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divine essence in the Bible and claimed for it unique authority. The very name of Apologetics, as well as the place usually assigned to this discipline in a theological curriculum, would seem to suggest that the ordinary work of the apologete is of a preliminary and introductory nature, belonging to the region of probability and possibility; it is external and intended for the outsider. But Christianity can claim, and ought to claim, to have Apologetics of quite a different order—not for the outsider, but for the insider, not external and merely probable, but internal, experimental and demonstrative. When, in the ways discussed above, the Scripture has, through the operation of the Holy Spirit, convinced of sin, righteousness and judgment—when the reader finds that, the more he reads the Bible, the better he grows, and that, the better he grows, the more he reads it; and when this continues for a lifetime with a growing sense of reality and blessedness—then there forms itself in the mind an assurance of conviction about the Bible and its truth which the happy possessor is apt to compare with the certainty of the axioms of geometry, and which, at least he can say sometimes, fills him with a joy unspeakable and full of glory.

Literature.

MRS. GLADSTONE.

THE biography of Mrs. Gladstone, which her daughter Mrs. Mary Drew has written—*Catherine Gladstone* (Nisbet; 12s. 6d. net)—is more than a surprise. It is a revelation. Everybody knew Mrs. Gladstone as the devoted wife of the great British statesman, and she was as devoted as we understood her to be. There is an amusing anecdote of her interest in his speeches in the House of Commons. It is quoted from the *Recollections of an Irish Judge*:

'In the House one day I noticed, looking at the Ladies' Gallery, that a small patch of the dull brass grille shone like burnished gold. I asked an attendant if he could explain it. "That," said he, "is the place where Mrs. Gladstone sits to watch the Grand Old Man whenever he speaks—she rests one hand on the grating, and the friction, as you see, has worn it bright."'

Yes, she was devoted. What she was to him, what difference her devotion made to him and to the world, history is unable to tell. But she was more than an adoring and self-sacrificing wife. She was a woman, we see now, of an independent mind and an exceedingly rich individuality. Her presence was itself a power. She was a queen and moved as a queen among gladly obedient subjects. Her humour and her emotional sympathy went well together, like high-bred horses. Her gift of giving was a Godlike endowment. And her womanliness was always the first and the most penetrating impression. How often did she meet a difficult situation by readiness of resource:

'Mr. and Mrs. Gladstone had flitted up to London during the Recess, and were staying in Harley Street for a day or two—there was practically no household, and they had arranged to go to luncheon with their next-door neighbour. They were on the point of starting when the bell rang and Lord Granville was shown in. "Can you give me some luncheon?" he said. Mr. Gladstone was just about to explain that unfortunately there was no luncheon, and that they were going out for luncheon. What was his surprise when Mrs. Gladstone broke in before he could answer—"Oh yes, dear Lord Granville, too delighted to have you." Such was her husband's confidence in her powers of resource, that he veiled his astonishment and drew Lord Granville into the empty dining-room for his talk.

'Like a scene in a play, presently the door opened; footmen entered with trays; the cloth was laid, the table dressed, the butler brought in wine, etc. Mrs. Gladstone had quietly slipped out of the house and brought back with her the whole contingent—hostess, servants, and food—from next door. Chuckling with delight, Mr. Gladstone seated himself at the head of the table, and turning to his hostess, now by a miracle changed into his guest: "May I have the pleasure of giving you some of this excellent pie? I have special reason for highly commending it," etc. etc.'

The biography is more than a success as a

biography: it is a gift to the nation. It is, as it professes to be, a biography of Mrs. Gladstone, but of course there is much of insight into the character of Mr. Gladstone himself. Mrs. Benson (the Archbishop's widow) went to see him as he lay dying. 'I knelt by him and took his hand. M.D. said, "Here is Mrs. Benson." He took my hand and kissed it, and said, "God bless you. Will you give me your prayers?" I said how he always had them—how I prayed continuously for him. "Nobody," he said, "needs your prayers more than the poor sinner who lies here before you." This rang out in his magnificent voice—no alteration in that; then he went on, "I often think of your husband; perhaps he pities me now." I said, "He loves you now as he did always," and I kissed his hand which was still holding mine. He blessed me again and I came away. You will know all it was—sight and sound and words.'

THE LIFE AND LETTERS OF ST. PAUL.

It is a tradition in this country to include a translation of the Letters of St. Paul along with his Life, and Professor David Smith has followed it. The result is a very bulky book of seven hundred pages. It would have looked better in two volumes, after the manner of Lewin, Conybeare and Howson, and Farrar, but in these days few authors can be afforded the luxury of a two-volume book. The publishers have done their best by printing it on a light paper. The title is *The Life and Letters of St. Paul* (Hodder & Stoughton; 21s. net).

The Christian world is not so much interested in St. Paul as in his Master. Farrar did not repeat in his St. Paul the phenomenal success of his Life of Christ, nor will Dr. Smith repeat the circulation of 'The Days of His Flesh." But we should be easily persuaded to believe that the second book cost him more than the first. For one thing there is more theology in it, and notwithstanding that Dr. Smith is a Professor of Theology, he is not so happy in the exposition of doctrine as he is in the interpretation of experience. Once and again, as in the explanation of the phrase 'in Adam all die' there is found a labour to bring forth that is quite absent from the easy delivery seen in the interpretation of the great Gospel sayings. There is no doubt that the apostolic conception of death has been misunderstood and has to be rescued from the misunderstanding: what we miss is not theological apprehension but lightness of touch.

There are passages in the book which raise a doubt if Professor Smith is as sympathetic towards the Apostle as the best biographer has to be. Take this passage: 'It is a grievous fault of the Apostolic Church that she was deaf to her Lord's admonition and clung to her impatient expectation of an immediate Advent, involving herself, as the years passed, in ever deeper embarrassment and bewilderment; and it must be confessed that the prime responsibility rests with Paul. It was he who imported into Christian theology that Rabbinical notion which has persisted to this day and has so often served the unhallowed uses of controversial warfare. It is alien from the teaching of our Blessed Lord. He foretold indeed the rise of false Christs and false prophets amid the confusion of the Jewish state as the already inevitable catastrophe of her destruction by the Romans approached; but the eschatological programme of a final apostasy and a scenic triumph is a picturesque fiction of the later Jewish theology. And it is instructive that, though the Apostle John accepted it in the Book of Revelation and recognized the Antichrist as Nero *redivivus*, he presently abandoned the wild dream. In his First Epistle, the latest of his writings, where he deals with the Cerinthian heresy, he defines the Antichrist as a spirit or principle—the Doketic denial of the reality of the Incarnation; and since that principle found various expressions, he recognized many Antichrists in his day. This rendering of the idea won a measure of acceptance, and it still had its advocates in St. Augustine's day; but unfortunately the cruder notion maintained its ground and prevailed.'

Dr. Smith has been wise to omit all 'problems' and proceed. There is no interruption of the story in order to discuss the date of the Council. All these matters are consigned to an Appendix. And that Appendix, though its title is 'Pauline Chronology,' is an essential and valuable portion of the book.

CHARLES HAMILTON SORLEY.

An attractive volume containing *The Letters of Charles Sorley*, with a chapter of Biography, has

been issued at the Cambridge University Press (12s. 6d. net).

Charles Sorley was one of twin sons of Professor W. R. Sorley of Cambridge. He was educated at Marlborough College, and spent some months in Germany. On the outbreak of the war he just escaped, and reached home on August 6. 'The next morning he applied to the University Board of Military Studies for a commission in the Army, and his application was transmitted to the War Office. Then followed a period of irksome delay during which he went to Oxford and made another application there. He was just about to enlist as a private, which he always said was the really heroic thing to do, when he saw his name in the *Gazette* as second lieutenant in the seventh battalion —the first of the new "service" battalions—of the Suffolk Regiment. That day he had orders to join a training camp at Churn on the Berkshire downs —"first cousins to the Wiltshire downs," as he called them. In the third week of September he joined his battalion at Shorncliffe above Folkestone. Again he was happy in his fate. He quickly realized the great history and traditions of the regiment — the "Old Dozen" — and made friends among the officers and men. We visited him for a week-end in February 1915 while he was doing a musketry course at Hythe, which he thoroughly enjoyed. During a stormy walk on The Leas he stopped suddenly and pointed across to Shorncliffe. "That's where Napoleon was beaten," he said, "at Sir John Moore's musketry school"; and then, sweeping his hand down seaward, "and that's where the Kaiser will be beaten —at Hythe."

'In the end of May the battalion was sent to France at last. Charlie was then lieutenant; in August he was gazetted captain; in September there was a prospect of leave. His service during these months was chiefly in the trenches round Ploegsteert. After the opening of the Battle of Loos the battalion was moved south to take part in the offensive. In the night of 12th–13th October it took over front-line trenches in readiness for the morrow's attack; and he fell on the afternoon of the 13th, shot in the head by a sniper, as he led his company at the "hair-pin" trench near Hulluch.'

Charles Sorley was not a precocious child. He did not become a bookworm (though he met a specimen of that lower animal in Germany and felt some awful admiration). He was not an athlete. He was a healthy boy, in body and in mind, who did most things easily and did them well, and held his head high. His letters are good reading. There is imagination and there is humour, a valuable combination, and there is the clean mind.

THE ATONEMENT.

The Very Reverend Hastings Rashdall, D.Litt., D.C.L., LL.D., Dean of Carlisle, is a broad churchman of very great learning and power. Appointed Bampton Lecturer for 1915 he lectured on *The Idea of Atonement in Christian Theology* (Macmillan; 15s. net). He lectured with courageous clearness. For he knew that his own idea of Atonement was very different from that of 'Christian Theology.'

What is Dean Rashdall's idea of Atonement? It is Abelard's idea. He gives it in the words in which Peter the Lombard formulated it: 'So great a pledge of love having been given us, we are both moved and kindled to love God who did such great things for us; and by this we are justified, that is, being loosed from our sins we are made just. The death of Christ therefore justifies us, inasmuch as through it charity is stirred up in our hearts.'

That without criticism or comment, without addition or subtraction, is what the Dean of Carlisle understands by the Atonement of Christ.

And that is not Atonement. If that is what is meant by the Atonement of Christ we had better drop the name by which we have known it. Dr. Rashdall is quite willing to drop the name. He thinks it should have been dropped long ago. What name should be used he does not say. He does not need to say. That which is nothing does not need a name.

How did the Church ever begin to speak of atonement? You expect, perhaps, that the Dean of Carlisle will lay the blame on St. Paul. He does not. St. Paul 'received' it from the Church. The idea arose in the few years (Dr. Rashdall says it may have been only one year) that elapsed between the death of Jesus and the conversion of St. Paul. 'Jewish prophecy was the source of the idea. The early Christians came to believe that Christ had died that sins might be forgiven because they found it, as they thought, distinctly foretold that He should do so in books which they regarded as

in the most literal and plenary sense inspired writings.'

But is there no idea of atonement in the Gospels? There is not. And as Dr. Rashdall proceeds to prove that there is not, you feel how possible and even how easy it is for a man to prove anything out of the Gospels that he wants to prove. The method is simple. Choose first of all the passages that make for your own opinion; then deny the genuineness of the passages that make against it.

Dr. Rashdall finds two passages, and two only, absolutely in his way—the words 'the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many,' and the words of the institution of the Supper. He cannot quite get rid of the first passage without getting rid of the Gospels, so he boldly says that after all, even if genuine, they do not mean atonement. The other passage he disposes of easily by taking St. Luke's to be the only true version.

THE MANUSCRIPTS OF GOD.

The Manuscripts of God is the title which Mr. A. I. Tillyard has given to a book of Christian apologetic (Cambridge: Heffer; 10s. 6d. net). It might have been delivered at a Scottish University as one of the Gifford Lectures. For it fulfils Lord Gifford's conditions to the letter. Revelation is left out. The determination was made to see what could be said for the Christian interpretation of the universe on strictly scientific lines. It is a book of 'natural religion.' And its effectiveness is a surprise.

It does not carry us all the way. In the last sentence we are promised 'another volume.' But it carries us so far along the way as to give us a Pisgah-sight of the Promised Land. And it carries us securely, steadily, reasonably, every part of our personality in exercise and at its height.

Man, Nature, History—separately and then together they lead us along the lines of evolution to the perfect Man, Christ Jesus. We know no higher; we can conceive no higher.

Along the lines of evolution. And yet evolution is not the rigid antithesis to creation it has so long been supposed to be: 'When I was young it used to be said that Darwin had made mincemeat of the theory of special creation—that is, the kind of creation described in the first chapter of Genesis. So he undoubtedly had, but mince is still meat, however small it is cut. In the last extract we have two eminent scientists admitting that variation is still creation, only on an extremely small scale, while mutations and apparent breaks in the order of Nature are creation on a larger scale. In fact the latest name for evolution is *epigenesis*, or "the continuous creation of what is essentially new." We thus get back to Genesis at the low price of a Greek preposition. The old idea reappears in a new guise. Nor is the wonder of the process lessened because things are made to make other and different things, for that is the meaning of the paradox that "the essence of the creature is its innate creativeness."'

THE VOICE OF LINCOLN.

Mr. R. M. Wanamaker, a Judge of the Supreme Court of Ohio, has made a study of Lincoln as a leader of men, and has published the result as *The Voice of Lincoln* (Allen & Unwin; 12s. 6d. net).

It is a biography of character, not of event. The character is Lincoln's, but the author of the book has the further thought of expressing the American ideal, the ideal of democracy. That thought is not allowed to interfere with the personal presence. It is Abraham Lincoln that is with us all through the book. But Abraham Lincoln, and not George Washington, is now the representative American, the man of men whom America admires and calls upon its sons and daughters, saying, 'Go, and do thou likewise.'

And there are few men in the history of the world better fitted to be an example. He had no definite religious belief, it is said. But it is said untruly. It was only the form into which belief has to be thrown that he could not find. The man was as religious as he was moral, and he was both moral and religious in so high a degree that just his religion and his morality, and not any separable gift of genius, made him a leader of men. Wherever he came, in those long years of obscurity, men trusted him, and men do not put their trust in mere ability.

PERSIAN TALES.

Persian Tales, written down for the first time in the original Kermānī and Bakhtiārī, and translated by D. L. R. Lorimer and E. O. Lorimer, with

illustrations by Hilda Roberts (Macmillan; 20s. net)—that is the title-page of one of the most attractive books which the present publishing season has produced. Its attractiveness is manifold. The publishers have been able to use beautiful white paper; they have chosen a small quarto size with generous but not wasteful margins; and they have bound the book with an artistic simplicity that is irresistible. Then there is the attraction of the illustrations. No other 'tale' book has their like. They are Persian, and they are Persian with a venturesome dash of the unearthly. The coloured plates catch the eye and satisfy it. Very effective is their reality and unreality, so impossible is it to say which is which. But even the smallest pen and ink inset has individuality; and not only individuality, but if it is a human being, humanity, if an animal, animality. There is the general as well as the particular in one sketch. The tales come last. They are not to be described. It is enough that they are the genuine folk-tales of a people that is neither Arabic nor Indian.

PASTEUR.

The issue of a new and cheap edition of *The Life of Pasteur* (Constable; 10s. 6d. net) is an opportunity to make the acquaintance of one of the best biographies of one of the best men of the Nineteenth Century. One of the best biographies—it will rank with the Life of Arnold, the Life of Kingsley, the Life of Watts, or the Life of Lister. Its author is René Vallery-Radot. It has been translated by Mrs. R. L. Devonshire.

One of the best men also. He was France's foremost scientist, we might say citizen, but he was home-loving and God-loving in greater measure and beauty than he was great in science or in patriotism.

What did he do in science? He discovered the origin of the mischief that was ruining the beer industry, the wine industry, the silk industry, the cattle trade, and all that before he discovered the hydrophobia microbe and delivered mankind from that terrifying disease.

He was a home lover. His father, a working tanner, had been a sergeant in the Peninsular War and wore the ribbon of the Legion of Honour. When the village people placed a memorial plate on the house in the town of Dôle where he was born he spoke of his father and mother and said, 'Thy enthusiasm, my brave-hearted mother, thou hast instilled it into me. If I have always associated the greatness of Science with the greatness of France, it is because I was impregnated with the feelings that thou hadst inspired. And thou, dearest father, whose life was as hard as thy hard trade, thou hast shown to me what patience and protracted effort can accomplish. It is to thee that I owe perseverance in daily work.'

And he was a religious man. One statement will be enough. 'Pasteur, less preoccupied than Chappuis by philosophical discussions, soared without an effort into the domain of spiritual things. Absolute faith in God and in Eternity, and a conviction that the power for good given to us in this world will be continued beyond it, were feelings which pervaded his whole life; the virtues of the Gospel had ever been present to him. Full of respect for the form of religion which had been that of his forefathers, he came to it simply and naturally for spiritual help in these last weeks of his life.'

SOUTH AFRICA.

Messrs. Allen & Unwin have issued another illustrated edition of the first volume of Dr. George McCall Theal's History of South Africa. The volume stands by itself with its own title, *Ethnography and Condition of South Africa before A.D. 1505* (8s. 6d. net). The three races (if they can be called races) described in it are the Bushmen, the Hottentots, and the Bantu. The volume takes the story of South Africa from the earliest remains and records that have been unearthed down to the discovery of the country by Europeans.

This edition has been 'enlarged and improved.' For every year is now adding to our knowledge and testing our conclusions. There are questions which have been finally settled. There is no longer any doubt that the Katia, a curious little lonely group found in Betshuanaland with an offshoot in the Kalahari desert, formerly believed to be a remnant of the earliest inhabitants of South Africa, are of mixed blood and recent origin. They are the offspring of Bushmen and Bantu women taken captive in war and do not go further back than four or five generations. Being of mixed blood they were treated as outcasts by both the tribes from which they sprang, and this treat-

ment brought about their present degradation. The solution of their mystery is due to the researches of Miss Bleek (whose father did so much for the study of South African ethnology). Dr. Theal notes the interesting fact about the small band of the Katia who lived in the Kalahari desert, that they 'hardly knew the use of water, for there was none in that locality, and depended entirely upon wild melons for the means of quenching thirst.'

Other problems, however, are still unsolved. Where was the original home of the Bushmen? The two leading authorities are Dr. L. Peringuey, Director of the South African Museum, and Dr. W. J. Sollas, Professor of Geology and Palæontology in the University of Oxford, and they take opposite sides. 'Dr. Peringuey believes in Africa, and he gives reasons for his conclusion that members of the Bushman race migrated to Europe at a time so remote that there was a passage by dry land over the centre of what is now the Mediterranean sea.' 'Professor Sollas, on the contrary, holds that the migration was from Europe to Africa, and assigns it to the same remote period as Dr. Peringuey. He gives a graphic description of the Bushmen in Southern Europe, who lived there in what is termed the Aurignacian period, nearly in the middle of the palæolithic or rough stone age.'

Messrs. Nisbet have issued *The Church Directory and Almanack* (5s. net), and *The Church Pulpit Year Book* (3s. 6d. net) for 1920. The Year Book contains a complete set of sermon outlines for the Sundays of the year, outlines for Saints' Days, Children's Services, Men's Services, and Special Occasions. At the end of many of the outlines there are Notes, well worth the space they occupy.

The Directory is as miraculously accurate as ever. It is worth recording that in the nineteen years of its existence we have not found a single misprint though we have used it constantly every year of the nineteen. It is a book that grows in bulk with the year, but as it grows in bulk it grows in usefulness.

In *The New Outlook* (Allen & Unwin; 1s. net) Lord Robert Cecil has a word, and it is a wise word, to say on the chief problems which await solution to-day. He touches the League of Nations first, then Industry, Finance, Parliament, and Ireland.

If the essays of our day are marked by thinness of thought, one volume stands apart. Every sentence—yes, every sentence—of *The Hidden Happiness*, by Stephen Berrien Stanton (Allenson; 5s. net), is the exact expression of a thought that is worth expressing. The book is not to be read at a gallop. For once you must read and think, and think and read, and it will be ten times better for you than ten times the same amount of reading elsewhere. To give a notion of the thoughtfulness of it one might quote isolated sentences, as: 'The further we move away from Christ's times, the closer we approach his truth,' or 'Perfection is attained by not waiting for perfection,' or 'In strange contrast to the generosity of youthful hearts is the unconcern of youthful eyes,' or 'Progress is the movement of the wave, not of the water'; but then we lose the context and the connexion—a very great deduction from the weight of the saying.

The man needs courage as well as knowledge who is to handle successfully in the pulpit the great moral problems of pain, prayer, providence, miracles, atonement, personality, and immortality; and the more knowledge perhaps the more courage. The Rev. J. W. G. Ward, Minister of New Court Congregational Church in London, has had the courage, and we think he has the knowledge. In *Problems that Perplex* (Allenson; 5s. net) he publishes his lectures on all those problems and four or five besides. He is a convinced believer in God's direct action and from that all else flows—if we will give it a fair chance and channel. He believes that Jesus wrought His miracles by means of a higher law than we possess, but still by law, and he believes that we shall possess it yet. Then walking on the water will be as 'natural' as walking on the earth.

We must do all that lies in us to make the League of Nations a reality. We must believe in it, work for it, write upon it, preach about it. And one arm of our advocacy may be the futility of the crime of war. Arguments in the form of quotations from great wise men will be found in plenty in a handsome volume which Messrs. Daniel have published. Its title is *The Indictment of War*

(10s. 6d. net). It has been compiled by H. S. Redgrove, B.Sc., and Jeanne Heloïse Rowbottom. The authors are quoted alphabetically from Abdul Baha to Israel Zangwill.

Here is a good moral maxim from Noah Worcester: 'In all instances of war between nations, and dissensions between parties in the same nation or society, both parties appear almost totally blind to their own faults. Each party will censure the same things in the other, of which they themselves are flagrantly guilty, and not appear sensible of the least inconsistency. Moreover, it is no uncommon thing for people to be so sure that there is no wrong on their own part, as to suspect the friendship of their real friends, if they are so faithful and kind as to endeavour to show them their faults.'

The last sentence in the book is a quotation by Zangwill from Heine: 'From the lie there comes no life,' said Heine, 'and God can never be saved by the devil.'

The Rev. William Wakinshaw has published a volume of sermons and called it *The Vow of Ruth* (Epworth Press; 4s. net), after the subject of the first sermon. Mr. Wakinshaw is a sincere believer in what he says, and what he believes in he can say simply and persuasively. In his sincerity and simplicity lies the success of his preaching and the charm of his book. The sermon on Naaman is divided into four parts—the Knowledge of Naaman, the Rage of Naaman, the Obedience of Naaman, the Cleansing of Naaman. Commonplace? The sermon is not commonplace.

Why not Islam? is Dr. Frank Ballard's title for a sketch of Muhammadanism which is fair and reliable and at the same time reveals its terrible and insistent menace to civilization (Epworth Press; 2s. 6d. net).

The Case against Spiritualism is temperately but firmly put by Miss Jane T. Stoddart (Hodder & Stoughton; 5s. net). What is the Case? Three F's—fraud, folly, futility. Miss Stoddart does not alliterate, but that is what it comes to. Yet there is consideration shown, consideration for ignorance, especially ignorance of Christ, and for that sense of loss which hurriedly grasps at anything with a promise of relief in it. There is not the least hope that this able and temperate book will recover any spiritualist from the error of his ways, for to become a spiritualist one has to surrender the faculty of discernment, but it will save some from falling into the slough.

The Scottish pulpit, which is the best pulpit in the world, is at present strong in intellect but weak in emotion. Now emotion is more than intellect. For the end is persuasion, the movement of the will. And a touch of genuine emotion will move the will which is unaffected by the most interesting information. Professor W. M. Clow of Glasgow has made this discovery. In *The Idylls of Bethany* (Hodder & Stoughton; 5s. net) he has published a volume of sermons which are emotional both in topic and in treatment. It is a pleasure to read them. They are accurate in knowledge, clear in argument, and even arrestive in the novelty of their interpretation. But the secret of their charm lies in the simplicity and directness of their appeal to the emotions. They will undoubtedly persuade men to 'embrace Jesus Christ as he is freely offered to us in the gospels.'

Professor Moffatt has prepared *A Book of Biblical Devotions for Members of the Scottish Church*, and Messrs. Hodder & Stoughton have issued it in a comely and convenient shape at 6s. net. Chiefly its contents are selections from Scripture, first from the Psalter (145 pages), then from all parts, under divisions with headings—the Promises of God to Man; Commands of God; Reassurances, Reproaches, and Reproofs of God, Promises of Man to God, Prayers of Man, Thanksgivings of Man. Appeals and Encouragements of Man to Man. The volume ends with Private Devotions taken from the Scots Metrical Psalter, the Scottish Catechism of 1552, the Palatine Catechism of 1591, and a few other sources. It is all right well done.

The day of the long-faced mission book is ended. We have had one after another recently, and each one more lively than the other. The liveliest of all, quite the most entertaining, is the Rev. J. H. Morrison's *Streams in the Desert* (Hodder & Stoughton; 4s. net).

It is the record of a visit to certain of the Mission Stations in Africa supported by the United Free Church of Scotland, especially those belonging to the Livingstonia Mission. Mr. Morrison was sent by the Church as a Deputy to visit these

stations. And he fulfilled his task. If there is lightness in the book it is not that he took his duties lightly. He had the Christ side, which is the bright side of life, turned toward him; and that was well, for the missions as for him. But he realized the dark side vividly enough, and enables us to realize it. The interest of the book lies just in the fact that he enables us to realize, to realize everything.

The Rev. Thomas Wilson, B.D., Stow, was the Hastie Lecturer in Glasgow for 1915 to 1917. He took as the subject of lectures the Fundamentals of the Christian Faith, so that the title of the book, *The Permanence of Christianity* (Hodder & Stoughton; 6s. net), is not strictly appropriate. Mr. Wilson touches popularly on the prevalent objections to religion in our day. He admits the reason of some of them, the plausibility of others. He does not attempt to defend the Faith as it has been held and preached. He makes selection of the Fundamentals and is content to show that they are more reasonable and more plausible and more true than all the objections that are urged against them.

The Rev. H. J. Wotherspoon, M.A., D.D., and the Rev. J. M. Kirkpatrick, B.D., the authors of *A Manual of Church Doctrine* (Hodder & Stoughton; 6s. net), are identified with that party in the Church of Scotland which in the Church of England would be called High. Their Manual is an exposition, from that point of view, of the Westminster standards. But if this is the High Church where will the Low Church be found?

They claim apostolic succession? Certainly. Who does not? Their claim to apostolic succession for the Church of Scotland is a higher claim, it is the claim to a higher succession, than that which is made by Bishop Gore. Bishop Gore 'supposes that the nature of a Divine Ordinance can be altered by canon—which is an unsafe position. It is the position, *e.g.*, of the Bull of Leo XIII., which rejected the Orders of the Church of England on the ground of the absence from the Anglican Ordinal of the *Traditio Instrumentorum*. The powers of an order of the Ministry, divinely instituted, are inherent in the order. The Church ministerially confers the order, and therewith all that the Lord has included in the commission of that order. Exercise may be restrained by canon, but power is not thereby taken away, and the necessity of circumstance may supersede canon. In the Scotland of the sixteenth century the existing "arrangement in the ministry" had collapsed by the abdication or by the impossibility of the persons representing it, and the restraints which custom and regulation had laid on the fundamental ministry of the presbyterate might very well seem to be in suspense. In falling back upon the inherent and institutional capacities of that ministry for government and for propagation of orders, the *principle* of succession was not violated. That which Presbyters had received *of the Lord* they delivered to us.'

It will take a good writer to interest the average man in Philo. But Professor H. A. A. Kennedy will do it. His book on *Philo's Contribution to Religion* (Hodder & Stoughton; 6s. net) is written with a clear command of the subject, most difficult as it is, and with vigour. Dr. Kennedy even persuades us that Philo is a necessary discipline for the student of the New Testament. Thus: Philo's account of the faith of Abraham, 'although expressed in different terminology, is in remarkable agreement with Paul's interpretation of the same story, that Abraham staked everything on his conviction of the grace and truth and power of God (Rom. iv. 16 ff.; Gal. iii. 7 ff., 18). In both cases there is far more than the mere unfaltering expectation of good things to come. The very foundation of religion is implied in this relation of absolute trust in the unseen God. The same may be said of the writer to the Hebrews, who stands in line with Philo at so many points. For him faith is "the assurance of the things hoped for, the proof (or, conviction) of the things not seen" (xi. 1). It means the realisation in this present of that invisible realm in which God can be fully known, or rather, the realisation of the unseen God himself. "For Moses . . . endured as seeing him who is invisible" (xi. 27). The assurance of God is primary for the writer to the Hebrews as for Philo. All fulfilment of hopes and expectations is for both bound up with that. Indeed, the New Testament teacher uses language which might have been Philo's own, when he declares: "He that draws near to God must believe that he exists, and that he rewards those who earnestly seek him" (xi. 6). This conviction transforms life from illusion into reality.'

There are some fine appetizing items in the new *Bulletin of the John Rylands Library, Manchester* (Longmans; 2s.). The first item of all is even startling. It is the record of a discovery, made by Dr. Rendel Harris and announced in his inimitable manner, the discovery of passages from the Greek tragedians in the Third Book of Maccabees. Next in timeliness is Dr. Rivers on Mind and Medicine—the wonder of hypnosis and the power of suggestion—something to make the spiritualist think again. Then Dr. Mingana on the theology of Theodore of Mopsuestia — an insight into the distance which separated the fourth century from the first. There are other long articles and there are some short articles, among the latter a note by Mr. G. Vine on the origin of the name Sinn Fein. The phrase means 'Ourselves Alone.' Mr. Vine believes it has come from the Vulgate. 'There is a verse in Ezra, chap. iv. 3 (in the Vulgate, 1 Esdras iv. 3), the latter part of which may have been responsible for its currency: "Sed nos ipsi soli aedificabimus Domino Deo nostro," is rendered in the Douay Old Testament of 1609–10, "But we ourselves alone will build to the Lord our God." This verse, specially appropriate for ecclesiastical purposes such as the dedication of churches, may easily have been responsible for the introduction of the phrase into the religious diction of Ireland, and thence into the common speech of the country. When William Bedell prepared his translation of the Bible in Irish (1685), he translated the words "Nos ipsi soli" by *sinn fein*.'

The Rev. Lucius Waterman, D.D., Rector of S. Thomas's Church, Hanover, New Hampshire, has studied *The Primitive Tradition of the Eucharistic Body and Blood* (Longmans; 9s. net), and has come to the conclusion that every Church has been and is now wrong, altogether wrong, regarding it. That is to say, Dr. Waterman shows that the Roman Catholics, the Zwinglians, and the Calvinists (under which name he seems to include both Anglicans and Presbyterians) have a different conception of the meaning of the words 'This is my body' from that which prevailed in the Early Church, and the Early Church being right, they are all wrong.

Zwinglians say that sacraments are symbols, parables, pictures. 'This is my body' means 'this is a figure of my body.' Romans say that the consecrated elements 'are so entirely taken up into the realm of the supernatural that there remains no natural substance. The bread is changed into the glorified body of our Lord, and the wine—into what? If I understand the Roman theology, I suppose that it must be said that the wine is changed into our Lord's body, too. At any rate, the consecrated elements are so changed into a greater and heavenly thing that nothing of the substance of bread or wine remains, but only appearances deprived of the reality which formerly underlay them.' The Calvinists say that though the elements are 'mere symbols in themselves,' yet they are 'our Lord's body and blood in force and efficacy.'

Now the last, which looks the best, is the worst of all. For it makes a 'distinction between the consecrated bread and wine of the Eucharist, on the one hand, and the body and blood of our Lord! Why, the idea would have been to all the early writers of the Church repulsive and unintelligible. . . . They could distinguish between our Lord's body in the Eucharist and our Lord's body in heaven. They could never have distinguished between the consecrated bread and our Lord's body in the Eucharist.'

The readers of Louisa M. Alcott's books must read *Louisa May Alcott, Dreamer and Worker*, by Belle Moses, just issued in a new and cheap edition (Sampson Low; 4s. 6d. net). It is as well written (or nearly) as *Little Women* itself and just as free from preachiness. It is the true story of the lives of those little women.

Six men of the Free Churches of England have together written a book on Unity. *Pathways to Christian Unity* they call it (Macmillan; 6s. net). Their names are Arthur Black, G. E. Darlaston, W. E. Orchard, William Paton, J. H. Squire, and Malcolm Spencer. They are writers, gifted with style. They are preachers, burdened with a message. They are disciples of Christ, sensible of the disservice that is done to Him when His Body the Church is rent. There are those even yet who have little interest in reunion, but they will read this most readable book. Those who have an interest will devour it.

One thing above all others moves these men to work for unity. It is that into the Church there may again be brought the regenerate power of the gospel.

To his own question, *Is the World Growing Better?* (Macmillan; $1.60), Dr. James H. Snowden's answer is affirmative and emphatic. He interprets the signs of the times in terms of Christ and Christianity. He sees and he foresees. And he does not demand the impossible or the undesirable. There is union and there is unity. For example: 'In the Cathedral of St. John the Divine in New York are seven chapels arranged around the apse in each one of which worship is conducted in a different language. It would not conduce to the intelligibility and order of the service to remove these partitions and merge the polyglot congregations in one; and yet they are all gathered under one roof and are integral parts of the same grand cathedral; and they worship the same Lord and Christ. So may our denominations be viewed as chapels in which we worship in a somewhat different tongue or accent. No doubt there are too many partitions; some of them have been torn down; others of them are growing thin and seem about to crumble. But no doubt many of them will long endure, at least in the interest of geographical and national boundaries and of spiritual order and harmony and efficiency. Denominations have their dangers, but we would abolish them probably at the risk and cost of greater dangers. Different outer organizations, however, need not hinder the inner spiritual unity for which Christ prayed and which should bind all Christians into fellowship.'

An intelligible history of modern science in its evolution will be welcomed by the unscientific seeker after knowledge. It has been written by Mr. John Mills. The title which Mr. Mills has given to his book is *The Realities of Modern Science* (Macmillan; $2.50 net). That is the title of one of its chapters. For the 'realities' of modern science are matter and energy. Now, however, the word matter is usually displaced by the word electricity. And in the book it is electricity and energy that Mr. Mills treats of.

An interesting section describes the discovery of wireless telegraphy. It is a fine instance of the value of co-operation—even of international co-operation, for Maxwell was a Scotsman, Hertz a German, and Marconi an Italian. 'In 1873 Maxwell, who was a prominent physicist, highly trained in the use of mathematical tools, announced that light was an electrical phenomenon and travelled as an electromagnetic wave. He further stated the possibility of there being other electromagnetic waves which would not produce the effect of light but would travel just as high waves travel. In 1887 Hertz verified this prophecy of Maxwell, and announced the discovery of electromagnetic waves. Hertz studied their properties or characteristics. He showed how they could be produced, how they travelled through the walls of buildings and were not affected by obstacles which would completely obstruct the passage of light, and also how they could be detected, since they do not affect the eyes as does light. In 1896 Marconi showed how these waves could be utilized for telegraphy, by inventing an antenna from which they might start out and by which they might be received.'

Mr. Mills further shows how these men had gifts differing one from another, and how the difference seemed to be essential for success: 'We notice that all three types were necessary for the complete development. Sometimes the mental qualifications are combined in one man, but in most cases a man's best ability lies along only one of these lines. If we see the importance in the progress of science of each type, we may appraise more accurately their contributions and thus avoid the popular error of attaching too much credit to the inventor or the converse academic error of failing to give him sufficient credit.'

Messrs. Marshall Brothers have issued another edition of *Prophecy, the War, and the Near East* (4s. net), by the Rev. G. Harold Lancaster, perhaps the most popular of all the 'prophetic' books which the War has given us.

In *Old Bible Characters* (Morgan & Scott; 4s. 6d. net), Mr. George E. Morgan, M.A., describes the character of the greater men and women in the Book of Genesis. He accepts the narrative throughout on its face value, having no critical qualms whatever. But he is very modern in his language. His purpose is to make these men and women live and move and have their being in our very midst. It is not Hebrew antiquities that he calls upon for understanding, it is human nature.

There is a great appetite in the world for essays. They have to be one thing, however, and

not another. They have to be short, ethical, and anecdotal. The essay of the right kind is to be found in Mr. Arthur Porritt's *The Strategy of Life* (Morgan & Scott; 4s. 6d. net). The subjects are as old as Abraham—Character, Religion in Action, Chivalry, Open-mindedness, Money, and many more that are like. But they are also quite new. For every generation of young people has to have these ideals held up before it and every individual boy has to be encouraged to receive them into his heart and practise them in his life.

Notice one thing — adaptation. Dr. Jowett writes an introduction and says, 'I once wrote to Henry Drummond inviting him to speak to my congregation in Newcastle-on-Tyne. He very graciously declined, and he did so for this very characteristic reason: "I do not know the species." Drummond knew University men, he knew them through and through; he professed he had no intimacy with the mixed congregation.' Mr. Porritt knows the species called Boy.

Have you seen this parallel before?

"Two men shall be in a field, one is taken and one left."

"What man of you having a hundred sheep, and having lost one of them, doth not leave the ninety and nine and go after that which is lost?"

"The Kingdom of Heaven is like unto a grain of mustard seed which a man took and sowed in his field."

"The Kingdom of Heaven is as a man travelling into a far country who called his servants and delivered unto them his goods."

"There were many lepers in the time of Elisha, and none of them was cleansed but Naaman. . . ."

"The men of Nineveh shall stand up in judgment with this generation and shall condemn it; for they repented at the preaching of Jonah, and behold, a greater than Jonah is here."

"Two women shall be grinding at the mill, one is taken, and one is left."

"What woman having ten pieces of silver, if she lose one piece doth not light a lamp and sweep the house and seek diligently until she find it?"

"The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal."

"Then shall the Kingdom of Heaven be likened to ten virgins who took their lamps and went forth to meet the bridegroom."

"There were many widows in Israel in the time of Elijah, and unto none of them was he sent but to Zarephath."

"The Queen of the South shall rise up in judgment with the men of this generation and shall condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here."

Miss Edith Picton-Turbervill, O.B.E., presents that parallel in her book on *Christ and Woman's Power* (Morgan & Scott; 3s. 6d. net). In that volume she quotes Russel Wallace: 'In the not distant future the place of woman will be far higher and more important than any which has been claimed for her or by her in the past. The woman of the future will be the regenerator of the human race.'

Messrs. Nelson have republished in their 'Edinburgh Library of Non-Fiction Books,' Mr. G. M. Trevelyan's volume on *The Recreations of an Historian* (2s. 6d. net). The book was first published six years ago by Messrs. Longmans under the title of *Clio, a Muse*. Four new essays have been added to that edition, one on 'The Two Carlyles,' one on 'Englishmen and Italians,' one on 'The News of Ramillies,' and one on 'The Hegira of Rousseau.' In 'The Two Carlyles' Mr. Trevelyan pleads for forgetfulness of the political Carlyle, and for remembrance of the literary Carlyle. It was the study of Cromwell that changed the liberty-lover into the hero-worshipper of power. 'The figure of Cromwell was to Carlyle a great opportunity and a great temptation. He rose to the opportunity and he yielded to the temptation. Carlyle did much good to Cromwell, but Cromwell did much harm to Carlyle.'

Fellowship is a word of power—never more than now. It is of Fellowship the Rev. Edward S. G. Wickham writes in *Gospel Comradeship* (Nisbet; 2s. net). It is of Fellowship as the desire of the human heart, the purpose of God in Christ, the fulfilling of the Cross of Calvary. It is no ordinary book. The author has lavishly spent upon it the thought and experience of a lifetime.

Are Prayer Meetings a Failure? The answer is in the negative. See Mr. J. T. Budd's small book with that title (Scott; 1s. net).

The Bishop of Edinburgh has found that his exposition of the Apocalypse has been helpful to the readers of that difficult book and he has published another volume. This volume, which interprets chapters xix. to xxii., he calls *Visions and Judgments* (Scott; 3s. 6d. net). It is a surprise to see how intelligible and edifying the Apocalypse

becomes in the hands of a devout scholar. There is no straining after the unreachable. Where mystery abides it is the mystery of the God we know and love. After the final judgment comes 'the second death, even the lake of fire'—what is that?

Says Dr. Walpole, 'There is no hint anywhere as to what that means. The second death, like the first, might mean unconsciousness; the lake of fire might mean purification, for fire does not annihilate but only changes. Both words represent some effect on the personality, and no words can picture the horror this involves. That it may mean destruction or annihilation is suggested by the words, "Death and Hades were cast into the lake of fire," which can but mean, "were brought to nothing and were never known again." But here we willingly remain ignorant, and the one satisfaction is that whatever the words express, they are the decision of One Who in judgment never ceases to be Love. If the sentence of death, when passed on some abandoned criminal, moves us in spite of his hardness to deep compassion, we know that feeling is of God. No human creature can surpass the Creator in love and mercy. But few men have wept over the coming judgment of an enemy, but He Who sits on the Great White Throne did. It is still rarer to find anywhere a man who had in his intense sympathy taken the criminal's place and suffered his sentence, but He Who sits on the Great White Throne did. We can therefore safely leave "*the lake of fire*" and "*the second death*" in His hands, being absolutely confident that the best for the judged, as well as the best for Humanity, will be done. "His mercy is over all His works," and is everlasting.'

At last we have for English readers a satisfactory edition of the writings of *Buchanan the Sacred Bard of the Scottish Highlands* (Simpkin; 5s. net). The editor is Mr. Lachlan Macbean.

'Among the great poets of the Scottish Gael three are acknowledged to be of outstanding ability —Alexander Macdonald, 1700–1770; Dugald Buchanan, 1716–1768, and Duncan Macintyre, 1724–1812, and it is interesting to note that these three were contemporaries. It would almost seem that at this time (as happened in Athens in the days of Aeschylus, Euripides, and Sophocles), the poetic genius of the race attained its full growth and flowered in these three notable men. Of the three, Buchanan alone chose for his special sphere of work the sublime themes of the spiritual realm, and well he was equipped for the task.'

Buchanan's poetry is in Gaelic. The rest of his writing is in English. For he was educated partly in Edinburgh. The poetry has had several translators, of whom Professor J. S. Blackie was one. His translation of two verses of 'The Skull,' Buchanan's best known poem, may be compared with that of the editor of this volume. Take the first and sixth verses:

BLACKIE.	MACBEAN.
I sat all alone By a cold grey stone, And behold, a skull lay on the ground! I took in my hand, And pitiful scanned Its ruin, all round and round.	At the burial mound, As I sat on the ground, A shapeless grey skull I espied; I raised it and scanned Its form in my hand, And turning it over I sighed.
From that blank look of thine I gather no sign Of that life-tale, its shame or its glory; Proud Philip's great son And his slave are as one, When a skull is the sum of their story.	Thy face shows not now Whose cranium wert thou, If king or if noble rich; Alexander the Great Is in the same state As a slave that has died in a ditch.

These 'Spiritual Songs' of Buchanan were the outcome of a remarkable spiritual experience, much like Bunyan's, the story of which Buchanan told in the form of a diary. In the winter before his death, Buchanan met David Hume in Edinburgh. 'In course of conversation Hume expressed the opinion that the sublimest passage in all literature is Shakespeare's description in *The Tempest*, Act. iv. Sc. 1, beginning "The cloud capped towers," etc., but Buchanan immediately quoted words still more impressive from the Revelation of St. John xx. 11–13, "And I saw the dead, small and great, stand before God."'

The new number of the 'Texts for Students' is a reproduction with notes and two photographs of the most important *Christian Inscriptions* anterior to the Edict of Toleration of 312. The author is Mr. H. P. V. Nunn, M.A. (S.P.C.K.; 1s. net).

The S.P.C.K. 'Helps for Students of History' now include *Hints on the Study of Latin* (8d. net), by Professor Alexander Souter; *Hints on Transla-*

tion from Latin into English (6d. net), by the same; and *The Wanderings and Homes of Manuscripts* (3s. net), by Dr. M. R. James.

The Rev. Henry Holloway, M.A., B.D., has written a history of *The Reformation in Ireland* (S.P.C.K.; 7s. 6d. net). How Irish it is! We do not mean Mr. Holloway's history, but the Reformation. How is its utter failure to be accounted for? Mr. Holloway can scarcely see it, for he is a loyal son of his Church, but there is no doubt that the chief cause was ecclesiastical high-handedness. Mr. Holloway does admit that, 'whatever may be the intrinsic merits of the Reformation, the presenting of it in Ireland was grossly mismanaged.' But he lays the chief blame on the remoteness of the Pale in Elizabeth's time and the consequent ease with which the Roman priests could evade the law, whereas the cause of causes was just the opposite. Instead of being left alone the priests were harried and driven, and the more they were persecuted the more tenaciously did the people cling to them and to what they stood for.

Mr. Holloway's history will be widely read and it will repay its readers. He is particularly strong on the Acts that were passed for the ordering of religion in Ireland.

You may not get much out of the poets or modern prophets on behalf of organized Christianity. But on behalf of Christ you may go to any poet or prophet you please—to Dante, to Browning, to Tennyson, to Thompson, even to Shelley and to Blake among the poets, or to Savonarola, Mazzini, or Ruskin among the prophets—and you get almost all that your heart can desire. The Rev. Richard Roberts has gone to the poets and prophets named and has written a most pleasantly readable book on *The Jesus of Poets and Prophets* (S.C.M.; 4s. 6d. net).

Mr. Walter A. Parkyn is resolved that there shall be war *Never Again!* and writes a strong whole-hearted condemnation of it under that title (Swarthmore Press).

Life's Adventure is the title of the Adult School Lesson Handbook for 1920 (Swarthmore Press; 2s. 6d. net). Life's adventure is the search for Truth, Beauty, and Goodness. The search is sustained through more than two hundred fascinating pages, every page being filled to the full with fine-tempered thought and literary reference. There is, as usual, a lesson for every week in the year.

Mr. Dudley Wright offers a fairly full and apparently reliable, though quite popular, account of *The Eleusinian Mysteries and Rites*, in his book with that title published by the Theosophical Publishing House (5s.). He has been attracted to the study because of the affinity between the mysteries and freemasonry. And that same affinity is clearly the attraction for the Rev. J. Fort Newton, D.Litt., D.D., formerly minister of the City Temple, who writes an introduction. Mr. Wright gives a long list of literature at the end of his book, but he has missed the latest and the best. We have nothing to compare with Professor Percy Gardner's article in the ENCYCLOPÆDIA OF RELIGION AND ETHICS.

'On all sides we are hearing of telepathy, telergy, clairvoyance, clairaudience, psychometry, mesmerism, hypnotism, suggestion and auto-suggestion, automatic writing, trance-phenomena, mediumship of every variety, multiple personality, exteriorization of sensibility, psychical materialization, communication with the departed, visions and rapts, dream-psychology, the psychology of the abnormal, with all its manifold complexities and well-nigh inexhaustible data, psycho-analysis, psychical research, psycho-therapeutics, mental and spiritual healing of every kind, and so on and so forth.' And now let us hear of the subtle body.

Mr. G. R. S. Mead, the editor of *The Quest*, is a theosophist; so we are not surprised to receive from him a book on *The Doctrine of the Subtle Body in Western Tradition* (Watkins; 6s. net). But he is not for the moment intent on instructing us in theosophy. He is a historian. He has found that in early philosophical thought the body was regarded in at least four different aspects, and his desire is to make these aspects known. There is the Physical Body, the Spirit Body, the Radiant Body, and the Resurrection Body. The physical body we know something about, it is of the other three, which taken together make the subtle body, that Mr. Mead tells us.

The spirit body is the body which the spirit uses, as the physical body is the body which the soul

uses. But the spirit body is not Paul's spiritual body. That is the resurrection body. Higher than the spirit (or spirituous) body, but not so high as the spiritual or resurrection body, is the radiant body, called also the celestial or luciform body, or organon of light, the *augoeides* or *astroeides* of the Platonists. The resurrection body is the most exalted vehicle soul or spirit uses. The Jews regarded it sometimes as material, sometimes as spiritual. The early Christians took over the common material view, but Paul saw that the body of Jesus was of a spiritual nature and was to be the firstfruits of a great harvest from the dead. Mr. Mead hopes that modern Christians will follow Paul and see in the resurrection of Jesus, not a rising to life of the physical body laid in the tomb, but a manifestation of a far more glorious body, fit instrument for a divine and human spirit.

Christ and the Affections.

By the Right Reverend G. H. S. Walpole, D.D., Bishop of Edinburgh.

'What shall I do to inherit eternal life?' Again and again the question has been asked, as it was at first, in the hope that some great deed, a renunciation or sacrifice, or perhaps some series of deeds involving lifelong mortification, would secure the great prize. But such questioners generally regard the life they would obtain as being some happy circumstances or ideal conditions, a Paradise or a heaven.

But life is larger than that with which they would identify it. Life is vitality, the glow of fine feeling aroused by some exciting cause, such as a picture, a concert, a drama, a declaration of love. And eternal life is this fine, living, full, intelligent emotion without change, the spiritual thermometer never falling below temperate. It knows neither moods nor periods of depression, but ever goes forward on its topmost note.

Now though men have not always identified eternal life with high thought and warm feeling, they have always desired it, pressed forward for it, longed to obtain it. How, then, may we have it? How does Christ answer the question: 'What is written in the law—How readest thou?' The reply seems chilling.

But the questioner was a lawyer, and was therefore naturally reminded that the answer lay in the path of his daily duty. The law of Moses was his special and particular duty, and there he would find what he wanted to know. A moment's thought gave him the right answer. Life lay in love. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.' That was the law, and our Lord quietly emphasized it by saying, 'This do, and thou shalt live.' Necessarily so, for love and life are one thing, or neither is anything. To love is to live. Do we not find it so? I come in tired and dull, the book I love lies on the table, in less than an hour I live. I am depressed and moody, the friend I love meets me, and in a moment the cloud of depression has gone, I live. Everything seems flat and unprofitable, but I turn into the concert hall to hear the music I love, it catches me, and I am soon alive. We need not labour it further—to love is to live. And, of course, it naturally follows that the higher the object of love the finer and fuller the life. The wise, well-informed, noble-minded friend, necessarily responds in fuller measure than one less highly gifted. He gives us fuller life. And as the very highest object of all is, of course, God, to love God must mean the fullest life. It may be more difficult to love Him because we do not see Him, and because filling all space He seems too incomprehensible for us to gain a clear conception of Him, but if love is possible the very fullest life is certain. Now before the revelation of the Incarnation the difficulty of really knowing God was evidently felt, for in the Old Testament there are but few burning love passages, nothing comparable with what we find afterwards. Now and again we hear some affectionate soul crying out:

> Whom have I in heaven but Thee?
> And there is none upon earth that I desire in comparison with Thee;

or, My soul hangeth upon Thee.
Thy right hand hath upholden me;