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Imperfect qualities throughout creation
Suggesting some one creature yet to make,
Some point where all those scattered rays should meet
Convergent in the faculties of man.

Personality is the highest category we know; for him all ordinances and institutions exist. We always associate the text, 'The Sabbath was made for man, and not man for the Sabbath,' with Principal Iverach; how he enlarged its application—the sciences, the state all for man, and the test of all is the kind of man they can help to produce. From this point he led us on to the more distinctively Christian position: 'Without Christ there is something grotesque in man.' The first Adam needs the second to explain him. Here is the true ἄνθρωπος. True anthropomorphism is true Christomorphism. It is not by going down into the impersonal that man is explained. Tarzan cannot be explained by the ape that nourished him. Nor can man be explained by his own past experience. 'I am a part of all that I have met.' True;

yet all experience is an arch wherethro'
Gleams that untravelled world, whose margin fades
Forever and forever when I move.

He is a creature of ideals—to himself an enigma until he gets the vision of the Perfect Man, and then he has the vision of God.

'To all that science teaches us, to all that history proclaims, to all that philosophy can teach us, we add the further light which revelation brings, and in that light all falls into harmonious unity. For in Christ "are hid all the treasures of wisdom and of knowledge," Christ "Who is the image of the invisible God, the first-born of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him; and He is before all things, and in Him all things consist."' Thus he brought us into the inner shrine with calmed and sobered minds, and while he was not infected, as Rabbi Duncan was, with the 'lust of linguistic,' he brought out of God's treasury things old and new, and helped us to see life steadily and see it whole in the light of Him who claimed to be the Light of men, and who promised to His followers that 'they should not walk in darkness, but have the light of life.'

# Literature.

## *BISHOP MOORHOUSE.*

'I AM a most sceptical person, not given to imagining things; but I *know* from my own experience that direct communion of the soul with God is possible. How do I know? I have felt it. I know through Jesus Christ and my own consciousness. This is a fact as real to me and of far greater importance and more wonderful than anything that has happened to me in the whole course of my life. But I have never spoken of it before, and I do not wish it to be published during my lifetime.'

That is the end of the story of a remarkable experience which Bishop Moorhouse had in early manhood. He was much troubled with doubts and difficulties. 'One night I remember praying most earnestly for light and guidance, for some sign of God's presence with me to encourage me and to guide me in my chosen path. I used some prayers in Jeremy Taylor's "Holy Living and Dying," for those in doubt and difficulty. I awoke during that night filled with the most marvellous happiness, in such a state of exultation that I felt as though a barrier had fallen, as though a door had suddenly been opened, and a flood of golden light poured in upon me, transfiguring me completely. I have never felt anything in the least like it.'

The biography of *Bishop Moorhouse of Melbourne and Manchester* has been written by Edith C. Rickards (Murray; 14s. net). It is the biography of a man not at all likely to see visions or dream dreams, a clear-sighted active-minded man, with a fine sense of humour and an incurable reticence. This experience, and another like it which is recorded also, are the more striking that they are, and that he felt them to be, quite outside his normal self. But in the end of his life he did become a dreamer of dreams. Says the biographer: 'During the last few years the Bishop had the most vivid dreams, in which he often made up sermons and addresses on subjects he had never

consciously thought out before on the same lines, but which he said were far better than anything he could do in his waking hours. The subject of one of these sermons was "The Kingdom of God is within you." Another was, "The Communion of the Soul with God." He described his sensations thus:

'"In these dreams my thoughts seem to come tearing up as out of a great well in the innermost depths of my being, clothed in choice language, each word expressing my meaning in a far higher sense than usual; my hearers, too, seem equally uplifted with me into a more spiritual atmosphere. It is strange that when my physical strength has failed so much that my brain should be so clear and active, and go on working, as it were, in spite of myself. It comes from somewhere very deep down in me. I feel it is all true. One cannot understand the working of the sub-conscious mind; but there is a passage in a book by Winston Churchill, 'The Inside of the Cup,' which I have lately read, which exactly describes my feelings. He says there, 'There is a theory that we have a conscious or lower self, and a sub-conscious or better self. This sub-conscious self stretches down as it were into the depths of the universe and taps the source of spiritual power.' That is just my experience. One feels lifted up far beyond one's ordinary waking self. And yet some folk still declare that we have no soul! Why, it is the only real thing in us!"'

## *WORLD-BROTHERHOOD.*

A volume entitled *World-Brotherhood* (Hodder & Stoughton; 10s. 6d. net) has been published, containing the speeches which were delivered at the First World-Brotherhood Congress, held in London in September 1919. Taking into account the importance and promise of the movement, together with the standing of the speakers and the intrinsic value of their speeches, we do not hesitate to say that it is the greatest of all the books demanding notice this month.

What is the movement? Let Mr. Basil Mathews, the Editor of this volume, tell us. He tells us in three particulars. First, it is a movement for Brotherhood throughout the world *on a spiritual basis*, for 'the Brotherhood of Man reposes absolutely upon the Fatherhood of God.' Next, it is completely undenominational and therefore aims at realizing that 'unity of spirit in the bond of peace.' And thirdly, it is actually 'international and interracial, both in its basis and its membership.'

The speakers are Dr. John Clifford, Mr. Arthur Henderson, Sir Harry Johnston, Sir Thomas Barlow, Professor Gilbert Murray, Mr. J. A. Spender, Mr. Lloyd George, and a few more. And never did these men—Mr. Lloyd George and Mr. Spender in particular—speak better. The surprise is Sir Harry Johnston, who is an avowed Rationalist. Yet it is Sir Harry Johnston who gives the most outspoken credit to the work of Christian missionaries. This is what he says—he says it in his own rationalistic way:

'The missionaries of Christianity, especially in earlier days, may have wasted some time and effort in seeking to promulgate doctrines and dogmas, myths and theories as silly, as useless as those they came to refute in the religions of Asia, Africa, and Polynesia; but they also, and increasingly, taught the great imperishable dogmas of Pity, of the Brotherhood of Mankind, of Sobriety, Continence, Honesty, respect for Justice, Truth, and Reason, and the maintenance of a healthy mind in a healthy body.'

The book is furnished with many excellent photographs.

## *EVAN HOPKINS.*

Dr. Alexander Smellie has been loyal to his friend and bountiful to his readers. The life of *Evan Henry Hopkins* (Marshall Brothers; 6s.) had to be told, that we might know one more of the saints who from their labours rest, that we might learn the secret of their sainthood, and that, if God will, we might win with them the victor's crown of gold. And if it had to be written, Dr. Smellie had to write it. He came at last to see that. And then he gave himself to it with that wholeness of heart and fineness of discernment which are his. He has made the man he himself loved and learned from, a teacher and a friend to us all.

More than that. Evan Hopkins was associated with the Keswick Movement, *was* that movement for many years, and through him Dr. Smellie has succeeded in making us appreciate the movement. It may be doubted if anywhere else the essentials of the Keswick teaching can be found in clearer or more convincing outline than in this biography.

Is your doubt about sanctification? Take this then: 'Sanctification, he proclaimed, is both a crisis and a process. It is instantaneous, and it is progressive. In the sense of conformity in life and likeness to Christ, it is, and must be, a process, gradual, continuous, without finality: Christ, like that legendary statue of Him of which mediæval writers speak, is always taller than the tallest man who stands before Him. But, in the sense of consecration or decision for holiness, sanctification is a crisis; and the crisis must take place before the process has its beginning. Ere you draw a line, you start with a point; and the line is the process, while the point is the crisis. Or here is a sponge, lying dry and hard. We wish to saturate it with water, and a full vessel is close at hand. Into it we dip the sponge, and at once the saturation commences. But it is not completed without some lapse of time. It goes on, from less to more, as the pores of the sponge open to welcome the liquid. The dip, "the cool silver shock of the plunge in the living water," is the crisis; the little-by-little saturation is the process. Or again, through a "familiar matter of to-day," the instruction was conveyed. "Two men were arguing on this subject. One had been brought to understand it, not theoretically only but practically. The other was puzzled; he could not see it. The first asked, 'How did you come from London to Keswick?' 'I came by train,' his friend replied. 'And did the train bring you by one sudden jump into Keswick?' 'Oh, no! I came along more and more.' 'Yes, I see. But first you got into the carriage, and how did you do that? was it more and more?' 'No, I just stepped in.' 'Exactly. That is the crisis; and, as you journeyed along more and more till you were at your destination, this was the process.'"'

## *A GUILDSMAN'S INTERPRETATION OF HISTORY.*

If the title of Mr. Arthur J. Penty's book, *A Guildsman's Interpretation of History* (Allen & Unwin; 12s. 6d. net), should suggest socialism, the reader of it will soon be disillusioned. This is what the author has to say about socialism, and he includes 'Guild Socialism' in his deliverance: 'Just as in France there was a movement of peasants groping its way back to Mediævalism, demanding the Just Price, so we have a popular movement on a similar quest demanding a fixed price and the control of profiteers. Just as this movement back to Mediævalism was frustrated by the French intellectuals who exploited the popular unrest in the interests of impossible ideals, so we have the Socialist Movement doing just the same thing. For in all the big fundamental things there is little to choose between the Socialists to-day and the French Revolutionaries. Both have got their ideas upside down. Rousseau made morality dependent upon Law, while Marx made it dependent upon economic condition. In theory this is a difference; in practice it is not, for both make morality dependent upon the maintenance of administrative machinery. Both concentrate upon property and ignore currency. Both search for a fool-proof State. And so it is in respect of the whole range of Socialist ideas. They differ from Rousseau only in being one degree further removed from reality; for Rousseau did realize that the basis of society must rest upon agriculture, but Socialists to-day appear to have forgotten it. The difference of their ideas regarding property is a matter of minor importance, since the more they differ the more they are alike. They are alike in their belief that evil resides finally in institutions and not in men, and in their faith absolute in the natural perfection of mankind.'

The discovery is already made, however, that Mr. Penty is an ardent and aggressive Roman. His interpretation of history will make the Protestant reader gasp. Take this: 'Thus were thousands of people condemned to death for no other crime than adhering to the religion of their fathers, the religion, in fact, in which Elizabeth herself had professed to believe until she became queen and had turned against it, not from conscientious motives, but from considerations of convenience. "Elizabeth," says Cobbett, "put, in one way or another, more persons to death in one year, for not becoming apostates to the religion which she had sworn to be hers, and to be the only true one, than Mary put to death in the whole of her reign. . . . Yet the former is called or has been called 'good Queen Bess,' and the latter 'bloody Queen Mary.'"' For that statement Mr. Penty relies not on any researches of his own but on a *History of the Protestant Reformation*, the author of which he calls Cobbett on one page and Corbett on the next.

### *SOCIAL DEVELOPMENT.*

How old is man? The latest estimate is Penck's; 'and Penck, who is now considered the greatest authority on the subject, gives five hundred thousand years.'

The subject is discussed in *The History of Social Development* (Allen & Unwin; 18s. net), which is a translation into English of Dr. F. Müller-Lyer's *Phasen der Kultur*, made by Mrs. E. C. Lake and Miss H. A. Lake, B.Sc., F.R.A.I. Both Professor Hobhouse and Professor Urwick vouch for the value of the book and the fidelity of the translation; the reader can discover its interest.

The most interesting part, to a thinker, is Book VI., entitled 'Culture and Happiness.' Dr. Müller-Lyer wrote his book, and the first draft of the translation was made, before the War, and it is worth seeing what a competent and independent German scholar made of 'Kultur' then.

Well, for one thing, he finds the goal of all human endeavour in happiness. And happiness is striving after success, not the attainment of it. Culture, then, by which he means education and efficiency, helps us in the struggle and so increases our happiness. Hitherto, however, the individual and his happiness have been sacrificed to the progress of the type. But it 'is by no means a matter of course that it must always be so; "there is nothing new under the sun" are only the words of effete wisdom. The logic of facts leads us to expect just the reverse: a second development must follow on the development already gained, in which man by means of the progress of culture has arrived at undreamed-of power, and this power will be made conducive to the welfare of the individual. Indeed, the hitherto existing epoch, "the perfecting of society," is only to be regarded as a prelude to a second epoch, "the perfecting of the individual." Actually, this wonderful revolution is already taking place before our eyes in our late capitalistic phase; it is no optimistic dream, but to the sociologically sharpened eye it is a truth, which is made evident by the facts of the whole and especially of the latest development.'

In the future we are to be both social and individual. For the two watchwords, individualism and socialism, 'are not opposed to each other as is usually thought, they are only different expressions of one and the same effort. Truly, if by individualism we take that distorted view in which every man is the born enemy of the other, and as far as possible is a lonely sail, and if by socialism we can imagine nothing but a mighty equality which would condemn all the world to dreary barracks life, then these two principles would be absolute antithesis. But if we leave such repugnant caricatures alone and acknowledge that "individualism" can mean nothing else than the organization of freedom, and "socialism" nothing else than the organization of labour—or, to express it more accurately, rational co-operation (socialization of production) and equitable, *i.e.* proportionate, distribution of the results of labour—then socialism understood in this sense is the indispensable condition of individualism, for it is, at least in our phase of development, not only the best but the sole form which provides the individual with that sphere of power and freedom in which he can fully develop his life. For as a social being, man can only fulfil his destiny in a social way. That the richer classes lay more stress on individualism, and the poorer masses on socialism, is quite easy to understand; but from the sociological standpoint it is one-sided and false. The just expression for the striving after the happiness of humanity, if we want a word for it, must be "social individualism."'

### *MAZZINI.*

These letters of Mazzini, gathered into a fine volume with the title of *Mazzini's Letters to an English Family, 1844–1854* (John Lane; 16s. net), were all written to the Ashursts, a family with whom Mazzini became acquainted in London and who were for ten momentous years of his life a refuge in the time of storm. The family consisted of Ashurst and his wife, one son and four daughters. The earlier letters were addressed mostly to the eldest daughter, Eliza, who was unmarried; later, mostly to Emilie, the wife first of Sydney Hawkes and next of Carlo Venturi. They are private, outspoken, intimate letters. Their value lies just in the revelation they give, never so given before, of the heart of the man, his hunger for human affection, his dependence upon understanding and sympathy.

There are many striking things in them, characterizations and prophecies. 'I met on Wednesday Miss H. Martineau for the first time: strong, healthy, preparing for a journey to Egypt, talking

more than I anticipated, affirmative, and positive in all that she affirms, extremely good-natured, very clever, evidently bent to do good and doing it; still somewhat barren and unsatisfactory, like the Voluntary Principle.'

Again, 'Very unacceptable to the *Times* would be Mazzini's plain speaking as to England's "abdication" of her place—or in other words, her duty—and his reckoning up of the elements with which the absolutism of Austria would have one day to reckon. Already, in 1843, he had declared that "In Austria there is a Slav movement which no one troubles about, but which one day, when united with our work, will wipe Austria off the map of Europe."'

But the most striking thing is the fact that Mazzini gave his life for an ideal, and that ideal was nationality. Now we are striving with all our might to rise above and pass beyond that ideal into the ideal of internationality. The object of so promising and already powerful an organization as 'World-Brotherhood' is just to deliver the nations of the earth from the notion that 'my country' is the first and last consideration of a patriot.

## *THE PILGRIMS.*

Of the books which the tercentenary of the sailing of the *Mayflower* has brought into being, the most charmingly illustrated (so far as we have seen) is the volume entitled *New Light on the Pilgrim Story* (London: Memorial Hall; 7s. 6d. net). Yet no mention is made of the artist. The author is the Rev. Thomas W. Mason, who has had the Rev. B. Nightingale, M.A., Litt.D., as collaborator. But the idea of gathering together all that could be discovered about the men and women who sailed in the *Mayflower*, and illustrating the book with photographs of the buildings with which their names are associated, seems to have originated with Mrs. Charlotte Skinner (known in literature as Aunt Nora Lovell). Mrs. Skinner died in April 1918, and Mr. Mason took up the scheme and carried it through.

In spite of the mass of biographical detail through which the reader has to work his way, there is no weariness, so clear and so sympathetic is the writing, and so generously is the reader assumed to be himself in sympathy. 'Resuming my pilgrimage, I reached Nottingham's famous market-place. Ignoring the lure of Standard Hill, and Byron's lodging-place and all the other rich historical associations of "the Queen of the Midlands," I took my stand in sight of the "Long Row," where the Puritan women did their shopping, and thought of John Robinson as he rode through this great market on the way to his wedding.

'I had often wondered if there was any faint memory left of the stirring times of the Puritans, and if it would be possible to come across such, practically in the shadow of the old castle. Turning down a narrow passage leading to St. Peter's Church with this in view, I found at a bookstall a man named Appleton. "Yes," he exclaimed in answer to my inquiry, "I belong to the Appleton family, some of whom went over to New England in Puritan times." Then after further particulars he concluded: "What I say is this. Puritans made the name of England feared; and what is more," bringing his brawny fist down vigorously on the palm of the other hand, added: "Puritans made the name of England respected." It was delightful to meet with such a strong breeze in the old place.'

## *CHRISTIAN SOCIALISM.*

Mr. Charles E. Raven's history of *Christian Socialism, 1848–1854* (Macmillan; 17s. net), has all the virtues of a great book. The subject is great, the author knows it intimately, and he is in fullest, sanest sympathy with it; he has taken space to write in sufficient detail; and then he has the trained imagination and the patiently acquired feeling for style. It is a book rarely to be hit upon; once read to be read again.

It is a daring book. The movement is not popular. The popular idea at present is (on the one side) that Socialism is not Christian, and (on the other) that Christianity is not social, and (on both sides) that Christian Socialism is suicide. Then the men are out of favour—Kingsley by means of Newman's 'Apologia,' for it is only the few yet who hold that he was in the right; Maurice for his heresies and, still more, his elusiveness; Ludlow for his masterfulness.

Take Maurice. Who understood him in his lifetime? Who understands him now? Well, one man does. And at last it is in the power of any of us to understand him. That service at least Mr. Raven has rendered conspicuously. Mr. Raven even dares prove that the finest thing in

Maurice was his humility—the last attainment of a noble mind.

And as he proves that humility is so fine a trait, he also shows that the humble man is a man of anger. That needs showing to-day. For, whether of obtuseness or otherwise, there are men who say of the Lord Christ Himself that being angry He was not without sin. Listen to Mr. Raven on a humble follower of Christ:

'This emphasis upon Maurice's humility may seem exaggerated to those who, like Mr. C. F. G. Masterman, find it hard to reconcile it with his many controversies and scathing denunciations of what he regarded as error. Mr. Masterman's book, charming as it is with its wealth of apt quotations and brilliancy of style, is only marred by this failure to understand Maurice's consuming passion for truth: it is a serious flaw in an interpretation otherwise sympathetic and adequate. While yielding to Maurice his right to be called a prophet, he does not realize that a prophet who speaks smooth things is an incredible anomaly. In proportion to the authenticity of his inspiration will be the vigour of his protest against error: it is his business to expose and pillory evil, to explore its roots in his own soul, learning meekness in the process, to wage war upon it there without truce or compromise, and then to confront it in others with the severity which has first been exercised against it in himself. In these days when God's justice has been obscured by His mercy, when Jesus has become a type of gentleness, when charity is confused with amiability, it is the prophet's function to recall to us the "wrath of the Lamb," to remind us that sentimentality is the subtlest enemy of love, to restore to us our knowledge of the eternal hideousness of sin. Maurice in the agony of his own spiritual experience had fastened upon certain fundamental principles which he believed to be universal and divine: by them he judged his own life and the society around him: by them he tested the words and actions of his contemporaries. He may have been wrong; in one or two minor matters his judgment was palpably biassed by the circumstances of his age. But to criticise him because he was as severe to sin in others as he was to it in himself, because he possessed and used a power of righteous indignation towards dominant and fashionable error, is to deny his claim to the prophet's office, and to be blind to the earnestness and depth of his thought.'



## *HISTORY.*

'The Catholic Conscience of History' is the title of the first chapter in Mr. Hilaire Belloc's book on *Europe and the Faith* (Constable; 17s. 6d.). The chapter begins at once: 'I say the Catholic "conscience" of History—I say "conscience"—that is, an intimate knowledge through identity: the intuition of a thing which is one with the Knower—I do not say "The Catholic Aspect of History." This talk of "aspects" is modern and therefore part of a decline: it is false, and therefore ephemeral: I will not stoop to it. I will rather do homage to truth and say that there is no such thing as a Catholic "aspect" of European history. There is a Protestant aspect, a Jewish aspect, a Mohammedan aspect, a Japanese aspect, and so forth. For all of these look on Europe from without. The Catholic sees Europe from within. There is no more a Catholic "aspect" of European history than there is a man's "aspect" of himself.'

The book is a history of Christianity in Europe. And as the first paragraph so is the whole book. 'Wycliffe, for instance, was no more the morning star of the Reformation than Catherine of Braganza's Tangier Dowry, let us say, was the morning star of the modern English Empire. Wycliffe was but one of a great number of men who were theorising up and down Europe upon the nature of society and morals, each with his special metaphysics of the Sacrament; each with his "system." Such Sophists have always abounded; they abound to-day. Some of Wycliffe's extravagances resemble what many Protestants happen, later, to have held; others (such as his theory that you could not own land unless you were in a state of grace!) were of the opposite extreme to Protestantism. And so it is with the whole lot: and there were hundreds of them.' That is the tone throughout. What service will it render to the world, to the Roman Church, to Mr. Belloc?

The last two sentences are in separate paragraphs:

'Europe will return to the Faith, or she will perish.

'The Faith is Europe. And Europe is the Faith.'

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## *ATHENA.*

Before the War a useful year-book was *Minerva*. But *Minerva* was published in Germany. Have

we to return to it now? Messrs. A. & C. Black say No. They have produced a British *Minerva*, though they have called it *Athena* instead (15s. net). What is *Athena*, then? It is 'A Book of the Learned World.' It is a *Who's Who* among the Universities and Colleges of Great Britain and America. To the next edition the editor, Mr. C. A. Ealand, M.A., promises to add 'The Learned Institutions of our Allies.'

All first issues are faulty, and the first issue of *Athena* is faulty also. But not alarmingly. If we proceed to point out some matters that can be remedied we do so just because we have confidence in the editor. He will yet make his book complete and accurate.

Notice, then, that Aberdeen, the very first place named in the book, has only its University men recognized; no mention is made of the United Free College or its men. Glasgow is treated in the same way. That it is an oversight is evident, for in Edinburgh not only is the New College and its Staff included, but even the College of the Free Church.

Note also that in St. Andrews the professors are not separated into faculties as in the other Universities; and that there as elsewhere the title Rev. is given or withheld capriciously. The spelling of the names is a wonder of accuracy. So far only one mistake has been hit upon. Dr. J. Vernon Bartlet appears as Rev. J. B. Bartleto.

## *THE CHARM OF OXFORD.*

'There are many books on Oxford; the justification for this new one is Mr. Blackall's drawings. They will serve by their grace and charm to pleasantly recall to those who know Oxford the scenes they love; they will incite those who do not know Oxford to remedy that defect in their lives.'

'This new one' thus honestly introduced (split infinitive and all) is entitled *The Charm of Oxford* (Simpkin; 21s. net). The author is Mr. J. Wells, M.A., Warden of Wadham, and the artist, as already stated, is Mr. W. G. Blackall. Now it is not to be understood that Mr. Wells is a negligible presence. His story is just as charming as the drawings of Mr. Blackall, and that is a great saying; for if no one can ever resist the charm of Oxford itself, no one will be able to resist the charm of these pencil drawings. Quite early comes the View in Radcliffe Square, to determine one's judgment. The man who can recall so happily that surprise of the charms of Oxford is accepted at once and believed in always.

But, we say, Mr. Wells is not to be neglected. He has not 'written up to' the drawings; he has written a guide to Oxford, historical, literary, biographical, as well as architectural and æsthetic, which, if only it could be carried in the pocket, should certainly accompany every inquisitive visitor, at least on his first astonished visit. It cannot be carried in the pocket. For the sake of the illustrations this is a large square volume with handsome margins and all the other signs of sumptuousness. But perhaps Mr. Wells will be persuaded to reprint the letterpress in more compactness and convenience.

What he says about Merton College strikes us as especially happy. 'In this great foundation,' he says, 'the three characteristic features of a college are found—a common life, powers of self-government, with the right of choosing future members, and endowments that enable religion and learning to flourish, free from more pressing cares. It is these features which distinguish the colleges of Oxford and Cambridge, and which have determined their history.'

Again, he says: 'The north side of the Mob Quad [no one knows why it is called the Mob Quad], which is shown in our picture, is very little later than the Chapel, and the whole of the Quad was finished before 1400; the rooms in it have been the homes of Oxford men for more than five centuries. It is sad to think that so unique a building was almost destroyed in the middle of the nineteenth century, by the zeal of "reformers"; it was actually condemned to be pulled down, to make way for modern buildings, but, fortunately, there was an irregularity in the voting. Mr. G. C. Brodrick, then a young fellow, later the Warden of the college, insisted on the matter being discussed again at a later meeting, and at this the Mob Quad was saved by a narrow majority. "He will go to heaven for it," as Corporal Trim said of the English Guards, who saved his broken regiment at Steinkirk.'

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There are four great national Catalogues of Books —Hinrichs for Germany, Lorenz for France, *The*

*English Catalogue of Books* for Great Britain, and the United States Catalog for America—and that was formerly the order of their completeness and accuracy. But now the English Catalogue is beating up upon its rivals. Every year marks progress. Last year's catalogue (1919) just issued (Publishers' Circular Limited) has to be searched for a mistake, and probably not one book of a marketable kind is unrecorded in it.

The usual classified analysis of books published during the year is given. How does 1919 compare with 1918? In 1918 the total number of books and pamphlets published in Great Britain was 7716; in 1919 it was 8622. There is no falling away there. But in some departments there is a decline. Religion is 766 against 783 in 1918, and History 422 against 629. The most striking advances are Sociology, 824 against 662, and in Technology, 686 against 378. Poetry has fallen away from 642 to 495. Have the war poets ceased to sing? Is the great singer about to be heard?

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A most useful book is *The Missionary Situation after the War*, though it is only the writing out of Notes prepared by Mr. J. H. Oldham for the International Missionary Meeting held at Crans, near Geneva, in June. It is published at the Edinburgh House, 2 Eaton Gate, London (1s. net).

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'It is very generally admitted that at the present day there is a widespread desire among Catholics for instruction regarding the truths of their religion. Those preachers are the most sought after whose sermons are known to convey positive teaching as to the faith; while for the purely hortatory sermon, however good of its kind, there is little demand. Nor is this state of things confined to English-speaking peoples. Even in those countries in which the oratorical style was at one time regarded as essential to good preaching, the more homely instruction seems to be now largely taking its place. The reason for this is not hard to see.'

Well, what is the reason? The Rev. G. H. Joyce, S.J., believes the reason to be that the Catholic religion 'alone has held its ground unshaken by the tremendous religious disintegration of the nineteenth century,' and now men want to know all about a religion which is so unshakable. Another observer might have drawn the opposite conclusion.

But Mr. Joyce has his own way of it and he has written a book on *The Catholic Doctrine of Grace* (Burns Oates & Washbourne), choosing that doctrine as fundamental. And so in the Roman theology it is. For 'grace' is simply life in Christ. The first chapter is on Sanctifying Grace. 'When the Catholic Church speaks of "sanctifying grace," it is this new life given us by God that she means. But here it should be noted that the term "life" has two senses. Sometimes we employ it to denote the state in which a man is capable of exercising the activities which flow from the existence of a vital principle. It is in this sense that we say that a man's life has been a happy or a sad one, or that his life has lasted so many years. On the other hand, sometimes it is used to signify the vital principle itself. Sanctifying grace is life in this latter sense: it is *the vital principle by which we live as sons of God.* When we wish to speak of the state in which we are capable of the activities proper to this life, we speak of the state of grace.'

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The Rev. H. C. O. Lanchester, who already edited Davidson's *Job*, adapting it to the Revised Version, has now edited *The Books of Nahum, Habbakuk, and Zephaniah* of the same author in the same way (Cambridge: at the University Press; 4s. net). The present reviewer confesses to a feeling of intrusion; but after careful examination of the Job he had to admit both consideration and carefulness. The present volume may be accepted as the latest and best word on those three somewhat neglected prophets.

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Dr. J. Loewenberg has given to the world a course of lectures by the late Professor Josiah Royce entitled *Lectures on Modern Realism* (Milford; 12s. 6d. net). He apologizes for doing so, telling us that the subject-matter of these lectures is one that, 'in a more biographical way, has already been treated in *The Spirit of Modern Philosophy*.' He even warns some of us off, adding that 'to literary distinction such as the *Spirit of Modern Philosophy* possesses the present lectures can evidently lay no claim.' But to the present writer, after reading the book on holiday, no work that has come in his way has more clearly described the rise and progress of idealism in Germany from the day on which Kant left it an

open question whether 'the thing in itself' existed or not to the day on which the idealistic opposition to Hegel received its classical representation in the doctrine of Schopenhauer. One might even call it an Introduction to Modern Philosophy by an Idealist, and be thankful for having found an introduction so easy to understand.

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The new volume of *The Christian World Pulpit* —it is vol. xcvii. (Clarke & Co.; 7s. 6d. net)— contains many good sermons, sermons by Mr. Sidney M. Berry, Dr. J. C. Carlile, Dr. John Clifford, Bishop Charles Gore, Dr. A. T. Guttery, Dr. R. F. Horton, Dean Inge, Dr. J. G. James, Dr. Griffith-Jones, Dr. J. H. Jowett, Mr. N. C. Raad. But the most interesting of all its contents is the series of papers which the Editor has himself contributed. And especially interesting are the notes on 'Preaching in the Seventies.' '*The Christian World Pulpit* began its existence on November 8, 1872, as an overflow from *The Christian World*. In a Prefatory Word, the Editor expressed the conviction that many thousands of persons were so situated that, from various reasons, they were prevented from attendance upon the public services of the sanctuary. His modest hope was that a sufficient number of these might be found to warrant the continuation of the experiment of the publication of "good practical sermons by ministers of the several divisions of the one Church of Christ, and by the addition of articles and meditations of a devotional and instructive character for readers to whom the longer discourse may sometimes appear a burden."' And with that sentence as text the present editor proceeds to preach good practical sermons of his own on the paper, the men it has introduced to the world, the influence it has had on preaching, and its power in promoting catholicity. These discourses exhibit the essential harmony of Christian teaching beneath outward organization and official label; and they declare plainly that theology is a living and progressive science.

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How is the preacher meeting the demand for 'a new world' in the pulpit? Is he offering 'a talk' on the latest political event or social sensation? Not this preacher. Not the Rev. W. L. Watkinson. Every sermon in *The Shepherd of the Sea* (Sharp; 6s. net) is of full length, full strength. Every sermon appeals to the whole personality, intellect, emotion, will. And every sermon is thoroughly interesting, for it is well illustrated and in touch with life.

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*Jesus as They saw Him*, by J. Alexander Findlay, M.A., Part III. The Gospel according to Matthew (Epworth Press; 3s. 6d. net). When the first part of this work was published special attention was drawn to it in THE EXPOSITORY TIMES, for it was seen to be of exceptional usefulness to the student of the Synoptic Gospels. This, the last part, confirms the judgment then expressed. It is a student's book and demands study. But the man who patiently works through it will receive double for all his pains. It is a serious book, but with no hint of empty solemnity. 'Very curious'—here is one sentence—'very curious is the difference between Matt. x. 10 and Luke x. 7; Matthew has "the workman is worthy of his maintenance"; Luke, "the workman is worthy of his pay." Methodists follow Matthew, most other Churches Luke.'

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*Evangelical Catholicism* is the title which the Rev. T. H. Cave-Moyle, M.A., has given to a small book in which he seeks to show that the High-Churchman is an Evangelical and the Evangelical ought to be a High-Churchman (Gay & Hancock; 2s. 6d. net).

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To your liturgical library add by all means a study of the Roman Breviary. And the latest is the best for your purpose—*The Divine Office*, by the Rev. E. J. Quigley (Dublin: Gill & Son; 7s. 6d. net). For one thing it is a highly attractive volume even to look at: and for a greater thing it is a lucid, scholarly, fair, and frank exposition of every article in every section. To the minister of religion—Roman, Anglican, or other—it contains hints many and wise as to the conduct of public service. There is even some humour in such a chapter as the one on Intention and Attention. 'Intention is an act of the will; attention is an act of the understanding.'

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Katherine Dunlap Cather understands boys. Her *Boyhood Stories of Famous Men* (Harrap; 5s. net) is a great delight. And like the best children's sermon it is as delightful to the 'grown-up' as to the children. Among the Famous Men

there is one Famous Woman—Rosa Bonheur, whose tomboyishness is happily hit off.

Mr. Charles C. Boyer, Ph.D., has written a *History of Education* (Harrap; 7s. 6d. net). He has written it with a double appeal—at once to the youth in the study and to the man in the street. It is difficult to accomplish both aims. Mr. Boyer has been most successful with the man in the street. Although the look of the book, with its black-type titles, its references, and its questions, suggests the study, the style is scarcely terse enough for success there. Such a short paragraph as this may be accepted in a popular book but will be criticised by a student: 'Francke was a very practical man. This appears from the fact that he established a bookstore, a paper-mill, a printing-press, a drugstore, and other facilities. These means added to his income, and served as a convenience.'

Messrs. Hodder & Stoughton are the publishers in this country of a volume which by its title should appeal to the schoolboy. Its title is *On the Trail of the Pioneers: Romance, Tragedy and Triumph of the Path of Empire* (12s. 6d. net). But it is more than a schoolboy's book. It is a history, or at least it contains materials for a history, of the conquest of America. And its virtue lies in the clear recognition of the fact that the conquest was wrought by obscure men and women and children, seeking sometimes relief from oppression, sometimes a better livelihood, and sometimes more adventure. It contains many graphic and some very poignant passages from private diaries and published works. The verses quoted at the beginning from Walt Whitman are a summary of its contents:

All the past we leave behind,
We debouch upon a newer, mightier world, varied world,
Fresh and strong the world we seize, world of labor and the march,
Pioneers! O pioneers!

We detachments steady throwing
Down the edges, through the passes, up the mountain steep,
Conquering, holding, daring, venturing as we go the unknown ways,
Pioneers! O pioneers!

We primeval forests felling,
We the rivers stemming, vexing we and piercing deep the mines within,
We the surface broad surveying, we the virgin soil upheaving,
Pioneers! O pioneers!

The Rev. John T. Faris, D.D., is manifestly a devourer of biography. For he has written a book of sixty-nine chapters, and nearly every chapter is found in one biography or another. The book is called *The Book of Joy* (Hodder & Stoughton; 6s. net)—not because all the men and women whose biography Dr. Faris has read were conspicuous for cheerfulness; but because somewhere in their biography he has found some secret which will make his readers happy if they extract it. Thus: '"I care not for honour or praise, if I could only really do something to benefit my fellow-creatures," was the entry made in her journal in March 1841, by Anna Jemima Clough, an English girl of twenty-one. The desire thus expressed was gratified. She became a pioneer in the fight for the intellectual recognition of women. After a long struggle she succeeded in opening the doors of Cambridge University to her sex.'

For those engaged, or desiring to be engaged, in social service, the handbook of information is *Public Services*, issued by the National Council of Social Service and by Messrs. P. S. King & Co. (2s. net).

If any woman has to be, or is ambitious of being, a political canvasser, let her first of all read *How Women can Help in Political Work*, as written by Constance Williams (Melrose; 2s. net).

Another Commentary on the Apocalypse! Mr. Robert Caldwell, F.R.G.S., has been lecturing on 'the pamphlet,' as he calls it, and now publishes the lectures. He has a clear conception of the meaning of the book. 'Its main great purpose was to reveal our LORD JESUS CHRIST Himself.' It tells us much about things as they are and about things as they shall be hereafter, but it tells about those things 'only in their relationship to the LORD JESUS CHRIST.' And he gives his book the title, *The Revelation of Jesus Christ* (Morgan & Scott; 5s. net).

Mr. Eric S. Robertson, M.A., Fellow of the

Punjab University, has broken clean away from the creeds, and in *The Limits of Unbelief; or, Faith without Miracles* (Nisbet; 6s. net) he tells us what he believes now. He tells us very nicely, for he is writing to a lad who has been in the War and has to be handled gently. We do not know that it is a creed to carry the lad to the fulness of Christian manhood, but it will do to begin with, for it contains the great fundamental things. And the author is right in thinking that a short creed lived and walked by is better than a long creed hung superstitiously round the neck.

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Quite worth publishing is the Rev. F. W. Robertson Dorling's volume of Children's Sermons entitled *With Christ on the Shore* (Partridge; 2s. 6d. net).

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Although the Rev. Cuthbert Lattey, S.J., repudiates, and that emphatically, the suggestion of Modernism, he is not far from the best modernist position when he claims that the supreme fact for us is the Christ of our own experience. His title is *Back to Christ* (New York: Paulist Press; $1 net). But 'Back to Christ' does not mean back from Paul. The Christ of experience is the Christ of Paul, the Christ of Paul is the Christ of the Fourth Gospel, the Christ of the Fourth Gospel is the Christ of the Synoptics, and the Christ of the Synoptics is God. Orthodox? Yes, surely. But modern too, and as good for a Protestant as for a Roman.

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*John Bunyan, 1628–1688*, a Lecture by Harry Goodenough to the League of Peace and Freedom, May 16, 1917, has been printed most beautifully at the Pelican Press in Gough Square, London, where it may be purchased for three pence. And the three pence will never be grudged by the purchaser.

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Mr. Dan Crawford, the author of that thrilling book, *Thinking Black*, has published some missionary studies on texts. The title is *Thirsting after God* (Pickering & Inglis; 3s. net). They are quite unconventional, for neither by nature nor by experience has Mr. Crawford a tendency to run into moulds. He pursues the word 'privately' through the Gospels, finds a lesson for to-day in every occurrence, and ends every lesson with a 'moral.'

Messrs. Sands & Co. have published a second edition, enlarged, of Dr. Bertram C. A. Windle's book *What is Life?* and under a new title, *Vitalism and Scholasticism* (8s. 6d. net).

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In Dr. Sherwood Eddy's story of his travels all over the world as a Y.M.C.A. evangelist, told in *Everybody's World* (R.T.S.; 6s. net), the most instructive chapters are the two on 'The Awakening of India.' In these chapters he describes the recent political and the recent religious movements clearly and competently. He has sympathy enough with them to see their significance and with the Government to recognize its difficulties. He is an American, and he speaks generously of the British Government. 'An impartial spectator,' he says, 'cannot help seeing the tragedy of the situation. On the one hand he can hardly fail to sympathize with the natural and inevitable aspirations for freedom and self-government felt by such a great people. On the other hand he cannot be blind to India's present unpreparedness for such government. One must recognize sympathetically both the aspirations of India and the tremendous difficulties facing the British Government. Remembering all the faults of that Government, one cannot call from history a single instance of the government of one people by another where the task undertaken was so great or where it was more nobly fulfilled. Neither the Philippines nor any other colony or country affords an exception.'

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'Which do you think had a truer idea of God, Calvin or a North American Indian devoted to the worship of the Great Spirit?'

The question is asked in a volume entitled *Jesus' Principles of Living*, written by Professor Charles Foster Kent of Yale University and Professor Jeremiah Whipple Jenks of New York University (Scribner; $1.25). And it is clear that the answer looked for is 'the North American Indian,' for a later question in the same paragraph is, 'Why is the dogmatic method even more dangerous in the field of religion than of natural science?'

The book is prepared for students of the Gospels. Its authors are scholars. One of them is known throughout the world as a prolific and successful writer of educational works on the Bible. Now every book on the Gospels has its estimate of Christ. Here Christ is a man and

only a man. The fact of 'the divinity of Jesus' is made to depend upon the truth of the Virgin Birth. The words are: 'Apparently of late years the issue is drawn between those who speak of Jesus' miraculous birth in a physical sense and those who look upon Jesus primarily as the spiritual interpreter of God to men.' And it is no surprise to find that our Lord's words, 'Why callest thou me good?' are interpreted as denying His own sinlessness. But is there in all the history of interpretation a more monstrous misunderstanding than that?

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A volume of sermons on the Lord's Prayer, entitled *Social Prayer*, has been written by the Rev. H. L. Hubbard, M.A. (Skeffington; 3s. 6d. net). It is introduced to the reader by the Rev. Christopher Cheshire, Warden of Liddon House. Mr. Cheshire says: 'We all know that the Lord's Prayer contains a strong and definite social note. Writer after writer has emphasised it for us. But I doubt if any writer has brought home this truth to us so clearly and convincingly as Mr. Hubbard has done here. Certainly no other author that I can recall has revealed the absolutely central and fundamental position that social teaching occupies in our great Prayer. Mr. Hubbard does so with most telling force.' That is emphatic and it is true.

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A fine scholar's finest work is *Christian Monasticism in Egypt to the Close of the Fourth Century*, by the Rev. W. H. Mackean, D.D. (S.P.C.K.; 8s. net). The literature is large but it has been well studied. More than that, it has been mastered so well that the reading of the book is a pleasure, all the scaffolding having been completely removed from the completed building. It is such a popular book as only a scholar can write.

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*Gregory Thaumaturgus: Address to Origen*—that is the title of the Rev. W. Metcalfe's excellent translation of, and introduction to, Gregory's famous Address (S.P.C.K.; 3s. 6d. net). 'In translating the Address, I have kept as closely as possible to the form in which the author cast it. Here and there I have broken up long sentences and altered the order of clauses for the sake of clearness, but on the whole the translation is as literal as possible. In the notes I have indicated a few parallel passages, for many of which I am indebted to Koetschau's notes and indexes. I have suggested several additional scripture references which he, possibly with good reason, has not mentioned.'

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A most readable and encouraging short biography of *Dorothea Beale*, Principal of the Cheltenham Ladies' College from 1858 to 1906, and a pioneer in the struggle for the higher education of women, has been written by Elizabeth H. Shillito, B.A. (S.P.C.K.; paper, 2s. 6d. net; cloth, 3s. 6d. net).

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Are the gift-books this winter with the increased cost of production to be as luxurious as ever? The S.P.C.K. opens the season with *The Parables* (4s. 6d. net), printed in fine large type, with short introductions in still larger type, and illustrated by H. J. Ford with pen and ink drawings that have character enough to arrest the most indifferent eye. The Pharisee and the Publican will never be forgotten.

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A new edition has been issued of the late James Neil's *Everyday Life in the Holy Land* (S.P.C.K.; 15s. net). It is seven years since the previous issue; which signifies that the reading public looks at the illustrations in colour, which are good, and does not enter into the book itself, which is better. For James Neil had the rare gift of instinctive interpretation. He knew Palestine as others have known it, he felt Palestine as few have felt it. And he could bring the Land and the Book together as happily as even Dr. Thomson could ever do. The value of the illustrations is high, and it is highest just where illustrations of Palestine life are usually worthless—that is to say, these fine pictures are pictures of actual life in Palestine. For the artists worked under the eye of the author. 'Yes, that is artistic, quite effective artistically, but it is not true.' It had to be true.

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The Rev. J. M. Harden, B.D., LL.D., has translated *The Ethiopic Didascalia* for the S.P.C.K. series of 'Translations of Oriental Christian Texts' (9s. net).

'Treatises are extant in various languages, called by the name of Didascalia. These are the descendants, directly or indirectly, of a Greek work now lost, which belongs in its original form probably to some part of the third century A.D.

The earliest of these is the SYRIAC Didascalia. This was described, and parts of it were translated, by Bickell in 1843, in his *Geschichte des Kirchenrechts* (i. pp. 148–159), but the Syriac text was first published in 1854 by P. A. de Lagarde, who also attempted to restore the original Greek. A Syriac text of another recension has more recently (1903) been edited and translated by Mrs. Gibson. This edition is based on a manuscript discovered in Mesopotamia by Dr. J. R. Harris. The Syriac Didascalia is also accessible in the Latin version given by Funk in his *Didascalia et Constitutiones Apostolorum* (1905), in the French version of F. Nau (1902), and in the German version made by Flemming (1904).'

'A portion of the Ethiopic Didascalia was published by T. P. Platt with an English translation in 1834. He obtained the Ethiopic text, which he edited and translated from a single manuscript, which had been brought from Jerusalem by the Rev. William Jowett, and presented to the British and Foreign Bible Society. This manuscript was, unfortunately, defective. Not only is a leaf lost in the middle of its sixteenth chapter, but also it breaks off abruptly in the middle of a word in Chapter xxii. Thus Platt's edition contains little more than half of the Ethiopic Didascalia.' Dr. Harden has translated the rest, making his edition (so far as we know) complete.

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It may not be usual for the Introduction to an ancient writing to be better than the writing itself. But we have read Dr. H. J. Lawlor's Introduction to *St. Bernard of Clairvaux's Life of St. Malachy of Armagh* (S.P.C.K.; 12s. net) with great relish, and then, having tried to read the life itself, have found it tasteless. In the Introduction Dr. Lawlor tells the story of the Reformation, as he calls it, of the Church in Ireland, that movement by which the Irish Church, once independent, came under the sway of the Pope. Malachy played a great part in the movement near the end of it, and his life is of the utmost value for its history. But when we read the life itself, even as written by the greatest of all St. Bernards, we fail to separate the wheat of fact from the chaff of fiction and fall away at last unedified and uninstructed.

Dr. Lawlor has made a thorough study of his subject. He ought to publish the Introduction separately. It is an account, the most reliable as well as the most recent, of a critical time in the history of the Irish Church. He has all the facts, and he has the ability to construct of them a living, moving narrative.

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Professor H. A. A. Kennedy, D.D., D.Sc., has taken time to write a student's introduction to the Early Church. *Vital Forces of the Early Church* he calls the book (Student Christian Movement; 4s. net; in paper covers, 2s. 6d. net). It is just such a book—so simple, so thorough, so unerring—as a scholar, as only a scholar of Dr. Kennedy's conscience and accomplishment, could write. A Commentary on the Acts of the Apostles it could be called, and after the manner of the best commentaries there is now and then a fuller note, setting in the right light some difficult phrase or custom, such phrase as 'the Fulness of the Time,' such custom as 'Emperor Worship.'

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Mr. Will Reason, M.A., has written a book on *Drink and the Community* for the Student Christian Movement (3s. 6d. net). It will be welcomed at once and eagerly in Scotland, where this year the long-deferred right to control the sale of alcohol is offered to the people. Mr. Reason is very cautious and may be relied upon. He shows that it is not the abuse but the use of alcohol that is the issue now. As he puts it: 'The modern indictment is that this sapping of the moral as well as the physical life is not a matter of *excess* only, but of *all use of alcohol as a drink*.' Here is a remarkable sentence: 'The Royal Commission on Liquor Licensing Laws (1899) presented two reports, one signed by the majority, including the eight commissioners representing "the Trade." This contained the statement: "It is undeniable that a gigantic evil remains to be remedied and hardly any sacrifice would be too great which would result in a marked diminution of this national degradation."'

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By *The Kingship of God* (Swarthmore Press; 6s. 6d. net), Mr. G. B. Robson means the Kingdom of God. It is not that he is troubled about the idea of sovereignty in the phrase, as so many American writers are, it is because '"Kingship" puts the emphasis where it ought to be, and where the Greek word puts it, on the rule rather than on that which is ruled over, and avoids also any suggestion of locality.' It is a satisfactory book. Mr. Robson is a scholar, well instructed in all the

learning of the unbelievers, and he can hold his own easily. His own is a firm assurance of the reconciliation to God wrought by the historical Jesus Christ.

Mr. Henry Clark, the author of *The Faith and the Book* (Thynne; 10s. 6d. net), is so convinced of the perfection of the Bible—its inerrancy, its inspiration, and its scheme of salvation, that he does not trouble referring to it. He goes forward at once with his wonderful diagrams, representing the construction of the Bible as a pyramid, the Revelation of God as the shield of David, the Unveiling of Salvation as a series of circles with intersecting triangles, the whole Bible as 'a simple cube'—one side man, one side God, one side sin, one side salvation, one side Revelation, and one side the Saviour. It is all quite impressive, and, if you accept the premises, quite conclusive. The letterpress is of less account. It is chiefly explanation of the diagrams. There is an Appendix on 'Perilous Times' with three diagrams of its own—ingenious and instructive as all the rest—on the same conditions.

A British edition of Miss Margaret E. Burton's *Women Workers of the Orient* has been prepared and edited by Miss E. I. M. Boyd, M.A. (United Council for Missionary Education; 2s. 6d. net).

The United Council for Missionary Education has issued a new edition—the fifth, rewritten and revised—of Mr. W. H. T. Gairdner's *The Reproach of Islam*. The author has changed the title into *The Rebuke of Islam* (3s. net), for he has no wish to insult the follower of Muhammad, and 'the Biblical sense of the word "reproach" escaped him—namely, a thing so unspeakably vile that its very existence is a shame.'

# The Parable of the Vine.

## ITS PLACE IN THE FOURTH GOSPEL.

By the Reverend J. E. Roberts, M.A., D.D., Manchester.

In the Fourth Gospel as now arranged, chaps. 13–17 are an account of the last evening in the life of Jesus, including the conversation which took place at the table before Jesus and His disciples went to Gethsemane. Thus a fourth of the Gospel is occupied with one evening; and very much of the most treasured teaching of Jesus was given on that single occasion, in a brief time. But every reader feels the difficulty of the present arrangement of the chapters. Chap. 14 closes with the words, 'Arise, let us go hence.' This is followed immediately by the words, 'I am the true vine'; and it is not until we reach chap. 18 we are told, 'When Jesus had spoken these words he went forth with his disciples.' Many attempts have been made to account for this apparent discrepancy. They have been chiefly attempts to deal with a literary problem; and the most frequent resort is to suggest a displacement of portions of the chapters. Dr. Moffatt in his *New Translation of the New Testament* boldly prints these chapters in a different order. In the Preface he refers to this as illustrating the single exception he has made to the rule not to depart from the arrangement familiar to the reader of the English Bible. So, after $13^{31a}$, he inserts 15 and 16. $16^{33}$ is followed immediately by $13^{31b}$. The footnotes are added: 'Chapters 15 and 16 are restored to their original position in the middle of ver. 31.' . . . 'The sequence of $13^{31}$ is now resumed.' In his *Introduction to the Literature of the New Testament*, Dr. Moffatt refers to $13^{1}$–$20^{31}$ as 'the third part of the gospel,' which 'describes the conversation of Jesus at the last supper ($13^{1}$–$17^{26}$), the arrest, trial, and death ($18^{1}$–$19^{42}$), and the appearances after death ($20^{1\text{-}31}$).'[1] Then under 'Literary Structure,' (*f*), he says: 'The hypothesis that chs. 15–16 represent a later addition, either by the author himself (Becker, Lattey, Lewis) or a redactor (so, for 15–17, Wellhausen, Heitmüller), allows $14^{31}$ to lie in its original connection with $18^{1}$ (ch. 17

[1] *Loc. cit.* p. 519 (2nd edition).