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this charge cannot be laid to his account. No recent scholar has gone further than Rothstein in his merciless excision of words, lines, and verses that would leave us with mixtures of metre. But along with this he combines the truest feeling for poetic *freedom*. 'The rhythmical speech moves within fixed bounds, and presses forward by well-marked steps, yet within these limits it enjoys a remarkable measure of freedom and elasticity' (p. 27). Rothstein recognizes that Hebrew rhythm is mainly rising, and that the predominant measure is anapæstic; but he refuses to follow Sievers in confining the rhythm to any one definite mould. He holds fast to the principle of freedom in the number of unaccented syllables in a foot, though the musical time of the poetry will hardly find room for more than three (p. 40 f.). In the same way he pleads for more freedom than Ley had allowed in his scheme of metrical values. As we find in the case of modern poetry, the feeling of the poem will often make rules for itself. Thus to catch the real pulse of poetry, it is above all necessary to enter sympathetically into the poet's heart (p. 34 f.). In other respects as well, Rothstein does justice to the importance of the feeling. The broken rhythm of elegiac poetry he explains, in the way we have suggested above, as the natural accompaniment of intense emotion. Other measures are brought into the same immediate relation with feeling (p. 57 ff.). In his Commentary on selected poems this psychological aspect of rhythm receives far more attention than the usual commentator deigns to bestow on the subject. Nor should one fail to notice the admirable reflections on the melodious effects produced by the interplay of vowels and consonants—a subject that has hardly yet been touched by Old Testament scholars, but which is surely of vital significance for the æsthetic appreciation of the poetry.

The general impression left on our mind by this survey of metrical theories, checked by a study of the texts, and comparison with the rhythmical form of ancient Babylonian poetry and modern Palestinian folk-song,[1] is that the main trend of opinion represented by Meier, Ley, Sievers, and Rothstein marks a real advance, but that much ground still remains to be covered. We imagine few will share Rothstein's confidence that the whole problem of Hebrew metre is now 'solved through positive knowledge of its principle and forms,' only a few details yet remaining to be filled in (*op. cit.*, p. 23). In books like Lamentations, and in many of the Psalms, and large sections of Job, the rhythmical movement can be followed with comparative confidence. But other poetical passages, especially the folk-songs and certain of the Psalms, refuse to be bound within the limits of any fixed metrical form. We must either assume that in these cases the text is corrupt beyond present hope of amendment, or extend Rothstein's principle of freedom considerably further than he would allow. It may be trusted that many of the difficulties will yield to keener criticism of the texts, so that Hebrew poetry may yet be read with the same intelligence and pleasure as classical or modern verse. The results already achieved by metrical investigation encourage this faith. And the nearer it finds realization, the more vital will be our touch on the spiritual pulse of those great men of God, and the closer our access to the heart of Him in whom they had their being.

[1] On the rhythm of Babylonian poetry, cf. Zimmern's articles in the *Zeitschrift f. Assyriologie*, 1895, p. 1 ff.; 1897, p. 86 ff., etc. On that of modern folk-song, cf. Dalman, *Palästinischer Diwan*, p. xxii ff.

Literature.

THE WORK OF CHRIST.

By *A History of the Doctrine of the Work of Christ* (Hodder & Stoughton; 2 vols., 18s. net), the Rev. Robert S. Franks, M.A., B.Litt., Principal of Western College, Bristol, has placed himself in the front rank of British theologians.

What is the Work of Christ? There are two extreme views of the expression. To some it means no more (though that is much) than the results of Christ's death—in other words, it is a synonymous expression for the Atonement. By others it is made to include the work of the pre-incarnate Logos as well as the expected results of the Parousia. Mr. Franks takes a middle way. By the work of Christ he means all that Christ

accomplished in His whole historical manifestation upon the earth.

Principal Franks' subject is the ecclesiastical development of the doctrine of the Work of Christ. He does not include the Biblical doctrine. The objections are obvious. His answer is: 'The Biblical material cannot be regarded merely as the historical starting-point of Christian doctrine, but from its position in the Canon forms the chief basis of doctrinal proof. It appears therefore to demand a special treatment, involving questions of detailed exegesis and interpretation, that would not arise apart from its peculiar position; as mere hints and suggestions of doctrine, which we should elsewhere pass over lightly, necessarily assume, when occurring in the Canon, an importance beyond their face-value. On the whole, therefore, in spite of the difficulties involved, it seems better to reserve the Scriptural material for special treatment. Such a treatment I have given, though on a small scale, in a previous work.' The work to which he refers is the volume on *The New Testament Doctrines of Man, Sin, and Salvation*, published in 1908.

The book is both systematic and methodical. That also is stated in the Introduction, and it is of the utmost consequence to know its import. Let us hear again what he himself has to say. 'I wish,' he says, 'to concentrate attention, not on those writers who have, it may be, in large abundance put forth a multitude of different views of the work of Christ with little attempt at coherence, but rather upon those who have endeavoured to reduce the doctrine to systematic unity.' And for the method: 'I wish,' he says, 'to bring out the different principles upon which the attempt to systematize the theological material has proceeded, both the principles of exposition and those of proof. I shall endeavour, on the one hand, to bring out the different influences which have guided the different attempts of theologians to form a system, whether historical, as for instance that of the Apostles' Creed or of the Epistle to the Romans, or philosophical, as for instance that of the dialectical method of Hegel.'

So far all is clear. How has he succeeded with his task? It has certainly been no light one, and he has not taken it lightly. His knowledge of the historical theologians is intimate; they are mostly German — Baur, Ritschl, Kattenbusch, Tulloch, Scott-Lidgett, Weisse, Harnack, Kaftan, Heim. But it is not more intimate than his knowledge of the original writers. They range from Clement of Rome to Moberley of Oxford. He has gone to their writings and taken all he required at first hand, translating them for himself when translating was necessary. It is an essential part of his purpose to let the great creative theologians speak for themselves. The quotations therefore are numerous and are right well chosen. Mr. Franks delivers his judgment in every case, but he always gives us the materials upon which his judgment is based and enables us to accept or reject it.

There is, however, an almost unique absence of preference—at least of such preference as is due to Church connexion. Mr. Franks is a Theologian here, not a Churchman, and he treats every writer with whom he has to do as a Theologian, and not as a Churchman.

The book is divided into four parts. For there are in history, as he understands it, four principal syntheses or total views of Christian doctrine. 'The first is that of the Greek theology, the second that of Mediaeval scholasticism, the third that of the Protestant orthodoxy, and the fourth that of modern Protestant theology.' Let us look at one of these syntheses. Let us see what he means by the modern view of Christian doctrine.

'This modern synthesis appears as the fulfilment of the tendency, already apparent in the Protestant synthesis of the seventeenth century, towards the statement of Christian doctrine as a whole in which every part is the whole over again, and so all doctrine truly one. Moreover, in the theology of Schleiermacher and that of Ritschl, or rather in the ideal to which both point, but neither entirely reaches, we may recognize the fulfilment of the idea, long ago thrown out by Clement and Origen, of a "gnosis," which is the essence of the "pistis" as delivered in Scripture and ecclesiastical tradition. It is, however, a gnosis which avoids the mistake (repeated, indeed, by Hegel and the liberal theology) of attempting to eliminate the historical from the essence of Christianity. The essence of Christianity, as Kähler puts it, must unite the historical and the suprahistorical in one.'

After distinguishing Schleiermacher from Ritschl, Principal Franks turns to the theology of England and Scotland. He begins with Coleridge and ends, as we have seen, with Moberley. A section is given to Thomas Erskine, a long and welcome section, for Erskine has been losing his audience

of late. The only modern English theologian who has struck out a path for himself is Westcott, who has in a remarkable way developed the idea of 'Christ's suffering as a purifying discipline for Christ Himself. Westcott's book is too slight for a satisfactory estimate of the value of his idea, which in further working out would certainly need considerable elucidation and clearing from objections. But I regard it as a service of real value that Westcott has called attention to the Biblical material existing for our subject in the Epistle to the Hebrews, which has been in the past either too little utilized, or too much interpreted without regard to its peculiar and distinctive character.'

THE SEALED BOOK.

For comfort, comfort not as mere consolation but as strength, the strength which the sense of victory brings, go to the Apocalypse. No doubt the Apocalypse needs interpreting. And it has fallen into the hands of the thieves and robbers of prophetic interpretation. But it is not theirs. And it has not been left to them. The Bishop of Edinburgh is a scholar. He also interprets the Apocalypse. By his interpretation we enter into *The Secret of the Sealed Book*, as he very truly calls his new volume (Scott; 3s. 6d. net), and we find that it is a secret which yields 'a thousand sacred sweets' of the most gracious encouragement. For in the Apocalypse Christ is the Captain of our salvation now. He bids us be of good cheer for He has overcome the world. He warns us, He disciplines us, He hides His face from us for a time; but He returns to us and He becomes our strength and stay in every time of need. It is no distant Christ, it is the Lord who died for us and rose again, come as He said He would come, and making His abode with us now.

Dr. Walpole interprets the Apocalypse in the light of the War. And in interpreting the Apocalypse he interprets the War also. Its incidents are familiar to him. He uses them with effect, sometimes with a fine surprise. But the War is more than its incidents. We can understand the virtue of this deed of valour, of that act of self-denial and sacrifice. What we need the interpretation of is the War itself, what it is as well as why it is; and the Bishop of Edinburgh has done that for us. Read his book, read it with the prayer of faith, and you will understand the War. More than that, when the War is over (as God grant it may be soon) you will be ready for the peace to follow, a peace which is likely to be somewhat searching to heart and conscience. Here are two sentences which bring one of the sermons to an end; they carry the spirit and purpose of all the sermons: 'Widen the area of sacrifice, see that no one escapes it, that no one fails to understand what it means. For God has great things for us to do when peace comes, and only in the spirit of common sacrifice can we hope to fulfil the great trust He is placing upon us.'

LIBERAL JUDAISM.

If Mr. Claude G. Montefiore had been eager for a sensational title he might have called his new book 'Undelivered Lectures,' as George Macdonald called some of his books 'Unspoken Sermons.' For he prepared the contents of it for delivery in America, but the War came, and he could not go to America. He calls it, however, what it is, *Liberal Judaism and Hellenism* (Macmillan; 6s. net). It is an exposition of Liberal Judaism in its attitude to the Old Testament, the New Testament, Rabbinic Literature, Hellenism, Democracy, and the Future.

In the Introduction Mr. Montefiore tells us that there has come a cross division into Judaism of late. Besides Liberals and Orthodox, there are now Nationalists and Antinationalists. And the Liberals may be either Nationalists or Anti-nationalists, just as the Orthodox may be. Thus a Liberal and Antinationalist like himself may be found in close association with an Antinationalist who is orthodox. And that is great gain. He has learned to appreciate the value of tradition, and to feel the power of the past.

The lecture of most interest to Gentiles is that on Liberal Judaism and the New Testament. The pleasure of it is mixed. There is no lack of appreciation of the human Jesus—a wonderful achievement for so loyal a Jew. But He is human and quite fallible. He taught men to love their enemies, but He 'found it far easier to preach than to practise. I am no less grateful for, and no less an admirer of, the preaching, though I might have been still more grateful for, and a still keener admirer of, the practice. We have no recorded instance of Jesus praying for his enemies, his real, actual enemies, the Scribes and Rabbis

and Pharisees. He was humanly inconsistent, as no end of great teachers and reformers both before him and after him. Shall I be answered by the noble "Father, forgive them, for they know not what they do"? But is the authenticity of that verse above much suspicion? And are we sure who the objects of forgiveness were? Was it the Roman soldiers? Or was it the Jewish populace? Even if the second supposition be true, there is no conscious inclusion of their religious leaders, the Scribes, the Rabbis, the Priests, the Pharisees. Turn the matter as you will, and try your hardest; you cannot show that Jesus loved, and sought to heal, and freely forgave, and prayed for, those who opposed his teaching and denied his claims.'

We have quoted the paragraph. What does the experienced student of the New Testament think of it? He stands aghast at the superficiality of it. There is no lack of candour, there is no weakness of will, there is simply inability to see. Has Mr. Montefiore ever considered these words—they are words of one of his own prophets: 'Make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed'? Has he considered them, not as outside the laws of life, but altogether in accordance with them? He is no Pharisee to call the good that is inconvenient and unacceptable evil. But he is the heir of a long tradition, whose weight is heavy upon him. And until he 'comes' he cannot understand. How admirable is his open-mindedness! How completely closed is his mind!

But after the chapter on the New Testament it is a charming book to read. For Mr. Montefiore is a student and he has the inestimable gift of style.

THE RUSSIAN CHURCH.

Any authentic information about Russia is welcome, and yet more welcome is anything enlightening about the Russian Church. It cannot be said that the Rev. W. H. Frere answers the question, Why did the Church prove so impotent in the great surrender? He does not set out to answer it. He does not even profess to write a history of the Russian Church. Modestly enough he calls his book *Some Links in the Chain of Russian Church History* (Faith Press; 6s. net). But at least he fulfils his promise. We do obtain from the book a clear and sufficiently consecutive history of the establishment of Christianity in Russia and its subsequent fortunes there, in respect of both politics and worship.

Unfortunately the politics and the worship are inseparable. That is the secret of the failure. For it was never the head of the Russian Church that was the sign of religiousness, but the head of the Russian State. Hence it was that the Church made no effective protest against the brutalities of Ivan the Terrible, though protests of a sort were made. The story of Ivan is well told by Mr. Frere; he could easily have made it more blood-curdling. 'At last,' he says, 'in 1584, death came hastily upon him and delivered Russia from an almost incomprehensible misery. For how could the land or the people bear with it so long? The fact that they did, testifies partly to Ivan's power, but partly also to the spirit and temper of the Russian people and in some degree to their political and religious outlook. To them the Tsar was the hereditary landlord, and Russia was his estate. It was his business to care for the political and religious welfare of his people. The Boiars were a restraining circle of cadet members of the family and members of allied families; collectively they could co-operate or hinder, but no rival candidate for ownership was to be found. Moreover, Ivan had by executions and banishment annihilated their restraining power. As for the rest of the folk, they expected no consideration, and, if it so pleased the autocrat, they received none. They suffered; and being Russians they were content to suffer; and the matter ended there.'

It is an unpretentious volume, but it has cost the author much hard reading. His list of authorities (and he has used them) is impressive. It is sure of the welcome which it undoubtedly deserves.

THE HEXATEUCH.

Dr. Edgar Sheffield Brightman, Professor of Ethics and Religion in Wesleyan University, U.S.A., has published an edition of *The Sources of the Hexateuch* (Abingdon Press; $3 net). He has published, that is to say, J, E, and P in the text of the American Standard Version, and has edited the same, with introductions and notes.

It was time that this should be done in the United States. It has been done more than once

in this country. And it is a good thing that the man to do it has proved himself so supremely capable, not erring once in taste, not failing once in scholarship. Nor is it so easy a thing to do. Certainly the agreement among scholars as to the sources of the Hexateuch is far more complete than the ignorant imagine. On that matter Professor Brightman has welcome words, which we shall quote. But every editor has to make his own decisions after his own investigations, and sometimes the factors need very careful handling. Dr. Brightman has been conscientious and careful always, and he has never forgotten to consult other scholars when the problem was unusually difficult.

Now about the agreement among Old Testament scholars as to the elements which compose those first six books of the Bible. This is what Professor Brightman says: 'To the existence of such a consensus scholars themselves testify. In 1887 Briggs wrote: "I doubt whether there is any question of scholarship whatever in which there is greater agreement among scholars than in this question of the literary analysis of the Hexateuch." Bacon quotes Briggs with evident approval (*Genesis of Genesis*, pp. 24, 25). George Foote Moore, in 1892, wrote to Bacon (*op. cit.*), "There is no reason to think that the general results on which critics now agree will be overturned." In 1893 Addis reported (p. x) that he had worked out his analysis independently, and that when Kautzsch's work appeared in Germany the two were found in "constant agreement even in minute detail."

'A. Lods, in the new French Bible, 1916, speaks of the critical results as "conclusions which have forced themselves on Hebraists of every school."

'It is sometimes said that the present debate between the so-called "Wellhausen School" and the "History of Religion School" presupposes the rejection of the critical view of the Hexateuch. Such is not the case.

'In 1910, Sellin, a leader of the conservative wing of the "History of Religion School," introduced his account of J with the statement, "Without going into a hair-splitting analysis, we present the sections of the Pentateuch which, with almost complete agreement, are assigned to J." Gressmann, another critic of the newer school, said in 1911, introducing his lectures in OT Theology: "We are in the main at one with Wellhausen in the criticism of the Pentateuch. The matter is in principle settled. There remain only the problems regarding the history of the material itself."

'In 1912, Smend in his important and suggestive study of the narrative portions of the Hexateuch, asserts that "the main outlines of Wellhausen's Hexateuchal criticism will in the future, as in the past, be shown to be valid; . . . his results have been almost unanimously accepted."

'Even Eerdmans, the successor of Kuenen at Leyden, free lance among critics, destroyer and radical, admits that the consensus of scholars was so complete as to cause him to hesitate long before raising his protest; while Kittel has now become a convert to the Grafian view.'

THE COPTS.

Under the title of *The Modern Sons of the Pharaohs* (Hodder & Stoughton; 16s. net), Mr. S. H. Leeder has published an account of the Copts of Egypt, full and trustworthy. For Mr. Leeder knows the Copts. He has lived among them and made friends of them. And while gaining their friendship, he has been careful to study their customs and beliefs. The book is divided into two parts, the social customs being described in the first part, and the religious beliefs in the second.

The title is a dispute. Mr. Leeder never proves that the Copts are the modern sons of the Pharaohs. But about the name Copt itself he says an interesting thing. 'The very name of the Copts,' he says, 'has been the subject of random guessing by men professing to be writing with authority. The name Copt ought to be written and pronounced Kypt or Gypt, as it is pronounced by the community themselves. It is undoubtedly derived from the ancient Greek name of Egypt, Aiguptos. Whether this Greek name was in turn derived from the ancient Egyptian name of Memphis, Hakaptah, or not, does not specially concern us, but the common error of tracing the word "Copt" to the name of the town of Coptos, now called Keft, in the Keneh province, is absurd.'

In religion the Copts are Christian, and ancient Christian to boot. They 'belong to the unchanged primitive Church which was defined by the Council of Nicæa in the year A.D. 325. They have rejected all later creeds, and claim that not only have they refused to acknowledge any Pope but their own, but that they have remained fixed

in doctrine and organization. Through the stupendous movements of history, represented by two hundred years of Byzantine rule, through the invasion of the Arab Moslems in the seventh century, and all the sufferings and disqualifications of that nomination, lasting for over twelve hundred years, the essential character of the Coptic Church has not changed.'

But what their Christianity has done for them is not so clear. Christian writers on the Copts have been in the habit of lauding their virtues at the expense of their Muhammadan neighbours. Mr. Leeder will have none of it. He would not go all the way with an unnamed English writer, 'whom I take to be an official,' who says that 'while the Moslem Egyptian never told the truth except when he intended to deceive, the Copt omitted to tell it on all occasions.' He would agree with Miss Whately: 'I cannot say I ever saw much difference between them; there is no superiority on the part of the Copts, either in manners or conduct.'

Their manners and conduct are described in this volume with much interest, and some amusement. There is an illustration of our Lord's saying about the children playing in the market-place. 'The babes, generally from about four to seven years old, stand round in a circle, and, following the actions of the mock sheikh sitting in the centre, in sober unison sway from side to side, making agonized grimaces, as they chant over and over again in their sweet infant tones the "La illah il' allah, Mohammed rasul Allah!" After a time one of them will feign exhaustion, and fall to the ground, to be followed, one by one, by the others, until all have fallen, when the game is at an end. They have been playing at having a *zikr*, one of those religious exercises of the East in which the Moslem seeks to attain to spiritual ecstasy; and it is clear that no detail of the rite has escaped the childish observation.'

And there is a comment on one of Christ's parables. 'The graceful courtesy of Egyptian manners is always a delight to the Western visitor, though I admit it may be because we are not engaged in any pressing business that the pleasant Oriental ways do not lose their charm. It is told of a missionary, that he wished to urge upon a native, who was a hearer of his message, that he should become also "a doer of the Word." He read the parable of the two sons in Matthew xxi., and then said, "Which son is to he commended?" The instant reply was, "The one who replied politely to his father, even though he did not go!"'

NEW JOURNALS.

Not many new journals have appeared since the war began, but we are able to welcome four.

The most ambitious is *The Indian Philosophical Review*, a quarterly, edited by Mr. Alban G. Widgery, M.A., Professor of Philosophy, Baroda, and Mr. R. D. Ranade, M.A., Professor of Philosophy, Poona (Oxford University Press; 3s. net). The Review is the organ of the recently formed Indian Philosophical Association. The most conspicuous feature of the first two numbers (July and October 1917) is the comprehensiveness that is given to the title. Clearly the Review is to include much more than metaphysics, even everything in art, science, literature, or religion that has a philosophical entrance. An article in each of the numbers by Professor Ranade on 'Psychology in the Upanishads' is promising as to the ability of its Indian editor. The other editor we know. He opens the first volume with an admirable article on 'Philosophy and Life.'

The Southwestern Journal of Theology is published quarterly by the Faculty of the Southwestern Baptist Theological Seminary ($3 per annum). Its fourth number was issued in January 1918, and is at least as rich in theological and homiletical instruction as any of the previous three numbers. After an editorial on 'Redemptive Recruits' (based on Ps 110^3), comes a strong well-balanced article by Dr. Henry C. Mabie on 'Current Unbelief.'

A Society of Oriental Research has been formed in America, and has begun at once the issue of a journal called *Journal of the Society of Oriental Research*. The editor is Professor Samuel A. B. Mercer of the Western Theological Seminary, Chicago, a good scholar, a successful author, and now it seems also a capable editor. Besides the editor, the contributors to the first two numbers of the Journal are Dr. Paul Haupt, Mr. John A. Maynard, and Dr. Stephen Langdon of the University of Oxford. In a note on 'The Disease of King Teumman of Elam,' Professor Haupt says: 'We may therefore conclude that Teumman had not a stroke of apoplexy, but an epileptic fit. Several distinguished men are said to have been epileptics, *e.g.* St. Paul, Cæsar, Mohammed, Alfred the Great

Peter the Great, Rousseau, Napoleon I. Sir W. M. Ramsay's explanation that St. Paul's *thorn in the flesh* was a species of chronic malarial fever is not satisfactory. The epilepsy of the Second Founder of Christianity was not *le grand mal*, but the variety known as *Jacksonian epilepsy* which does not involve complete loss of consciousness and which may be cured by a surgical operation.'

The first number of *The Anglican Theological Review* (Columbia University Press; $1.00) appeared in May 1918. The editors are Professor Samuel A. B. Mercer and Professor Leicester C. Lewis, both of the Western Theological Seminary, Chicago. The first article in the first number is a discussion of the 'Problem of Evil,' by Professor Dickinson S. Miller. Then come papers by Professor Mercer on the 'Morals of Israel,' and by Professor Lewis on 'Troeltsch and Ritschl, a Study in Epochs.' There is also a valuable, because full and accurate, New Testament Bibliography for 1914 to 1917.

Speaking of new magazines we may still speak of *Goodwill* though it has reached the third number of its third volume. Since the publication of Lord Grey of Fallodon's letter, the League of Nations has become what is called 'a matter of practical politics.' Well, *Goodwill* is the magazine in which to learn all about it.

In *Liberty, Equality, Fraternity* (Allen & Unwin; 2s. net), the Rev. Walter J. Carey, M.A., R.N., welcomes the cry of the human heart as it has found expression in those words, even though they come from the socialist. And he shows that the human heart can have no satisfaction unless liberty, equality, and fraternity are found in Christ. Three things are necessary: (1) Belief in God, (2) discipline and self-sacrifice; (3) harmony with God and goodness. The most powerful part of the little book is the part in which the word 'fraternity' is treated. God's kingdom is nothing if it is not a brotherhood.

The book entitled *Diverting Stories of Clerical Life* (Allenson; 6s. net) is not a collection of clerical anecdotes, for which we are and will remain truly thankful. It is the chatty record of a clergyman's experience with choir boys and other church officials. The author is the Rev. E. W. Leachman. He sees the bright side as often as another, but the dark side sometimes. Beginning with choir boys, he ends with them. Sometimes they are diverting, sometimes they are disconcerting, and then sometimes they offer a great and joyful surprise.

'On another occasion I went to preach in a church, where some years before I had been working; and after the Sung Eucharist I was talking in the vestry with one of the choir-men, who had been a boy there in my day, but who was now advanced to the age of sporting a moustache.

'While we were speaking of old times, my friend accidentally let fall the book of devotion he was trying to put into his pocket, and when he recovered it he did not notice that a slip of paper had dropped out. As I leant down to pick this up, I could not help seeing the words at the top—*Friends to pray for.* And there, standing first on the list, was my own name.

'For nearly ten years that dear fellow had been praying for me regularly by name, and I'd never guessed it. What a bond of affection suddenly to find uniting you to another! So, Cheer O! when sometimes you're feeling down! There may be many golden links like that, which you've never dreamt of.'

The Feast of the Crucifix: An Augustinian Legend, drawn out of the Latin into English by Gertrude Robinson (Oxford: Blackwell; 1s. 6d. net). It is beautifully printed, and it is itself beautiful. Read it at home, in the school, or in church, and leave the children to think about it. The translator found it in a Manuscript in the British Museum (Additional, 15833). The Manuscript came from the Augustinian Monastery of Waldhausen in Upper Austria.

The question whether Virgil was a prophet and prophesied of Christ is again discussed, and that very ably, by the Rev. Thomas Fletcher Royds, B.D., in *Virgil and Isaiah* (Oxford: Blackwell; 5s. net). What is the answer? The answer is that Virgil *was* a prophet and did prophesy of Christ. But we must not be too rigid in our interpretation of a prophet, any more than of a poet. Poetry, said Tennyson, is 'like shot silk with many glancing colours. Every reader must find his own interpretation according to his ability, and according to his sympathy with the poet.' So with prophecy. Virgil prophesied of a divine child;

the child (Mr. Royds believes) proved to be a girl, the infamous Julia, daughter of Augustus. Yet he let the prophecy stand. For it had in it a message of righteousness and peace, of a King and a Kingdom, possibly even of a Messiah, if Virgil had read Isaiah, as he might have done. Mr. Royds discusses the whole question with never-failing interest. At the end he prints the Fourth Eclogue with two translations—one in hexameters, the other in Biblical English.

Davidson's Job, so long familiar, is now (for the Revised Version) to be Davidson and Lanchester's Job. The Rev. H. C. O. Lanchester, M.A., has edited the book for the Revised Version Edition of the Cambridge Bible. The title is still *The Book of Job* (Cambridge: At the University Press; 4s. 6d. net). As much as possible of Davidson is left, but Mr. Lanchester has brought the whole book up to date.

There are many millénarian books, pre- and post-, coming out just now; let us see what they respectively signify? What is pre- and what is post-millenarianism? Professor Shirley Jackson Case of the University of Chicago gives a short and sufficient explanation in his book on *The Millennial Hope* (Cambridge University Press; $1.25 net).

'Some of the programs offered by present-day millennialists for the solution of the modern world's ills have been worked out in great detail. This is more particularly true of the premillennialists than of the postmillennialists. The latter do not look for early relief through the sudden coming of Christ. On the contrary, they expect a gradual and increasing success of Christianity in the present world until ideal conditions are finally realized. Then will follow the millennium. At its close a brief period of apostasy will set in, when Christians will engage in fierce conflict with evil powers which have been liberated for a short time before their ultimate destruction. After the brief period of final tribulation is past, Christ will come in glory, a general resurrection will occur, judgment will be enacted, the old world will be destroyed by fire, the wicked will be consigned to torment, and the righteous will enter upon an eternal life of bliss.

'The premillennialists, on the other hand, expect a much earlier return of Christ, and deny all possibility of a gradual process of betterment as the millennium approaches. The details of their program in the form most widely current at present are as follows. The present world is rapidly growing worse as the catastrophic end approaches. In the meantime the function of the Church is to prepare a group of saints for membership in the new kingdom of Christ later to be revealed. But not all members of the visible Church are to be saved. The true Church is a mystical body of Christ, a select company within Christendom. The task of the Church in the present world is to be a witness especially to the doctrine of Christ's return. When this work of witnessing is completed, or at an earlier date if God so decrees, the true Church will be removed from the world. God alone knows precisely when this change will take place, but premillennialists find ample evidence in the Scripture and in the contemporary world to convince them that the end is imminent. It may occur to-day or to-morrow, and it certainly will occur very shortly.'

Is all this nonsense? Far from it. Professor Case's whole book is written to show that millenarianism in some form was for centuries a Jewish, and has been since Christ came a Christian, belief. We laugh at the misinterpretation of Scripture which the pre-millenarian indulges in, and he gives us occasion to laugh. But if we say that Scripture is always to be interpreted without reference to a Second Coming of Christ and the circumstances attending it, the millenarian will have occasion to laugh at us. Professor Case wisely insists upon giving words like, 'You shall see the Son of Man sitting at the right hand of power and coming with the clouds of heaven,' their proper apocalyptic meaning.

The eighth Warton Lecture on English poetry was delivered before the British Academy by Professor Hugh Walker, LL.D. Its subject was *The Revelation of England through her Poetry* (Oxford University Press; 1s. net).

The question is this: England — Professor Walker tells us that he uses the word in its narrowest sense, not including even Wales— England is a practical nation, its enemies call it a nation of shopkeepers; how, then, has it produced so many great poets, among them the greatest poet of all time? The answer is that if practical means prosaic then England is not

practical. But England may be practical and yet not prosaic. 'That sagacity which chooses the best course, though it may be unable to explain itself, rests in the last resort upon the imagination and is akin to that which gives birth to poetry.'

In his British Academy address on *Cosmic Law in Ancient Thought* (Milford; 1s. net), Dr. T. W. Rhys-Davids discusses Animism and Normalism. We know what Animism is, what is Normalism? He says: 'In the course of my ten years' lectures on Comparative Religion I came across quite a number of early religious beliefs and practices which by no stretch of ingenuity could be brought under Animism. They were not explained in the books, and could not be explained, by the theory of a detachable soul. I found myself forced to the conclusion that we must seek for at least one additional hypothesis, as far-reaching as Animism, and altogether different from it, before we could explain all the facts. I say "at least one," for it seemed at first that more than one would be required. But though the number of non-Animistic beliefs was very great, it was found possible to arrange them in more or less overlapping groups; and behind all the groups can be discerned, I venture to think, one single underlying principle. That principle is the belief in a certain rule, order, law. We must invent a name for it—a name that does not imply or suggest a law-giver, and that does not suffer from the disadvantage of being still in common use, and liable therefore to have vague and modern connotations wrapt up in it. Such a word is Normalism, with its convenient adjective Normalistic. To it we can attach a specific, scientifically exact, meaning.'

There are those who will read anything that is written about Palestine, so much to them is the 'least of all lands.' There are those who need to be encouraged to read by lively description and dramatic incident. Mr. Marmaduke Pickthall writes for the second class. He spent the years from 1894 to 1896 in Palestine and Syria and made a point of coming into the most intimate relations possible with the common people. He had nothing else to do. Then when he set out to write his book he resolved to lose none of the picturesqueness or peculiarity of that land and people, and wrote it in chapters of adventure. He calls the book *Oriental Encounters* (Collins; 6s. net). The conversations are all given in *oratio recta*. That is the author's way. He does not wish us to believe that he wrote shorthand rapidly and had his notebook always ready. He has chosen this method in order to render the atmosphere correctly. And as he seems to possess the necessary ability rather markedly, the reader will make no objection. For it is a method of writing which furnishes each chapter with a separate and thrilling adventure.

Messrs. Constable have done wisely to re-issue the Ingersoll Lectures on Immortality in the midst of the war and at a very cheap price. The volume to hand is *Science and Immortality*, by Professor William Osler, F.R.S. (7d. net). At the same price they publish *A Way of Life*, by the same author.

It may be doubted if any body of men have been so sorely tried, stirred to the depths, by the war as have been the members of the Society of Friends. And one result is the intellectual and emotional weight of every pamphlet they publish. Papers prepared for Meetings of the Committee on War and the Social Order have been issued in one convenient volume with the title *The Next Step in Social and Industrial Reconstruction* (Headley; 1s. net). They are worth studying. They are worth the weighing of every word.

In *Wayfarings* (Headley; 6s. net) is found the autobiography of William J. Jupp. The author does not use the first person, he uses the third, but there is no doubt from the beginning that it is an autobiography; and the confession is made at the end. It is, however, the history of his mind. He calls it 'A Record of Adventure and Liberation in the Life of the Spirit.'

After a few years in business, Mr. Jupp entered a theological college connected with Congregationalism, and was called to a large church (he names no places and gives no dates). But the creed of Congregationalism was too strait for him. He went to London and preached as he could in a small suburban church. Those who were dissatisfied with his doctrine left, others came. Then he gave up preaching altogether. At last 'deliverance came' through Nature. The sentence that brought rest was this: 'The Universe must

needs care for all its creatures.' He explains it in this way: 'That the Universe must somehow care and provide for whatever it brings into being, that the Creative Spirit of Life must be continually present and effective in all forms of its activity, in all creatures through which it lives and has its being—such was the import of the vision granted him in that favoured hour. And this conception, once vividly apprehended thus, would at times seem to him almost a truism, or at most just an obvious and inevitable inference from a recognition of the organic unity of Nature. And to this unity science and philosophy, poetry and religion, reason and love alike, though in different ways, bore witness—a unity from which no particle of matter, no throb of conscious life, could be severed. And thus the law or living spirit of the whole became the all-encompassing Presence wherein everything was included and secure.'

His first teacher was Nature. Then came Emerson and Thoreau and Whitman, and, a little behind, Edward Carpenter. Mr. Jupp was one of the band who founded that Society which afterwards divided into the Fabian Society and the New Fellowship.

A very short and very reliable description of *Religion in Ancient Egypt* has been written by the Rev. Duncan H. Brodie, M.A., B.D., and published by Messrs. Kibble & Company, 18 Berners Street (6d.).

The Coming Dawn, by Theodora Thompson (Lane; 5s. net), is a highly attractive anthology of prose and poetry about the war, and attractively has the publisher prepared the volume. The compiler has a purpose. It is to encourage us, to encourage the whole Empire, to hold on steadfastly till we win through. For this purpose the choice is a great success. Who would have guessed that so many men had written about the war? Who would have believed that they could all have written so encouragingly? We take one utterance, Mr. R. J. Campbell expresses well his thought and quotes appropriately from poetry.

'When people speak of religion as imperilled by the war they know not what they say; the very central principle of Christianity is that which the war with all its horrors has forced us to lift our faces from the flesh-pots and visualise afresh—namely, that life is only gained in proportion as it is laid down at the call of the higher-than-self.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And the millions who, humble and nameless,
The straight, hard pathway trod—
Some of us call it duty,
And others call it God.

WILLIAM HERBERT CARRUTH.'

What has the war done for Family Worship? It has done something. But always there is the difficulty of extempore prayer. Sir Joseph P. Maclay, Bart., has resolved to meet it, and has edited a Book of Morning and Evening Prayers for a month of days, calling it *The Starting Place of the Day* (Marshall Brothers; 2s. 6d. net). 'These prayers have been written by prominent Christian workers in different parts of the country, and they express the desires of sincere and devout worshippers.' At the end of the book there are suggestions for Bible Readings for a year.

Messrs. Pickering & Inglis of Glasgow have published a new and cheap edition of A. E. Glover's book, *A Thousand Miles of Miracle in China* (2s. 6d. net). It is the ninth edition, and signifies a sale that is not far short of twenty thousand copies.

Mr. Henry Frederick Cope, General Secretary of the Religious Education Association, holds that the Church is attempting too many things and doing no one thing well. And yet in his book on *Religious Education in the Church* (Scribners; $1.25 net), he expects the Church to undertake the whole round of religious education. What does it demand? It demands six separate things, and every one of the six a big thing: First, trained competent leadership (in colleges, graduate schools, theological seminaries, and the like); next, a local body, board, or committee in each local church for the promotion and general oversight of the educational work; third, provision in the church budget for sufficient funds; fourth, suitable equipment; fifth, 'a programme of instruction and training which is designed for the purpose of growing religious persons and developing them

into a religious society, and which is determined as to its parts and methods by the needs and abilities of these persons at the different stages of their development'; and sixth, 'provision for the enlistment and preparation of the working forces for religious education.' Mr. Cope calls this 'a normal programme.'

Of things by the way in the book one is excellent direction to the preacher how to be a teacher in the pulpit.

Prebendary Denison has written a Foreword to a book by the Rev. W. I. Phillips, M.A., called *The Septuagint Fallacy* (Scott; 3s. 6d. net). The Foreword is a fairly fierce onslaught upon 'German criticism.' The particular point, however, is not particularly German. English scholars have been as guilty as German (if it is guilt) of giving the Septuagint a hearing in the determination of the true text of the Old Testament. The late Professor Swete of Cambridge is not happily classed as a German critic. Never mind. This is the other side, and there is a good deal to say for it.

The S.P.C.K. continues to publish the Reports of the Archbishops' Committee of Inquiry (each 6d. net). The latest are on *The Administrative Reform of the Church*, *The Missionary Work of the Church*, and *The Worship of the Church*.

Let us increase our knowledge and widen our sympathy by reading Dr. W. J. Sparrow-Simpson's book on *French Catholics in the Nineteenth Century* (S.P.C.K.; 5s. net). Their names are little more than names to many of us—Lamennais, Lacordaire, Montalembert, Louis Veuillot, Gratry, Emile Ollivier, D'Hulst, Duchesne, Loisy. The last is perhaps the best known, so modern are we and so sensational. Dr. Sparrow-Simpson is no partisan, but he is distinctly antagonistic to authority when it encroaches beyond the sphere of faith and morals. The book has the merits of good history and good biography, both in manifest excellence. But Dr. Sparrow-Simpson had a higher aim than to write a readable book. He had felt the Pauline 'Woe is me if I preach not the gospel,' and he knows that there are many ways of escaping that Woe. This is one—to teach charity by means of history and biography.

The first volume has been issued of *Industrial Peace* (St. Catherine Press, Stamford Street; 6s. net). A fine handsome volume it is in its cream buckram and crimson label. It contains the issues of the magazine of that title from September 1917 to February 1918. What is the purpose? It is to arrest the strife between labour and capital before it begins, or mend it where it has already begun. Is it favourable to capital or to labour? It is as fair as fair can be. Assuredly the workman has his say in it. There is ample knowledge of his needs and a most sincere sympathy with them. But there is no belief in the methods used by many to gain their legitimate ends; there is no belief in the war of class against class. And to all syndicalists and the like there is open and determined antagonism.

Every movement in the struggle between master and man is watched, and the points of it are noted. This alone makes *Industrial Peace* almost a necessity. And there is hope and faith as well as up-to-date knowledge.

Mr. Stockwell has published a volume of *Prayers for the Sanctuary* (4s. net). The author is unnamed. Everyday language, short sentences, reverence, general interests—those are the marks. There are fifty-five prayers, of about two pages each. At the beginning of the book there is a list of 'Appropriate Readings from Old and New Testaments.'

Messrs. Ward, Lock & Co. are in good time with their Christmas books. But Mr. Harry Golding's book of *Verses for Children* (6s. net) is great enough and good enough for all occasions—birthdays, prize-givings, and all else. The coloured plates, forty-eight in number, by Margaret W. Tarrant, are almost too beautiful to be possible in this drab world—but of course it is the children that are painted. The verses are gathered from everywhere and everybody. Sometimes the author's name is at the end, sometimes not. Who wrote this?

If I were an apple
And grew on a tree,
I think I'd drop down
On a nice boy like me.

I wouldn't stay there,
Giving nobody joy;
I'd fall down at once
And say, 'Eat me, my boy!'

We know who wrote this—but notice the correct wording of it:

My fairest child, I have no song to give you;
No lark could pipe to skies so dull and gray;
Yet, ere we part, one lesson I can leave you
For every day.
Be good, sweet maid, and let who will be clever,
Do noble things, nor dream them, all day long;
And so make life, death, and that vast for-ever
One grand, sweet song.