

## Literature.

### THE PAGAN TRIBES OF BORNEO.

EVEN Messrs. Macmillan, although they have so completely outstripped all competitors in the publication of books of Religion and Custom, have rarely issued a finer or more satisfactory book than *The Pagan Tribes of Borneo*, by Dr. Charles Hose and Mr. William McDougall (2 vols., 42s. net). Dr. Hose is an authority in this field, in which there are many workers. He has been assisted by Mr. McDougall, whose province is rather philosophy (he is Reader in Mental Philosophy in the University of Oxford), but who has given his leisure minutes to this study and has seen the book through the press.

One is tempted by the fine illustrations to turn over the pages first of all without reading. It is easy enough now to obtain photographs, but these photographs are particularly well taken; they have been carefully chosen to illustrate the pages as they pass; and the reproduction of them is itself a work of art. The pagan tribes of Borneo have been, we say, much studied, but every student finds something of fresh interest in them. And Dr. Hose has the advantage of his five-and-twenty years' intimacy. He is therefore able to be more exact than the ordinary traveller. Thus on the difficult matter of animism he says pretty decidedly that the tribes of Borneo do *not* believe that all material things are animated by spirits. If a trap fails to work owing to its faulty construction, the trapper does not propitiate or punish the evil spirit residing in it, he proceeds to discover and rectify the faulty part.

At the same time the Kayans (whom Dr. Hose knows best and describes most fully) have plenty of spirits to trouble or be troubled by. He divides them into three classes.

'(1) There are the anthropomorphic spirits, thought of as dwelling in remote and vaguely conceived regions and as very powerful to intervene in human life. Towards these the attitude of the Kayans is one of supplication and awe, gratitude and hope, an attitude which is properly called reverential, and is the specifically religious attitude. These spirits must be admitted to be gods in a very full sense of the word, and the practices, doctrines, and emotions centred about these spirits

must be regarded as constituting a system of religion.

'(2) A second class consists of the spirits of living and deceased persons, and of other anthropomorphically conceived spirits which, as regards the nature and extent of their powers, are more nearly on a level with the human spirits than those of the first class. Such are those embodied in the omen animals and in the domestic pig, fowl, dog, in the crocodile, and possibly in the tiger-cat and a few other animals.

'(3) The third class is more heterogeneous, and comprises all the spirits or impalpable intelligent powers that do not fall into one or other of the two preceding classes; such are the spirits very vaguely conceived as always at hand, some malevolent, some good; such also are the spirits which somehow are attached to the heads hung up in the houses. The dominant emotion in the presence of these is fear; and the attitude is that of avoidance and propitiation.'

The supreme being of the Kayan spiritual world is Laki Tenangan. He is a fatherly god who protects mankind. He has a wife, Doh Tenangan, who is specially addressed by the women. Laki Tenangan 'is addressed by name in terms of praise and supplication; the prayers seem to be transmitted to him by means of the souls of domestic pigs or fowls; for one of these is always killed and charged to carry the prayer to the god. At the same time a fire is invariably at hand and plays some part in the rite; the ascending smoke seems to play some part in the establishment of communication with the god.'

Dr. Hose gives an example of these prayers. 'The supplicant, having killed a pig and called the messengers of the god, cries, "Make my child live that I may bring him up with me in my occupations. You are above all men. Protect us from whatever sickness is abroad. If I put you above my head, all men look up to me as to a high cliff."'

The Kayans have, of course, their creation myth. How puerile it seems beside the Creation story of Genesis. How useless for religion or ethics. Now that we have found Creation narratives all over the earth, do we not see more than ever that in the Hebrew story there is a hand that directs to righteousness?

### THE MEANING OF GOD.

An important book has been issued at the Yale University Press on the Doctrine of God. It is not a theological treatise. The author is William Ernest Hocking, Ph.D., who is Assistant Professor of Philosophy in the University; and the book is philosophical. But inasmuch as Professor Hocking goes beyond all the philosophical systems of the day that he may reach God, and, reaching God, gives us an exposition of His nature and work, we are entitled to say that we have in this book a contribution to the Doctrine of God. The title is *The Meaning of God in Human Experience*.

The two systems of philosophy which Professor Hocking considers worthy of notice at this present time are Idealism and Pragmatism. And both systems are found wanting.

He has a certain affection for Idealism, and would be satisfied with it if it would not stop before it has taken the last step. He is dissatisfied with it because it is unfinished. It has not gone the length of God, and so it has no worship; it does not recognize the particular and the historical in religion, and so it carries no proper authority with it.

He is still more dissatisfied with Pragmatism. It is not properly a philosophy at all; it is a criticism. 'It is the function of the pragmatic test (as of pain and discomfort generally) to point out something wrong; the work of discovering what is right must be done by other means.' Pragmatism makes still less progress in the path that leads to God. 'Far less than absolute idealism is positive pragmatism capable of worship.'

Is there any other 'ism' that will do? Yes, Mysticism will do. Not everything that is called by that name. Not the mysticism of mantic and theurgy, mysticism of supernatural exploit, seeking short-cuts to personal goods. Not the speculative mysticism of the text-books. But mysticism as a practice of union with God—that will do. That mysticism will do 'which lends to life that value which is beyond reach of fact, and that creativity which is beyond the docility of reason; which neither denies nor is denied by the results of idealism or the practical works of life, but supplements both, and constitutes the essential standpoint of religion.

'The mystic finds the absolute in immediate experience. Whatever is mediated is for him not yet the real which he seeks. This means to some

that the mystic rejects all mediators: the implication is mistaken. To say that a mediator is not the finality is not to say that a mediator is nothing. The self-knowing mystic, so far from rejecting mediators, makes all things mediators in their own measure. To all particulars he denies the name God—to endow them with the title of mediator between himself and God. Thus it is that the mystic, representing the truth of religious practice, may teach idealism the way to worship, and give it connection with particular and historic religion.'

And thus the volume is in a sense a volume of mystical philosophy. But no phrase will adequately cover its wide reach and its intensity of religious feeling.

### KANT.

*The Crowning Phase of the Critical Philosophy* is the title which has been given to a study in Kant's *Critique of Judgment*, by R. A. C. Macmillan, M.A., D.Phil. (Macmillan; 10s. net). With a fine modesty which fails to cover up his real ability, the author acknowledges that the study is of more value to himself than to his reader, the conclusions being so much less satisfactory than the discipline of reaching them. But the same candour makes the book valuable to the reader also. We can follow the course of investigation almost as if we had made it ourselves; and although we are not disciplined by it in the same degree we are greatly enlightened.

One question is continually before us. What necessity of life or thought drove this capable, candid thinker to a re-study of Kant's *Critique of Judgment*, confessedly the least satisfactory of all Kant's writings? The following passage is the explanation.

'It is a miserable reflection that the beliefs which are dearest to the human heart and which the common reason of mankind has never seriously doubted, have either been asserted by philosophers on a basis of scepticism which is almost worse than useless or have been brushed aside in scorn as cobwebs of the brain. Kant's proofs for the existence of God, the Soul and Immortality have been declared irrational. This is well, but what has Idealism been able to offer in their place? Nothing but a blank vacuity. The forgiveness of sins, the peace of God that *passeth Understanding*, the renewing grace of the Holy Spirit, the life

everlasting and the sense of continued fellowship with our dear and holy dead: these are things in comparison with which the greatest achievements of Science are illusive gain, and on these precious intuitions Idealism is silent. We are only told that everything is spiritual: an act of cognition is spiritual; fish and fowl are low down in the scale, but they are none the less objects of spiritual experience. The result is that, although a difference of levels is maintained, the distinctive meaning of Spirit has been squandered. For those who cherish such beliefs as have been mentioned, there is no shelter in the groves of Philosophy unless it be irrational philosophy, and that we do not want. We are disinherited to herd with mystics who love the way of unreason; we are fain to lend our ears to the fabulous reports from another world of so-called Spiritualism, reports which are anything but spiritual and much more nearly resemble the gibberish of forlorn devils shivering on the cold shell of Reality or the distant sound of muffled voices from behind a frosted pane; or we are left at the mercy of sub-conscious incursions which may hail from a hell as often as from heaven.'

It is a remarkable book. Written with fervour, it is intellectually clear as the day. No exposition of Kant has any chance with it. And to make Kant known is as great a service as any student of philosophy can render us in these days.

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#### RELIGIOUS FEELING.

The Rev. Isaac A. Cornelison, D.D., died in his eighty-third year while his book on *The Natural History of Religious Feeling* was passing through the press (Putnams; 12s. 6d. net). We are astonished to learn his age. For this is not the work of decrepitude. Dr. Cornelison had a strong conviction that recent studies in Conversion were on wrong lines and were coming to wrong conclusions. They tended to make conversion a purely natural thing, a thing wholly within the ability of any man to bring about. He, on the contrary, held that it is wholly supernatural. To that effect he quotes from Hodge, and argues earnestly himself. His words are: 'That this regeneration is produced by immediate divine agency without the co-operation, or even the knowledge of the recipient, is put beyond question by the illustration our Lord used, namely birth; and by His words, "The wind bloweth where it

listeth; thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit.'" Like the breathing of the breath of life into the nostrils of the first man, it is a purely supernatural work,—a miracle, not dependent upon, or complicated with, any human agency or with the operation of any natural causes.'

The book is accordingly an investigation into the nature of man, in order that the very foundation of the naturalistic doctrine may be taken from it. And throughout the investigation illustrations are used of actual and unreal conversions. At the end of the book a short history is offered of some of the most famous cases of conversion on record.

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#### OUR GROWING CREED.

The Rev. William D. McLaren, M.A., and Professor D. S. Adam, D.D., of Ormond College, Melbourne, have worked together in the production of a volume which contains a restatement of evangelical doctrine in the light of recent additions to our knowledge of the world. The title of the volume is *Our Growing Creed* (T. & T. Clark; 9s. net).

The partnership is a happy one. Mr. McLaren writes the systematic, which is by far the larger part, and Professor Adam the historical. Between them they cover the whole field of systematic and historical theology. This is itself a notable achievement in a single volume, even though the volume is a large and closely filled one. But both men have their particular work well in hand and admit no irrelevancies.

A restatement of evangelical theology that is sensitive to scientific results has been felt necessary for some time. The student of one doctrine is never sure how to relate his subject to other doctrines. The pressure of physical science has been felt most keenly in the doctrine of sin. But a modification of the doctrine of sin may involve a reconsideration of the whole doctrine of man, and the doctrine of man involves the doctrine of God. This volume is therefore a welcome guide and relief. And it is the more welcome that the authors of it are at once so well furnished, so sensitive to truth, and so loyal to the Faith.

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Edward Thring of Uppingham had a great reputation in life as a headmaster, but his reputation after death is greater. Even yet men come unexpectedly upon one or other of his books and their life is never again as it was. Mr. Allenson has just issued a small volume of 'thoughts' from his writings, giving it the title of *Teaching, Learning, and Life* (1s. net).

Mr. William Henry Hudson is known to us as the author of *Rousseau* in the 'Epoch Makers' series. He has now issued *An Outline History of English Literature* (Bell & Sons; 2s. 6d. net). It is a great success. Mr. Hudson has this particular and peculiar gift in perfection. He shows us the whole course of English literature at a glance, and yet with clearness of individual feature. As a first book for junior classes it has no serious rival.

It is very difficult for a man, even for the best trained intellect, to tread so near to pantheism as Mr. Ralph Waldo Trine does in *The Winning of the Best*, and not go over. And yet Mr. Trine does not go over. There is therefore much intimacy of association suggested between God and man, and the book has to be read with desire and receptiveness. The publishers are Messrs. Bell & Sons (2s. net).

It cannot be said that the theory of North Arabian influence on Israel, with which Dr. Cheyne's name is associated, has yet been to any extent taken up by other scholars. But neither can it be said that it will never be taken up. One thing is certain, and it is all in favour of the theory—Dr. Cheyne himself has faith in it and does not weary of commending it.

The clearest exposition he has yet offered is in his new book, *The Veil of Hebrew History* (A. & C. Black; 5s. net). For one thing, the book is positively popular; it may be read with ease by any one. For another thing it is expository, and in no objectionable degree argumentative. Certainly it overturns everything; it offers a new religion; it demands a new Bible. And it has not momentum enough to accomplish all that. Still, it will tell, and at the least, no one need any more say that Dr. Cheyne is unintelligible.

When *Twelve Cambridge Sermons* by the late

Professor John E. B. Mayor was published, the promise was made of a volume of Parochial Sermons. It has come. *Twelve Parochial Sermons* is the title (Cambridge: At the University Press; 2s. 6d. net). The editor speaks of their 'simplicity and perfection of phrase'; of a certain passage he says, 'For balance and beauty of cadence it would be hard to match.' And he says that the matter of the sermons is as finely Christian as the manner is finished. We agree with it all, adding this, that there are sentences which remind us of Bacon, and stick to us as Bacon's do.

Two volumes of the 'Cambridge Greek Testament for Schools and Colleges' have been issued—*Romans*, edited by R. St. John Parry, B.D., Fellow of Trinity College (Cambridge: At the University Press; 3s. 6d. net), and *Second Peter and Jude*, by M. R. James, Litt.D., Provost of King's College (2s. 6d. net). Dean Plumptre, in the commentary on St. Peter and St. Jude belonging to the 'Cambridge Bible for Schools' (English edition), proved that 2 Peter was written by the Apostle; Dr. James proves that it was not. When Dr. James has proved that it was not written by St. Peter, he asks, 'Can 2 Peter be called a forgery?' and answers that question in two full pages.

Mr. Parry's *Romans* is the best kind of work, sure in scholarship, reverent in attitude, free in judgment. He differs frequently from Bishop Moule in the English edition.

The Rev. J. B. Sturrock, M.A., has written a sketch of some *Representative Men of the Scottish Church*, which has been published at Drummond's Tract Depot in Stirling (1s. net).

Dainty without and breezy within is Mr. Theodore Roosevelt's little book on *The Conservation of Womanhood and Childhood* (Funk & Wagnalls; 3s.).

Professor Johannes Kunze, now of Greifswald, has given himself to the study of Symbolics, and with the study of Symbolics his name will always be associated. His most popular work has been translated into English under the title of *The Apostles' Creed and the New Testament* (Funk & Wagnalls; 3s.). Its great discovery is that the doctrine of the New Testament is drawn from the Apostles' Creed, not the Apostles' Creed from the

New Testament. The title 'Apostles' Creed' is therefore still untrue, but not because the creed is post-apostolic; it is untrue because it is pre-apostolic.

*The Teaching of Christ* has often been studied by the pure student. Dr. Campbell Morgan has given us a preacher's exposition of it (Hodder & Stoughton; 6s.). He divides it into three parts, the teaching concerning Personalities, the teaching concerning Sin and Salvation, and the teaching concerning the Kingdom of God. The Personalities are God, Himself, the Spirit, Angels, Satan and Demons, Man. Dr. Morgan gathers the texts together,—all the texts on the particular topic,—and then from their information he preaches a sermon on that topic, a sermon as instinct with life as it is reliable in fact.

The Rev. Nehemiah Curnock has written a short devotional commentary on *The Comfortable Words of the Holy Communion* (Kelly; 1s. net). The 'words' are Mt 11<sup>28</sup>, Jn 3<sup>16</sup>, 1 Ti 1<sup>15</sup>, and 1 Jn 2<sup>1</sup>; and on each 'word' Mr. Curnock has comfortable things to say. For in the Holy Communion (Methodist as he is, and very loyal) he finds made sure to him the promise both of this life and of that which is to come.

The Rev. W. Hume Campbell, M.A., Principal of St. Christopher's College, Blackheath, has published a volume of *Lessons on the Ten Commandments* (Longmans; 2s.). The book is arranged in a most thorough manner for the immediate use of the teacher, every Lesson being divided into Introduction, Presentation, Association, Doctrine, Application, Expression Work, and Suggestions for the Blackboard.

The Rev. James S. Stone, D.D., Rector of St. James's Church, Chicago, has written a history of our Lord during the great Forty Days. His title is *The Glory after the Passion* (Longmans; 4s. 6d. net).

Dr. Stone discusses all the questions which have been so often discussed, dipping always on the traditional side like a wise man, and also a few questions which have been asked only in our day. For he is quite modern, with all his acceptance of the Fathers.

This is the value of the book. It is a résumé

of orthodox opinion and it is an independent modern study of the whole thorny subject. Being written in good serious English it is very pleasant to read.

A volume on *Primeval Man*, by A. Hingston Quiggin, M.A., has been introduced by Dr. A. C. Haddon, who vouches for its scientific reliability. Its simplicity (it is written for the use of teachers of young children) we can see for ourselves. We can also see that it goes over the history of the Stone Age in Britain clearly, and that every step is illustrated by well-chosen diagrams and photographs (Macdonald & Evans; 1s. 6d. net).

*The Legacy of Greece and Rome* is the title of a book which is the embodiment of a good idea conceived by Mr. W. G. de Burgh, M.A., Professor of Philosophy in University College, Reading. The idea was to write such a book as would place the man or woman who had had no classical education on a level with the man or woman who had—as far as information can do it. So all the names and all the influences are given. And it all appears in a readable book of the most moderate dimensions, published by Messrs. Macdonald & Evans (2s. 6d. net).

Father Bernard Vaughan, S.J., the author of *The Sins of Society* and other popular books, has now published a volume containing ten 'Conferences,' with the title of *Socialism from the Christian Standpoint* (Macmillan; 6s. 6d. net). His 'Conferences' would usually be called addresses. Six of them were delivered in New York.

Father Vaughan is not a Socialist. 'We find that a wide gulf separates the Catholic from the Socialist.' 'Against Socialism, as it is, the Catholic Church has resolutely set her face. She will have none of it. Socialists, on the other hand, have declared if the ideal commonwealth is to be realized the Catholic Church is in the way, and must go.'

Accordingly, the book is, more than anything else, an attack upon Socialism 'as it is.' Father Vaughan is desirous of showing that the Catholic Church cares for the poor, but that that is not Socialism. Indeed Socialism, he thinks, does not care for the poor. He even attacks the Christian

Socialists of the Anglican Church. He has particularly hard things to say about Mr. Percy Dearmer. Mr. Dearmer may easily reply that Father Vaughan's book is a misnomer. He calls it *Socialism from the Christian Standpoint*. Mr. Dearmer may ask if this is either Socialism or Christianity.

For the public speaker who is already in practice, but more for the public speaker whose public speaking is still in prospect, Professor I. L. Winter of Harvard has prepared a manual which seems to supersede all its forerunners in reliability and usefulness. In Professor Winter's hands public speaking is both a science and an art. That is to say, it has its rules and regulations which are scientifically determined by the laws of acoustics, and it has its perfection which must be obtained by persistence in speaking. The rules are for all, the practice is for each. Professor Winter has no faith in the man who learns how to speak but does not speak; and he has no hope for the man who speaks without learning how to speak. The first part of the book, accordingly, deals with 'Principles'; it occupies fifty-six pages. The second part is called 'Technical Training'; it runs to page 175. The third part is 'Platform Practice'; it ends with the book and page 390. The second and third parts are wholly taken up with examples; and many of the examples are quite fresh. They are divided according to their purpose—whether to instruct, persuade, or delight; and according to their occasion—whether public lecture, college address, or after-dinner speech.

The title of the book is simply *Public Speaking* (Macmillan; 8s. 6d. net).

*The Care of the Body* is the title of a book written by Professor R. S. Woodworth of Columbia University (Macmillan; 6s. 6d. net). It is the work of a medical man who has an interest in young men, not in their body only but in their whole self, and who tells them in plain language what to do that they may not worry about the body but may have it always as a fit and willing servant. There is in the book none of that raw physiological writing which makes books of this kind sometimes so intolerable. The chapters could be spoken in public or read at boys' clubs. And what a gain it would be to the boys themselves, and to the world,

if these simple facts were known and these familiar hints obeyed. Even the chapter on Disease is inoffensive and full of useful information.

The Rev. George Harford, M.A., has written a paraphrase, or 'expanded rendering,' as he calls it more correctly, of the Epistle to the Romans and has published it under the title of *The Gospel according to St. Paul* (Marshall Brothers; 1s. 6d. net). Now Mr. Harford is a trained scholar, and this careful work of his does undoubtedly make the difficult Epistle less difficult.

In *A Catechism of Life* (Methuen; 1s. net) Alice Mary Buckton asks and answers questions which the catechisms of doctrine have to ignore. Take one of them and understand the rest.

'*What is Passion?*—Passion is the impulse to the concentration of the energies of Life, on all or any of the planes of being. Desire on the physical plane only is lust. The increasing of the ideal elements in passion is the glory of human love. Obedient to natural law in the animal, desire is further regulated in man by his mental and spiritual conceptions, and becomes chaste. Passion fulfils its destiny in man when it is illumined by knowledge, and consecrated by its end and aim.'

*Wesley and Whitefield* have been brought into one volume as 'Leaders of Revivals' (Meyer; 1s. net). The author is the Rev. H. Maldwyn Hughes, B.A., D.D. Dr. Hughes has aimed high and been successful. He has given us an intelligible sketch of the whole evangelical revival which took place under the leadership of these men.

Selina Fitzherbert Fox, M.D., B.S., has gone over the published prayers of forty centuries (2000 B.C. to 1912 A.D.), and, selecting the best, or at least the best for modern use, has published them in a handsome volume under the title of *A Chain of Prayer across the Ages* (Murray; 5s. net). There is all the variety of kind and of country that we look for; one thing only is common to them all—brevity. The oldest prayer is by Abraham, whose date is reckoned at 1900 B.C. But the prayers are not arranged in chronological order. They have been so arranged that subjects of diverse interest have been included for every day, extending over a period of six months. There are two useful indexes, one of authors and one of subjects.

Dr. Georges Chatterton-Hill, Privatdocent of Sociology at the University of Geneva, published only in the end of last year a large volume on the Sociological Value of Christianity. How does he manage to publish another large volume in so short a time? The explanation is that the new volume on *The Philosophy of Nietzsche* (Ouseley; 7s. 6d. net) was written eight years ago.

Why he did not publish it eight years ago Dr. Chatterton-Hill does not tell us. He only tells us that it is published now as he wrote it then, although he has changed his mind about several things in the interval.

The introduction is thus by no means reassuring. But the book is all right. Dr. Chatterton-Hill lets Nietzsche speak for himself. He neither approves nor condemns. He simply takes care that Nietzsche does not misrepresent himself. So that in this volume we have the sum and substance of Nietzsche's philosophy and are saved the labour of reading the volumes which Nietzsche wrote.

And what does it come to? In closing we read: 'Thus does the immoralism of Nietzsche resolve itself into the strictest moralism. And in the same way the atheism of Nietzsche resolves itself into a faith which is as a burning flame, and which glows like the evening star in the pale azure sky. The faith of Zarathustra—faith in life, faith in the infinite possibilities of life—is a faith which shall remove mountains. And Nietzsche does here but confirm a law which we witness everywhere in operation, a law observed by a careful study of social life and social phenomena the world over—namely, that *religion*, under one form or another, is a sociological necessity. We have no single instance, either in practice or in theory, of a society without religion. Religion does not necessarily imply belief in an anthropomorphic deity. Religion means the belief of a community, belief in a common ideal, based on identity of interests.'

In *The Boy and his Clubs* (Revell; 1s. 6d. net) Mr. William McCormick pleads for the establishment of Boys' Clubs. The Y.M.C.A. is too expensive for the working boy. Here (in Mr. McCormick's language) the Y.M.C.A. 'strikes a snag, and must always strike the same old snag. Its rates are too high.' 'And here,' he says, 'steps in the boys' club of the mass variety, which catches boys by the wholesale, fascinates them by its fun,

entertains them for a penny or two a week, and if properly managed holds them for years, rearing them from their twelve-year-old boyhood into their twenty-one-year-old manhood, and befriending in time their wives, and coddling their babies, and giving to their varied household a friendship and an uplift which they could not anywhere else have found.'

Mr. Robert E. Speer, most indefatigable maker of books, has published *Men who were Found Faithful* (Revell; 3s. 6d. net). In that book he sketches the career of Samuel Chapman Armstrong (Brigadier-General in the Civil War and then untiring worker on behalf of the freed slaves), Arthur Mann (Chinese missionary), William Bartlett Seabury (another missionary from America to China, in saving whom from drowning Mann met his death), and thirteen more—all men of whom the world is not worthy and who deserve to be added to the Great Roll.

The question, 'What must I do that I may have eternal life?' has been answered by the Rev. John Douglas Adam, D.D., in a small volume with the title of *Religion and the Growing Mind* (Revell; 2s. 6d. net). Dr. Adam's style is quiet and pleasantly free from 'Americanisms.' Beginning with the question, 'What are we?' he proceeds by easy orderly steps till at last he has the young man ready to give an answer to *any* man concerning the hope that is in him.

*Men who made Good* (Revell; 3s. 6d. net) is a title which (we may be pardoned for saying it) might have been made better. It contains a number of short biographies of men who did well (1) as Artists, (2) as Authors and Lecturers, (3) as Editors and Publishers, (4) as Inventors, (5) as Philanthropists, (6) as Religious Workers, (7) as Scientists, and (8) as Statesmen. The Religious Workers, to take one department, are Antonio Arrighi, James Evans, John G. Paton, and 'Gipsy' Smith. It is a good book; it contains much illustrative matter for the preacher, and it is written with sincerity.

Mr. G. W. de Tunzelmann, B.Sc., M.I.E.E., formerly Professor of Physics and Astronomy at the Royal Naval College, Dartmouth, has been giving lectures here and there on the relation

between Religion and Science, and now he has gathered them into a volume which he calls *God and the Universe* (S.P.C.K.; 4s.).

Mr. Tunzelmann discerns three stages of progress in the controversy between Religion and Science—first, antagonism; next, independence; then, aid. It is of the last stage that he himself is the happy exponent. He believes that Religion needs Science, as much as the scientific man needs religion. He believes that the foundation of all true and reliable Religion is scientific investigation. And now all that the study of physical science can do is to point the way to the acceptance of such a God as the God who is seen in the face of Jesus Christ.

The Rev. J. P. Lilley, M.A., D.D., has made a study of all that has been told us of *Four Apostles*, and his book has been published by the S.P.C.K. He has made this study for the purpose of discovering the secret of success in missionary work. For St. Philip, St. Bartholomew, St. Matthew, and St. Thomas were all men like-minded as we are and yet they were eminently successful. Their secret is not to be announced in a sentence. Dr. Lilley, a most accomplished scholar, has taken great pains. He has followed them step by step. He has interrogated them at

every departure. He has entered into the very sanctuary in which their lives were spent.

As character sketches these studies are memorable. But how much more than character sketches are they to the preacher of the Gospel, whether at home or abroad. Dr. Lilley has written many books; he has reserved his best intellectually and spiritually for this book.

It would be unfair to speak of *The Wider Gospel* (Stock; 3s. 6d. net), by Mary L. Dodds, as a contribution to the doctrine of universalism. For, although there is a marshalling of Scripture texts, which at a first glance suggests the old method of proof-text argument, the author arrived at her conclusion in a very different way and holds it now in a very different spirit. Is she right? Is she wrong? No one can answer it who does not take Christ into account.

There seems to be no end to the surprises which the British Museum has for us in its manuscript room. The latest, and it is a surprise, so quaint in language, so intimate in approach to God is it, is entitled *The Cloud of Unknowing*, which has been edited, with an introduction, by Evelyn Underhill (Watkins; 3s. 6d. net). Do not on any account forget to add it to your literature of devotion.

## What were the Churches of Galatia?

BY SIR WILLIAM M. RAMSAY, LL.D., D.D., D.C.L., EMERITUS PROFESSOR OF HUMANITY  
IN THE UNIVERSITY OF ABERDEEN.

### V.

X. THE GROUP OF THE FOUR CHURCHES.—St. Paul habitually grouped his churches in certain larger unities.<sup>1</sup> He did not think that the Universal Church was made up of single congregations. He classifies the ultimate units, viz. the congregations, in larger groups, and speaks of the churches of Asia, Galatia, Macedonia, Achaia. In these groups of congregations Professor Harnack, as we shall see in section XI., recognizes unhesitatingly the Roman provinces; and this we consider to be certainly true; but we must not

<sup>1</sup> Gal 1<sup>2</sup>, I Co 16<sup>1</sup>. 5. 16, 19, 2 Co 1<sup>1</sup>. 16 8<sup>1</sup> 9<sup>3</sup> 11<sup>10</sup>, I Th 1<sup>7</sup>, 8, Ro 15<sup>20</sup>, etc. Luke uses geographical rather than political expression.

assume it even on his authority. One province, however, he leaves out, or veils under the 'etc.,' viz. Galatia. Those who hold the North-Galatian theory cannot admit that province.

The organizing character of St. Paul's mind appears in this habit. He felt that the highest unity, the Universal Church, could not safely be constructed *at that period*<sup>2</sup> out of separate, single, individual congregations. The causes leading to

<sup>2</sup> It is illogical to argue that, because Paul in practice acted on this principle, therefore it is a universal and absolute law. It is relative to human society and character, and political circumstances, and is permanent just in so far as those conditions are permanent.