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Literature.

WOODROW WILSON.

WILLIAM E. DODD is Professor of American History in the University of Chicago. He is also an admirer of President Wilson, but he does not call himself a democrat. He does not call Wilson a democrat—'a Democrat and almost a democrat' he calls him. He does not even call the United States a democracy: 'the author does not mean to assert that the United States is a democracy. It is, all things considered, probably as nearly a democracy as Great Britain.' Clearly enough Professor Dodd belongs to the Democratic party; but clearly enough also the Democratic party is not wholly fascinated by the democratic idea.

Although an admirer of President Wilson, Professor Dodd is not a mere panegyrist. 'Wilson made earnest protest on February 10th [1915]. Germany must take care not to destroy American lives or sink American ships. Ten days later he sent a memorandum to both Germany and England asking them to give up submarines and mines, except in and about harbours, and to cease the cruel practice of employing neutral flags as decoys. He even asked Britain to allow foodstuffs to be sent into Germany for the civil population under German guarantee that it should not be sent to the armies. If these propositions had been accepted, Germany must have won the war, and the President's own policy must have given him poignant regret.'

The story of *Woodrow Wilson and his Work* (Simpkin; 15s. net) is told in great fulness, and just in its fulness is its interest. Much of it is familiar to us, but even the story of the Paris Conference can be read again in this clear sympathetic narrative. There is just one obsession. It is Japan. 'Japan was and is the Prussia of the East.' And it is bitterness that Japan alone went home from the Conference satisfied.

Of President Wilson Professor Dodd says this: 'Unless Democracy itself should fail, he will be read and quoted hundreds of years from now, as Jefferson and Lincoln are read and quoted now.'

FREEDOM AND LIBERTY.

What is the difference between freedom and liberty? Is there any difference? Mr. William Benett discovers so great a difference that he writes two books, one on Freedom and one on Liberty, and then binds the two in one so that we may be able to contrast the two words in detail and never again forget the difference between them. 'Freedom combines the two contradictory principles of law and liberty. Neither of the subordinate principles is good by itself. Law ends in tyranny: liberty, in anarchy. From neither tyranny nor anarchy can any advancement of civilization be expected. Freedom, or the compromise between the two, in which neither has a decisive predominance, is the sole condition of progress. It is through freedom, and not by liberty alone, that "human development in its richest diversity" can be realized. And this, as Wilhelm v. Humboldt remarks, in a passage prefixed by J. S. Mill to his essay "On Liberty," is a matter of "absolute and essential importance." He might have gone farther. It is the sole and exclusive end of all ethical action which we call good.'

The title of Mr. Benett's book is *Freedom and Liberty* (Oxford University Press; 8vo, pp. vii, 367; 12s. 6d. net). It is, as we have just said, a composite book. The part entitled 'Freedom,' having been published separately, has now been combined in a single volume with the part entitled 'Liberty' now issued for the first time. Let us look at it.

Freedom includes law and liberty. Now law is justice, and liberty is love. And since law and liberty are contradictory principles, contradictory also are justice and love. Both are found in the Old Testament and both in the New. But in the Old Testament justice is supreme, love subordinate, in the New the order is reversed. But Christ did more than reverse the order of importance between love and justice. He did away with justice altogether. Not on earth. On earth there must be love, that is liberty, and there must be law, that is justice; but there is another sphere, above and beyond the divine Kingdom on earth, another Kingdom in heaven, and there law will no longer survive, but only love and liberty.

The difficulty is—it is a difficulty that runs through the book—that Mr. Benett makes assertions without adding references. What proof has he that the Kingdom of Heaven is a kingdom in heaven, and wholly in heaven? What proof has

he that there are two kingdoms, one on earth and one in heaven?

SAMUEL POLLARD.

'Feeling that they owed their very souls to Samuel Pollard, the aborigines said: "He is ours, let us bury him; we will arrange for coffin, bearers, grave, and tombstone; for we loved him more than our fathers, and he was ever kind to us." They chose his grave on a far-seen hill-slope. Away up through the maize fields, wailing a dirge, they carried all that was mortal of him, followed by twelve hundred mourners, four hundred of whom were scholars from the school he had founded and maintained. His lifelong friend, Frank Dymond, conducted the interment and has described the scene: "Singing and prayer were followed by short testimonies. . . . Presently a tall old Miao stands upon a form—one of the very first to strike the trail to the Cross, a leader among his fellows. He said a few words, then stepping down he crouched upon the ground near my feet, sobbing as if his heart would break. . . . Blessed the man who has the gift so to win the affection of these hillmen!

'"As the service proceeds, a man, weather-stained, his bare sandalled feet showing that he had come from a journey, reaches the open grave. He looks in and bursts into a paroxysm of grief until I go and lead him across to the centre of the crowd. Poor Stephen Lee! I know, and you know, that there lies your best friend. . . . He cried as if his heart would break, then rose and gave one of the finest tributes to his dead master and friend that could possibly be given. . . .

'"That night men stayed upon yon hillside watching near the open grave, and so for a few successive nights, lest the tomb should be rifled. Among the sapling oaks, surrounded by Miao graves, he lies. Mr. Evans erected a cross and beneath its shadow the body of Sam Pollard rests."'

With that ends the long story of *Samuel Pollard, Pioneer Missionary in China* (Cassell; 7s. 6d. net). The biographer is the Rev. W. A. Grist, author of *The Historic Christ in the Faith of To-day*. It is a long story of a short life, for the life was full of activity and there is abundance of material. Especially are there Pollard's own books, one of which was noticed in THE EXPOSITORY TIMES a month or two ago. These books are autobiographical; it was easy to gather the facts from them and even the local colour. But Mr. Grist has given himself to his task. He has, moreover, the immediate and even intimate knowledge that is necessary, for he was a colleague of Mr. Pollard through many a trying year.

Man proposes, God disposes. Samuel Pollard went to convert the Chinese. He converted the Miao, who are not Chinese. They and the No-Su live on the upper reaches of the Yangtse. Pollard was the first entrance among them of civilization and of Christianity—and they accepted both gifts readily. He had one terrible experience—the merest thread between him and a violent death. Then, however, the windows of heaven opened and we see the result in that scene at the grave.

The study of the man himself is rewarding. Even his theology was his own. 'It may have been due to Pollard's childlikeness that he never outgrew the Jesus-worship which for many Christians ceases with adolescence. With the passing of youth most of us learn to interpret God through Jesus; but in Pollard's case Jesus was his God. He gave assent to the traditional creed of evangelicalism, but he lived in the Gospels; with vivid imaginative power he visualized the life of his Lord; with intuitive sympathy he entered into the mind of the speaker of the Parables and of the Logia, and into the compassion which was the motive-force of the healing miracles. He dramatised the conversations of Jesus; and he practised the presence of Jesus. His ideal of the Christian life resolved itself simply into obedience to Jesus. When the thought of the aborigines stirred him to pity and filled him with the longing to go among them, he writes: "If Jesus says 'Go,' I will go at once." He interpreted his own conscience as the voice of Jesus: the personal authority behind every moral imperative was the will of Jesus. For some it is impossible to interpret history, politics, and all the economic and social relationships of our modern world by this simple principle of faith in Jesus: but this is what Pollard did. The immediacy of the voice of Jesus in his own soul was the true secret of his life and of his amazing moral strength.'

SEVENTY YEARS AMONG SAVAGES.

Seventy Years among Savages (Allen & Unwin; 12s. 6d. net) is the title which Mr. Henry S. Salt

has given to his autobiography. For the savages are not found in the South Seas—alas! Mr. Salt has never been or desired to be a Christian missionary—they are the men and women among whom he has lived in England.

Why does he call them savages? Because of their cannibalism. With just a little more courage, he would have given his book the title: 'Seventy Years among Cannibals.' They eat the flesh of their brothers and sisters and cousins—the ox and the sheep and the codfish. They torture them also, in the killing of them for food and in the cutting of them for surgical practice. They are savages because they hunt the fox, the hare, the stag; shoot the pheasant, trap the bear, skin the seal alive. They are savages in almost all their dealings with the lower animals, and in some of their dealings with their fellow-men, such as the use of the cane for schoolboys and the cat for criminals.

Mr. Salt has been the soul of the Humanitarian League for a great many years. He was educated at Eton, went to King's College, Cambridge, returned to Eton as Assistant Master, became a vegetarian and a socialist, resigned and gave himself to the League.

His autobiography is a book you can make fun of. You must make fun of it, or suffer. There are only the two ways. You had better suffer.

JOHN.

The Rev. Kirkwood Hewat, M.A., F.S.A. (Scot.), is such a student of Scottish history as few men have time or in these days even inclination for. The last generation gave itself to the Old Testament; the present gives itself to the New; the History of the Church is waiting for the next generation. And that generation will find Mr. Kirkwood Hewat's books as reliable as any and as good to read. It is through such as they are, with their free style and careful judgment, that the study of Church History will become the popular study of the day.

The latest volume is entitled *Makers of the Scottish Church at the Reformation* (Edinburgh; Macniven & Wallace; 10s. 6d. net). It is a biographical history of seven men, every one of them having the Christian name of John. They are John Knox, John Willock, John Winram, John Row, John Spottiswood, John Douglas, and John Craig. Why *were* they all called John? There is no evidence that the beloved disciple was their or their fathers' chief admiration among the men of the New Testament, or the Fourth Gospel among its books. It does not matter. There they are. And here is an authoritative biographical sketch of the career of every one of them.

THE VULGATE PSALTER.

The first volume has been published of a new commentary on *The Psalms* (Dublin: Gill; 17s. 6d. net). It is described as 'A Study of the Vulgate Psalter in the Light of the Hebrew Text.' The author is the Rev. Patrick Boylan, M.A., Professor of Sacred Scripture and Oriental Languages in St. Patrick's College, Maynooth.

The Introduction is up to date. No one would look for drastic criticism in it; the marvel is that there is any effective criticism at all, so hedged is the Roman Catholic commentator by Briefs and Bulls. To the non-Roman the appeal is less powerful that the subject of study is the Vulgate. He probably expects elaborate defence of the Vulgate's errors. But the student of Scripture includes the Vulgate in his studies, and this book will not vex him with apologetics. Professor Boylan is much more concerned to teach the truth between the Vulgate (or the Septuagint) and the Hebrew text than he is to defend the Vulgate. Indeed, he does not always claim all that he might for the Vulgate. Take that representative passage, Ps 19^4 (Vg. 18^5). Professor Buchanan Gray has a note in the volume entitled 'Mansfield College Essays.' He says: 'Ps 19^4 is interesting as being one of those cases in which the reading of the Vulgate has perpetuated itself through the Great Bible into the Prayer Book version; it is also a case in which the A.V. (followed by the R.V.) abandoned the Bishops' Bible in favour of the Genevan version. The exact form of the original text is really uncertain, but the Hebrew text is almost certainly wrong and the sense of the Vulgate nearer to the original. Thus the Douai rendering:

"Their sound hath gone forth into all the earth,
And unto the ends of the round world the words of them"

is preferable to the rendering of the Genevan version (cp. A.V., R.V.):

"Their line is gone forth through all the earth," etc.

The Genevan translators perceived the obscurity of the text which they felt compelled to follow, and added the interpretative gloss: "The heavens are as a line of great capital letters to shew unto us God's glory." The A.V. also adds a note; the R.V. leaves the unintelligible statement unexplained. All three versions might have done better to give, at least in the margin, the variant of the Vulgate.'

Professor Boylan knows what he is about, but all that he says on this verse is: 'The Hebrew is different here, but the Vulgate gives a better text.' His translation is:

'Over the whole earth goeth the sound of them,
And even to the ends of the earth (reach) their words.'

EARLY GREEK PHILOSOPHY.

Professor John Burnet of St. Andrews is at present probably our highest authority for the meaning of Greek philosophy. He has gained that place, as every man must gain a place of influence, by uniting careful observation with daring imagination. These two are the sources of our knowledge. Each must be used in fulness. Both must be used together. Professor Burnet has not left a fragment of an obscure philosopher unstudied. But when he had studied it he sent his mind out into the unknown and dared unseen conclusions. As one reads the third edition, now published, of his great book on *Early Greek Philosophy* (A. & C. Black; 8vo, pp. ix, 375; 25s. net) one is arrested frequently by short quotations which seem to stand apart and to be insignificant. But as one reads on, there is scarcely a quotation but contributes something to the full statement of early Greek philosophical thought, which at last is so impressive.

MACEDONIA.

Two Englishmen, Mr. A. Goff and Mr. Hugh A. Fawcett, had the good fortune to be in Macedonia in that short interval in its history when it was open to travellers. The interval was the war. And the reason why Macedonia was open to travellers during the war is that the robbers were then kept in order. Now again the country is closed. Only a daring or foolhardy traveller will attempt to pass beyond the rigidly defined areas where everybody can go and where therefore it is not worth going. The robbers are back to their dens and caves in the mountains.

Mr. Goff and Mr. Fawcett made good use of their short opportunity. 'The most remote corners of the country were probed, and manifold opportunities presented of studying the native at close quarters. So fortunate were the authors in their combined travels and experiences, comprising as they did every part of the former British front in Macedonia and an exhaustive itinerary of the city of Salonika itself, that they have been enabled to compile what is believed to be, from a non-political and non-military standpoint, the first detailed description of Macedonia.'

Macedonia, a Plea for the Primitive, they call their book (John Lane; 8vo, pp. xxii, 276, with maps and illustrations; 21s. net). Two things are of especial importance in it. First, the illustrations. Some of them are on plate paper, and some of these are coloured—water-colour paintings by the authors evidently, and very artistically printed. The view of Mt. Olympus from near Salonika is particularly good. Some of the illustrations are printed on the ordinary page—attractive small engravings of a padlock, a pendant, an incense burner, a grease box, a door ring, a cross, a Turkish cemetery, a bronze crucifix, or a winged insect. There is just one thing wanting—a more exact description of some of the larger illustrations. 'Little monastery, Kastri,' or 'Turkish mosque, Salonika,' is not enough: we want to know which monastery and which mosque.

The other important thing is the description of Salonika. That is well done and fully. Of the great fire of 1917 there is a graphic account. 'The Allied troops resorted to the creation of a firebelt by dynamiting blocks of houses. The flames, however, still powerfully seconded by the Vardar wind, leapt over all gaps and made nothing of occasional obstacles such as a fireproof concrete building in the commercial quarter of the town. Towards dusk, it became obvious that nothing except a sudden and apparently miraculous change of wind would stop the flames before they reached the sea. Householders who had hitherto merely gazed at the fire with interest and awe now made attempts to shift their valuables and belongings to a safe quarter. Shopkeepers who could not

possibly remove even a tenth of their stores, realizing at length that their premises were doomed, opened wide their doors to all who chose to help themselves.'

The Book of the Revelation is the title which the Rev. W. Graham Scroggie of Edinburgh has given to a volume of Lecture Notes on the Apocalypse. It is a student's book. Mr. Scroggie, who is one of the most diligent and enthusiastic students of the Bible in Scotland, has his own 'theory' of the Apocalypse, but he is less anxious to convince us of any theory of its purpose than to convert us to its Christ. And he is very sure that the way to that is to entice us to the careful study of the book itself. His volume contains a most illuminating chart of the visions. A mere glance at it is an education. It is also an encouragement. We pick and choose in the Apocalypse more than in any book of the Bible: Mr. Scroggie shows that the chapters we skip are heavy with instruction.

He finds three great visions in the book. First, a Vision of Grace, 1^{9}–3^{33}; next, a Vision of Government, 4^{1}–19^{10}; and third, a Vision of Glory, 19^{11}–22^{5}. The Prologue contains a Superscription and a Salutation, and the Epilogue words of comfort ($22^{6\text{-}17}$) and words of caution ($22^{18\text{-}21}$).

The chart should be open before us as we read the volume, and the volume should be open before us as we read the Apocalypse. And then it will go hard with us if we do not find in the Apocalypse the inspiration to love and duty which this author has so evidently found in it.

The Rev. Clifford Rickards has been *A Prison Chaplain on Dartmoor* for five-and-twenty years. He is entitled to his reminiscences. And they are sufficiently instructive for publication (Arnold; 7s. 6d. net). If his own experiences are not entrancing enough, he does not hesitate to take in some of the more exciting passages from other chaplains' memories. He has an occasional word of advice to other chaplains. His advice is to be plain and to the point—especially with your anecdotes. He told the criminals the story of a King who visited a prison and heard the prisoners' protestations of innocence and injustice. 'At last he came to a man who owned up to his guilt, and told the King he had only got what he deserved, for there was hardly a crime under the sun he had not committed, but he had one hope left, and that was in the King's mercy. "That is the man for my pardon," said the King, and ordered the man's release. The week following, amongst the petitions to the Home Secretary I had to précis, there was one from a prisoner containing the substance of my illustration, and saying that there was not a crime under the sun he had not committed, but cast himself on the mercy of the Home Secretary who, he had been told, was a merciful man: that was his hope.'

One of Messrs. A. & C. Black's many books of pictures is a square volume of *Ancient Egyptian Assyrian and Persian Costumes and Decorations*, by Mary G. Houston and Florence S. Hornblower (10s. 6d. net). It is both scientific and artistic. The purpose is scientific—to teach us Egyptology and Assyriology. The method is artistic—most beautifully coloured full-page illustrations innumerable.

The Rev. A. Wallace Williamson, D.D., C.V.O., could not have done more wisely when invited to deliver the Croall Lectures than to choose as his subject *The Person of Christ in the Faith of the Church* (Blackwood; 7s. 6d. net). Nor do we see how he could have handled that subject more usefully. The astonishing thing is that a man who is Dean of the Order of the Thistle and the Chapel Royal of Scotland, Minister of St. Giles', and Chaplain in Ordinary to the King in Scotland, should have found time to keep in touch with the literature of the subject, so closely in touch as to enable him to deliver lectures which deal with every essential aspect of it and never miss his way. On some aspects he speaks words that are as courageous as they are needful. He says: 'The chief characteristic of modern attempts to define Christianity has been the effort to reduce it to a single principle. And the most memorable of these attempts has reduced the Gospel to Christ's proclamation of the Fatherhood. But, when we are called upon to accept this as the distinctive element of Christianity, we are compelled to ask whether this single principle can really explain Christian history, whether it is so central and original, whether it is intelligible apart from unique Sonship in Christ, whether after all Christianity can be described without Christ, whether the truth is

not rather quite the reverse, that the moral authority of Christ's revelation of the Fatherhood rests finally on the moral weight of His character, on the uniqueness of His Person, on the self-verification of His Divine Claim.' Well said, indeed; and surely well worth saying.

The Church Missionary Society has published a volume of stories and articles by people who have lived in Persia, calling it *Persian Pie*. There are some five or six writers, and every writer vies with every other in the determination to be interesting. But the artist beats them all.

There are no books now which can be put into young folks' hands with more certainty of enjoyment than missionary books. It is a literary as well as a religious revolution. Just try *The City of Rams: Scenes from Life in Canton*, by Gertrude L. Bendelack (C.M.S.; 3s. 6d.).

Messrs. T. & T. Clark have now published the second part of vol. ii. of *A Grammar of New Testament Greek*, by James Hope Moulton (10s. net). It is edited by Professor W. F. Howard, who says: 'The editor's task in preparing the second part of this volume for the press has been comparatively simple. The manuscript was completed by Dr. Moulton, except that spaces were left for the numerous cross-references to be inserted later. The editor is also responsible for the verification of all other references and for a few alterations in statistical data.' That statement disposes of the notion that Dr. Moulton had written only the first volume. However, even if it had been so, we should not now be greatly disturbed. For we have come to the firm conviction that Professor Howard has the gift, rare and precious as it is. The third part, though also written by Dr. Moulton, will owe a little more to the editor's own genius and will be none the worse for it.

The hand of the diligent maketh rich—in books if not now in money. Professor A. T. Robertson is one of the most meritoriously diligent of our day. He has many books to his name. And it is a great compliment to him to say that by far the best of them all is the latest. *Luke the Historian in the Light of Research* is the title of it (T. & T. Clark; 14s. net).

Luke is the centre of New Testament interest—we mean scholarly interest—at the present time. There are certainties in respect of him, certainties of name, authorship, and date; and round these certainties there are mysteries. The feeling is that if we could settle the problems which attach to that single name, we should be a long way forward in our New Testament criticism. Well, Dr. Robertson has entered into them all. He has all the literature and he has read it all. His references range from *Eusebius* to the *Christian Worker's Magazine*, and nobody is passed without recognition on the way. He has the problems in his own mind too, under sentence of his own judgment; he is by no means content to tell us what So-and-so says. But the great value of his book is found in the fact that he offers us all the materials—both facts and opinions—for the formation of our own opinion or at least for the information of our own mind.

Professor James Strahan, D.D., has written a Memoir of *Mary Crawford Brown* (Clarke & Co.; 6s. net). Mrs. Brown belonged to Ulster, but was educated in Paris, and those two facts account for some part of her claim to a biography. The real claim, however, is her service for Christ. She edited for many years *Woman's Work*, an effective instrument for the hastening of the day when the knowledge of God shall cover the earth as the waters cover the sea. Mary Crawford offered for the foreign mission field, but was rejected by the doctor. No doubt the doctor was right, for death came early and unexpectedly. In any case she did her work. She was most of all successful with children—her own as well as others'. One of her own fell gallantly at Ypres. 'All education seemed to her pitifully meagre which did not recognise the spiritual, Godward instinct as the crowning glory of every child's mind. She looked on faith, hope and love as flowers which cannot unfold too soon in the garden of the soul. Her minister at Castlecaulfield once said something to her about the early age at which divine things may become real to a child, when she quickly responded, "Oh, I am a great believer in that. One day, for instance, I was sitting in the garden when my little daughter came to me and said, 'Mother, what are you doing?' I replied that I was meditating. 'What is meditating?' she asked, and I told her it was thinking of God and of how

good He is to us all. 'Well,' said she, 'I'll go and meditate too.' And, as she sat some distance from me, I could not but think God was just as much pleased with her meditation as with mine."'

A third edition has been published of *Human Nature in Politics*, by Graham Wallas (Constable; 8vo, pp. xxii, 302; 12s. net). It is a reprint, with a few verbal corrections, of the first edition. And as we have had a war since the first edition was published, the result is curious and instructive. There is this: 'Lord Milner, who is perhaps the most loyal adherent of the Bismarckian tradition to be found out of Germany, contended even at Vereeniging against peace with the Boers on any terms except such an unconditional surrender as would involve the ultimate Anglicisation of the South African colonies. He still dreams of a British Empire whose egoism shall be as complete as that of Bismarck's Prussia, and warns us in 1907, in the style of 1887, against those "ideas of our youth" which were "at once too insular and too cosmopolitan."' There is this: 'Our Empire, they say, will have to fight for its existence against a German or a Russian Empire or both together during the next generation, and our only chance of success is to create that kind of imperial sentiment which has fighting value.' And this: 'Our victory over the German Empire, for instance, would mean, it is said, a victory for the idea of political liberty. This argument, which, when urged by the rulers of India, sounds somewhat temerarious, requires the assumption that types of culture are in the modern world most successfully spread by military occupation. But in the ancient world Greek culture spread most rapidly after the fall of the Greek Empire; Japan in our own time adopted Western culture more readily as an independent nation than she would have done as a dependency of Russia or France; and India is perhaps more likely to-day to learn from Japan than from England.' Clearly it is a book to be read in the third edition.

What is it that has wrought the change in books on the Holy Spirit? Nothing was more stale, flat, and unprofitable than the old book. Nothing is more fresh, uplifting, energizing than the new. One fact alone may be enough to account for it—the recognition of the Spirit as the Spirit of Jesus. One text well learnt may have done it—'and the Spirit of Jesus suffered them not.'

One of the new books is *Aspects of the Doctrine of the Holy Spirit*, by the Rev. R. Montgomery Rees, M.A. (Epworth Press; 3s. 6d. net). It has all the joy of perpetual discovery. Most of the 'aspects' we encounter in reading and experience are found in it—the Spirit of Sonship, the Spirit of Prayer, the Spirit of Truth, the Spirit of Penitence. And there are searching central thoughts: 'There can be no conveyance of Christ to the soul, no realized presence of Christ in contact with faith or within the heart, no revelation of Him as crucified or as glorified, no reception of Him, except as mediated by the Holy Spirit. This is a truth which not many theologians would be inclined to challenge. But is it given its full weight? And if it were, would it not prove itself in time that reconciling and purifying truth for which the Church has waited so long? Would it not be found that the sacramental presence of the Lord is no other than that spiritual presence which accompanies all the life of faith, only with a special meaning and appeal, and in a special aspect, that aspect in which He wishes never to be forgotten by us, as the Shepherd who died for His sheep? If from the first the Church of God had been able to grasp the truth that the Holy Spirit is the one and only revealer and conveyor of the presence and life of Christ into believing hearts, there would not have been room for those local and spatial and material conceptions of His presence which have so confused the thoughts of His people. In the words of Bishop Moule, the doctrine of the Presence as mediated by the sacrament, "goes to put out of the foreground that truth which flows like a river of life through the apostolic teaching, the truth of the work of the other Comforter who was to supply and more than supply the loss of the amazing gift of the literally corporeal companionship of the Christ." And Archbishop Temple sums all up in a single sentence: "The work of Holy Communion is not to effect a Presence, but to seal a Promise."'

The Rev. Norman Macleod Caie, B.D., has published a volume on *Night-Scenes of Scripture* (Paisley: Gardner; crown 8vo, pp. 195; 5s. net). The idea is not new, nor the title, but the studies are Mr. Caie's. He is popular—knowing the things

that can be apprehended by a great congregation, such as he sees before him in Hamilton, and caring more to get home than to be original. He quotes poetry, nearly always ending his sermon with a verse or two, and he may be trusted to quote it well.

A volume of thoroughly evolutionary theology is *The Vital and Social Factors in Religious Belief*, by the Rev. John Lewis, M.A. (Manchester: Griffiths; 6s. net).

Mr. Lewis is a student of Religion. He quotes at the beginning of his book Tylor's words: 'The time may soon come when it will be thought as unreasonable for a scientific student of theology not to have a competent acquaintance with the principles of the religions of the lower races, as for a physiologist to look with the contempt of past centuries on evidence derived from the lower forms of life, deeming the structure of mere invertebrate creatures matters unworthy of his philosophic study.'

That was written in 1871, fifty years ago. Mr. Lewis has done his best to turn the hope thus expressed into a fact. Every page of the book bears witness to his thorough scholarship in religion. Two features of religion are 'the burden of this volume: that religion is essentially an eternal going out in search of completeness and wholeness of life, and that that going out at every stage is moulded by the dynamic of the social factor.'

The one fact of humanity that has to be granted is the craving for life. That is the compelling cause of all religious progress, and the sufficient explanation of all religious experience, even the experience of the being of God. No revelation from without was ever required; the impulse from within—more life and fuller—was enough.

The Christian Mind, by Dom Anscar Vonier, O.S.B., Abbot of Buckfast (Herder; 5s. net), is a little difficult to read. Nearly every sentence is a paragraph. This gives one a feeling of being jolted in a rough cart on a rough road. But the book is worth a little jolting. The author has ideas. He is convinced that on the Person of Christ the last word has been spoken—the Councils spoke it. The 'body of dogmas has reached maturity long ago, and unlike man's bodily frame, it keeps its freshness and health and vigour and youthfulness unimpaired as the world grows older.' 'But when all doctrines concerning our Lord, both in Himself and in His action on souls, have been enumerated, there still remains another realm of supernatural realities that invites exploration. The question is this: how does a man behave, to whom the Incarnation and all that it implies has become a living fact, and in whom the Son of God is an actual and pulsating life?'

The book is an exposition of the mind of St. Paul. And the mind of St. Paul is the mind of one who had Christ *in* him, as his hope of glory. There are two views of Christ: in one He *gives* life, in the other He *is* life. To St. Paul He is life, and that is the view which is brought out for our instruction in Abbot Vonier's volume.

A book of thorough reliability and yet finely picturesque on the *The Ancient World* is that of Albert Malet, now translated from the French by Phyllis Woodham Smith (Hodder & Stoughton; 5s. net). Touching lightly on the great Eastern Empires—Egypt, Chaldæa and Assyria, Phœnicia, Persia—the author gives himself to a fuller exposition of the customs and beliefs of Greece and Rome.

The children's sermon should be a sermon to adults: the adult's sermon should be a sermon to children. Professor A. R. Gordon writes for children and for adults, and is attractive to both. He has retold the stories in Genesis with his eye directly on the young folk, but with his inward eye on their parents. He calls his book *The Enchanted Garden* (Hodder & Stoughton; 5s. net). He is a poet, a writer on poets, a lover of poetry. Nearly every chapter ends with a poem or portion of a poem, in its place fitting, in itself fine. There is the story of the Tower of Babel—a bid for immortality on earth. It is well told; it ends with Edwin Hatch's

For me—to have made one soul
  The better for my birth;
To have added but one flower
  To the garden of the earth;

To have struck one blow for truth
  In the daily fight with lies;
To have done one deed of right
  In the face of calumnies;

To have sown in the souls of men
One thought that will not die;
To have been a link in the chain of life
Shall be immortality.

A volume of sermons by the late Handley C. G. Moule, D.D., Bishop of Durham, has been published. *Cathedral and University and Other Sermons* is the title (Hodder & Stoughton; 7s. 6d. net). There are striking sermons in it, such as the sermon in Cambridge on Bishop Lightfoot and one on the sacredness of the body. There are occasional felicities of translation or interpretation, as on 1 P 5^9, where 'your brethren that are in the world' is rendered 'with a little more precision, "your brotherhood the world over," "your world-wide brotherhood."' But the sermons are not on the whole characteristic. Dr. Moule was himself when he wrote sermons on the spiritual life and preached them to eager youth or earnest saint-hood: on 'great occasions' he was as other men may be.

The Rev. Jesse Brett, L.Th., a ready and acceptable writer of devotional theology, has published a volume on the Seven Gifts of the Holy Ghost — Fear, Godliness, Knowledge, Strength, Counsel, Understanding, Wisdom. The title is *Divine Endowment* (Longmans; 5s. net).

Canon J. Howard B. Masterman, M.A., has published a Study of the Beatitudes with the title *Aspects of Christian Character* (Longmans; 3s. 6d. net). The direct purpose of writing and issuing the book is to furnish us with a manual for Lent. It has all been done before, and Canon Masterman does not lay claim to originality. But it has all to be done again, and again and again. And the point is that in this book the Beatitudes are commended for Christian practice under the conditions of life prevailing in 1921. They are part of the everlasting Gospel—its most essential part ethically—and the everlasting Gospel simply needs year by year such immediate application as Canon Masterman knows how to give it.

Memories and Musings of a Hospital Surgeon (Maclehose; 7s. 6d. net). In Glasgow they can no doubt name him. For he has been President of one Royal Medical Society and is at present Governor of a large General Hospital—certainly in the second city of the Empire. He tells a story of the terrible disaster which occurred at a football match some years ago, and that was in Glasgow:

'My telephone bell rang one afternoon and was answered by my maid, who shortly afterwards hastened in to tell me that I was urgently needed at the hospital as a great catastrophe had taken place in a field where sports were being held. A large, open pavilion-stand, crowded with some hundreds, if not thousands, of onlookers, had collapsed. Many were killed and a great number were seriously injured. Within a very short time after receiving the message I was at the hospital. The first sight of the injured was truly an appalling and almost ghastly one. They were being brought in by all kinds of conveyances and placed side by side in the receiving hall. Some were dying, having been almost crushed to death, others were groaning from the severity and painfulness of their injuries, while others again appeared but slightly damaged. All the hospital officials were busy transferring the patients to specially prepared beds in the various surgical wards, and many in the medical wards had to be requisitioned also. Finding that my wards had already been filled with patients, I at once proceeded there to attend them. Owing to the grave state of many, the friends were admitted, and so most of the beds were surrounded by anxious relatives. As I approached one of the beds occupied by a lad, about fifteen years of age, I saw by his side the greatly distressed father. The boy did not look bad, indeed he possessed a particularly unconcerned expression and hardly seemed worthy of the solicitations and consolations which his loving parent was expending on him. The bed-clothes were turned down and the nurse proceeded to take off the bandages and the makeshift splints that had been hurriedly applied on the field. The process of removal, which necessarily involved considerable manipulation of the limb, seemed to evoke exceptionally little distress. I then proceeded myself to take off the deep dressing when, lo and behold, I exposed a badly set old fracture of the leg! I need not depict the pleasure with which the devoted parent saw nothing more than he had been accustomed to for several years, a crooked leg. There was nothing else to indicate that he was any the worse for what he had experienced. I told the lad to jump out of bed, and

dismissed the glad father with his sound son. What had happened on the field was that the boy—doubtlessly overcome at the time with the magnitude of the accident and by being partially buried with others under some broken timber—had been extricated by the ambulance men, who, seeing the crookedness of his limb, naturally concluded that his leg was broken. And when the lad saw all the attention that was being devoted to him he somewhat naturally concluded that he must be seriously injured, notwithstanding the fact that he didn't feel very bad.'

It is a book to be read for profit as well as enjoyment. There are serious matters in it; among the rest wise urgent words about diseases that are become most menacing. And the Spirit of Christ is present throughout.

In *Present-Day Problems in Religious Teaching*, by Hetty Lee, M.A. (Macmillan; 3s. 6d. net), there is much severe criticism of the religious teaching in our day schools. It is open to all the criticism. The difficulty begins when we try to do better. How are we to explain the Bible method of writing history? The ancient historian had his own conception of historical truth. If a modern historian 'gives us a monograph of his own views on a special point or period, we expect that the previous inspection of original manuscripts and sources shall have been real and thorough, and that, *e.g.*, with contrary stories of the same event, he shall have weighed the evidential values of the conflicting stories with care, and given us a final third story, based on his own considered judgment as to the likely facts—all this we expect to be given to us without emotion, or bias, or partisanship, on his part, his only care being to recover as far as possible the real *truth of fact*.' But 'the Hebrew historian, when he came across two rival and manifestly contradictory versions of the same event, would at times weave the two accounts together, without any attempt to modify or harmonize the discrepancies; at other times he would faithfully transcribe the two accounts, placing them side by side, and leaving the reader to judge for himself; at other times he would select what suited his didactic purpose, modifying facts or making omissions as suited the moral he wanted to convey.'

Agreed. But when the pupils see that, where are they? What do they think of the truth of the Bible? Perhaps we make too much of facts, too little of the interpretation of facts. After all, accurate historical fact is not religion nor the record of it religious teaching.

Lt.-Col. G. Mackinlay, late R.A., is a student of the New Testament. For many years he has been studying it, and from time to time he has published in pamphlets the fruit of his studies. Now he has written a book and a large one. For he believes that he has made a valuable discovery in the third Gospel and the Acts. He calls his book *Recent Discoveries in St. Luke's Writings* (Marshall Brothers; 8vo, pp. 282; 12s. 6d.).

The discovery—it is really only one—is that St. Luke, being an artist, constructed both his Gospel and the Acts on a plan governed by the figure 3. He ran everything into threes. Three men were encountered by Jesus on the way to the last Passover; the man came three years seeking fruit on the fig-tree; three parables were told illustrating the recovery of the lost; and on three occasions there is joy in heaven over the recovery; three times the verb to 'open' is used in the story of the disciples who went on the way to Emmaus; three times the phrase 'this Jesus' occurs in the narrative of the Ascension. In the Acts the 'triplications,' as he calls them, are quite as numerous.

But what is the meaning of it all? The meaning is that by discovering Luke's partiality for the number three Col. Mackinlay has discovered the way to resolve the great perplexity of the third Gospel. For there is in that Gospel a section (9^{51} to 18^{14}) which has baffled all the interpreters to resolve. Take Edersheim: 'The section in St. Luke's Gospel from ix. 51 to xviii. 14 *stands absolutely alone* . . . the difficulty of arranging here the chronological succession of events is so great that we can only suggest.' Well, Col. Mackinlay believes that Luke arranged this history of Christ's life in three parallel narratives. These three parallel narratives lead up to and 'emphasize the main subject of the Gospel, the Death and Resurrection of our Lord Jesus Christ.' The three narratives are separately: 4^{14}–10^{42}, 11^{1}–14^{24}, 14^{25}–22^{58}. In each case, when the evangelist had brought up the narrative to the final scene he returned and began again, and we have only to see that in order to find that 'the chronological difficulties vanish, the three accounts being quite

consistent with each other, and agreeing, in the main, with the chronology deduced from the other Gospels.'

It is a pleasure to receive another volume by Professor William Newton Clarke. It is a volume of essays, the title: *Immortality: A Study of Belief, and Earlier Essays* (Oxford University Press; 8s. 6d. net). The other essays are on Mystery in Religion, the Atonement, Huxley and Phillips Brooks, Revealed Religion, and 'The Young Minister's Outlook.' On the Atonement the central question, as he understands it, is this: Was God the actor, or was He acted on? And he answers, as we should expect him to answer, God was the actor. 'God was the actor in the work of Christ, but his action moved outward from himself, not around and inward toward himself again.' The doctrine is not very distinct from that of Abelard and Dean Rashdall. It has not the heart of the matter in it.

Mr. Charles Gallaudet Trumbull, the Editor of the *Sunday School Times* of America, has written *The Life Story of C. I. Scofield* (Oxford: at the University Press; 10s. 6d. net). Dr. Scofield was the author of the *Scofield Reference Bible*, an edition of the Scriptures which is but little known in this country but which has had a wide circulation and a powerful influence in the United States of America. Round that book and the writing of it the interest of the biography turns. So there it is: they who have that book and appreciate it (long ago it was reviewed in THE EXPOSITORY TIMES) will wish to know the man, and they will be rewarded.

To the series entitled 'The Religious Life of India' a volume has been added by Mr. G. W. Briggs, M.Sc. It is an elaborate study of *The Chamārs* (Milford; crown 8vo, pp. 270; 6s. net). The Chamārs are the great leather-working caste —'the tanners of leather, the preparers of skins, the manufacturers of leather articles, and the makers of shoes.' Rather, they once were. At the last census (1911) only 131,000 reported themselves as finding their living solely in leather, while 1,354,622 called themselves cultivators of the soil. They are a down-trodden and depressed people. Although every eighth man in the United Provinces is a Chamār, the Chamār is little more than a slave to the other seven. 'A young Chamār left his section of the country and took up service. He became fairly prosperous and felt that he had risen in the world. He concluded to pay a visit to his native village. There he chanced upon his old master, who said, "Give me that umbrella. You have no use for it. I will give you eleven annas." So, taking it, the landlord said, "Go to work with the plough tomorrow." The next morning the landlord's servant appeared and forced the Chamār to go to work. In the evening the young man received three pice for his day's work. He realized then that he was only a Chamār after all.'

What is to be done? Only Christianity is fit to do anything. And Mr. Briggs has a fine chapter on what Christian missions have already done for the Chamārs. But the book is more than a missionary's book. It tells us all about this low caste, and especially about its superstitions, which are abundant and most degrading.

Whatever comes of it, the scientific study of the Bible is being fostered in the United States of America far beyond anything that is seen in this country. The scientific study: for it is directed to young men and women, not to children; and it is carried out systematically—quite elaborately indeed — by trained and highly accomplished teachers.. The headquarters of the movement, if it should be called a movement, seems to be Chicago. And from Chicago there comes this month another book for the higher instruction in the Bible.

It is entitled *Christian Faith for Men of To-day* (London: Milford).. The author in this case is a Canadian, the Rev. E. Albert Cook, Ph.D., of the Congregational College in Montreal; but the book is issued as one of the 'Constructive Studies' edited by Professors of the University of Chicago. It is a clear and conservative presentation of the leading truths of evangelical Christianity. Conservative, we say, but certainly not merely traditional. The author has his own convictions. He believes in the annihilation of the hopelessly bad. He believes that all the rest will find themselves after death just as they were before it and that they will gradually grow better as time (if there is time there) passes. His words are: 'There is no reason why we should not expect to grow in knowledge and skill as well as character in

the future life, as we do here, and to continue from the stage where we here leave off.'

After thirty years' ministry in the historic church of Old Greyfriars', Edinburgh, the Rev. John Glasse, D.D., has published his first volume of sermons. *Times and Seasons* is the title (Oliver & Boyd; 5s. net). Old Greyfriars' has 'a distinct tradition for liberal theology,' and when Dr. Glasse began his ministry there he was a distinctly liberal theologian. But, O tempora! he is orthodox enough now. His method of recognizing the Christian festivals was 'liberal' then; it is liberal now not to recognize them. So the sermons in this volume—some on Advent, some on Christmas, some on the New Year, some on Easter, and some on Harvest—are all good sound edifying discourses, slightly old-fashioned in diction, but decidedly worth reading even yet.

A biography of *Commissioner Railton* of the Salvation Army has been written by two of his comrade officers, Eileen Douglas and Mildred Duff (Salvation Army, 117 Judd Street, King's Cross, London).

Where do the Salvation Army officers learn to write? This book is literature. It is written in vigorous, lucid, emotional English. Let the man be what he may, the book will be read for its own high art. But the man is as wonderful as the book. Where in all the world, in all the Churches, and in all the sects, do you find his peer? Saints? —for God's sake let the Roman Church give up the manufacture if they cannot open the way to the canonization of a saint like this. And as for 'cloistered' saints—they are out of fashion; this man's record is enough alone to drive them out. What is his secret? There is only one secret ever. It is faith in God. This is what he wrote early in life, this is what he worked by to the end: 'The faith of these people, familiar as they are with God, seems to me to be only the faith of a baby—charming, demonstrative, fleeting; the faith that claps its hands and crows when mother presents a lump of sugar at nine inches distance, but screams the moment she draws it a foot or two back. It is not the faith of a *man*, settled, calm, desperate, unmovable, which confides to the end in a love ever so diligently concealed and opposed, and *wins*. I will go on trusting in God. He will do in me and by me all He can, and without any pressing; He knows I expect it.' It is a comparatively small book. Order a copy, and be sure that if a penny of profit is made off it that penny will go to God.

The Bishops of Peterborough, Zanzibar, and Hereford have together issued an interpretation of the mind of the Lambeth Conference on Reunion. The title is *Lambeth and Reunion, 1920* (S.P.C.K.; 2s. 6d. net).

Law's Serious Call is one of the books we ought to read and do not. '"I have indeed from childhood owned 'A Serious Call to a Devout and Holy Life,' but I have never really known it." So writes the late Professor Du Bose.' Some of us have neither known it nor owned it. But now we may recover our self-respect. For *Law's Serious Call*, edited and abridged by R. Gordon Milburn, has been added to the S.P.C.K. 'Manuals of the Inner Life' (4s. 6d. net)—a pleasant and inexpensive edition.

One of our popular novelists, a man not easily nauseated, has expressed his mind on the morality of contemporary Paris. Has he been reading *Homeless in Paris*? It is the story of the founding of the 'Ada Leigh' Homes, and has been written by 'Ada Leigh' herself, that is, Mrs. Travers Lewis (S.P.C.K.; 6s. 6d. net). Here in any case is the evidence, and with all the demand for decency in print, it is damning enough.

One of the most useful of the S.P.C.K. 'Helps for Students of History' is a volume on *The Historical Criticism of Documents*, written by R. L. Marshall, M.A., LL.D. (1s. 3d. net). The quantity of its instruction is well matched by the quality of its expression. Here among other matters we learn how it is possible for some men, like Dr. Rendel Harris, to make so many literary discoveries in their lifetime.

A Manual of *Christian Morals* has been written by the Rev. Arthur James Humphreys, B.A., B.D. (S.P.C.K.; 4s. net). It is more than a school book. It is more than a student's handbook. It is a scholar's vindication of Christian ethics as the highest and only workable system of ethics in the world. What men criticise the Christian ethics for, its unworkableness, is just what Mr. Humphreys

shows to be its excellence. It is unworkable to those who will not work it. If it were as workable as the ethics of Muhammad it would be little worth. Mr. Humphreys shows how it does work, and that in every activity of life, just as we give ourselves truly to the working of it.

The Treatise of St. Bernard *Concerning Grace and Free Will* has been translated by the Rev. Watkin W. Williams, M.A. (S.P.C.K.; 7s. 6d. net). Besides the translation, which is as reliable as we now expect the S.P.C.K. books to be, there is a short but sufficient Introduction to the work, a Synopsis, and fairly full Notes. The Notes bring out with impressive reiteration the freedom which St. Bernard enjoyed in the quotation of Scripture. Was it the freedom of inspiration, such as the New Testament writers use with the Old Testament? Or was it the easy-going freedom of the popular preacher who cannot be bothered to consult a concordance?

The eighteenth volume of *The East and the West* is published (S.P.G.; 8vo, pp. 388), and when placed on the shelf it will outshine all its neighbours in its startling combination of blue and yellow. It is a volume of which any society and any editor may be proud. The names of its contributors—the test of a periodical's eminence, says a certain great editor—are arresting. The contributions are up to date in fact and varied in interest. And there is a felt determination throughout, no doubt due to the editor, to give the impression to any reader that missionary work, the missionary work of the S.P.G. at any rate, is at once a serious and an interesting business.

Notice one article only. It is by Dr. Sherwood Eddy. It is very bold. Yet the editor accepts it and says: '*Dr. Sherwood Eddy*, who writes on "Union or division in India," is an American evangelist whose name is known throughout the greater part of India and China. Our readers may remember the article which he contributed to this Review in October 1911 on "The Situation in China." His present article suggests the possibility of what may prove to be the most important step towards the reunion of the Christian Churches overseas that has ever taken place.'

In the article Dr. Eddy says: 'Here in India we all alike believe that our ministry and ordination is from above, that it is valid because we have received a divine call, and the anointing of the Holy Spirit from Christ Himself to minister in His name. No fragment of the once united Church can claim a pharisaic monopoly of grace if it looks at the fruits of the Spirit in its own work and that of others. We must stand on the basis of spiritual equality. We refuse to call in question the validity of our own Orders, or to feel obliged to sit in judgment upon our brother's conscience in the matter.'

That Miss Annie H. Small should write and that the Student Christian Movement should publish a history of Roman Catholic Missions is surely the sign of a new day. The history covers the period from the Reformation to the foundation of the great Protestant missionary societies. The title is *For the Faith* (4s. 6d. net). To most of us the book will be news, and it will be good news, that so much was done all over the world and so much suffered for Christ all the while controversy was hot and horrid at home. Francis Xavier's story is told in full. Other men have less space but scarcely less sympathy or effectiveness — Acquaviva, Henriquez, Valignani, de Navarette, Matteo Ricci, and many more. The North American part of the story is worthy of a place beside Francis Parkman's unforgettable books.

The Student Christian Movement as a Publishing House seems determined to cover the whole field of ethics and religion. And all in its own way. A commentary on 1st Corinthians is called *A First Century Letter* (3s. 6d. net). The Jew who 'requires a sign' is 'a crude supernaturalist,' and the Greek who 'seeks after wisdom' is 'the superior person; he lives in "the æsthetic world" or "the musical world" or has the advantage of "higher thought"; he thinks that the Cross and Passion may be a good subject for a painting or an oratorio, but it does not particularly matter what it means, for it is of emotional value only; he considers it a boorish and revolting message that God is not dainty, and that Christ died for sinners.' It is all up to date and young. The Rev. Nathaniel Micklem, M.A., who writes the commentary, is not fully initiated yet. He will not allow the secretary to insert in his book 'a syllabus of conundrums or "outline studies" or some other such disfigurement'; but he goes so

far as 'to indicate some of the problems upon which this letter may be expected to throw some light,' and to address it directly to members of the Student Movement. Mr. Micklem thinks that the 1st Epistle to the Corinthians is but little read in these days. His book on it will be read. And then the Epistle.

The Life of *Joseph Gundry Alexander* has been written by his son Horace G. Alexander (Swarthmore Press; 7s. 6d. net). There were no letters or diaries of any importance, so it is a short biography by the biographer's own hand. The man is easily understood and inevitably esteemed. A Quaker, he gave himself chiefly to the suppression of the opium trade and to peace. The story of the efforts made by him and his friends to induce the Government to deal with the opium traffic is at once humiliating and exalting. He lived to see one blow, and a big one, struck for righteousness. When Campbell-Bannerman's Government accepted the resolution in May 1906 'that this House re-affirms its conviction that the Indo-Chinese Opium Trade is morally indefensible, and requests His Majesty's Government to take such steps as may be necessary for bringing it to a speedy close . . . "the happy band of pilgrims"—J. G. Alexander amongst them—who had fought so long to reach the goal now in sight, linked each other's arms and marched down from the lobby to the street singing the doxology.'

But the War was an unbearable calamity. He was a pacificist and encouraged pacificists. He died on the 26th of February in 1918. 'His seventy years had been lived to the full, and those who met to commemorate the completion of his life on earth could readily echo the words, "Servant of God, well done."'

For the moment both Christian Science and Theosophy are suffering eclipse, so popular is the third of these modern substitutes for religion, Spiritualism. But Spiritualism will disappear, and then the itching ear will be ready for the Theosophist or the Christian Scientist again. We had better be ready also. And to be able to defeat the pretensions of the Christian Scientist, we could not do better than read now *The Truth about Christian Science*, a searching, impartial, unanswerable book, written by Mr. James H. Snowden (Philadelphia: Westminster Press; $2.40 net). Mr. Snowden has experienced the weariness, almost nausea, of working through the 'Bible' of Christian Science, Mrs. Eddy's *Science and Health*, just as every other person has experienced it. But he has persevered to the unprofitable end. He has read all Mrs. Eddy's books, and all the literature worth reading by other Christian Scientists. He has a scholar's training and a well-balanced judgment. He is singularly free from prejudice. And he can write clearly if not emotionally. Moreover, the book is large enough to cover the whole ground. No other is necessary.

Signum Contradictionis.

By the Reverend F. W. Fulford, B.D., Cambridge.

The 'Nunc Dimittis' of Symeon gives us the far distances and the King in His beauty. The address to the Virgin which follows shows the narrow gate through which faith must pass before these joys are attained. It indicates the preliminary test. It reveals the glory of Israel as also dividing Israel. It represents the supreme Sign of God's Love and Presence as subject to gainsaying. Division is indeed its master thought.

And this division of men is part of the purpose of God and of the commission of Jesus Christ. κεῖται εἰς . . . 'He is appointed for' that work. The words may seem harsh, but Christianity is such a great religion, with privileges and promises so magnificent that admission cannot be indiscriminate. The test is whether one is willing to recognize the visitation and love of God in a questionable form—in One who is a sign.

A sign is something or somebody that arrests attention—something or somebody by means of which or whom something else may be known indirectly. It cannot be judged by the appear-