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No; what the Prophet did see is this. However skilful agents of evil may be in adapting the marvellous powers of nature to their wicked purposes, and however successful they may be in inducing lying prophets to proclaim their aim as a thing to be desired to make one wise, yet, sooner or later, the mills of God do their appointed work, and the evil-doers are ground to powder. In one respect it is not fanciful to say that this war on earth resembles that which the Seer calls 'war in heaven.' In it the moral forces of the world are uniting to defeat the efforts of the devil.

Literature.

THE NEW TEACHING.

THOSE who have heard of the New Teaching—and who with any interest in education has not?—will now be able to learn what it is. For Dr. John Adams, Professor of Education in the University of London, has edited a volume entitled *The New Teaching* (Hodder & Stoughton; 10s. 6d. net), to which contributions have been made by teachers of all the familiar subjects, and they are all exponents, in practice as well as in theory, of this new method. Professor Adams himself contributes the first article, and it is of course on the Teaching of English. But he also contributes an Introduction to the whole book, for the purpose of telling us how the new teaching differs from the old. What are its claims?

First, it trains pupils in initiative. Next, the teacher of the new teaching takes account of every pupil's point of view and peculiarities. Thirdly, grammar is banished, direct reading, writing, or speaking taking its place. Other things are mentioned, but they are minor or dependent; those three are the things that give this teaching the title of 'new' (or 'direct,' as some prefer to call it). It is nearly a return to the system of education that was prevalent in Scotland before the passing of the Education Act in the seventies. The parochial schoolmaster sat in his desk; the pupil went up to him with his work and had it examined; he then returned to his seat and went on working out his problems for himself or studying his text-book. But of course experience has taught improvements. The class is not annihilated by the new teaching. The individual pupil comes first, but he is still a member of the class.

What are the dangers? They are summed up in one word—coddling. Dr. Adams denies that the new teaching is guilty of coddling. 'There is really no danger. The "royal road" is as unattainable to-day as it was when the hoary proverb was in its first youth. There will always be plenty of difficulties to brace up our pupils. Surely there is no need to supply artificial obstacles after the manner of those who arrange steeplechases and golf courses, or even deliberately to retain difficulties that at present exist. The maintenance of our absurd weights and measures has been over and over again supported, apparently in all seriousness, on the ground of the excellent training involved in struggles with such troublesome items as $5\frac{1}{2}$ and $30\frac{1}{4}$. When all artificial difficulties have been removed, there will always remain an irreducible surd of troublesome elements that will give full exercise to all the energy and determination available among our pupils. When the young people have been taught to study, and thus to avoid waste of effort, there will always remain the great mass of legitimate difficulties that no man can remove. If bunkers and hazards did not exist in our school course we might have to follow Voltaire's suggestion about God, and invent them; but of difficulties in learning there will never be a lack.'

In the chapter on the teaching of History, Mr. E. L. Hasluck discusses the difficulty arising from different views of any event or movement—a conservative view and a liberal. He comes to the conclusion that one case of over-emphasis on the 'Tory' side will balance another case on the 'Radical' side. And in actual fact 'there have been no complaints.' Why not so also in the teaching of religion? How well the old parochial teachers taught the Bible. No doubt each teacher had his own point of view, but 'there were no complaints.'

Professor Percy Nunn writes well on the teaching of science. Thus: 'The most obvious and fundamental characteristics of the scientific life are a love for "nature" and a disinterested desire to under-

stand her ways. There are two things here, love and understanding, which God has joined together and man cannot hope to sunder without grievous loss to both. Wordsworth spoke sound philosophy when he said that "Nature never did betray the heart that loved her." The complementary proposition is equally true: it is only to her lovers that Nature reveals her secrets. She has endless ruses for baffling the inquiries of those who do not approach her in the right spirit. That is why the magician and the medicine-man have contributed so little to scientific knowledge. They have sought to understand Nature not because they loved her but because they feared her, or they have tried to bully her into subservience to their own ends. That is, again, why practical applications of science —even the more clearly beneficent ones, such as the use of anæsthetics, antiseptics X-rays, and wireless telegraphy—have generally been based on the discoveries of men who pursued nature-knowledge for its own sake. It is the plain hard fact that valuable scientific truths are not attainable by the man who seeks them simply for the sake of subsequent dividends. He can gain them only if he is able for a while to put the marriage-portion out of his head and woo Nature as a disinterested lover. Commonly he cannot, and so prudently employs, at an exiguous remuneration, some one who can. The first aim of the science-teacher must be, then, to make his pupils disinterested lovers of nature.'

FAITH AND FREEDOM.

The Rev. Charles H. S. Matthews, who edited *Faith or Fear?* has now edited a similar volume and called it *Faith and Freedom* (Macmillan; 6s. net). The new volume is, however, more openly a Broad Church manifesto, or, as the editor and his contributors would prefer to say, a declaration on behalf of Liberal Christianity. His contributors are Alfred Fawkes, W. Scott Palmer, Charles E. Raven, A. Clutton-Brock, Harold Anson, and Winifred Mercier.

The most liberal is Mr. Fawkes. His essay on 'The Development of Christian Institutions and Beliefs' makes a pretty sweep of New Testament beliefs, and as a consequence of Reformation theology. But Mr. Clutton-Brock, if less sweeping, is not less disconcerting. His occasional observations, dropped by the side of his main argument as if they were mere truisms, are enough to turn an ecclesiastical world upside down. 'Will no Church, will not the Church of England, ever dare to affirm that it is a Church just because it has no status, no laws, no morality, no power of judgment, but only a common desire to know and to love God?' 'A Church should confess itself unfit to make any conditions whatever of membership. It should offer to all men the hospitality of God Himself, confessing that it lacks His omniscience. For what is it but the fellowship of those who desire the knowledge of God and who are all aware of their ignorance of Him?' Those are two of them. Is he wrong? Or is the Church wrong?

The book will not die of dullness. That at least is evident. More than that, it is instructive, highly instructive. The demand of the day is for reconstruction. But what is reconstruction? We have been rather pleased with the word. It seemed to be a new form of reinterpretation—and no more than that. Is this reinterpretation? To reinterpret you must retain the things that you are to reinterpret. The test case is the Person of Christ. How do these liberal Christians interpret the passage, 'Who being in the form of God,' etc.? After reinterpretation how much is left of historical fact?

THE MODERN MINISTER.

The Lyman Beecher Lectureship on Preaching in Yale University has produced its forty-fourth volume. The author is Professor Henry Sloane Coffin, and the title *In a Day of Social Rebuilding* (Milford; 4s. 6d. net).

If it were not that the lectures have to be published, each of the Yale lecturers on Preaching might ignore his predecessors and say what Preaching means to him. Professor Coffin comes near that ideal. Only once does he refer in this respect to those who have gone before, saying that they have made it unnecessary for him to enter into the details of delivery. He *has* said what Preaching means to him. It means Adaptation, Reconciliation, Evangelism, Worship, Teaching, Organization, and Friendship — Friendship meaning Pastoral Work. Then when he has said his say—clearly, honestly, impressively—on these topics, he gives the last lecture to the description of an ideal minister for the present time. It is a time, you observe, of social rebuilding. The social aspect is

emphasized throughout. 'What, then, are some of the outstanding characteristics to be sought in those who would lead the Church's ministry in this day of social rebuilding?

'First, *vision*. We must be dreamers of dreams.

> 'They, in the ages lying
> In the buried past of the earth,
> Built Nineveh with their sighing,
> And Babel itself in their mirth;
> And o'erthrew them with prophesying
> To the old of a new world's worth:
> For each age is a dream that is dying,
> Or one that is coming to birth.'

'Second, *moral intuition*. Builders of a new world must feel at their fingers' tips when things are right—when nations, when industrial relations, when men in every touch of life on life, are adjusted according to the will of God.'

'Third, *sympathy*. A few years ago the engineers who were charged with the construction of the new Grand Central Terminal in New York City faced the difficult problem of building new tracks on new levels, while they kept the existing traffic in full operation and had the trains arriving and leaving on schedule. In part it was a problem of sympathy—sympathy with the needs of the future, so that adequate facilities for years to come might be supplied; sympathy with the existing plan, so that, although palpably obsolete, they would keep it going with as little interruption as possible. It would have been much easier, of course, could traffic have been suspended while the new station was being prepared. There were many parts of the work which had to be carried on under unusual risks to the workmen and with extraordinary difficulties. All social rebuilding has to be undertaken under similar conditions.'

'Fourth, *daring*. Sympathy with the good in what is may hold us cautiously to it, when we ought to be moving out and up into what should be. When one recalls that leaders of the Christian Church in its earliest period were spoken of with bated breath as "these that have turned the world upside down," one feels like saying of their living successors, as Pope makes Alexander Selkirk say of the beasts on his island: "Their tameness is shocking to me." All great institutions must be conservative: they are custodians of values they dare not put in jeopardy. One would not have the Church less careful in safeguarding its doctrine, in preserving approved customs in worship, in exercising prudence before it commits itself to innovations in social theory. But to employ love like Christ's, and such love only, as a guiding principle in practical affairs cannot be other than revolutionary.'

'Fifth, the chief characteristic which must be his is *faith*, faith in a God big enough to remake a world, and good enough to make it a Christian world. The last generation in its recovery of the historic Jesus Christianized our thought of God. We bow before no deity less good than Jesus of Nazareth. But in Christianizing His character men have often parted with His cosmic control. A very frank theological teacher once confessed in a moment of confidence: "I haven't the least difficulty with the divinity of Jesus; He is the God I adore. What I want to be assured of is that there is a Divinity like Him in charge of the universe." In humanizing God we have dwarfed Him. The God of many prayers and sermons is a companionable Deity to whom men approach unawed. In much religious intercourse

> the air
> Nimbly and sweetly recommends itself
> Unto our gentle senses. The heaven's breath
> Smells wooingly here.

This "heavenly Pal" (if one may be pardoned the expression) is so good that He can be counted on to do all He can to help us with a world that has gone to pieces; but one is not convinced that He is competent for so gigantic a task as its complete rebuilding.'

ECONOMIC PROBLEMS.

There are those who say that the most serious of the problems to be solved when the War is over will be economic problems. We do not think so. The religious and moral problems will be more important and more perplexing. But the economic nuts will be hard enough to crack. And it is well that so thoroughly capable an economist as Professor William Robert Scott of Glasgow has come forward already with a statement of their difficulty and with suggestions for their solution. This is the second series of his *Economic Problems of Peace after War* (Cambridge: at the University Press; 6s. net).

One of the problems discussed is a League of

Nations in its commercial aspects. Professor Scott can scarcely be called enthusiastic, but when did you find a professor of Economics enthusiastic? Did not Carlyle call it 'the dismal science'? This is what Dr. Scott says:

'The project of a League of Nations is a scheme which may be, on the whole, deserving of a fair trial. The end of the war is the time when it could be established with the best prospects. In the words of Lord Bryce: "If this opportunity be lost, another such opportunity may never re-appear." No doubt, there are many obstacles and hindrances, political, constitutional, military, and even economic. But if no League of Nations is established, against these must be balanced the almost certain return of tension and insecurity not many years after peace has been signed. The prospect offers sufficient hope to point towards giving the scheme a trial, but not sufficient hope to rely upon it until it has actually justified itself by a protracted test. Thus the most that can be said of the scheme at present is that it is a favourable uncertainty, against which is to be set an unfavourable certainty. In such circumstances we should be wise, upon the whole, in accepting Tennyson's maxim, "Cleave ever to the sunnier side of doubt."'

THE DWELLER IN THE INNERMOST.

Under the title of *The Visions of an Artist* (Kelly; 7s. 6d. net), Mr. H. W. Shrewsbury has published a volume of Studies on the Paintings of G. F. Watts. The paintings have been reproduced —twenty-one of them—in Vandyck photogravure, most successfully and most attractively. They are well worth the price of the book. Mr. Shrewsbury does not describe the pictures as an artist might describe them, but as a preacher. He describes them as a preacher for preachers. He offers them as material for the pulpit, effective, fresh material. Here is a fair example of his manner. The picture is 'The Dweller in the Innermost.' He says:

'In the inward kingdom of the heart, then, there is no compelling force such as there is in the great universe without. But we are not left without guidance. There is a "dweller in the innermost" to point out the best course to take, the right thing to do, and that dweller in the innermost is Conscience.

'Conscience! It is not an easy word to define. Its precise significance will be seen by referring to its derivation. First, there is the Latin verb *scio*, "to perceive," "to know," and from that the noun *scientia*, "knowledge," then the proposition *con*, "together with." From the union of these comes, *conscientia*, shortened into our English word "conscience." Conscience is, therefore, knowledge that we share together with others, an understanding of those things which are considered right or wrong according to the general perceptions of the community in which we live. And just as the intelligence and moral and spiritual development of the community develops, so will conscience develop also; and when the community has come under the influence of that greatest of teachers, Jesus Christ, conscience attains its highest development. This story will illustrate how conscience can develop. When, in the early part of the nineteenth century, my grandfather was a missionary in South Africa, he had a Kaffir servant called John. John in earlier days had some glimmerings of Christian teaching, but he was an unconverted heathen, with the conscience of the average Kaffir. On one occasion he had been taking part with other natives in a cattle-raiding expedition. They had driven away a herd from a kraal, and if only they could get the herd over the ridge of a hill they would be able to evade pursuit. But they were still some distance from the summit when signs of daybreak appeared. "Kneel down, boys," said John. And as the Kaffirs knelt around him he offered up this prayer: "O God, Thou seest we have got safely away with these cattle. Keep it dark till we get them over the ridge." In later years, when fuller knowledge had come to John and his conscience was more highly developed, he could not have offered such a prayer.'

CATHOLICITY.

In our efforts after reunion most of us stop somewhere. The Anglican would unite with the Roman, the Scottish Churchman with other Presbyterians, the Free Churchman in England with all evangelical Christians. Are there those who would embrace all everywhere who call upon the name of the Lord Jesus? No doubt there are. But that is not the end. When the Rev. R. Heber Newton, D.D., wrote his book and called it *Catholicity* (Putnam; 7s. 6d. net) he had discovered no difference between Christians and Pagans; or if there was a difference, he thought the Pagans had it on

the whole (they were at any rate more ancient—'The Church, spelled with a capital C, was an institution of Chaldea, India, and Egypt, millenniums ago, as it is of Italy and England and America to-day'); and he saw no reason why he should prefer Christ to Muhammad.

He says, 'What is true between the different churches of Christianity is true also between Christianity and other religions. Is man one in nature the world over; the human race, despite all its vast variations, one *genus homo*; the blood coursing in the veins of Asiatics, Europeans, Africans and Americans the same sacred ichor—as by all our scientific research is proving to be the fact? Then is real religion one, wherever, in the differing religions of earth, the soul of man, seeking to adjust itself to its cosmic relationships—to know its cosmic source, to obey its cosmic law, to reach its cosmic goal—looks up to God in hope and trust, looks out to man in love. The religions of men are many; the religion of man is one. Vary as religions may and must under varying environments and heredities, through the varying temperaments of different races and the varying stages of the growth of man; emphasizing, as each must needs do, the peculiar phase of the divine life imaged in each of these differing human mirrors; marked, as each necessarily is, by the errors which are the shadows of these partial truths, yet are all but variations of the one true religion, the life of God in the soul of man.'

Now no one will charge Dr. Newton with dishonesty. It is simply that he did not know. In the ENCYCLOPÆDIA OF RELIGION AND ETHICS every religion has been described, always by an expert, and he has been allowed to say the most for his religion that can be said. What is the result? That there is, or has been, in the world no religion worth the name beside Christianity, whatever test you apply—doctrine or life. To be a Christian and know what you are is to make it impossible for you to be a Buddhist, a Muslim, or a Babist.

Take the doctrine of the Trinity. Dr. Newton takes it. He repeats the rather familiar facts about the Hindu and other Triads and is satisfied. But so different are the pagan Triads from the Christian Trinity that writers on the Triads are reluctant to lay their doctrine alongside that of the Christian doctrine, and absolutely refuse to use the name of Trinity.

NATIONAL GUILDS.

It is held by some economists—and they are increasing in numbers—that the day of the private capitalist is done. What then? State management? No, not solely, they say. Their substitute is National Guilds. There has been a considerable literature issued in their interest, and at least one vigorous newspaper, the *New Age*, has identified itself with the movement. The latest book is *The Meaning of National Guilds*, by Maurice B. Reckitt and C. E. Bechhofer (Palmer & Hayward; 7s. 6d. net).

What is the meaning of National Guilds? A National Guild, they answer, 'is a democratically self-governing association which, consisting of all the workers engaged in any main industry, would be responsible for carrying it on in conjunction with the State.

'For example, a National Mining Guild would be composed of every worker of all grades—administrative, technical, skilled and unskilled, on the surface and underground—actively engaged in mining. As a democratic association, its members would be associated on an equal basis, and not in the undemocratic industrial relationship of employers and employees. As a self-governing body, the National Mining Guild would have full powers, without outside interference, over all industrial matters affecting its members, over the administration of all the mines in the country, and over everything that concerned methods and conditions of mining. Ownership of the mines and of the plant and other forms of capital used in mining would be vested in the State, but they would be at the disposal of the Mining Guild to be worked in the public interest.

'Similarly, in the case of, say, a National Transport Guild, the whole national machinery of transport (railways, shipping, vehicles, canals, etc.) would be the property of the community, but the monopoly of its working would be exercised by the Guild.

'In every main industry, then, the workers, organised in a self-governing National Guild, would have the monopoly and control of its working in partnership with the State, which would be the owner of the means of production. The aim of National Guild service is the right conduct of industry in the interests of the community. For this every Guildsman would be responsible to

his Guild, and every Guild to the community through the other Guilds and the State.'

That is clear. The rest of the book is its confirmation. It is written with full force of conviction and is sure to carry conviction to the mind of many a candid reader.

THE GNOSTICS.

The most important change made in the second edition of Mr. Thomas Whittaker's book *The Neo-Platonists* (Cambridge: at the University Press; 12s. net) is in the appendix on the Gnostics. It is true, there is a new supplement on the Commentaries of Proclus which is of very great value. But the Gnostics make the difference between the two editions, and make it necessary that every student of Neo-Platonism should secure the second edition.

The point is that Mr. Whittaker no longer believes that Gnosticism was a development of Christianity. The researches of Reitzenstein in the ancient mystery-religions have made it clear that the gnosis owed its origin to Egyptian priests or prophets who wrote in Greek but had the command of a genuine basis of native theology.

But if Gnosticism derived little from, it gave much to, Christianity. 'For the Gnosis was not primarily disinterested search for truth, scientific or philosophical. The phrase was, in full, "knowledge of God," and this knowledge had such objects as material prosperity or protection from "demons." A safe passage into the invisible world, it was thought, could be secured by means of sacred formulæ like those of the old Egyptian religion. Rebirth was supposed to be conferred by rites of baptism (called in the Epistle to Titus, iii. 5, the laver of regeneration). The astrological fatalism that had come from Babylonia was felt as an actual oppression, and deliverance from it was sought through the aid of a higher power than the planetary spirits (the world-powers of the Pauline demonology). Here the readiest illustrations occur in the New Testament: but it was the recipient, not the source, of the Gnostic ideas; which were not distinctively either Jewish or Christian, but belonged to a wider movement in which the Judaeo-Christian tradition was only one current.'

Such is Reitzenstein's conclusion; Mr. Whittaker accepts it.

THE FRENCH REVOLUTION.

It is much to be interested in an author before we read his book. Have you heard of Philip Anthony Brown, B.A., of New College, Oxford? If not, read Professor Gilbert Murray's introduction to his book on *The French Revolution in English History* (Crosby Lockwood; 7s. 6d. net), and you will know him and love him. Professor Murray has that gift, when he finds the right subject.

Obtaining First Class Honours in History in 1909, Brown stayed on in Oxford for a term or two, acting as Professor Murray's private secretary. 'In 1911 he went to Newcastle as a tutor in the classes held under the joint management of the University and the "W.E.A."; this led in 1912 to his appointment as Lecturer in Economics in Durham University, which he combined afterwards with a similar post in the London School of Economics.'

'When the war came, he seemed again to have no hesitation what to do. With a little group of college friends he enlisted as a private in the Duke of Cornwall's Light Infantry. He did not wish to be an officer. He had no military training and he liked to be with working men, sharing their lot. As a matter of fact, officers were much needed at the time, and eventually he was persuaded to take a commission in the 13th Battalion of the Durham Light Infantry, a happy choice, where he found that some of the men in his company already knew him as a "W.E.A." lecturer.

'He showed in the army the same power of leading men which he had possessed in his teaching life, and the same power of attracting love. His letters will, I understand, be published, together with the full memoir. For the present it will be enough to record briefly the manner of his death.

'It was on the night of 4th November 1915, in a thick fog, that he was out on patrol with his servant and friend, Private Thomas Kenny, when some Germans, who were lying out in a ditch in front of their parapet, opened fire, and he fell shot through both thighs. Kenny took him on his back, and through heavy and repeated fire crawled about for more than an hour, trying to find his way in the fog back to our trenches. Brown repeatedly urged Kenny to leave him, but Kenny would not. At last, when the wounded man had

lost consciousness and Kenny himself was almost exhausted, he came to a ditch which he recognized. Here he left Brown, and went on to look for help. Eventually he found some men at a listening post, and guided them back to where Brown lay, though the enemy "opened heavy fire with rifles and machine guns and threw bombs at thirty yards' distance." When Brown was at last brought in he recovered consciousness for a short time. We hear that he smiled and said, "Well, Kenny, you're a hero," and soon afterwards died. Kenny was awarded the Victoria Cross.'

There is a portrait of Philip Brown in the book, a portrait of a very youthful beautiful (is the word admitted?) English lad. You do not need even Professor Murray's tribute for interest in him.

But the book? It is the impression made by the Revolution on this country. So Wordsworth is here, and Coleridge, and Campbell, and Landor, and Byron, and Godwin, and Shelley—they are all here; and more than they, the societies are here which agreed and which disagreed; and we see with great clearness and some surprise that in the shaping of the England we live in the French Revolution had a most momentous part. The deepest impression made by the book is the ease with which this young man handled his obscure and almost intractable matter.

The Rev. A. T. Fryer of 62 Newbridge Road, Bath, has published *A Catechism for those Preparing for Confirmation*. There are 40 sets of questions, and each set contains from 8 to 13 questions. Each set is printed on a separate slip. Clergymen should write to Mr. Fryer.

The *114th Report of the British and Foreign Bible Society* has been issued (Bible House; 1s.). This is the first sentence: 'Amid the raging of the nations there has been no pause in the work of translating the oracles of God. During this last twelvemonth the Society has added to its long list versions in SEVEN FRESH LANGUAGES.' Are you curious to know these languages? They are Yergum for a tribe in N. Nigeria; Zande for tribesmen in the heart of Central Africa; the Altai dialect of Kirghiz Turkish; the Angami dialect of Naga in the hill-country between Assam and Burma; Mikir for another tribe in N. Assam; the Ecuadorean and the Bolivian Quichua, dialects of Quichua spoken in Ecuador and Bolivia respectively. Besides these versions there have been many revisions. It is altogether an amazing record for a year of war.

An American author whose book is noticed this month makes no difference between Christianity and other religions. Another American author, Mr. George Cross, answering his own question, *What is Christianity?* (Cambridge University Press; $1 net), simply passes all other religions by and enters into the contents of Christianity itself. If you do not know what Christianity is from a knowledge of Christ, you will never know it from a knowledge of religion.

What are its contents? They are Apocalypticism, Catholicism, Mysticism, Protestantism, Rationalism, Evangelicism. And then, what *is* Christianity? First it is a quality of Spiritual Life; next, it is a distinctive type of religion; thirdly, it is a religion whose whole character is determined by the personality of Jesus Christ; fourthly, it is the practice of the most perfect human fellowship; fifthly, it is the religion which is one and the same with true morality; sixthly, it is the religion of moral redemption; and lastly, it is the religion of perfect peace.

Those who are earnest about Reconstruction should see a volume just issued from the Cambridge University Press. It contains *Selected Papers on Social and Economic Questions*, by Sir Benjamin Chapman Browne. Most of the papers were written before the War began, but almost all of them have a bearing on the condition of things which will be before us when it is over. Take the paper on 'The New Army from an Employer's Point of View.' It was written ten years ago. But you will find in it—'After the late war, there was a great deal of disappointment at the difficulty which many officers and men found in returning to civil life, and I fear that many of them never recovered the positions that they then gave up in order to serve their country. This ought not to be, and I think it has caused a feeling that whatever the Government may talk about or promise, when a war is over it does not really much care whether the men get comfortably settled again or not. I believe that in the conviction that the Government really cares, lies the secret of the whole thing.'

Then you will read: 'What the Government ought to aim at is to bring about such a state of things that certain employers would absolutely prefer old soldiers to mere civilians. If this was the case with the employer of one man in twenty, it would probably be sufficient to absorb all the old soldiers about whom we are writing, and it must always be borne in mind that all the workman wants is for some *one* employer to be really anxious to obtain his services. One very simple way to effect this would be to do as is done with horses, and allow the employer what might be called a registration fee of say 1s. a week to be able to produce the man whenever he was wanted and to keep him employed in the meantime. A small employer in many cases probably does not make more than 1s. a week clear profit upon every man he employs, and to double this would be a very strong inducement, and having once got hold of a soldier he would do the best he could, in his own interest, to teach him and make him as useful as possible.'

Other papers deal with Alms-giving, Commencing Business, Unemployment, Christian Politics, Gambling, Strikes, the Return to Work, and the like. And always there is the keen eye, the kindly heart, the settled will to give every word its utmost influence.

When there is anything doing Mr. H. G. Wells is always there. At the moment it is the League of Nations that is uppermost. And Mr. Wells has his say on it. He calls the book, non-committally, *In the Fourth Year* (Chatto & Windus; 3s. 6d. net). For, to tell the truth, he has not made up his mind yet. At least he had not when he began to write the book, and the writing of the book has not helped him. It is too difficult a matter for that; it has too many ends and edges. He is not clear even about that blessed word democracy. In this very book he begins to wonder if he really wants to send King George the Fifth into private life. He is in a painful state of suspense. 'These are things in the scales of fate. I will not pretend to be able to guess even which way the scales will swing.' So it is a book of discussions—most delightful, most futile.

There is scarcely any subject in the Bible so difficult of apprehension as the meaning of the words for 'spirit' and 'soul' and 'flesh.' There are scholars who still say that St. Paul identified the flesh with the body and so made sin inseparable from our physical nature. There are others who assert that spirit has always a material meaning even in the New Testament, no writer of that age being able to dissociate it from the wind. Professor Ernest de Witt Burton has made once more a thorough study of the use of the three Greek words, in Greek writings and translated works, from the earliest period to 180 A.D., and also of their equivalents in Hebrew. The volume is published under the title of *Spirit, Soul, and Flesh* (at the University of Chicago Press). It is a handsome volume of more than two hundred pages. It may be said without hesitation to contain the last word that can at present be spoken on the subject. We quote the last of the conclusions Professor Burton comes to.

'Neither the evidence of contemporary usage nor that of the New Testament itself warrants us in finding in Paul or in the Johannine writings the notion that the flesh is by reason of its materiality a force that makes compellingly for evil, or that a corporeal being is by virtue of that fact a sinful being. It may perhaps be found in 2 Peter, but probably not even there.'

The Rev. J. H. Briggs, late Missionary in German East Africa, tells us how the C.M.S. Missionaries fared there when the War broke out. They were soon interned, and internment was little joy. But—'An Englishman's faculty for seeing the humorous side of things is a great asset in a German internment camp, and it often keeps him from being down in the dumps. Things are really only annoying when we allow them to vex us, and they are often seen to have an amusing side if we try to find it. It is extremely funny to be told when to get up in the morning, to be made to sit for so many hours of the day cutting out little bits of wood into something called boot-pegs which can never be of the slightest use, to be obliged to play games for two hours every afternoon lest any should suffer from lack of exercise, and to be put to bed as soon as the sun goes down. There was also something quite humorous in the German habit of posting on a notice-board long laudatory accounts of victories, often purely imaginary, and expecting intelligent Englishmen to believe such preposterous nonsense. At the same time the utter absence of reliable news

and of letters from home was a little hard to bear.'

There is much information in the little book about the German 'colony.' Its title is *In the East Africa War Zone* (C.M.S.; 1s. 3d. net).

If *The Christian World Pulpit* (James Clarke & Co.; 6s. net) gives a fair presentation of present-day preaching there is more power, mental and spiritual, in the pulpit now than there was before the War. Fewer texts are taken for the purpose of homiletical fancy work; more sense is felt of the hour of worship as an irreclaimable opportunity. The proportion of Sermons in this volume dealing with the War is very great. Again and again in the titles one finds words like Sacrifice, Hope, Cost, Discipline, Forward. In all these sermons the War is an instrument, not an end; it is not looked upon as a fact in history, it is looked into as a factor in the life of the spirit. Again and again the preacher assures us that it has become a revelation both of God and of man, a revelation of the mercy of God, of the majesty of man. It is one of the most promising books which the War has produced. This is the 93rd volume of *The Christian World Pulpit.*

Before the War began Miss Mildred Aldrich, an American author, had a house near the Marne. The War came very close to her. She told the story of the day's doings in letters to a friend at home. These letters have been published, first in a volume confined to the retreat from Mons, and now in another volume entitled *On the Edge of the War Zone* (Constable; 5s. net), covering the rest of the War until America came in. None of all the books we have read on the War has given us a clearer understanding of it than this collection of quiet letters. Miss Aldrich visited the battle-field near her home immediately after the battle was fought. Again, she visited it three months later. She says: 'I brought back one fixed impression—how quickly Time had laid its healing hand on this one battlefield. I don't know what will be the effect out there where the terrible trench war is going on. But here, where the fighting turned, never to return—at least we believe it never will—it has left no ugly traces. The fields are cleaned, the roads are repaired. Rain has fallen on ruins and washed off all the marks of smoke. Even on the road to Vareddes the thrifty French have already carried away and fagotted the wrecked trees, and already the huge, broken trunks are being uprooted, cut into proper lengths, and piled neatly by the roadside to be seasoned before being carted away. There was nothing raw about the scene anywhere. The villages were sad, because so silent and empty.'

She was able to appreciate the deeds that were done. 'But, of course, nothing so far has been comparable to the British stand at Ypres. The little that leaks slowly out regarding that simply makes one's heart ache with the pain of it, only to rebound with the glory. Human nature is a wonderful thing, and the locking of the gate to Calais, by the English, will, I imagine, be to the end of time, one of the epics, not of this war alone, but of all war. Talk about the "thin red line." The English stood, we are told, like a ribbon to stop the German hordes,—and stopped them.'

Dr. Sophie Bryant is a great teacher, and a great teacher of the Bible. Her new book *How to Read the Bible in the Twentieth Century* (Dent; 3s. 6d. net) would have been a success at any time; coming now it is sure of a very wide reception. And the wider it circulates the greater the good it will do. For it is courageous as well as convincing. Not only is the Bible history contained in it, but also the method of teaching the Bible, its history, its morality, even its theology. We wonder as we read this interesting and educating book where all the trouble about religious education comes from.

Mr. Harold Begbie knows what his contribution to Reconstruction is to be. It is to be an urgent and persistent effort to improve Education. He does not use the word in the familiar sense. To him Education is not imparting information, nor is it drawing out and developing character, though that is nearer; it is emancipation; it is freeing the human spirit from its bad habits and letting it enjoy the liberty of the sons of God.

How does he go to work? In his own way—by telling stories. In *Living Water* (Headley; 2s. 6d. net) he tells twelve stories. Every story is the record of an actual experience. But of course the experience is worked up and made a story.

The Red Cap on the Cross (Headley; 2s. 6d.

net) is a daring title. And on the cover of the book we see the Cross and the red cap of revolution on it. Is the book the work of a believer in revolution? Yes, truly. For the author, the Rev. Richard Roberts believes in Conversion, and to him Conversion is a revolution in a man's soul. It is a revolution in a man's whole life, and most manifestly of all in his relation to his fellow-men. This is the idea, that no outward form of Reconstruction after the War will serve, only the Reconstruction which takes place within a man, reconstructing his whole attitude to God and equally his whole attitude to his neighbour. The book is thoroughly modern. Its language is modern, its atmosphere is modern. But, as Mr. George Lansbury, who writes a heroic Foreword, says, its text is an ancient word, 'I, if I be lifted up from the earth, will draw all men unto me.'

Mr. J. Gardner Hitt has published *The Layman's Book on the General Assembly of 1918* (2s. 6d. net).

The recent death of Dr. Karl Peters has turned men's minds more searchingly towards the German methods of managing colonies. The ugly side is seen in *The Prussian Lash in Africa* (Hodder & Stoughton; 2s. 6d. net). We say the ugly side, for it is so horribly ugly that we cannot believe it is the only side. We know about Peters. He is gone to his account. But were they all like Peters? And the future? This is the anonymous author's mind on that: 'If the Allies are forced by the fortunes of war to return Germany her colonies, there is no help for it. It is done under necessity. But let there be no pretence in the matter; it is a betrayal of the native, a surrender to barbarism. It is the handing over of millions of weak and helpless people to the most cruel and ferocious form of government.'

'From crude beginnings Hebrew thought soared slowly to lofty heights in the conception of man's relation to God and to his neighbour. First Jahveh was a family or tribal, then a national God, whose power was limited to his own land where his care was bestowed upon his own people alone. By the teaching of the prophets his universality was made clear, though to the end he was believed to watch over his chosen people with special providence. The events of history conspired to exalt the power of the priest, until the Torah became supreme, and Israel was changed into the 'people of a book.' Then there was no longer room for prophets like those of the golden age of prophecy, and the mass of the people looked forward eagerly to the coming of a Messiah or deliverer, who with combined secular and sacred attributes would reign in glory over the Hebrew nation. The steps of this development are to be found in the Old Testament hewn out by Moses, the prophets, the psalmists, and the lawgivers. The conception of Jahveh was more or less spiritual from the beginning, since he was worshipped by no image. But it broadened and deepened, until the crude anthropomorphic ideas of the earliest ages passed away to appear no more.'

Thus does Mr. Arthur W. Fox, M.A., summarize his conception of *The Ethics and Theology of the Old Testament* as he has described its development in a volume with that title (Lindsey Press; 3s. 6d. net). It is a volume written, he claims, 'without preconceptions or prejudices, but with the same freedom as would be applied to the study of any other ancient book.' It ought to be added that the author does not really deal with the Old Testament as he would deal with 'any other ancient book,' for he loves and reverences it more than any ancient book he has ever read.

In his new book, *The War and the Coming Peace* (Lippincott; 5s. net)—a sequel to *The War and the Bagdad Railway* — Dr. Morris Jastrow discusses the moral issue of the War and the conditions of the coming peace. The War, he says, is no longer a war of conquest or of any other material thing. It is a war of moral ideals and facts. America came in as a 'response to the aroused conscience of mankind to bring about the triumph of the moral issue involved in the war.' And as for the peace to follow, here are some of the foundations on which it has to be established —'the organization of all nations on a democratic form of government as the primary condition; and then tribunals of arbitration, disarmament, and an assembly of nations in the form of a league or parliament.'

The Eucharistic Life (Longmans; 2s. 6d. net) contains the substance of addresses given by two members of the Oxford Mission Brotherhood of

the Epiphany, at the Students' Conference of the Syrian Christian Church, held at Kottayam, May 1st–5th, 1916. First there is a sketch of the Syrian Church of Malabar. And then in eight chapters the meaning of the Eucharist is explained in simple language and with reverent mind, as the central and sacrificial act of worship.

If there is a difference between Romanism and Protestantism it is in the training of the priest. Where is the Protestant who would go to a book entitled *The Priestly Vocation* for, say, instruction in sermon preparation? Yet listen to this: 'First we have to fix on our subject—not always the easiest part of our work. Let us suppose that on reading through the Sunday Gospel some aspect of it or some incident in it appeals to us from a particular point of view, and that point we decide to develop. Possibly something we have read in the past occurs to mind, and we get out a book—or perhaps several books—to suggest to us a few ideas. Then the first stage of our work is done.

'The next process is to think. We have to make the ideas our own, and develop them according to the bent of our own minds. This cannot easily be done as we sit at our desks. Thoughts will not come to order. Developing a subject in one's mind is a gradual process, and takes time. It can well be done as we walk from place to place, or exercise any light employment. It is specially suitable to do it as we go about our pastoral work. The words we use in our visits to members of our flock are the reflection of our mind and will bear close resemblance to our words in the pulpit. If we find plenty to say, and are conscious of the consolation we give by saying it to the poor individually, why should it not be so likewise when we address them from the pulpit?

'In order to complete our preparation, we must then sit at our desk and write out the substance of our thoughts and put them in methodical order. We should also look up the texts of Scripture on which we rely, and frequently the context will suggest further thoughts. All this will vary between man and man, and between day and day. Some will write long notes, others short. On some days thoughts come easily, on others only with difficulty. Some people may find it useful to write a fair copy when the matter has been rearranged, others will arrange their matter methodically at the outset, and so forth. When we have done this, we can leave the sermon to the time, presumably not far distant, when we are going to preach it.'

The author of the book is the Right Rev. Bernard Ward, F.R.Hist.S., Bishop of Brentwood. The publishers are Messrs. Longmans (5s. net).

This month there is a striking reference in these pages to the value of rhythm for the machinery of life, for the machinery of the moral life (if the word may be used) as well as for the machinery of the bodily life. The subject is dealt with and developed in a book called *Economy of Energy and How to Secure it*, written by Mr. Eustace Miles, M.A. (Sampson Low; 5s. net). It is the book of an enthusiast. So thoroughly has Mr. Miles entered into his subject that he must have said to himself, 'This one thing I do.' He has read other men's books. Is there any book touching his subject that he has not read? Now we must read his own book, and we must read the quotations which he has made from other books. And if we read with open minds and practise what we learn we shall certainly live more happily, certainly more usefully, perhaps even for more days and years.

But about rhythm: 'We all know how Rhythm helps us to economise Energy in walking and marching, in club-swinging, in swimming, and in ever so many other occupations. There is a certain Rhythm of meal times, though we seldom observe it; there is a certain Rhythm of sleep, not that it is the same for all individuals; but for each individual there are numbers of occupations in which he could economise Energy if he studied this matter of Rhythm carefully for himself.

'Think how it saves Energy in pulling, in lifting, in music, and in almost every activity. Think how the heart and the lungs teach us the value of Rhythm. I remember hearing a Greek describing how he built his house to music and singing, the heavy weights being easily lifted to a tune. And in all countries men and women have their Rhythms and music to economise Energy.'

The Gospel of the Cross (Macmillan; 4s. 6d. net) is the title of a book written by J. R. Coates, C. H. Dodd, W. F. Halliday, Malcolm Spencer, and Olive Wyon 'to express the message of a Conference of the Swanwick Free Church Fellowship.'

In the middle of it we learn 'the Meaning of Salvation,' and round that word and its meaning all the book turns. It is the preaching of the gospel in modern language and under the influence of modern thought; but it is the old gospel with the old emphasis and power.

In *The Starting Place of Glory*, by the Rev. David M. M'Intyre (Marshall Brothers; 2s. 6d. net), you will find unhesitating belief in the Second Coming, but no incredibilities of interpretation. More than that, you will find that for one man at least belief in the Second Coming is encouragement to the two great things which make a Saint—luminous likeness to Christ and the faculty of finding other saints.

The story of religious persecution, even within the Church of England and the last half-century, is most curious and instructive. The Rev. Cyril W. Emmet, M.A., B.D., tells it, briefly and temperately, in his book *Conscience, Creeds and Critics* (Macmillan; 3s. net). He tells it so temperately as to introduce a new era in the history of controversy. Never again, we believe, will it be possible for good men to say such bad things of one another as Archdeacon Denison said of the authors of *Essays and Reviews*—that the young were 'tainted and corrupted and thrust almost to hell by the action of this book.'

Mr. Emmet's desire is that men who cannot believe in the Virgin Birth or the physical Resurrection of our Lord should not be held under suspicion of disloyalty to their Church. It is to be observed that it is the miraculous that is still the difficulty. But why are those two miracles singled out? There are raisings from the dead in the Gospels and there are miracles like the walking on the water that are just as incredible to the simply scientific mind as the Virgin Birth. But, however that may be, no one will read this book and feel out of sympathy with anything that is said by its learned and considerate author.

The preacher who is in search of topics for the shorter evening sermon may do worse than look into Mr. W. Y. Fullerton's book, *Life's Dusty Way* (Morgan & Scott; 3s. net). Its chapters are short. They contain expositions of certain facts of life—Habits, Recreation, Restraint, Influence, Friendship, Cheerfulness, Reality, Giving, Silence, Drifting, and many more. And each topic is illustrated from a large experience of life abroad and at home to some extent also from fresh literature.

'All mystics,' says Sir Arthur Quiller-Couch, 'however diverse their outlook, or inlook, have been curiously gracious and yet more curiously happy men. They have found, if not contentment itself, the way of contentment and an anchorage for the soul. They possess it in patience. They are the pure in heart and blessed because they see, or believe they see, God.'

The word recurs to us as we read the short biography of Benjamin Broomhall and his wife which their son, Marshall Broomhall, M.A., has published under the title of *Heirs Together* (Morgan & Scott; 3s. 6d. net). They had other characteristics of the Mystic, these two, and they had grace and happiness. The husband is remembered for his great anti-opium struggle, a struggle which he saw crowned with success just one month before he died. His wife was a sister of Hudson Taylor, the Chinese Missionary.

The secret of their happiness was prayer. It did not depend on its answers. But sometimes the answer came—(or, cautiously with Quiller-Couch, they believed it did). 'Since I wrote (this is Mrs. Broomhall) on my birthday I have had a very gracious answer to prayer. We were being financially tried, although we were economising as best we could. I heard of a friend, already well off, who had received a large fortune from the death of a relative. He is aged, and I asked the Lord to put my husband into his mind to remember him in his will. God's answer was like Himself. The friend wrote a kind letter and sent Father a cheque for double the amount I asked for. We praised God together, and I told Father of my prayer.'

The Rev. J. R. Cohu, M.A., has written a history of *The Evolution of the Christian Ministry* (Murray; 3s. 6d. net), and we do not know any one who could have written it better. He is a reliable scholar, a clear thinker, an experienced author, and above all he is a passionate lover of the truth. His conclusions we shall not repeat. They are in any case the least of it. The method is everything; let every other student work along the right lines and they will reach the right conclusions. The volume belongs to 'The Modern

Churchman's Library,' edited by the Rev. H. D. A. Major, B.D.

It is evident to everybody now that one of the first of the economic problems that will fall to be solved when the War is over is how to maintain a satisfactory rate of wages. It may not be possible to keep up the present rate all over. It must be possible to give every man and woman a *living* wage. What is a living wage? Mr. B. Seebohm Rowntree in *The Human Needs of Labour* (Nelson; 3s. 6d. net) answers: 44s. a week for men and 25s. a week for women. He has not guessed; he has wrought out that result by the most thorough investigation in the city of York. You may take it as right. How is it to be found? He believes that it can be found by *an increase in the productivity* of industry. 'For the war has shown that, when the need arose, huge improvements could be made with incredible rapidity in process after process; and industry could be so organized that, without adding to the strain on the individual worker, the output was enormously increased. If development in this direction continues steadily after the war, and the additional wealth created, or the economies effected, are devoted as far as possible to the payment of a living wage, we shall have taken a long step towards the solution of our problem.'

The Rev. G. Monroe Royce, Rector of St. Thomas's Church, New Windsor, New York, spent a long holiday in England and, under a licence from the Archbishop of Canterbury, acted as locum-tenens wherever he was wanted. He took notes. He has now published *The Note Book of an American Pastor in England* (Putnam; 10s.).

Mr. Royce is outspoken about the condition of things in the Church of England and he is outspoken about himself. In one chapter he tells us 'How I put my Foot in it.' He preached 'to a country village on the sins of gambling, racing, and matrimonial infidelity'; and then discovered that those were the sins which 'the high-bred people' in that village were notoriously addicted to. 'On my way to the station I met a lady, belonging to this little aristocratic community, who passed me with her pretty nose very high in the air. But it served me right and taught me a valuable lesson, for since that great blunder I make it a point to learn something about the special kind of wickedness to which my various congregations are most addicted, and avoid saying anything on those subjects. This method of preaching may not result in any very great revival of religion, but it avoids giving offence to people of consequence—a matter which all preachers ambitious for popularity would do well to take into prayerful consideration.'

Homeland: A Year of Country Days, by Percy W. D. Izzard (Richmond; 7s. 6d. net). The readers of the *Daily Mail* know the initials P.W.D.I., and they know the short articles on life in the country, an article for every day, which appear over them. These articles are a diary, beginning with March 21, the first day of Spring according to the Calendar, and going right round to March 20. The volume into which this unique diary has been gathered is a very attractive one, attractive even for its printing and paper. Moreover it is illustrated, and the illustrations are a considerable element in the charm.

How is its quality to be conveyed? Take the entry for May 20. It is as good as any other, and any other is as good as it. The title is Drifting Sweetness:

'The hawthorn days are here, and hedge-banks which were white already with plumy blossom of the beaked parsley have become doubly white with the lavish bloom of the thorns above. Long leagues of laneside roses in shining masses of creamy white, and in meadows and park lands free-grown, shapely trees white-domed with myriads of flowers, breathing such profuse sweetness that all other scents of May are drowned.

'Excepting the perfume of new-mown hay, no country scent travels farther than that of hawthorn. It floats about the songful land in delicious wafts; it is borne in every little puff of a cool breeze that stirs the hot air; it enwraps and enters every dwelling. At the farmhouse hawthorn rules over the fragrance of the dairy; in the church it overwhelms the odour of old oak. The wind is its carrier far from home, to take its tender suggestion of Maytime beauty to the very heart of towns.

'And the nights — what mystic beauty these softly luminous nightingale nights gain from the drifting sweetness of the still, white thorns!'

Only a month or two ago a writer in THE EXPOSITORY TIMES spoke for an abbreviated Bible and told us what it might do. The idea was of

course not new. Something of the kind has been done by Mackail, and by Frazer of the Golden Bough. Quite recently Messrs. Dent issued *The Shorter Bible*, edited by Arthur Burrell. And now there comes from America an abbreviated Bible under Mr. Burrell's title exactly. At least the New Testament part has come; the Old Testament is to follow. It is edited by Professor Charles Foster Kent, with the collaboration of Professor C. C. Torrey, Mr. H. A. Sherman, Mr. Frederick Harris, and Miss Ethel Cutler (Scribner; $1 net).

The New Testament is shortened chiefly by omitting doublets in the Gospels. But there are other omissions—Acts 3, the cure of the lame man, the most of Acts 5, including Gamaliel; Acts 9 and 10, the Conversion of Saul (no doubt because told elsewhere) and the Conversion of Cornelius. These are examples. Who will approve? The editors answer that for those who do not approve the complete New Testament is at hand.

But they have also translated the Bible anew, and that 'into simple, dignified, modern English which will present the thought of the biblical writers so plainly and directly that commentaries will be unnecessary.' Take an example. Let it be Eph 2^{11-18}:

'Remember then that once you who were not Jews were separated from Christ, aliens to the commonwealth of Israel, and with no share in the covenants based on divine promises and no hope and no God in the world. But now through union with Christ Jesus you who were once far away have been brought near by the shedding of his life-blood. For he is our peace; he united the two divisions of mankind and broke down the barriers that kept them apart. During his life on earth he set aside the law with its explicit demands, so as to make peace by creating out of these two divisions, through union with himself, a new mankind. Thus in himself through his death on the cross he put an end to that feud by reconciling Jew and alien to God in one body. So he came to proclaim good news of peace to you of alien races who were far away and to the Jews who were near, for it is through him that we both, united by one Spirit, have free access to the Father.'

The Rev. W. J. Ferrar, M.A., late Scholar of Hertford College, Oxford, and Vicar of East Finchley, has written a short Introduction to the Apocrypha and other Jewish Writings, 200 B.C. to 100 A.D. The title is *The Uncanonical Jewish Books* (S.P.C.K.; 3s. net). Mr. Ferrar is a scholar. His book is reliable. He is also a writer. His book is readable. This had to be done by somebody. We are glad it has been done by him.

The Rev. Charles Johnson, M.A., and the Rev. J. P. Whitney, B.D., D.C.L., are the editors of a series of small books entitled 'Helps for Students of History' (S.P.C.K.; 6d. net each). Four have been issued—(1) *Episcopal Registers of England and Wales*, by R. C. Fowler, B.A.; (2) *Municipal Records*, by F. J. C. Hearnshaw, M.A., LL.D.; (3) *Medieval Reckonings of Time*, by Reginald L. Poole, LL.D., Litt.D.; (4) *The Public Record Office*, by C. Johnson, M.A.

The fourth number of the S.P.C.K. Texts for Students is *Libri Sancti Patricii*, the Latin writings of St. Patrick, a revised text, with a selection of various readings, based on all the known manuscripts, edited by Newport J. D. White, D.D., Canon of St. Patrick's and Archbishop King's Professor in the University of Dublin (6d. net).

To their series of 'Translations of Early Documents,' Dr. W. O. E. Oesterley and Canon G. H. Box have added Books III. to V. of *The Sibylline Oracles* (S.P.C.K.; 3s. 6d. net). The editor is the Rev. H. N. Bate, M.A., a faultless scholar, who has done his difficult work most praiseworthily. No longer need even the hard-worked preacher be without some knowledge of 'the Sibyl' or without the insight into revelation which that knowledge brings.

What is the meaning of the name? No one knows. Nestle suggested that the Jezebel of Rev 2^{20} was a local priestess, and that Jezebel (or Isabel) and Sibyl were originally one and the same. Dr. Postgate was less venturesome. He traced it to a root *sib*, seen in *sapiens*, 'wise,' with the diminutive *ulla*; so that the Sibyl would be 'the wise little woman.'

Mr. Elliot Stock has published five prayers by Archdeacon Wilberforce. The title is *Incense* (1s. net).

In *The Harvest and the Vintage*, by the Rev. C. D. H. McMillan, M.A., Hon. Canon of Bristol

(Scott; 1s. 6d. net), we have Apocalyptic in its full flavour. Men are simply revelling in Daniel and the Book of Revelation at present. And they are surely finding food for their souls. Here the Great Pyramid furnishes sustenance or at least sauce. If not the belief itself, it gives confirmation to the belief in the rapture of the saints.

The Missionary Question (Scott; 3s. net) to the mind of the Rev. M. R. Newbolt, M.A., is the question of denominationalism. He surveys Rome in the Mission Field, Protestantism in the Mission Field, Anglicanism in the Mission Field; and he finds perfection in none of them, nor even a close approach. But Anglicanism comes nearest. Its chief defect is the place given to the Eucharist. So it is the same question as we have at home: 'The Church of England can, and in parts of the Mission Field does, set an example to the world of what Catholic ceremonial may be. She can present the Holy Eucharist as the great corporate action of the faithful. And wherever she does so she finds it an enormous source of strength. When she does not we have cause to fear that she is reproducing just the same formalism, the same lukewarmness, the same shyness of Holy Communion as we are familiar with in rustic parishes at home.'

The Gethsemane of the Fourth Gospel.

By the Rev. John Monro Gibson, M.A., LL.D., London.

The other three Evangelists had told the story of the Garden of Gethsemane, so St. John does not repeat it, but he tells us of an earlier Gethsemane (12^{20-33}). In the Garden our Lord was already in the abyss; in this earlier Gethsemane He stands at the edge of it and is looking down into its depths. It is the turning-point of the gospel, the crisis of our Lord's career. The great object of the Evangelist, as he tells us, has been to show forth the glory of Christ: first the glory of His life, and then the glory of His death. This is the point of transition from the one to the other.

At first sight the time does not seem to be so very critical; rather do things seem hopeful. He has quite recently had much to cheer Him: the raising of Lazarus, the loving deed of Mary, the Hosannas of the multitudes, and now—in some respects the most hopeful of all—the coming of these Greeks. We do not wonder then that He cries, 'The hour is come that the Son of Man should be glorified.'

But how? Coronation? Glorious success? World conquest? So it might seem, but there are things to think of that look ominous. The raising of Lazarus was the crowning glory of His ministry, but for that very reason were not the priests plotting for His death? The loving deed of Mary was 'the oil of joy' to His heart, but did it not suggest the anointing of His body for its burial? These Hosannas of the multitudes, were they not a coronation anthem? It remains to be seen how deep is the enthusiasm, and how long it will last. These Greeks seem to be the first-fruits of the Gentiles; and they are indeed, but how is the harvest to be realized? Will these Jerusalem Hosannas swell into a world welcome? Or must it be, as in the natural harvest, through the burial of the seed? This last seems to our Lord most likely, for He says, 'Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth alone; but if it die, it beareth much fruit.' But even if the way does lie through death, has the hour come? The shadow of death has all along been over Him, and since the remarkable experiences at Cæsarea Philippi He has faced it as a dark prospect, but up till now it had not been in full sight; and He is a young man yet. He has spoken of the hour again and again ($Jn\ 2^4\ 7^{30}\ 8^{20}$), but so far always as 'not yet come.' Can it be that it is coming now?

But what means the appeal of these Greeks? Is there not an alternative suggested here—something to give scope to His still youthful powers before the hour come? Might He not go in person to the Greeks and preach His gospel to them? That this was a recognized alternative we see by turning to 7^{35}, where we read that the Jews said among themselves, 'Whither will this