally valid for the divine right of kings. If the President of the United States is a lawful ruler and called of God, then, by the logic of Mr. Moberly, it would seem to follow that a Congregational minister must also be and vice versa. If the Congregational minister is not a lawful minister then the President of the United States is not a lawful ruler. The book is proof to me that an Englishman is incompetent to write a book on the ministry. He is blinded by the strength and culture and standing of the established Church to the value of Dissent.'

Franklin Spencer Spalding (Macmillan; $2.25) was the son of a Bishop; he was educated at Princetown University under Dr. McCosh; he took his divinity course at the General Theological Seminary of the Episcopal Church in New York; and, after a few years' hard work in a city charge, he was made Bishop of Utah, and sent to live the rest of his short life in Salt Lake City. There he studied Mormonism as few have studied it, and he had the wisdom to study it all round, so that when he lectured on it, as he often did, even the Mormons could find no fault with the lecture.

But the study of Mormonism was a small part of the duties that fell to him. He had to travel day after day over miles upon miles of territory, in all weathers and vehicles. When there was a church he was welcomed by the pastor, when there was none, he gathered the people together as best he could, sometimes going from house to house in the place to find out if there were any left of what had once been an Episcopalian mission, but never daunted or depressed. Truly this was one man who moved breast forward and never doubted clouds would break.

His sympathy was with the employed rather than with the employer. He became a Socialist. And he suffered for it. Once 'the congregation of Churchmen, bankers, lawyers, women, listened spellbound, caught in the torrent of his speech, the terrible earnestness of his manner, the deep religious emotion of his closing appeal. Then the congregation left the cathedral and the storm of criticism broke. "I want this talk about the Church being on the side of the rich stopped," exclaimed one of the most distinguished bishops. "It is not true. Look what the Church is doing for the poor." "Why shouldn't I accept money from the mill owners," said a prominent bishop of a Southern diocese, "for use in the mill town?" "Never have that man in our parish again," exclaimed a sister of a certain rich bishop to her rector. And the rector recalled that a few weeks before the same lady had called Spalding "lovely," and had expressed her desire to have the missionary offering sent to "our own people in the West" rather than to "foreign missions." The wife of one of the prominent lay deputies, a great corporation lawyer, pleaded with Spalding to keep quiet and told him of a rich man who had intended to make a large contribution to a Church hospital in Japan, but now refused to give a cent to a church that tolerated such a bishop. A woman who was a leader in the Woman's Auxiliary and gave away thousands of dollars to missions told him that he would never know how much harm he had done to the missionary work of the Church. The secretary of a certain layman's organization told Spalding that he must stop his socialism, that he was breaking the hearts of his friends, and ruining not only his own reputation but the very Church itself.'

Bishop Spalding hated war—before the Great War was heard of. He would not have the people sing hymns with warlike expressions in them. He changed

> Onward! Christian soldiers,
> Marching as to war,

into

> Onward! Christian workers,
> Labouring for peace,

and made the same retranslation of all the war metaphors in the hymnal.

In September 1914 he was struck by an automobile and instantly killed. 'At the steering wheel was a girl of eighteen years, who bore an

unenviable reputation in Salt Lake as a reckless driver.' He was only 49.

IMMORTALITY.

The Baird Lecture for 1917, now published by Messrs. T. & T. Clark (9s.), deals with *The Idea of Immortality*. The lecturer is the Rev. George Galloway, D.Phil., D.D., Principal and Primarius Professor of Divinity in St. Mary's College, University of St. Andrews.

Immortality—it is the most universally urgent problem of the moment. The war has made it so. And in the face of the claims of spiritualism it is the most religiously urgent problem. For spiritualism is in no way a religious movement, and if it takes the place, to any considerable extent, of the Christian belief in a life to come the result for spiritual religion will be disastrous. Dr. Galloway has in this book a singularly convincing estimate of the spiritualistic position at the present time. But his whole book (though he never touches the subject again) is an argument against its essential selfishness.

The idea of Immortality is treated historically. No other method is so effective, or indeed would now be tolerable. For we have accepted the fact that God's revelation is of developing clearness, and that it has developed along the line of actual human experience. To us now a pinch of experience is worth a pound of theory. Not what must be, but what has been and is—that is the argument which comes home to us.

The chapter on Science is the most encouraging chapter in the book. It is undoubtedly a chapter of rejoicing. But the rejoicing has to be tempered with trembling, for there is yet much to be done before the rank and file are won from a practical materialism in respect of death and its issues. The leaders in scientific discovery, and even in scientific teaching, may now be counted upon to disclaim a materialistic interpretation of the Universe. But how many of those who are engaged in the application of science to life have their affections set on things above? Nevertheless it is the most encouraging chapter.

How is the fact of a life beyond death to be brought home to men? Dr. Galloway knows how. It is by 'looking away unto Jesus.' For 'Jesus' own teaching on the life hereafter is marked by deep insight as well as by reserve. On some of the problems connected with the future life he was silent or said little. But on the fact that human existence was not annihilated by death he spoke with perfect confidence and with unerring discernment he brought the hope of a blessed immortality into living relation with the character of God. So far as the sources of his teaching on the subject are to be found outside himself, they are to be traced to passages in the Old Testament and to Apocalyptic Literature. But in a greater degree they rest on his own unique consciousness of God and his profound experience of spiritual communion with Him. In the light of this experience he taught the value of the individual and the infinite possibilities of human life. The gain of the whole world will not compensate for the loss of the soul. This conception of the value of personality stands in the closest relation to the conception of God in the Gospel of Christ. God is the Father of men; He loves and cares for His earthly children, and will not give them a stone for bread. He knows all their needs. That this intimate fellowship should be destroyed by death is not conceivable: for God, as Jesus declared, "is not the God of the dead but of the living," and "all live unto Him." The life of God in man cannot be extinguished by the dissolution of the material organism. The communion of the human soul with God is the fulfilment of the divine purpose, and a fact of supreme value: the conservation of this value is a just expectation which is based on the character of God. As has been remarked, Jesus raises one idea of humanity so that its immortality naturally follows.'

Enough. Many years ago Messrs. T. & T. Clark had the satisfaction of being the publishers of Professor Salmond's book on the *Christian Doctrine of Immortality*. Its success was what is called phenomenal. Principal Galloway's book is up to date. It is at least as great.

KOHELETH.

A Gentle Cynic, being a Translation of the Book of Koheleth commonly known as Ecclesiastes stripped of later Additions, also its Origin, Growth, and Interpretation; by Morris Jastrow, jr., Ph.D., LL.D., Professor in the University of Pennsylvania (Lippincott; 9s. net). That is the title-page of a most attractive, modern, and highly scientific introduction to the Book of Ecclesiastes.

It is more than an introduction, though the introduction is a great and valuable part of it. Dr. Jastrow gives us also the Book of Ecclesiastes shorn of its later additions, and even these later additions themselves in three separate appendixes. For he believes that this book of the Bible has been revised and improved (chiefly in the interests of orthodoxy) by many subsequent hands, and now it is so different from the book which Koheleth wrote that he would have been likely, had he lived to see it as we see it, to repudiate it as utterly foreign to its original intention. 'Critical scholarship, as the result of the combined activity of many scholars of many lands during the past century, now recognizes that the book, as it stands in our Bible, consists of a kernel to which liberal additions have been made. These additions which were introduced, as we shall see, for the express purpose of counteracting the effect of Koheleth's unconventional views and to give a more orthodox turn to his thought are to be found in each one of the twelve chapters into which the book was arbitrarily divided. In some chapters, the additions consist merely of a phrase or of a sentence skillfully inserted here and there at a critical point in the discussion; in others, as in the eighth chapter, the additions are almost equal to the original section, while again in some, as in the seventh and tenth chapters, the supplementary material is in excess of the original portion of the chapter. Besides these conspicuous additions, amounting in all to more than one-fourth of the book, there are little glosses and comments of a miscellaneous character, likewise interspersed throughout, which correspond to our foot-notes to a text.'

The additions are of three kinds. Some were made by 'pious' commentators in the interest of Jewish orthodoxy; some are by 'maxim' commentators, being the insertion of current proverbial sayings largely in the same interest; the rest are miscellaneous comments and glosses.

Who was the original author? 'Koheleth,' says Dr. Morris Jastrow, 'lived at a time when the author had begun to be a factor in the intellectual and social life, but still could hide himself under a *nom de plume* and reap an advantage from so doing. For Koheleth *is* a disguise, and it is reasonable to suppose that in describing himself as a king over Jerusalem, who had amassed wealth, who possessed great power, and who was also "wiser than all who were before me in Jerusalem" (i. 16), he aimed to identify himself with Solomon whose name must, therefore, have already become at the time when Koheleth wrote a synonym for wisdom, glory and power. The device was successful. An uncritical tradition, accepting the implication in the disguise, attributed the book to Solomon. The magic of this name went a large way towards overcoming the objections that later arose against its inclusion in the canon because of its heterodox spirit and contents. The name Koheleth thus furnishes an instance of real pseudepigraphy among the Jews. We may acquit the author of any desire to deceive his readers, and he certainly did not look forward to having his book included in a sacred collection, but apart from the hope which may have tickled his vanity of increasing both the popularity and the influence of his book by creating the impression that he was speaking in the name of the wise and glorious king, he may have been actuated in adopting a *nom de plume* by the fear of risking a personal unpopularity through his identification with the teachings which he set forth in such bold fashion. The author may not have been of the stuff of which martyrs are made. Authors rarely are. He would, at all events, have been condemned by the pious and the orthodox, and his book, after creating a mild sensation, would probably have been consigned to oblivion. Instead of being included in a sacred collection, it might have been placed on an *Index Librorum prohibitorum*, and the world would have been the poorer for the loss. We should, therefore, be grateful for the device which he adopted as well as for its complete success, indicated by the heading at the beginning of the book, which was subsequently added, and in which the words "son of David" were included so as to remove all doubt of the identification of Koheleth with the famous king.'

That 'Koheleth' is a disguise is proved by the fact that it is a feminine noun, and represents a formation in Hebrew which could not be used as the name of an individual.

JEREMIAH.

The new volume of 'The Westminster Commentaries,' edited by Dr. Walter Lock, is *The Book of the Prophet Jeremiah*, with introduction and notes by L. Elliott Binns, M.A., late Chaplain

and Lecturer in Old Testament History, Ridley Hall, Cambridge (Methuen; 16s. net).

Mr. Binns reminds us that Jeremiah is the longest book in the Bible. And so he is entitled to the largest volume of the series. No doubt he could have taken still more space if it could have been allowed him. But he has used it well.

In the introduction he deals with (1) the Importance of Jeremiah; (2) the Times of Jeremiah; (3) the Life of Jeremiah; (4) the Character of Jeremiah; (5) the Teaching of Jeremiah; (6) the Book of Jeremiah; (7) the Style of Jeremiah; (8) the Influence of Jeremiah.

He discovers three outstanding traits in the character of Jeremiah.

(1) *His timidity.* 'The call of Jeremiah,' he says, 'is the first event narrated in the book which bears his name, and it is a record of the spirit in which the prophet carried out his whole life-work. Great self-distrust and inward fear overcome by the power of God are the marks of Jeremiah's ministry. He did not like Isaiah volunteer to go on God's errand, but like Moses he shrank back from it. God gave him power by touching his lips, and then commanded him to speak out all the words which had been given him, otherwise his cowardice would be openly shown in the sight of his enemies. There can have been few men in the history of the world who have undertaken tasks less congenial to them than did Jeremiah when he became the prophet of Jehovah; the weakness of his nature made his life one long perpetual struggle, he cursed the day on which he was born, and even rose to the height of blaming God Himself. His timid spirit and the extremity of suffering which he had to undergo drove him almost to madness; hence his strange boldness towards God. He felt that it was for His sake that he had borne reproach, and that God, as it were, had forced him against his own will to undertake the life of pain which oppressed him, and at times threatened to overwhelm him. These strange outbursts are the strongest possible evidence of the desperate state to which the prophet had been reduced, a state of despair such as comes to "many a lofty soul which feels itself misunderstood by man, which can hardly believe that it is not deserted by God."'

(2) *His power of endurance.* Here Mr. Binns quotes Dr. Payne Smith: 'Naturally despondent and self-distrustful, there was no feebleness in his character; and he possessed a far higher quality than physical courage in his power of patient endurance.' And then, he says, 'the secret of his courage and endurance was to be found in the God who had called him to His service, and whose promise of continual help never failed him. At the same time the Divine power acted as a compelling as well as a helping force. The prophet was decidedly not one of those who from the desire for publicity or fame preach startling sermons, and his shrinking and retiring nature needed the stimulus of God's awful compulsion before the proclamation of his message was possible. Newman's description of the steadfastness of the Christian might well be applied to Jeremiah. "The foundations of the ocean," he says, "the vast realms of water which girdle the earth, are as tranquil and as silent in the storm as in the calm. So it is with the souls of holy men. They have a well of peace springing up within them unfathomable; and though the accidents of the hour may make them seem agitated, yet in their hearts they are not so."'

(3) *His sensitiveness.* 'Jeremiah has come down to later ages as the "weeping prophet," mainly it may be supposed because the book of Lamentations was traditionally attributed to him, and his name has been turned into a byword for pessimistic denunciations. But Jeremiah's denunciations were no more severe than those of the other prophets, his outlook on the future no darker. Why then was it that he above all other prophets should be chosen out to bear the term of reproach? It is almost undoubtedly for two reasons amongst others. (i.) The soul of Jeremiah, with the possible exception of Hosea, was more sensitive than that of the others. He was not one who heard the deep sighing of the poor, and left it unheeded, rather was he one of that noble but suffering band

> "to whom the miseries of the world
> Are misery, and will not let them rest."

It is true that to him as to them all there came times when (to continue the quotation) he did desire to "find a haven," not indeed "in the world" but rather from it. This longing, due to natural reaction in one of a highly strung and sensitive nature, is evidence of the extremity of his suffering rather than of his desire to avoid responsibility,

and was soon put aside and no doubt repented of with tears. (ii.) Just as Jeremiah felt the miseries of the individual Israelites, so he felt the horrors of the fate which was coming upon the nation at large. His naturally affectionate disposition, cut off from the love of wife or child, poured itself out in overflowing measure upon his country. Isaiah or Ezekiel could utter the most scathing condemnations of Israel or Judah, could forecast for them the most desperate fortunes, and apparently remain unaffected themselves; but such was not the case with Jeremiah, he was no mere "looker on of this world's stage," and the sorrows of the nation were as his own, its hopeless and pitiable fate moved him till, as he himself said, his eyes became "fountains of water."'

Let that suffice for a knowledge of the introduction. Come now to the notes. There is an additional note on 'Jeremiah and Nature.' It occurs in connexion with the vision of the rod of an almond tree (1^{11}). In that note Mr. Binns shows that Jeremiah, being unable to differentiate between God and the laws by which He acts, was led in some cases, as were other prophets, to a belief in doctrines which to the mind of a later and more enlightened age seem to be distinctly dangerous. As an example he gives the doctrine that the sins of parents might be visited on their children by a deliberate interference of God to that end. He points out that Jeremiah had a much greater appreciation of the more tender aspects of nature than the other prophets of Israel. 'He was evidently a close observer of bird life, and several times refers to the flight of birds across the heavens; he admired their wonderful instinct (viii. 7), he had watched their habits closely (xii. 9), and his interest followed them even into their captivity (v. 27); at the same time he seems to have had no ear for the music of their song (cf. Cant. ii. 12). Nor did the wider aspects of Nature leave Jeremiah untouched, and he was ever alive to the changing march of the seasons. Yet with all this appreciation of the softer and gentler moods of Nature there was something that was grim and harsh, and the predominant impression left on our minds by the imagery of the book is one of tumult and horror. Descriptions of the sea dashing and raging against its bounds, of the mountains and hills rocking in the throes of a mighty earthquake, of the whole land desolate, seem more akin to the mind of Jeremiah than the soothing picture of the budding almond tree and the silent approach of spring.'

SOCIAL PROGRESS.

We used to hear much about growth in grace. It was one of the great pulpit themes. For there was a certain subtle flattery in it that secured a respectful attention, and it was easy to handle, the Scripture reference being abundant. What is the preacher to do when the idea of growth in grace has become old-fashioned and out of date? He must proclaim social progress, must he not? Which is a very different thing.

For social progress need not be due to Christ. It need not be even a religious thing. None preach social progress more heartily than the secularists. They preach it as an antidote to the poison of Christianity. They preach it in order to make the cross of Christ of none effect.

Mr. Arthur James Todd, who is Professor of Sociology in the University of Minnesota, has made 'a critical study of the attempts to formulate the conditions of human advance,' and has called the volume which expresses his results *Theories of Social Progress* (Macmillan). He does not write as an opponent of Christianity. He does not write as a Christian. The question of Religion as a factor in social progress occupies one chapter, and is discussed with what is called scientific impartiality. You could not tell for certain at the end of it whether Religion helps or hinders. It is evident that social progress is not an end to the preacher of Christ and Him crucified. The preacher's end is the Kingdom of God, but Professor Todd does not look forward to that as the goal of human advancement.

Social progress means (to Professor Todd) three things, and these three together: first, a change on the part of man from passive to active adaptation, that is to say, from merely fitting into his natural environment to utilization and control of it; next, greater sharpness and breadth of intellectual perceptions; and thirdly, a keener sense of moral relations. Is there a God anywhere about? Perhaps there is, says Professor Todd. 'Perhaps there is even a Prime Mover who communicates the eternal impulse to improve. But we have no tangible evidence of him in this capacity. Such a Power may be assumed pragmatically, but at present is beyond the scientific ken.'

THE AMORITES.

Though the Jerahmeelites have not survived their discovery by Professor Cheyne, the Amorites, discovered about the same time or a little later, and chiefly by Professor Albert T. Clay of Yale University, are very much alive. They are as much alive as the Hittites, and cover almost as great a territory. We are familiar with the empire of the Hittites: we must become familiar with *The Empire of the Amorites*. Professor Clay tells us all about it in the book he has called by that name (Yale University Press), a handsome volume such as the Universities of America can produce 'regardless of expense.'

The Amorites are better worth knowing than even the Hittites. For they had a closer relation to the Israelites. Professor Clay believes that it is to them and not to the Babylonians that the Hebrews owed their civilization. And he gives reasons enough to persuade the unprejudiced. But unfortunately there is some prejudice here. The Babylonian influence has been bound up with astral theories—Samson, a sun-god; Joshua, Gideon, Saul, David, all solar or lunar deities of the Babylonians—so that it is not a matter now of mere historical research. It is clear enough, however, that we must let all that go. It had already begun to overbalance itself. 'Zimmern found that elements of the Marduk cult were applied to Christ; even his death was suggested by that of Marduk and Tammuz. But the most extreme of all was Jensen, who found that all the Biblical characters, from Abram to Christ, even including John the Baptist, were simply borrowed from Babylonian sun-myths.' Professor Clay has given it the needful push. Now we shall look for light on Hebrew origins to the nearer Amorites.

SCOTTISH LITERATURE.

Mr. George Gregory Smith, LL.D., Professor of English Literature in the University of Belfast, has the gift of style, and the gift of style is always irresistible. Clearly he might write on any subject, *quicquid agunt homines*, and we should read him. Here and now he writes on *Scottish Literature: Character and Influence* (Macmillan; 8s. 6d. net). It is to him a great enough subject to make a great book of. To the ordinary half-educated Englishman it does not exist—well, except for Burns, and 'Burns! really now, you know.' Professor Smith has recalled some Englishmen's criticisms of Burns—and not even half-educated Englishmen. Their charge is provincialism:

'When Matthew Arnold, in his Introduction to a popular anthology of the English Poets, made survey from his trigonometric base of "criticism of life," he took particular care to check some Scottish miscalculations of Burns's genius. He found much that was reasonable in the general estimate, but he thought the verse has too often the taint of the provincial and local. It "deals perpetually with Scotch drink, Scotch religion, and Scotch manners"—so we are told, four times in one paragraph. If it have "truth of matter and truth of manner," it lacks the "high seriousness," the "accent or the poetic virtue of the highest masters." Ruskin, in the same year, when referring to the fourth stanza of *Death and Dr. Hornbook*, concluded that "for Burns the moon must rise over Cumnock hills," and Henley, in the calm of a footnote to a famous effort in frankness (1896), held that most of the poems are local, "parochial even"; that in *Holy Willie* and the *Holy Fair*, for example, "the circumstances, the manners, the characters, the experience, all are local." Such agreement by three English critics must command respectful consideration, for on all questions as to how the universal appeal of an artist is affected by the parochial and petty, the alien has perhaps the better right to speak. Yet it is strange that they should have found this disturbing element in Burns, who, of all poets, has laid hold of the universal, and, in winning the world's favour, has overcome the barrier of dialect. Arnold's position was soon attacked and turned, and it is not necessary to add much to what the late Professor Nichol said in his *Life* of the poet about the critic's confounding of "provincialism in themes and provincialism in thought." If "provincialism" means anything, it is, as our Oxford authority has it, "narrowness of view, thought, or interests, roughness of speech or manners, as distinct from the polish of court or capital." The roughness of speech, that is the dialect, has been condoned, even allowed to be an aid where the curial speech must fail. Of narrowness of view, even Matthew Arnold would have made no complaint. What he appears to hint at is the studied and unflagging realism of Burns's work, the absence of the abstract and of the mist of romance. This is an unexpected mis-

liking on the part of one to whom, both as poet and critic, classicism meant so much. For, as one has laid it down, "Romance . . . there was none in Burns—'tis the sole point, perhaps, at which he was out of touch with the unrenowned generations whose flower and crown he was." His is that classical quality, the perfection of the acquisitive power which misses nothing, feels directly and fully, and, as in the greater of the ancients, attains the absolute by its very precision in the real. The moon may rise over Cumnock and cast familiar shadows of Ayrshire lairds and weavers. What of that? If Afton Water were to meander by Parnassus, and Alloway Kirk were a temple of the Great God Pan, we should be not one whit less distracted—we might be more—than we are by the transcendent realism of this modern.'

That is a taste of Professor Smith as well as of Burns.

Professor Smith finds two moods in the literature of Scotland. There is the realistic mood, the sense of actuality, grip of fact, and entrance into much 'trivial' detail. 'What we are really thinking of is "intimacy" of style. Scottish literature has no monopoly of this, which is to be found in the best work everywhere, and is indeed a first axiom of artistic method, no matter what processes of selection and recollection may follow; but in Scots the zest for handling a multitude of details rather than for seeking broad effects by suggestion is very persistent.'

The other mood is very much otherwise. The Scottish Muse, 'though she has loved reality, sometimes to maudlin affection for the commonplace, has loved not less the airier pleasure to be found in the confusion of the senses, in the fun of things thrown topsyturvy, in the horns of elfland and the voices of the mountains.'

'It is a strange union of opposites, alien as Hotspur and Glendower; not to be explained as if this liking for "skimble-skamble stuff" were derived from the very exuberance of the poets' realism by an inevitable reaction, or were a defect of its quality, or a sort of saturnalian indulgence to the slaves of observation.' 'The Scot is not a quarrelsome man, but he has a fine sense of the value of provocation, and in the clash of things and words has often found a spiritual tonic. Does any other man combine so strangely the severe and tender in his character, or forgo the victory of the most relentless logic at the sudden bidding of sentiment or superstition? Does literature anywhere, of this small compass, show such a mixture of contraries as his in outlook, subject, and method; real life and romance, everyday fact and the supernatural, things holy and things profane, gentle and simple, convention and "cantrip," thistles and thistledown?'

ANIMAL AND HUMAN.

The old Roman's boast, *nihil humanum a me alienum puto*, is too narrow now. We must take in the animals. We cannot make progress without carefully considering them, and especially the infinitesimally small and invisible individuals of them. Mr. Arthur Dendy, D.Sc., F.R.S., Fellow of King's College and Professor of Zoology in the University of London, has edited a volume of papers on *Animal Life and Human Progress* (Constable; 10s. 6d. net).

It is quite probable that to a multitude of readers the book will be a revelation of interdependence between the animals and man, and of more than interdependence, of genuine solidarity. Professor F. Wood Jones tells us that we owe our existence to them—not to the very apes you see in the Zoological Gardens, but to certain predecessors of them and us. And then Dr. R. T. Leiper proves that they are with us still. His title is 'Some Inhabitants of Man and their Migrations.'

But the essay that has attracted us most is the fourth in the volume. Its author is Professor J. Arthur Thomson of the University of Aberdeen. Its title is 'Man and the Web of Life.' For the very purpose of this essay is to show that we—animals and men, and all things else in this wonderful Universe—are all bound together in the bundle (or as the more scientific word is 'the web') of life. We cannot isolate ourselves. We cannot sever our connexion with our fellow-men without grievous moral and intellectual loss—that we know. But also we cannot cut off the strands that connect us with the universe of being without serious loss and even certain disaster—physical, mental, moral—and that too not to ourselves only but to the rest of the web.

Who wove this amazing web of life? Professor Arthur Thomson knows that he did not do it, nor any other man, nor any other animal. And he has no hesitation in finding an outside Artifex; who is also not outside, but ever weaving, weaving, weaving the web of life from within, weaving it so

certainly from within that He shares in the sorrow that comes when any part of it is shattered by thoughtless sinfulness. This is not a religious book. But the science of the capable men of to-day is scientific Christianity.

Mr. Samuel Proudfoot has had a striking spiritual experience, some account of which he gives in the preface to his book entitled '*All Too Human?*' (Brown & Sons; 4s. 6d. net). From admiration of the Tractarian Movement he passed to Maurice and the Christian Socialists, and thence to Father Tyrrell. Now his faith is 'Sacramental, it is Social, and it is part and parcel of Man and of his development here on earth. I believe in humanity, and (though I am no Comtist) in his essential divinity as redeemed, renovated, and inspired by Christ. Without Him and without that Revelation of God which His life gave, mankind is poor, miserable and weak; his aims alike petty and disastrous. Without Christ I were a pessimist, but in Him my optimism is triumphant.'

The volume contains a frank criticism of prevalent teaching, without respect of person or church. But there is neither conceit nor contempt in the criticism. If organized Christianity has failed, Mr. Proudfoot feels that he has contributed to the failure. There are, however, great facts that stand sure, the Incarnation, the Sacraments, the forgiveness of Sin, the power of Prayer, and the offer of Eternal Life. Let these facts find way with us and all will yet be well. The last chapter, which could have come first, is on the Reunion of the Churches. If all were as this English vicar reunion would be very near.

Professor George Herbert Palmer of Harvard is known to us as a preacher—a preacher of short sermons that sometimes satisfy and sometimes not but always make us think. Now he appears as a critic of poetry. He has published some lectures on *Formative Types in English Poetry* (Constable; 7s. 6d. net). He has chosen seven English poets as types of English poetry, but not merely as types, as masters who made scholars after their own likeness. And thus he has written in a sense a history of the evolution of English poetry, as the omnipresent scientist would say. His poets are—how would you guess?—Chaucer, Spenser, Herbert, Pope, Wordsworth, Tennyson, Browning.

But what is Poetry? Yes, that is the first question. And Professor Palmer answers it as honestly as any man. Poetry, he says, is 'the conscious transmission of an emotional experience to another imaginative mind.' It is a definition worth making a note of.

The next question is, What is the use of it? Professor Palmer gives an honest answer again. Its most considerable use, he says, comes from its work in training the imagination. 'Poetry offers us our best opportunity for entering into experiences not our own. It thus corrects our tendency to become shut up within our separate selves. People differ widely in understanding the life of others. Some, of imagination all compact, know instinctively the moods of those whom they approach. Others seem incapable of comprehending any other minds than their own. And how petty, tactless, isolated, and poverty-stricken are such lives! We are social beings. Each life naturally interlocked with that of others, suffers depression when detached. Swift mutual understanding brings pleasure and efficiency. Because poetry can train us in a habit of mind so generous, it has high social value.'

Mr. Ozora S. Davis is convinced that the most urgent demand made upon a preacher of to-day is for adaptation. He must make his sermons suit the new circumstances. For the war has caused a complete cleavage in men's thoughts of God and the world. The congregations that we preach to now may outwardly seem to be the same as those we preached to before the war, but they are not the same. They are wholly different. They differ in mind and memory. They differ in their attitude to the gospel and to life. He has therefore written a book for the sole and simple purpose of showing the preacher of to-day how to adapt himself to his new audience. He has great faith in preaching. He promises a great future for it. But always on the understanding that the preacher gives his mind to adaptation.

Mr. Davis in a series of chapters considers such circumstances as are likely to arise in every preacher's sphere of influence, shows how new they are, and how to encounter their novelty. At the end of every chapter he quotes appropriate texts, and makes suggestions for their appropriate treatment. The preacher has to preach, for example, on Patriotism. If he ever preached on

Patriotism before it will be different preaching now. The atrocities of the Germans, and the brutalities of the Turks, have wrought the difference. What texts are there? He chooses Neh 2^{8}, Gn 24^{6-8}, Gn 14^{23}, Is 63^{5}, Phil 1^{27}, Jg $5^{15.16}$, Is 6^{8}, Phil 2^{15}, Lk 20^{25}.

The book is published at the University of Chicago Press, and in this country at the Cambridge University Press. Its title is *The Gospel in the Light of the Great War* ($1.25 net).

The writer of *The Land of Promise* (Church Missionary Society; 2s.) admits that of the making of books about Palestine there is no end. But he is right in claiming attention for his own book. For it is neither a collection of travellers' tales nor a course of lectures delivered before a geographical society. It is a missionary's message. It is an earnest declaration of the opportunity that is offered for the entrance of Christianity into Palestine, and of the conditions of life, so favourable for the reception of the gospel, to be found there. A greater theme no man could have in the writing of a book, and the Rev. H. G. Harding recognizes both the greatness and the urgency of it.

Why is it that American sermons to children are so much more American than American sermons to adults? No doubt there are preachers to adults in America who are consumedly American. Take Banks or Burrell for examples. But the great American preachers are as British as they are American and for that matter as French or German, were it not for the language they use. But you never read a sermon to American children that was not American first and last and all the way. The language is American, so American that it is sometimes almost unintelligible. The anecdotes are American, so American as sometimes to be almost incredible. You would think that the very Bible which the preacher has in his hand is an American Bible, so utterly American are the quotations which he makes from it.

If, therefore, you are an American preacher preaching to American children, get hold of one of the best books for your purpose, *Morning Faces*, by the Rev. George McPherson Hunter (New York: Doran; $1.25 net). But if not you had better leave it alone—unless, of course, you have lost your children's attention and think that the time has come to try an experiment and make a sensation.

The Oxford Souvenir Edition of *The Holy Bible with Central Column References* is worthy of the workmanship of the Oxford University Press, and it is a worthy memorial of the Peace celebrations. It is bound, we suppose, in a variety of leathers. The volume sent us for notice is inexpensively but attractively bound in dark red. In the centre as it lies right side up on the table there is a cleverly cut Peace device and round the outside are engraved the words, 'The Lord will bless His people with peace.'

Two volumes have been written by Professor Henry J. Cadbury of Haverford College on *The Style and Literary Method of Luke.* The first volume is published. It deals with the diction of the Third Gospel and the Acts (London: Milford; $1.25). It contains three essays, one on the size of Luke's vocabulary, one on the literary standard of the vocabulary, and one on the alleged medical language of Luke.

Observe the word 'alleged.' 'In the year 1882, W. K. Hobart published under the title "The Medical Language of St. Luke," an elaborate investigation into the vocabulary of Luke, aiming to show, mainly by quoting parallels from medical writers, that the language of the third Evangelist has a distinctly medical tinge. Some attempts in the same direction had been made before Hobart, though he was acquainted with only one, an article that appeared in the *Gentleman's Magazine* for June 1841. To the large mass of material which Hobart collected no additions seem to have been made since, though Zahn and Harnack have greatly strengthened the argument by selecting from Hobart only the most convincing examples.'

To Zahn and Harnack add Moffatt. And then to these three, who have together strengthened Hobart's argument, add almost all the English New Testament scholars as believers in it.

But Professor Cadbury does not believe in it. 'The style of Luke,' he says (after a long and searching investigation), 'bears no more evidence of medical training and interest than does the language of other writers who were not physicians.'

The volume is published as one of the Harvard Theological Studies, and an editorial note is added to Professor Cadbury's essay signed by Professor

G. F. Moore. 'The earlier discussion,' says Professor Moore, 'turned on the question whether "Luke the physician" (Col 4^{14}) was the same Luke to whom tradition ascribed the third Gospel and the Acts (Iren., Euseb., Jerome), or, as Erasmus, Calvin, and others surmised, another person, expressly distinguished from the Evangelist by the designation "the physician."' He then gives a history of the discussion, and on the whole, though he is not very clear about it, seems inclined to throw in his lot with Professor Cadbury.

A book on *The Problem of Gambling* has been written by Mr. E. Benson Perkins (Epworth Press; 2s. net). It contains an account of the law relating to gambling, written by Dr. F. G. Neave. Every expression of the gambling mania is dealt with, and all capably and quietly. But the revelation is only the more awful that it is made without mysteries. It is a book to be circulated by the thousand.

There is no argument for Immortality like the conscientious conviction of a good man. The intellectual arguments are many, but they leave us cold and uncomfortable. 'Your letter,' said a mourning father, near the end of the war, 'gave me real help and most of all that you yourself believe.' And when that argument is enforced by beautiful writing, as is the case with a book entitled *The Dream that Comes True* (Epworth Press; 5s. net), it is almost irresistible. Mr. J. Napier Milne, the author of it, has just that feeling for the virtue of language which gives it power with us. He is evidently a careful student of the Bible also. But, as has been said, it is his own conviction that convinces us. He dreams and he believes he dreams truly. We also dream and he greatly helps us to believe.

What comfort have you been able to offer to those who have been bereaved by the war? The Rev. H. E. Maddox, B.D., knows no comfort higher or better than an encouragement to look for *The Promise of His Coming*. But he knows very well that this is comfort only for those who love His appearing. And so it is to them that he addresses the book which he has published under that title (Marshall Brothers; 2s. 6d. net). Although Mr. Maddox calls his book 'The Promise of His Coming' he is careful to point out that he does not rely upon a merely verbal promise contained in such and such passages of Scripture, passages which might be explained away, or given a variety of interpretations. It is bound up with the whole scheme of man's redemption and the restoration of the creation.

We fear that the immediate occasion for the volume entitled *Sermons for the Peace Celebrations* (Skeffington; 3s. 6d. net) has passed. But if we are no longer engaged in public celebrations, the necessity of doing everything in our power to maintain peace is upon us still, and will be upon us for many years to come. Let the preacher take these simple earnest sermons as models of the kind of preaching that he must persist in. They are by various clergymen of the Church of England, including Canon Ivens and the Rev. J. A. Craigie.

Two additions have been made to the 'Handbooks of Christian Literature' published by the Society for Promoting Christian Knowledge. The one is a brief, clear, reliable account of *The Early Christian Books*, by the Rev. W. J. Ferrar, M.A. (3s. 6d. net). The other is a statement and defence of the doctrine of *The Inspiration and Authority of Holy Scripture*, by the Rev. G. D. Barry, B.D. (4s. 6d. net).

What does Mr. Barry understand by Inspiration? For on that will depend the usefulness of his book. He leaves one in no doubt. 'It may be stated at once,' he says, 'that the central word in which the belief in the paramount authority of Holy Scripture is expressed, occurs only once in the New Testament: and in that passage St. Paul is simply giving a definition of the purpose which "Inspired Scripture" may rightly be expected to fulfil; he is not telling us which Books, in his judgement, are Inspired Scriptures and which are not. One other statement tells us the originating source which gave birth to the Books of the Bible: "Men spake from God, being moved by the Holy Spirit." In these words lies the key to the deeper meaning of inspiration: the writers wrote because they were under the influence and teaching of the Holy Ghost, but it is distinctly implied that their human powers were not suspended: they delivered their message each in his own characteristic way. The inspired writer absorbs into himself what has been given to him from above, and then gives it out with his own lips and in his own language. "The

supernatural fertilises and does not annihilate the natural," the individuality of the author is allowed full expression.'

The object of the book is to show that such a doctrine of Scripture as that is the doctrine of the Church. It gives the witness from the Apostolic Fathers to Augustine.

The S.P.C.K. has a series of Rabbinic Texts under translation. The *Tractate Sanhedrin*, containing the judicial procedure of the Jews as codified towards the end of the second century A.D., has been translated from the Hebrew, with Introduction and Notes, by the Rev. Herbert Danby, M.A., Sub-warden of St. Deiniol's Library, Hawarden (6s. net).

The Rev. A. C. Bouquet, B.D., calls his book *The Greatest Relationship* (S.P.C.K.; 2s. net in cloth, 1s. net in paper). What is the greatest relationship? It is the relation between man and God called Religion. This book is an argument for the knowledge of God addressed to the average Englishman, and it is an effective one. For Mr. Bouquet has clear ideas, and he has the imagination to set himself beside his reader, talking pleasantly and persuasively. In these times of stress so fair and sympathetic a writer should be widely read.

Can theology be progressive while the faith remains unchanged? That question is answered by the Rev. Charles Harris, D.D., in a paper read at Christ Church, Oxford, and now published by the S.P.C.K. under the title of *The Creeds and Modern Thought* (2s. net).

What is modern thought? Dr. Harris finds four main tendencies in modern thought which distinguished it from ancient and still more from mediæval thought: (1) a tendency to question authority; (2) the use of observation and experiment; (3) the interpretation of the universe in terms of evolution; (4) the rejection of the supernatural.

Dr. Harris believes that all these tendencies can be respected while the dogmas of the creed are accepted in all their essential meaning. He reckons himself a modern thinker, yet he believes in the Virgin Birth, the Descent into Hell, and the Ascension.

The latest issue of the 'S.P.C.K. Texts for Students' is a small volume of *Select Extracts from Chronicles and Records relating to English Towns in the Middle Ages* (9d. net). The volume is edited, with Introduction, Notes, and Glossary, by F. J. C. Hearnshaw, M.A., LL.D.

Hitherto we have had to find the volume containing *The Pilgrimage of Etheria* in the Palestine Text Society's scarce series. Now an edition is issued by the S.P.C.K., edited by the late Mrs. McClure and Dr. C. L. Feltoe (6s. net). And good as Dr. J. H. Bernard's edition was, this is better. For it incorporates all, or nearly all, that scholarship has had to say since Signor Gamurrini discovered the book in a Manuscript of the eleventh century at Arezzo, and it has the benefit of the revision or suggestion of Archbishop Bernard, Monseigneur Duchesne, Professor Flinders Petrie, and others.

It is an intensely interesting narrative. Nobody knows for certain who Etheria was, but 'Dom Férotin's theory, amounting almost to a certainty, was that she was a fellow-countrywoman of Valerius, who had visited the East towards the end of the fourth century, *i.e.* in the reign of Theodosius (†395).' In any case Etheria 'displays great intelligence and exercises great powers of observation and appreciation of what she sees and hears wherever she goes. And this makes her narrative always lively and entertaining in spite of the defects in her style and occasional obscurity of meaning.'

The little book of the Rev. D. Ambrose Jones, M.A., entitled *Philosophic Thought and Religion* (S.P.C.K.; 2s. net), might be called an Introduction to Modern Philosophy. For it touches upon all the philosophical systems from Hume to Bergson. But that is not the author's purpose. His purpose is to prove that if any system of philosophy is to explain the universe, religion must be at the heart of it. Religion is universal. It is an instinct and an intuition. 'Man continues to be aware of something in touch with himself, full of wondrous power and grandeur, but a source of awe. In this conscious awareness, mysterious as it is and co-extensive as mankind, is to be found the root of religion.'

Who is the most prominent rationalist of to-day? The honour is divisible between Mr. Joseph

McCabe and Mr. J. M. Robertson. The Rev. H. G. Wood, Warden of Woodbrooke Settlement, votes for Mr. Robertson. He has studied Mr. Robertson's books (and there are many of them), and he thinks it worth his while, not only to study them carefully but also to answer them seriously. The answer does not take long to read, but it is very comprehensive and very crushing. Mr. Wood distributes Mr. Robertson's attacks on Christianity into departments. One of these departments is the use of the argument from silence. It is scarcely possible that Mr. Robertson can be ignorant of the danger of the argument from silence. Yet Mr. Wood shows that he uses it with a simple completeness that takes one's breath away. Everything is myth in the Gospels that is not found in all four. Further, everything is myth even if it is found in all four Gospels if it is not also supported by the Pauline literature. The consequences are sweeping. In the Pauline Epistles there is no allusion to the miracles of Christ, and no reference to His teaching. We must assume, therefore, that Jesus did nothing and said nothing. That is one example of Mr. Robertson's methods. Mr. Wood gives us many more. And so fair and gentle is he in his handling of the prominent rationalist that the effect of the little book is utterly to discredit Mr. Robertson's capacity for the work to which he has devoted his life. The title is *Rationalism and Historical Criticism* (S.P.C.K.; 1s. net).

A very able and altogether excellent book on Missions has been written by Sir Arthur Hirtzel, K.C.B., and published under the title of *The Church, the Empire, and the World* (S.P.C.K.; 3s. 6d. net). The author's outspokenness is most refreshing. His interest in missions and his intimate acquaintance with them are most encouraging. But he has a definite purpose. He wants us to turn our voluntary societies into one great imperial enterprise, to be recognized and financed by the Empire. And he knows that if anything of the kind is to be done it must be done by the laity. He himself is ready to take his share in it. He is fit enough to be a leader. Certainly the present state of things is deplorable. His picture is quite true: 'It is not going too far, speaking generally, to say that Foreign Missions, having been left to the voluntary societies, form no part, as such, of the ordinary work of the Church as conceived by the clergy. If we look throughout the length and breadth of the land, in how many churches shall we find that Foreign Missions regularly form the subject of sermons, apart from periodical "begging" sermons in behalf of particular societies? One knows of a parish here and there where the vicar regularly once a month preaches on Foreign Missions, without necessarily having a collection for them. But how many such are there? Or again, in how many churches does Foreign Mission work regularly form the subject of corporate intercession at the Holy Communion? How many parish priests instruct the children in Sunday school or at other times, as a part of the regular curriculum in this part of their duty as members—or about to become members—of the Church? or at all events give lessons in what we may call Christian geography, and attempt at least to rouse the children's interest in the Foreign Mission field? Or again, the bishops. They have, of course, a great deal else to do; but no small part of their time is occupied in confirmations, and in how many confirmation addresses is it ever even hinted to the children, now solemnly taking upon themselves the promises and vows on the strength of which they were received into the congregation of Christ's flock, that that congregation is a world-wide congregation?'