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death—that and that alone' to Paul, still less that 'the conception of the rite as binding believers into a fellowship with one another never emerges' (p. 221). Mr. Srawley is right in arguing that, while the primary reference of τὸ σῶμα in v.[29] is to the 'body' (cf. v.[24]), 'it is possible'—I would put it more strongly, it is highly probable—'that he has in view the more inclusive sense of "body" referred to in 1 Co 10[16. 17]. By his selfish action the richer brother failed to recognize that the sacred meal was a fellowship of believers with Christ and with one another. It was the sacrament of their incorporation in Christ. The abuses at Corinth turned it into a private meal' (*Encyclopædia of Religion and Ethics*, v. 543*b*). Hence the deliberate choice of τὸ σῶμα in 11[29], not simply because it summed up concisely the idea of 'the body and the blood' (the body suffering death by the shedding of blood), but also because it called up the idea of the Body of Christ as the Church.

Literature.

THE CRITIQUE OF PURE REASON.

Dr. Norman Kemp Smith, McCosh Professor of Philosophy in Princeton University, has written *A Commentary to Kant's 'Critique of Pure Reason'* (Macmillan; 21s. net). In theology a distinction is made between a Commentary and an Exposition, the former being an explanation of the author's words and phrases, with only an incidental reference to his thought; the latter being an explanation of his thought, with only an occasional reference to his phraseology. Dr. Kemp Smith's Commentary is an Exposition.

Few books that have been written require a Commentary (we keep Dr. Kemp Smith's word) more than Kant's *Critique of Pure Reason*. For it is not merely defective in clearness or popularity of expression. 'That,' as Professor Kemp Smith says, 'is a common failing of metaphysical treatises, especially when they are in the German language, and might pass without special remark. What is much more serious is that Kant flatly contradicts himself in almost every chapter, and that there is hardly a technical term which is not employed by him in a variety of different and conflicting senses. As a writer, he is the least exact of all the great thinkers.'

What is the explanation? The explanation is that the *Critique* was written in portions during a period of eight years, and at the end of that period (1780) the portions were run together into one treatise within the space of five months. Even the piecing together of these manuscripts was done under such disadvantages as made coherence an impossibility. For Kant objected to the sacrifice of an argument if once it had been committed to writing. 'If it could be inserted, no matter at what cost of repetition, or even confusion, he insisted upon its insertion.'

Here is room enough for inconsistency. But there is more. Kant's supreme merit as a philosophical thinker, especially as shown in the first *Critique*, is his open-minded recognition of the complexity of his problems, and of the many difficulties which lie in the way of any solution which he is himself able to propound. Kant's method of working seems to have consisted in alternating between the various possible solutions, developing each in turn, in the hope that some midway position, which would share in the merits of all, might finally disclose itself. When, as frequently happened, such a midway solution could not be found, he developed his thought along the parallel lines of the alternative views.

Last of all comes the fact of more than one edition. Of the result Dr. Kemp Smith gives a striking example when he is dealing with Kant's refutation of idealism. 'The new refutation of idealism in the second edition differs from that given in the fourth *Paralogism* of the first edition, not only in method of argument, but also in the nature of the conclusion which it seems to establish. Indeed it proves the *direct opposite* of what is asserted in the first edition. The earlier proof sought to show that, as regards immediacy of apprehension and subjectivity of existence, outer appearances stand on the same level as do our inner experiences. The proof of the second edition, on the other hand, argues that though outer appearances are immediately apprehended,

they must be existences distinct from the subjective states through which the mind represents them. The two arguments agree, indeed, in establishing immediacy, but as that which is taken as immediately known is in the one case a subjective state and in the other is an independent existence, the immediacy calls in the two cases for entirely different methods of proof. The first method consisted in viewing outer experiences as a subdivision within our inner experiences. The new method views their relation as not that of including and included, but of conditioning and conditioned; and it is now to outer experience that the primary position is assigned. So far is outer experience from being possible only as part of inner experience that on the contrary inner experience, consciousness of the flux of inner states, is only possible in and through experience of independent material bodies in space. A sentence from each proof will show how completely their conclusions are opposed: "Outer objects (bodies) are mere appearances, and are therefore nothing but a species of my representations, the objects of which are something only through these representations. Apart from them they are nothing." "Perception of this permanent is possible only through a *thing* outside me, and not through the mere *representation* of a thing outside me."'

We have called Professor Kemp Smith's book an Exposition rather than a Commentary. Yet it begins with an explanation of words. And as that explanation is detachable, we shall refer to it as an example of his manner. It is the explanation of the title: *Kritik der reinen Vernunft*, 'Critique of Pure Reason.'

1. 'The term critique or criticism, as employed by Kant, is of English origin. It appears in seventeenth and eighteenth century English, chiefly in adjectival form, as a literary and artistic term—for instance, in the works of Pope, who was Kant's favourite English poet. Kant was the first to employ it in German, extending it from the field of æsthetics to that of general philosophy. A reference in Kant's *Logic* to Home's *Elements of Criticism* would seem to indicate that it was Home's use of the term which suggested to him its wider employment. "Critique of pure reason," in its primary meaning, signifies the passing of critical judgments upon pure reason.'

2. '*Pure* (*rein*) has here a very definite meaning. It is the absolutely *a priori*. Negatively it signifies that which is independent of experience. Positively it signifies that which originates from reason itself, and which is characterised by universality and necessity. By "pure reason" Kant therefore means reason in so far as it supplies out of itself, independently of experience, *a priori* elements that as such are characterised by universality and necessity.'

3. '*Reason* (*Vernunft*) is used in the *Critique* in three different meanings. In the title it is employed in its widest sense, as the source of all *a priori* elements. It includes what is *a priori* in sensibility as well as in understanding (*Verstand*). In its narrowest sense it is distinct even from understanding, and signifies that faculty which renders the mind dissatisfied with its ordinary and scientific knowledge, and which leads it to demand a completeness and unconditionedness which can never be found in the empirical sphere. Understanding conditions science; reason generates metaphysic. Understanding has categories; reason has its Ideas. Thirdly, Kant frequently employs understanding and reason as synonymous terms dividing the mind only into the two faculties, sensibility and spontaneity. The triple use of the term is an excellent example of the looseness and carelessness with which he employs even the most important and fundamental of his technical terms. Only the context can reveal the particular meaning to be assigned in each case.'

4. 'The phrase "*of* pure reason" (*der reinen Vernunft*) has, as Vaihinger points out, a threefold ambiguity. (1) Sometimes it is a genitive objective. The critical enquiry is directed upon pure reason as its object. This corresponds to the view of the *Critique* as merely a treatise on method. (2) Sometimes it is a genitive subjective. The critical enquiry is undertaken by and executed through pure reason. This expresses the view of the *Critique* as itself a system of pure rational knowledge. (3) At other times it has a reflexive meaning. Pure reason is subject and object at once. It is both subject-matter and method or instrument. Through the *Critique* it attains to self-knowledge. The *Critique* is the critical examination of pure reason by itself. The first view would seem to be the original and primary meaning of the title. The second view very early took its place alongside it, and appears in many passages. The third view must be taken as representing

Kant's final interpretation of the title; it is on the whole the most adequate to the actual content and scope of the *Critique*. For the *Critique* is not merely a treatise on method; it is also a system of pure rational knowledge. It professes to establish, in an exhaustive and final manner, the *a priori* principles which determine the possibility, conditions, and limits of pure rational knowledge.'

It is enough to add that Professor Kemp Smith has a command of the English language no less complete and easeful than is his command of the book to which he has written this commentary. Sometimes his language glows with the emotion of a religious rather than of a philosophical writer (but never so as to unbalance his judgment). One short paragraph may be offered in illustration.

'When Voltaire in his *Ignorant Philosopher* remarks that "it would be very singular that all nature, all the planets, should obey eternal laws, and that there should be a little animal, five feet high, who, in contempt of these laws, could act as he pleased, solely according to his caprice," he is forgetting that this same animal of five feet can contain the stellar universe in thought within himself, and has therefore a dignity which is not expressible in any such terms as his size may seem, for vulgar estimation, to imply. Man, though dependent upon the body and confined to one planet, has the sun and stars as the playthings of his mind. Though finite in his mortal conditions, he is divinely infinite in his powers.'

THE LITERATURE OF AMERICA.

'The Cambridge History of English Literature' is finished; *A History of American Literature* is begun. It is to be edited and written by Americans. It will be divided into three books, and completed in three volumes. The first volume (Cambridge: At the University Press; 15s. net) ends with Emerson.

What is the fascination of the literature of America? Its leisure and its friendliness. Even in this volume, though it has so much ground to cover in so short a time, there is ample time to do all that has to be done, and a little loitering by the way is in the plan. Did you ever hear of Joseph Dennie? No doubt, if you have felt the fascination—if you had the good fortune, for instance, to read in your youth Field's 'Yesterdays with Authors.' But if not, if you are only a well-educated Briton, you have probably never heard of Joseph Dennie. He has two pages and a half all to himself, and the whole atmosphere is of a lazy afternoon in the 'Fall' somewhere within reach of Harvard. Dennie 'was as fond of conviviality as Steele, and as elegant in dress as Goldsmith. His literary pose had little in common with his actual habits of composition, as described by a former printer's devil of *The Farmer's Museum*:

'One of the best of his Lay Sermons was written at the village tavern, directly opposite to the office, in a chamber where he and his friends were amusing themselves with cards. It was delivered to me by piece-meal, at four or five different times. If he happened to be engaged in a game, when I applied for copy, he would ask some one to play his hand for him, while he could "give the devil his due." When I called for the closing paragraph of the sermon, he said, "Call again in five minutes." "No," said Tyler, "I'll write the improvement for you." He accordingly wrote the concluding paragraph, and Dennie never saw it till it was in print.'

They could do those things even with sermons there and then, and they can be recorded so delightfully here and now. The History of American Literature is at least to be readable. It is also to be accurate. The bibliographical lists are a wonder of fulness and correctness. And the characterizations of a period or a tendency are thoroughly reliable. This for example of New England Transcendentalism:

'According to this view of the world, the one reality is the vast spiritual background of existence, the Over-Soul, God, within which all other being is unified, and from which it derives its life. Because of this indwelling of divinity, every part of the world, however small, is a microcosm, comprehending within itself, like Tennyson's flower in the crannied wall, all the laws and meaning of the whole. The soul of each individual, therefore, is identical with the soul of the world, and contains, latently, all that that larger soul contains. Thus the normal life of man is a life of continuous expansion, the making actual of the potential elements of his being. This may occur in two ways: either directly, in states which vary from the ordinary perception of truth to moments of mystical rapture in which there is a conscious influx of the divine into the human; or indirectly, through the instrumentality of nature. Nature is the embodi-

ment of spirit in the world of sense—it is a great picture to be appreciated, a great book to be read, a great task to be performed. Through the beauty, truth, and goodness incarnate in the natural world, the individual soul comes in contact with and appropriates to itself the spirit and being of God.'

Who is the greatest of all the writers of America? That also is answered here: 'It becomes more and more apparent that Emerson, judged by an international or even by a broad national standard, is the outstanding figure of American letters. Others may have surpassed him in artistic sensitiveness, or, to a criticism averse to the stricter canons of form and taste, may seem to be more original or more broadly national than he, but as a steady force in the transmutation of life into ideas and as an authority in the direction of life itself he has obtained a recognition such as no other of his countrymen can claim. And he owes this pre-eminence not only to his personal endowment of genius, but to the fact also that, as the most perfect exponent of a transient experiment in civilization, he stands for something that the world is not likely to let die.'

PROTESTANTISM IN GERMANY.

One of the surprises of the war has been the impotence of the Russian Church. But there was an earlier surprise than that. It was the subservience of the Lutheran Church in Germany. No one has come to tell us clearly why the Church in Russia had so little power in the evil day. And only now has one come, at once competent and outspoken, to tell us how it came to pass that the Lutheran Church did not lift up its voice against the breaking of treaties and the crushing of liberties, but, on the contrary, gloried in the one and scoffed at the other. It is Dr. Kerr D. Macmillan, President of Wells College, U.S.A.

In his book *Protestantism in Germany* (Oxford University Press; 6s. 6d. net), Dr. Macmillan traces the history of the relation of the State to the Church from the beginning of the Reformation until now. He shows how decidedly Luther laid down the principle of the universal priesthood of all believers, and how desirous he was that the affairs of the Church should be administered by those who were members of it. But he shows also that Luther found the members of the Church unable of themselves to administer its affairs, so gross was their ignorance and so low their ideals. So it was out of necessity, as he sorrowfully said, that he turned 'to the civil authority because "it is the duty of all of us, but especially of the secular authority, above all things ['für allen Dingen'], to educate the poor children that are daily being born and always growing, and to hold them to the fear of God and discipline, for which schools and preachers and pastors are necessary. If the older people will not have it, let them continue to go to the devil. But the secular authority is at fault if the youth are neglected and undisciplined."'

Luther and his great associates passed away. The generation following quarrelled over matters of dogma, and the civil ruler was called in on every occasion. Then came the firm establishment of the Territorial System. And now the very principle of the universal priesthood is confined to the sphere of religion, and the State defines how narrow and impotent that sphere is. Listen to Rieker in the latest edition of Herzog: 'The Protestant principle of the universal priesthood is a religious and not a constitutional principle. It has reference to the relation of a Christian to God, and not to his position in the legal organism of the church.'

So the State is the lord and the Church is the servant. And when the State chooses to go to war, the Church finds reasons why God should go with it. 'From the time of the Reformation until the present there have not been lacking in Germany many pastors in every generation that have stood fearlessly for what they considered pure doctrine and true morality, and by their learning and life endeared themselves to their parishioners, and put the Christian world in their debt. From the homes of Lutheran ministers, as from the Scottish manses and our own ministers' homes, have gone out sons and daughters whose influence has been so great and good in every department of social life, as well as in the church, that no one can doubt the seriousness, piety, and sound discipline that surrounded their childhood. Moreover, owing to this constancy of the pastors, there has been a steady though not uninterrupted advance throughout the centuries, so that it may be said that the position of the pastor and of the church as a whole was never so favourable or secure as to-day. But the struggle upward has been long and arduous, much more so than might have been the case had it not been for the oppressive hand of the

state and the lack of independence in the church. The Protestant church in Germany, by being deprived of the form of organization and the self-government compatible with its principles, has never been free to control its ministers, to train its people, or to play its proper part in educating, disciplining and directing the thought of the nation. The evil effects of the territorial system are written plainly in every page of its history.'

ALLAN MENZIES.

Messrs. Macmillan have issued a volume which contains the most important of the occasional papers written by the late Professor Allan Menzies of St. Andrews. The title is *A Study of Calvin, and Other Papers* (10s. net). That which gives the volume its title is a paper of more than a hundred and twenty pages in length. It is just such an estimate of Calvin and Calvinism as the present time needs, and yet it is so free from temporary judgments that it is sure to last through many trying times to come. The English ignorance of Calvin and of his thought is disgraceful, the most damaging thing for contemporary theological training that we know. And the result of that ignorance is disastrous. His value as a commentator is ignored, though he is of more value than any other of those who wrote before the scientific criticism of the Bible began. Professor Menzies was of the most liberal school of theology in Scotland and so not born to be a Calvinist. But he had studied Calvin. 'He is a great man and his views are wide, and he has a great knowledge of literature. He has a happy insight into the nature of the book he takes up, and his tendency to edification keeps him free on the whole from exaggeration and absurdities. He declines in some instances to accept the plain meaning of a passage which will not fit into his system, but that is rare. He does not go into long digressions; his motto as an interpreter is "lucid brevity."'

Of the remaining papers we are most attracted by that on the Preparation of the Apostle Paul at Tarsus. Paul, says his daughter, was always one of Dr. Menzies' heroes. 'The more he worked at the history of St. Paul, the more he was fascinated by the grandeur of his character, the power and effectiveness of his life.' The very last day of his own life he worked all day long on his article on 'Paul' for THE ENCYCLOPÆDIA OF RELIGION AND ETHICS. 'It was a wet, blustering day, and he only went down to the gate to look at the waves. After dinner he came and played with his dog, a Dandie Dinmont of affectionate ways, who looked forward to the usual programme from his master every night, that his paws should be tickled and his tail gently pulled. Good-night was said as usual, and about eleven o'clock my Father went up to rest. Shortly afterwards he became breathless, and in a few seconds he was gone—awakening on the Sabbath morning to the fuller life.'

Those sentences are from the Memoir which his daughter has written to introduce the Papers. It is right well done that Memoir, a quiet conscientious faithful story and lifelike portrait. Clearly Professor Menzies was and is a man to be envied.

There is a delightful anecdote of pastoral visitation. It is an epitome of the two extremes once at war in Scotland, the 'moderate' and the 'high-flying,' and it is a rebuke to both. Menzies visited 'an old woman who was addicted to the pleasures of a cutty pipe. He went in, and perceiving the smell of tobacco, said to her in his friendly way, "Well, Janet, been having a draw?" She made no reply, and for the whole of his visit she remained dumb. Shortly after he had gone, another minister called. He adopted a more serious tone, and inquired in a voice of deep solemnity, "Well, Janet, how is it with your soul to-day?" But this question pleased her no better than the last. She made no reply, but when her visitor had gone, she turned indignantly to her niece, who kept house for her, and said, "Twa impident rascals thae!"'

THE BOOK OF ZECHARIAH.

Mr. David Baron has written much on prophecy and typology. Being invited, on the strength of these writings, to contribute Notes on Zechariah to *The Scattered Nation*, the Quarterly Record of the Hebrew Christian Testimony to Israel, he persevered with his task through many issues, and now the Notes are published in a large handsome volume of 554 octavo pages under the title of *The Visions and Prophecies of Zechariah* (Morgan & Scott; 10s. 6d. net).

Those who are out of sympathy with Mr. Baron's principles of interpretation will be apt to overlook the book. That will be a mistake. The author speaks for a devoted band of men and

women whose outlook has to be understood. It is very true that modern scholars will have nothing to do with the secondary sense which he finds so frequently and so assuredly in the prophet's language. Still less will they accept the interpretation which makes the prophet o'erleap the centuries and see the day of Christ in every detail of its unfolding. But that is the method of interpreting Scripture which alone seems to give it value for spiritual nourishment and growth in grace to a certain number of believers in our day. It is therefore impossible to deny wholly its divine instrumentality. There is no doubt, however, that this commentary on Zechariah makes its chief appeal to those who are in sympathy with its author's conception of God's providence and His method of revelation.

A short example may be given of Mr. Baron's exposition. Let it be part of the note on the phrase, 'Behold the man' in Zec 6^{12}: 'Ecce Homo'!—"Behold the Man!"—an expression which has become famous and of profound significance, since some five centuries later, in the overruling providence of God, it was used by Pilate on the day when He Who came to bring life into the world was Himself led forth to a death of shame.

'Here, however, it is not to the Son of Man in His humiliation, to the "Man of Sorrows and acquainted with grief," that our attention is directed by God Himself, but to the only true Man after God's own heart—the Man *par excellence*—the Ideal and Representative of the race, Who, after having for our salvation worn the crown of thorns, shall, as the reward of His sufferings, be "crowned with glory and honour," and have all things put in subjection under His feet.'

THE FACE OF CHRIST.

In *The Quest of the Face* (Macmillan; 7s. 6d. net) the author (let us say it is the author) sets out to find the face of Christ among the citizens of London. As the author is Mr. Stephen Graham, we know that we shall have good writing and reverence, and may accompany him with expectation. But how does he know the face of Christ? How will he recognize it? He has looked at the face of Christ as the great painters have painted it and he is not satisfied with it. He is not satisfied with any of the faces. If, however, the faces could all be gathered into one he believes *the* face would be found. For each picture has something that is satisfying though none has everything. Even if two were brought into one, the ancient painting of Ushakop and the very modern painting of Vasnetsof (both Russian paintings, you observe), we should be very near the picture of the true face. In any case the author, as he sets out on his quest, has a face in his mind's eye, and he hopes to find it in London.

But he is disappointed. The nearest approach to it is the face of a man who is dead. He has fallen down in the street; a crowd gathers; the author looks down on the face also, and behold it is almost the face that he is seeking. But the man is dead. The face of Christ is the face of the living.

Then a wonderful Serbian comes, a scholar, thinker, enthusiast, Christian. And they go out together to find the face, more hopefully now and further away. Dushan, the Serbian, shows him that he has been seeking an individual; they must seek a member of society. They must find the Kingdom of God first, and then within the Kingdom they will find the face. They find the Kingdom, and the quest comes to an end. For the face of Christ is not to be found until one awakes.

But why not? Why is it not found when you have found a Christian nation? Why is the face not to be found, say, in America? Because 'America comes laden with the sadness of the plight of the black man, her ten millions of liberated slaves, many of whom will also have shed their blood and mingled it in death with the blood of whites for the same cause. She comes laden also with enmity toward the yellow man, and is predisposed to settle a dispute with Japan by the same anachronistic force of arms and appeal for justice and right. She will not readily give to Japan over and above what Japan wants in the West, and so win more goodwill in the grand commonalty of humanity. But if America comes thus encumbered, we come to her not less so. We English have India on our conscience, and the denial of the brotherhood of the most wonderful peoples of the East. India has mingled her blood with ours also on the field of death for the same ideals; it is for us to meet her now with love and sacrifice and the convincing reality of our religion. And in Africa it must no longer be possible to reproach us, as King Cetewayo said: "First come

missionary, then come rum, then come trader, then come soldiers"—nor for the soldier to yearn to be shipped east of Suez that he may raise a thirst for sin.'

There are other things in the book besides the Quest of the Face. But the Quest of the Face is the main thing.

DEUTERONOMY.

What was the Book of the Covenant which in the time of Josiah was found in the Temple, was read to the king and then to the people, and caused such consternation? Sir George Adam Smith says it was some form of Deuteronomy. But what form he cannot say. For there were many books and editions of books out of which our present Book of Deuteronomy was compiled, 'and we cannot say which of these this Law-Book was or whether it was exactly any one of them, or whether the process of their compilation had already begun.' In 1903 Dr. John Cullen published his *Book of the Covenant in Moab* in which he argued that the book found by Hilkiah contained not the code of laws of the present Deuteronomy but its discourses or some of them. Sir G. A. Smith examines Dr. Cullen ('one of the most original and searching of recent works on the subject') and concludes: 'While Dr. Cullen presents an unanswerable case for the inclusion in Josiah's Law-Book of considerable sections of the deuteronomic discourses, and especially of chs. v.–xi., he fails to prove that the book did not also contain some at least of the Code.'

Sir George Adam Smith has written the Commentary on *The Book of Deuteronomy* for the Cambridge Bible in the Revised Version (Cambridge Press; 6s. 6d. net). The Introduction and the Notes are both very full and very scholarly: they are also very readable. We have looked at the Introduction. Let us look at the Notes. On the verse (Dt 23^{25}), 'When thou comest into thy neighbour's standing corn, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn,' we read: 'The Pharisees flagrantly contradicted not only the spirit of this law, but its very letter, by interpreting *plucking* as *reaping*, and because this was *work* (v.[18]) they held it unlawful on the Sabbath.'

On the leaving of a sheaf in the harvest field (Dt 24^{19}) we read: 'Attention has been drawn to the fact that some peoples leave the last sheaf on the field under the superstition that it contains the corn-spirit, and being therefore dangerous is easily relinquished to strangers (Frazer, *Golden Bough*, ii. 171 f., 232 f.). I am told that in the shires of Lincoln and Norfolk it was the practice till sixty or eighty years ago to shape part of a sheaf into a "corn-baby" and to bury it in the field, in order to ensure the next crop. It is possible that in some cases the custom of leaving the gleanings to the poor may have started from such superstitions. But those who see in these the sole origin of the custom ignore the natural promptings of the hearts of simple, peasant peoples to care for the needy. There are no traces of the superstition in D, H, or Ruth ii. D's appeal to the self-interest of the harvesters (*that thy God may bless thee*, etc.) is rather one of his many illustrations of his favourite principle that obedience to God's ethical demands will be rewarded by prosperity (cp. xiv. 29, xv. 4 f., 10, 18, xxiii. 20; cp. xvii. 20). Otherwise the motives of the laws are purely humane and in both sets the humanity is enforced by religious considerations. In D the motive is characteristically gratitude to God (v. 22), in H it is as characteristically the simple fact: *I am Jehovah thy God.*—The duties enforced are observed at this day in Palestine. "The poorest among the people, the widow and the orphan, are not infrequently seen following the reapers"; and "the poor are often seen after the gathering in of the crop going from tree to tree and collecting the few olives that may have been left" (Van Lennep, *Bible Lands*, etc., 78, 128). "It is natural with them not to gather stray ears or to cut all the standing ones, which would be looked upon as avarice; every bad act is avoided as much as possible "before the blessing," as the corn is very often called; the law of Moses . . . is innate with them. The produce of the gleanings . . . may enable a widow to have bread enough for the winter' (Baldensperger, *P.E.F.Q.*, 1907, 19).

SAINTE CHANTAL.

Sainte Chantal, 1572–1641: A Study in Vocation, by E. K. Sanders (S.P.C.K.; 10s. 6d. net)—such is the title-page of the latest issue of the S.P.C.K. series of Ecclesiastical Biographies.

It is a most minute and elaborate biography.

The style is not easy. There is a way of anticipating the future (which is no doubt clear enough to the author) that is bewildering. And there is a way of returning upon events that are past which is occasionally almost as disconcerting. Yet the study is most interesting. One has to take time. The second time the whole book is read will make everything clear and establish its real value.

Baronne de Chantal is known as the intimate friend of François de Sales, and as the Founder and first Superior of the Order of the Visitation. But it is not the outward events of her life that are of importance here, it is her own religious development. What a curious experience it is. Through what a series of doubts and difficulties did she pass, always directed by the wise counsel of François de Sales. It is something to reach sainthood; and no doubt it was sainthood that she reached at last. But the road travelled was surely a mistaken one. Life has sorrows enough for self-discipline; we do not need to go out of the way, seeking mortifying experiences at every turning.

And the life in the Order is not, as we see it here, an attractive one. At Lyons, where a branch of the Order was established (its first Foundation was at Annecy), a certain M. Austrain had been helpful, and his child Christine was received into the House. She was not a 'religious' and did not want to be. The report sent to the Mother Superior is: 'The child's inclinations become daily more impossible to check. It is really appalling to hear the things she says, my daughter de Thorens is completely astonished. She says she cannot live here any longer, that no one talks of anything but God, and she gets so tired of it that sometimes she feels completely desperate. I have had to beat her myself to-day and shall have to do so again; we must just do the best we can while she remains here.' Our sympathy is entirely with the child.

ST. JOHN'S GOSPEL.

There were ancient critics as there are modern. The ancient criticised dates and documents as they were able. The modern can do no more. Perhaps we give too much credence to the modern critics. Mr. G. H. Trench trusts solely the ancient. Whatever has the mark of tradition on it, that he accepts. He has no introduction to his commentary on the Fourth Gospel, which goes by the title of *A Study of St. John's Gospel* (Murray; 7s. 6d. net). He accepts the Johannine authorship—'such is the tradition of the Church throughout the centuries'—and proceeds with his comments. He believes that there was a Pre-Adamic race—'the Bible deals with none but Adam's race, the type that began about 6000 years B.C.' He finds salvation for all of that race which entered and left the world throughout those 6000 years in the descent of Christ into Hades. 'We may believe that there is a vast organized Ministry working in the underworld started by our Lord Himself when "He descended into Hades."' He believes that Jesus baptized His mother, His reputed father, and also John the Baptist. He accepts the tradition that Golgotha got its name from Adam's skull, and seems to believe that Adam was buried there. Finally, he believes that all (men and things) shall yet be brought home to God. This is the Note there:

'John 6^{37}, "All, which The Father gives to Me, shall get home to Me." The totality of the race is given and shall reach Him its goal: it is The Father's gift to Him: "and no individual that is on the way to Me will I cast out." No argument can be found here against the Universalists—their position being that while the whole human race has been given by The Father to The Son, the individuals get home to Him at long intervals reaching over various Ages.'

Mr. Francis Meynell has made a selection from Henry Vaughan and Andrew Marvell and has published it, very attractively, with the title *The Best of Both Worlds* (Allen & Unwin; 3s. net). How well does Vaughan express the mind of many at this time in the familiar verse:

He that hath found some fledged bird's nest may know
At first sight if the bird be flown;
But what fair well or grove he sings in now,
That is to him unknown.

Professor Gilbert Murray delivered the Presidential Address to the Classical Association in January. His subject was the Religion of a 'Man of Letters.' He has published the address, with the appropriate title of *Religio Grammatici* (Allen & Unwin; 1s. net). What is the Religion of this

Man of Letters? It is the religion of Democracy. 'For the cardinal doctrine of that religion is the right of every human soul to enter, unhindered except by the limitation of its own powers and desires, into the full spiritual heritage of the race.' Thus Professor Murray uses the word religion with comprehensiveness—for even the word 'spiritual' in that definition is more applicable to Shelley than it would be to Wordsworth.

The Helping Hand, by Gerald Gould (Allen & Unwin; 2s. net), is held out to the sinner. And there is some courage in the way the offer is made. 'Let us then [this is in the chapter on Sin] come straight, and with full courage, to the fact which we all know in our heart of hearts, and all constantly forget: the fact which is the solution, if rightly understood, of many among the paradoxes and contradictions which have beset our inquiry so far: the fact which is the beginning of hope for the outcast and the unhappy, and the first step towards true religion. The fact is this: a sin is not to the bad *if we are resolved to turn it into good*. A sin may be full of hope, of promise; it may be the cause and inspiration of a new way of life.' That paragraph is decisive for the understanding of the book.

Mr. Blackwell of Oxford has issued a revised edition of that most entertaining Commentary on the Georgics of Virgil by the Rev. T. F. Royds, M.A., B.D., entitled *The Beasts, Birds, and Bees of Virgil* (4s. 6d. net). In a delightful Preface, Mr. Warde Fowler says: 'No book of classical antiquity makes quite such a strong appeal to Englishmen as the *Georgics*. For the average educated Englishman has in him something of the sportsman, something of the naturalist, and often at the back of his mind an inkling of the poet; long ago he had also in him a good deal of the farmer, and it looks as though this might be so again in the next generation. The *Georgics*, if he has the luck to come across them, are pretty sure to attract him in one way or another. I well remember, in the days of my college tutorship, having to push a sporting youth through the thorny hedge of Responsions — one who was totally incapable of understanding the rhetoric of Livy, with whom we first tried him; then in despair I put him on the *Georgics*, and adroitly began with the third. When he came to Virgil's description of the horse's points, his face and his mind at once brightened; to use his own language, he "found," and there after took all his fences without a fall.'

It will be a rare event in the future when a book appears which adds something substantial to the discussion of the Synoptic Problem. For the moment the centre of interest is Q—that unknown book (or something else) which is supposed to have been used by St. Matthew and St. Luke and which gave them the materials that their Gospels contain beyond the contents of St. Mark. And the urgent question is this: Did St. Luke and St. Matthew use Q independently?

Well, a book has been published by an American scholar, Professor George D. Castor (who lost his life in an accident in 1912), and is introduced to us by Professor B. W. Bacon, in which this latest aspect of the Synoptic Problem is discussed; and in our belief it is brought sensibly nearer a solution. This is the department of study in which the scholarship of America is fully abreast of the best learning in the world. And this book is of the best American scholarship. The title is *Matthew's Sayings of Jesus* (Cambridge University Press; $1.25 net).

The Book of Patriotism for Empire Day is published by Messrs. Evans Brothers of Montague House, Russell Square, W.C. (2s. 6d. net). It is a large volume in strong wrappers and three columns to the page, containing more things about patriots and patriotism than you could have believed it possible to bring together within the covers of any single volume. There are hymns and songs and plays and recitations. There are rules for fancy marching and flag drill. There is an illustrated geography of the Empire and an illustrated description of its flags. There is Nature Study for Empire Day and there is Handwork for the same.

Mr. J. M. Hogge, M.A., M.P., has published two sermons on *Love Stronger than Death and the Consecration of Sacrifice* (Hodder & Stoughton; 1s. 6d. net), in order that he may do his part in holding up the weary hands and strengthening the feeble knees at this time. There is little of what is called 'sermon construction' about them, but there is much evidence of faith in God and sympathy with man.

Christ and Woman is the title of a book by F. W. Orde Ward, B.A. (Kelly; 3s. 6d. net), in which the Women are described who came in any way into touch with Christ, and something is said about what Christ did for them. It is a useful modern subject, a subject that will never lose its charm, and Mr. Orde Ward is by training and temperament the man to give the charm of it its full opportunity.

He puzzles us once. He seems to identify Mary Magdalene with the Woman in the City who was a sinner. It is an ancient error, and if the phrase 'damnable error' is ever allowable now, it is that. But Mr. Orde Ward is modern.

Herodias is one of the women. Did Christ come in contact with Herodias? We forget the words, 'His disciples went and told Jesus,' we forget how Jesus would realize the scene, the ghastly scene in the prison, and the ghastlier scene in the banqueting hall; and we forget that He would know the state of the soul of Herodias.

We must not think that the present glad rapprochement between this country and the United States is due entirely to the War. Let the War have its credit, it needs all it can obtain of every kind. But there were men who for years before the War broke out lived for this very purpose, and did not live in vain. One of them, and a most noble specimen, was Mr. John Lewis Griffiths, American Consul first at Liverpool and then at London. He had a personal charm which won every heart. And he could speak. Could there be a more perfect 'Vote of Thanks' than this to Mr. Birrell?—

'It is with unfeigned pleasure that I second the resolution of thanks, so feelingly and eloquently proposed by the Chairman. Many years ago I read *Obiter Dicta*. Since then I think I have read everything Mr. Birrell has written and many of his speeches. We have all fallen under the witchery of his style, so subtle in suggestion, so genial in humour, so searching and yet so kindly in satire, so profound in observation and comment, so pure in sentiment, so limpid and lucid in expression, so tender and humane in treating of the foibles and follies of men. He is a lineal descendant of Charles Lamb, dowered with the same rich gifts, and we go to his writings, however often the visit may be repeated, with the pleasurable anticipation with which we always go to the *Essays of Elia*, knowing that they possess that perennial interest and charm, that elusive but unmistakable distinction of style, that nobility of diction, which characterize the literature that lives.

'Writing at a time when contemporary fame has often been sought by authors through the employment of the sensational, the weird and the grotesque, Mr. Birrell has always been true to the highest ethics of his art, choosing, for his handmaidens, beauty and truth. There is a benignity and serenity in his writings, which is as refreshing as the cool, tranquil spaces on a summer's day, in the deep recesses of the forest.

'It has been true of many English statesmen that they could write an epic or a sonnet, a romance or a dissertation on religion or philosophy, with the same ease and grace which they directed the affairs of empire. It has fallen to few statesmen, however, to do what Mr. Birrell has done, to infuse their contributions to political debate with such a charming literary quality as to cause their words to be listened to and read by men of opposing party faith with the keenest delight. His utterances are always relieved by the wit that stimulates, and mellowed and ennobled by the gentleness that heals. You are as well known and as greatly beloved, Mr. Birrell, in my country as in your own land, and I bear to you to-night the homage of kinsmen beyond the sea. Your gift to English letters will prove a precious legacy to all who enjoy the delicate and exquisite musings of rare and cultured souls.'

Mr. Griffiths' speeches and lectures have been published under the title of *The Greater Patriotism* (John Lane; 6s. net). The most important of them all is a lecture on 'The American Spirit.' It is a lecture worth careful study and likely at this time to be carefully studied. Mrs. Griffiths has written a brief biography. It is enough to whet one's appetite for the addresses which follow, and not one of the addresses will disappoint expectation.

The Poetry of Lucretius was the subject of a lecture which Professor C. H. Herford delivered at the John Rylands Library, and which he has now published (Longmans; 1s. net). Dr. Herford widens the definition of poetry to include Lucretius' *De Rerum Natura*. He accepts Wordsworth's dictum that poetry is not in its subject but in the impassioned handling of it. He takes 'impas-

sioned' to mean the response to need, and as he believes that Lucretius found something in Nature that responded to spiritual needs of his own, he counts him among the poets. Others say that the *De Rerum Natura* is simply science (the science of that day) run into verse. But what could Lucretius find in Nature that answered to needs of his own? Two things: the sense of *continuity* underlying the changing show of the material world, and the sense of *infinity*.

Professor A. S. Peake lectured at the John Rylands Library on *The Quintessence of Paulinism* (Longmans; 1s. net). The lecture makes an enjoyable book. Most of the matters of present concern are discussed in it. Dr. Peake does not follow the multitude to attribute all that is distinctive in Paulinism to the Greeks. For example, it is the custom to identify the 'flesh' with the body and find in Paul the Greek contrast between matter and spirit. Dr. Peake finds that Paul distinguished the 'flesh' from the body. Again, he holds that Paul had an adequate knowledge of the facts of Christ's life and of His teaching. As to what Paul knew *before his conversion* this is the sum: 'He passionately held fast the Law as God's appointed way of righteousness, but was conscious of inability on his own part to attain his ideal. For himself personally righteousness had not come through the Law. On the other hand he held Jesus to be a blasphemous pretender to Messiahship, cursed by the Law and therefore by God, but with misgivings whether after all He might not be the true Messiah; in which case His death was intended as an atonement for sin and to create that righteousness before God, which in Paul's own experience at least the Law had been unable to do. In which case again the Law was abolished, and Jew and Gentile were placed on the same level before God.'

In the end of a pamphlet, called *Congregationalism Re-examined* (Memorial Hall; 6d. net), in which the distinctive principle of Congregationalism, its Ministry, and other matters are competently set forth, the Rev. B. Nightingale, M.A., Litt.D., asks whether Congregationalism is worth preserving. A quarter of a century ago, he says, such a question would have been regarded as superfluous or even impertinent; a dozen years ago such a question would have been much less superfluous; whilst to-day it needs to be asked with the utmost possible seriousness. For great men and leaders in Congregationalism like Dr. Horton and Dr. Forsyth have been saying disconcerting things and nobody seems disconcerted. Yet Dr. Nightingale advances 'solid reasons why Congregationalism cannot disappear from the religious agencies of to-day without irreparable loss to both the Nation and the Church; and when I use the word "Congregationalism" I mean the real, strong, effective thing, and not the attenuated shadow which is sometimes substituted for it.'

The Rev. A. W. Greenup, D.D., Principal of St. John's Hall, Highbury, has translated from the Hebrew *The Commentary of Rabbi David Kimhi on The Book of Psalms* (Palestine House, Hackney). At least he has translated the first eight psalms, and no doubt the rest will follow. Let us choose the first comment on the first verse of the first psalm as an illustration.

'*O the happiness of the man!* The word for happiness is always in the plural: and the reason is that they cannot pronounce anyone happy on account of one good thing found in him or one piece of prosperity which attaches itself to him; but for many good things found in him do they say "Happinesses are his!" In this psalm David includes the whole religion of man, and what he ought to do in this world and the goodly recompense of the righteous and the punishment of the wicked. And it is a very precious psalm; wherefore he begins his book with it.'

There must be many to whom a short enough and reliable enough book on the Second Advent will be welcome in these days. Just such a book has the Rev. W. J. L. Sheppard written. Its title is *The Lord's Coming and the World's End* (S.P.C.K.; 2s. 6d. net). We commend it heartily and unreservedly.

We are all Christians. The Germans are Christians. They who sink hospital ships, they are all Christians. Canon Vernon Storr does not believe it. He tells *What it Means to be a Christian* (S.P.C.K.; 2s. net), and it means much more than that; it means something other than that.

First, it means Christ, a personal recognition of the living Christ as the most powerful moral force in one's own life. After that it means the fact of

the Holy Spirit, the Fatherhood of God, the sense of sin, the recovery, and the responsible joy of fellowship. It is all told faithfully in seven strong sermons.

The Rev. John Blacket must be one of the most voluminous authors in Australia. He has a list of volumes after his name which runs to ten lines of the title-page, and the last line is a double etcetera. His latest book is the study of *The Manifestation of Antichrist* in this war (Elliot Stock; 1s. 6d. net). There is also an appendix on the sounding of the Last Trumpet.

The Stratford Company of Publishers in Boston, U.S.A., have undertaken the issue of a 'Universal Library.' The first three volumes are *Nine Humorous Tales*, by Anton Chekhov; *Stories of the Steppe*, by Maxim Gorki; and *What Men Live By, and Other Stories*, by Leo Tolstoi (25 cents each).

It is always advisable for the preacher to read sermons and to read widely. Let the American preacher read British sermons, and the British preacher American. That gives its own value to a volume of sermons which comes to this country all the way from Oklahama. The volume has merits of its own. The preacher, the Rev. P. C. Schilling, D.D., makes reality his first aim, and interest his second. But the mere fact that he handles subjects which are rarely handled in a British pulpit is enough to make it worth our while to read the book.

Which of us has heard or preached a sermon on the Millennium? In *Christ Triumphant and Christian Ideal* (Boston: Stratford Co.; $1.50 net), Dr. Schilling has a notable sermon on the Millennium. We shall be content to quote one paragraph of it.

'The shadow was miraculously turned back fifteen degrees in the dial of Ahaz, to confirm Hezekiah in the promise that God made to restore him to health and add to his life fifteen years. Therefore it is clear to my mind, that the seventh year or millennial period, as indicated by the sabbath day and sabbatical year of Israel, is to be the last stage of existence for the material universe, —the *last day*, of all visible things, and when it has reached its limit, after its introduction (and none but God can know when that will come), the world will pass away, and nature will cease to exist. Then we cannot know when the Millennium will come, because we cannot ascertain when Jesus will return to the world. Both events are sealed mysteries of God. And it is enough for us to know that both are future, and that we should be true to Christ in all of our ways, and faithful in the discharge of all duties and obligations to our fellow-mortals. Jesus is coming again to "rule the nations with a rod of iron," but to establish the Kingdom of God in triumph and joy and great glory in the world. The subjects of that Kingdom, during His personal reign in the world, will be glorified and immortalized men and women, who have been redeemed from among the peoples of every race under the sun. Blessed consummation of this weary and sorrowful world! Let us give it welcome, and hail its approach, and wait its coming, more than they that watch for the morning. We weep over the wrecks of the world and lament its heart-rending tragedies; our hearts melt with fervent sympathy for broken-hearted parents whose children are swept from their fellowship and the bosom of the domestic paradise by an holocaust of sin; our tears of bitterness fall on the irresponsive faces of our beloved dead, over suffering infancy and the unconscious clay of sweet innocents, over the untimely births that have never seen the light, or have just looked upon it and shut their eyes for a season, waiting for the glorious light of the resurrection morning. Our souls desire to see the King in His beauty. The voice of the Church calls for Jesus to return, and all creatures long to be renewed.

These eyes shall see them fall,
Mountains and stars and skies;
These eyes shall see them all
Out of their ashes rise;
These lips His praises shall rehearse
Whose nod restores the universe.'