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In the inscriptions of late date, all these are abbreviated, and reduced to a single character. The first Zodiac constellation, therefore, has not to be identified, as has been hitherto done, with 'the *kusarikku*-fish,' but is the *âg(i)ru*, 'hired man,' or *sikaru*, 'man,' of the bilingual lists. As the month Nisan is for *nig-sang*, 'that which is first,' the question naturally arises whether the first sign of the Zodiac stands also for the same idea. If that be the case, 'the man' or (agricultural) 'workman' was in all probability the first man created, namely, Adam, as a type of the earliest occupation of the human race. It was not until later that the wonderful amphibious creatures came forth from the Persian Gulf to teach the Babylonians letters and the arts belonging to the domain of higher civilization.

It will be noticed that some of the Zodiac constellations have two component parts (see the second and third on the list), and in these cases it is the latter of the two whose name has survived in modern astronomical lore. In the case of the twelfth, there is no suggestion of 'fishes' unless it be in the former half, *iku*, 'the water-channel.' It is not impossible, however, that the character for 'tail,' *gun*, may have expressed some special kind of fish. A kind called *gun-zi*, provided with the prefix for 'fish,' occurs in Thureau-Dangin's *Recueil de Tablettes Chaldéennes*, Nos. 213 and 214.

With regard to the other signs, *Allûl* should mean 'crab,' as in the Zodiacal names still in use. *Šittu*^{m}, which is the only Semitic pronunciation for *Allul* known, is regarded as meaning 'misery,' 'distress,' 'sin,' etc. The crab may have been looked upon as a causer of misery—a tormentor—but it is hardly likely that this was his name.

Another problematic but interesting name is that of Pa-pil-sag, corresponding with the Archer. With the determinative prefix for 'god,' this celestial personage was worshipped, with other stellar deities, in the temple of Gula, goddess of healing, at Aššur. His name also occurs, in the same line with Nebo, in a list of 16 deities likewise worshipped at Aššur, and described as the companions of Aššur, the patron god of that city. The first character of the name, *pa*, is one of the ideographs for Nebo, and raises the question whether Pa-pil-sag may not have been identified with that deity. Or is his name a fuller form of Pa-saga, otherwise I-šum, 'the glorious sacrificer,' the gods' great guardian angel, who watched over the sick? In any case, Pa-pil-sag was the spouse of Gula, the goddess of healing. He was identified with En-urta, who, like Hadad-Rimson, was a storm deity, and we may have here an explanation of his name: 'the man or god (*pa*) fiery (*pil*) of head (*sag*)'—'he of the thunderbolt.' Among the gods of the city of Aššur associated with the god of the same name, we see *Adad*, *Birqu*, 'Hadad Lightning' on the same line, and again, lower down, *Gibil birqu*, 'Firegod-lightning.' Identified with En-urta, he became also equivalent to the god Mermer, indicated as the four divine winds rushing towards each other—an additional proof that Pa-pil-sag was the god of the storm, and, as such, the 'archer' of the sky, god of the thunderbolt.

Earlier texts give other details, showing noteworthy and interesting changes, but these need special treatment. The number of the tablets, however, whether early or late, shows that the astrologers of Babylonia and Assyria were well provided with material for their special study. The reverence with which the Assyrians regarded the heavenly bodies is shown, among other texts, by the tablet giving the gods of the temples of the city of Aššur, referred to above. The last section of this important inscription speaks of the stars as well as of the gods before whom the king made sacrifices. Also, 'Ištar of the stars' was one of the deities of the temple of Gula in that city.

Literature.

MRS. HUMPHRY WARD.

'Do we all become garrulous and confidential as we approach the gates of old age? Is it that we instinctively feel, and cannot help asserting our one advantage over the younger generation, which has so many over us?—the one advantage of *time*!'

Thus Mrs. Humphry Ward begins her autobiography, *A Writer's Recollections* (Collins; 12s. 6d. net). It is a risky beginning, so many persons 'with the one advantage of time' do become

garrulous and foolishly confidential. But she is not one of them. There is surprisingly little of the ego; there are many amiable and ever memorable estimates of other men and women. Do we grow more appreciative as we grow older? There is just one, of all the women Mrs. Humphry Ward introduces, for whom a little acidity remains; it is Charlotte Brontë. And there is just one man for whom no admiration has yet been evoked; it is Mr. H. G. Wells.

The first surprise of appreciation is Mark Pattison. Mrs. Humphry Ward will not for a moment allow that he is the original of Casaubon in *Middlemarch*. 'The Rector himself (that is Pattison) was an endless study to me—he and his frequent companion Ingram Bywater, afterwards the distinguished Greek Professor. To listen to these two friends as they talked of foreign scholars in Paris, or Germany, of Renan, of Ranke, or Curtius; as they poured scorn on Oxford scholarship, or the lack of it, and on the ideals of Balliol, which aimed at turning out public officials, as compared with the researching ideals of the German universities, which seemed to the Rector the only ideas worth calling academic; or as they flung gibes at Christ Church whence Pusey and Liddon still directed the powerful Church party of the University:—was to watch the doors of new worlds gradually opening before a girl's questioning intelligence. The Rector would walk up and down, occasionally taking a book from his crowded shelves, while Mr. Bywater and Mrs. Pattison smoked, with the after-luncheon coffee—and in those days a woman with a cigarette was a rarity in England—and sometimes at a caustic *mot* of the former's there would break out the Rector's cackling laugh, which was ugly no doubt, but when he was amused and at ease, extraordinarily full of mirth.'

Then follows Walter Pater—Walter Pater and his astonishing sisters. 'Clara Pater, whose grave and noble beauty in youth has been preserved in a drawing by Mr. Wirgman, was indeed a "rare and dedicated spirit." When I first knew her, she was four or five and twenty, intelligent, alive, sympathetic, with a delightful humour, and a strong judgment, but without much positive acquirement. Then after some years, she began to learn Latin and Greek with a view to teaching; and after we left Oxford she became Vice-President of the new Somerville College for Women. Several generations of girl students must still preserve the tenderest and most grateful memories of all that she was there, as woman, teacher, and friend. Her point of view, her opinion had always the crispness, the savour that goes with perfect sincerity. She feared no one, and she loved many, as they loved her. She loved animals too, as all the household did. How well I remember the devoted nursing given by the brother and sisters to a poor little paralytic cat, whose life they tried to save—in vain! When, later, I came across in *Marius* the account of Marcus Aurelius carrying away the dead child Annius Verus—"pressed closely to his bosom, as if yearning just then for one thing only, to be united, to be absolutely one with it, in its obscure distress"—I remembered the absorption of the writer of those lines, and of his sisters, in the suffering of that poor little creature, long years before. I feel tolerably certain that in writing the words Walter Pater had that past experience in mind.'

But who can mention in a review half the appreciation of this book? — Matthew Arnold, Swinburne, Lord Acton, Jowett, Stanley, Lord Dufferin, Goldwin Smith, Henry James, Duchesne, Laura Lyttelton, George Eliot, Lady Wemyss. And every one is individual, outstanding, a portrait recognizable at once and to be kept in possession. Of her own great success as a writer all that is said, and it is not too much, is said in excellent taste. The whole impression is of a strenuous happy life. And there is just a touch of regret that it had sometimes been aggressively agnostic. The return of Walter Pater to faith is recorded with a wistful sympathy that is significant. We do not see quite clearly what the influences were that told on her early religious attitude, but she was the niece of Matthew Arnold.

CHRISTIAN ETHICS.

Professor Percy Gardner has written a volume on *Evolution in Christian Ethics* (Williams & Norgate; 5s. net) as a companion to his volume on *Evolution in Christian Doctrine*. His purpose is to show 'that a modernisation and expansion of Christian ethics is as necessary as a modernisation of Christian doctrine; and that the two expansions must take place on the same lines.' It does not seem to be possible to write a history of the evolution of Christian ethics in the same sense as

one can write a history of the evolution of Christian theology. The reason is that Christ was not an ethical teacher. He was a teacher of religion pure and simple. Religion must issue in ethics, that is to say, in conduct. But He left the conduct to shape itself according to circumstances. We wish Professor Gardner had recognized that at the beginning of his book. He does touch it once, but it is when the book is nearly ended. 'Our Founder,' he says, 'did not in this case, as in most other cases he did not, give us a definite rule, but he gave the principle on which rules may be founded.' Did He give definite rules in any case of conduct? He did not.

That fact, taken firmly into account, does two things. It throws the mind on personal religion as that alone with which our Lord concerned Himself; and it leaves us free to apply His religious principles to every problem as it arises, without having first to prove that He was a social reformer, an anti-slavery advocate, a pacifist, and all the rest of it.

This is the only sense in which there is an evolution in Christian Ethics. The principles of religion as stated and exemplified by Christ are of permanent and unvarying validity, but their application varies with the time and circumstances in which His followers live. At the present moment Professor Gardner indicates three directions in which we have to alter the application. We must recognize, first, law and order in the ethical and spiritual just as in the physical world, next, the social and corporate nature of virtue, and then, the 'predominance of active over mere passive or abstentional goodness.'

ETHEL GEORGINA ROMANES.

We have seen so many biographies of young people within those four years that this biography of one who died in early womanhood is no surprise. But it was not the war that developed the character of Miss Romanes or gave her the opportunity of expressing herself. The character is certainly strong, unmistakably strong, courageous and original; but it was first the Home and then the Religious Community that gave it impetus and occasion.

It was a religious home; those who have read the *Life of George John Romanes* will know. It was a home with a 'High' atmosphere. Rex, the pug, 'was brought up in good ways: "died" for Lord Halifax and barked for Kensit at the word of command.' There was intellectual interest enough. And Ethel soon discovered the power of turning round and laughing at herself, and even at her circle. 'The Retreat was very nice, but not the addresses; at least I did not care much for them. Mr. —— is an ultra-Catholic and very controversial—*e.g.* he talked of "Christians and Protestants." I don't like that much in Retreat; it may have its place elsewhere.'

She soon discovered also an interest in theology, an interest beyond all other interests. And she discovered that she could write. There is a long letter, all about three great Christian doctrines—Prophecy, the Incarnation, and the Resurrection—which even the professional teacher may read with pleasure. Of the Incarnation she says: 'He did not come to teach us science or medicine. He came that He might be one with us: that He might have our experience. There is no limit to the humility and love of God. I forget whether it is Bishop Gore in his *Bamptons* who likens this self-limitation of God the Son to our experience of human sympathy. A very intellectual and learned man when trying to understand his little child for the purposes either of teaching him or playing with him or comforting him, becomes in proportion to his powers of sympathy *like* his child—he speaks in its own language, he may even be said to think with a child's thoughts—for the time being. So will a very holy and spiritual person always be the most successful in winning sinners to Christ: though he is so different his power of sympathy is so great that for the time he can stoop and bring himself on a level with the sinner, can see with the sinner's eyes.'

Miss Romanes entered an Anglican Community and was henceforth known as Sister Etheldred. The order to go to India was accepted obediently (by her mother most reluctantly); she came home to die. The biography is written by Mrs. Romanes. The title is *The Story of an English Sister* (Longmans; 10s. 6d. net).

SOCIAL PHILOSOPHY.

Professor J. S. Mackenzie's great gift is simplicity, and there are few greater gifts, whether for a preacher or for a philosopher. His new book he calls *Outlines of Social Philosophy* (Allen & Unwin; 10s. 6d. net). It is an introduction to that ill-

defined science, and all that an introduction ought to be.

Ill defined science. But Dr. Mackenzie defines it. 'It is to be distinguished from what is commonly understood by sociology; or, if the latter is interpreted in a wide sense, social philosophy is to be taken as a definite part of it.' It is also to be distinguished from ethics. 'Social philosophy might, indeed, be said to be a part of ethics or ethics might be said to be a part of it. On the whole, however, it is convenient to distinguish the two subjects. The one is concerned primarily with the conduct of individuals; though of course we have always to bear in mind that they are individuals living within a community. The other is primarily concerned with communities; though again we must always remember that these communities are composed of individuals, and that the ultimate ends pursued by the individuals and by the communities are essentially the same. But there is enough material relating to the two sides to form separate studies. The relations between them are somewhat similar to those between individual and social psychology.'

So it is the life of men, not of man (which would now be called anthropology). What is the good of it? 'It must be confessed that social philosophy, like philosophy in general, has no directly practical results. It "bakes no bread"; it cannot tell us, in any detailed way, what course it is best to pursue. But to admit this is not to say that it has no practical value. It does help us to see what are the guiding principles by which our course has to be directed. It is well to emphasize this, because some philosophical writers appear to be disposed to deny it. The fact that ordinary scientific study is concerned simply with the effort to ascertain what is, has led some to assume that the study of human life is similar. Such a view may be said to be the converse of that which held that human life is not capable of being an object of scientific study at all, because it is variable. It *is* variable; but it is variable mainly on account of the presence of an ideal to which it constantly looks and tends.'

We are not surprised therefore to find that the most interesting chapter of the book is occupied with the discussion of Social Ideals. What are they? It will be enough to give their names. They are the Aristocratic Ideal, the Democratic Ideal, Fraternity, Equality, Liberty, Personal Development, and Efficiency. This closing paragraph has present application: 'A genuine ideal must contain elements of both aristocracy and democracy; and in what proportion they are to be combined must depend largely on circumstances of time and place. In general, it is probably true to say that, the less fully a people is educated and united, the more necessary is it that it should be guided from above by the best and fittest who can by any means be discovered and brought forward. When the people becomes more of a real unity, when it has well-established traditions and widely diffused knowledge, it becomes more possible to give the democratic elements in its constitution a continually increasing prominence.'

A MODERN MYSTIC.

That undoubted though difficult poet who goes by the name of 'AE' has written a volume of mysticism. He has written it in prose. And his prose is not less finished than his poetry. The title is *The Candle of Vision* (Macmillan; 6s. net).

Mr. George Russell (for that is his name) is a seer of visions and a dreamer of dreams. He gives us to understand that his life is a continuation of visions and a succession of dreams. And the visions and the dreams are very remarkable. Let us quote one of the earliest that he records, in order that we may see where we are.

'Once, suddenly, I found myself on some remote plain or steppe, and heard unearthly chimes pealing passionately from I know not what far steeples. The earth-breath streamed from the furrows to the glowing heavens. Overhead the birds flew round and round crying their incomprehensible cries, as if they were maddened, and knew not where to nestle, and had dreams of some more enraptured rest in a diviner home. I could see a ploughman lifting himself from his obscure toil and stand with lit eyes as if he too had been fire-smitten and was caught into heaven as I was, and knew for that moment he was a god. And then I would lapse out of vision and ecstasy, and hear the voices, and see again through the quivering of the hot air the feverish faces, and seem to myself to be cast out of the spirit.'

Now Mr. Russell is an artist and a poet. Is this more than the working of a powerful imagination? He will not have it. 'In all I have related hitherto imagination was not present but only

vision. These are too often referred to as identical, and in what I have written I have tried to make clear the distinction. If beyond my window I see amid the manifolded hills a river winding ablaze with light, nobody speaks of what is seen as a thing imagined, and if I look out of a window of the soul and see more marvels of shining and shadow, neither is this an act of imagination, which is indeed a higher thing than vision, and a much rarer thing, for in the act of imagination that which is hidden in being, as the Son in the bosom of the Father, is made manifest and a transfiguration takes place like that we imagine in the Spirit when it willed, "Let there be light."'

He does not claim any credit for his seeing. And that, not because it is the gift of God: it is not a gift, he says, but an act of the will—the result rather of a series of acts of self-control. And any one may see visions as he does. 'The only justification for speech from me, rather than from others whose knowledge is more profound, is that the matching of words to thoughts is an art I have practised more. What I say may convey more of truth, as the skilled artist, painting a scene which he views for the first time, may yet suggest more beauty and enchantment than the habitual dweller, unskilled in art, who may yet know the valley he loves so intimately that he could walk blindfold from end to end.'

THE RELIGIOUS TEACHING OF THE OLD TESTAMENT.

Dr. Albert C. Knudson is a Professor in Boston University School of Theology. Some time ago he published a volume on Prophecy which was well received. He has surpassed that achievement with a large and promising volume on the whole of *The Religious Teaching of the Old Testament* (Abingdon Press; $2.50 net).

He begins with the difficult subject of the Development of Old Testament Religion. It involves a decision on the dates of the books. In that he has followed Kautzsch's article in the Extra Volume of the DICTIONARY OF THE BIBLE. His sketch is clear and convincing. That chapter is introductory. Thereafter the book is divided into two parts. One part deals with God and Angels, the other with Man and Redemption.

We are glad to see a chapter on the Power of God, a subject of far greater importance and even prominence in the Old Testament than is usually recognized. It is true as true as generalization can ever be—to say that the Power of God is the revelation of the Old Testament, while the Love of God is the revelation of the New. Then the Seer of the Apocalypse saw the two conceptions combined when, in the New Song, he heard the mingled strains of the Song of Moses and the Song of the Lamb.

Coming to the Atonement, Professor Knudson distinguishes the prophetic from the ritualistic teaching. He says: 'The root-meaning of the Hebrew word for "atone" (*kipper*) was either "to cover" or "wipe out." The word, however, is not used in the Old Testament in its original literal and physical meaning. It always has a metaphorical sense. As applied to sin, it means that sin has been "covered" or "wiped out" in such a way that it no longer arouses the divine wrath. When Yahweh is spoken or thought of as "covering" or "wiping out" sin, *kipper* is virtually synonymous in meaning with "forgive." It is in this sense that the word is commonly used in the prophetic and extra-ritual literature. In the ritual literature it is usually the priest who is represented as doing the "covering" or "wiping out," and in this case *kipper* has about the force of "appease," "propitiate," or "atone." The priest appeases the divine wrath by the offering of a sacrifice.'

KEELING.

Messrs. Allen & Unwin have published a book which contains *Keeling Letters and Recollections* (12s. 6d. net). Keeling—his name was Frederic Hillersdon Keeling, but he was known as Ben Keeling; for Mr. H. G. Wells, who introduces the book, tells us that 'his proper baptismal name, "Frederic," suited him about as well as a silk hat and white linen spatterdashes would have done, and there was not a trace of "Freddiness" in him from top to toe; while as for the "Hillersdon," it floats up in the formal opening of this memoir and passes immediately out of the attention of the reader, incredibly unsuitable; it is like a nervous West End wedding guest drifting into and as rapidly as possible out of a strike meeting in a back street of Leeds.' 'Ben,' he was called at Cambridge, but in the army 'Siberian Joe'; and 'Siberian Joe,' says Mr. Wells, 'gives you his voice, his effect of clumsy strength and energy, his little

busy head that could hold so much and worked so restlessly, his round, red, warmly flushed, rather astonished face, and his very soft and engaging brown eyes.'

Keeling, then, was a Cambridge student who took a first in the History tripos and had hopes of a Trinity fellowship. But at Cambridge as everywhere else he did entirely, and said solely, that which was right in his own eyes. He chose to be a Fabian and chose to give it up. He worked at the Labour Exchange Bureau in Leeds. He did really have an interest in the welfare of the working man, the one interest which went with him through all his stormy short life. He chose a wife also, and without the slightest reason, except his own whimsical and never-denied will, left her after three months. He visited her thereafter and wrote incredible letters to her mother (who was his great friend and is his biographer) telling her how pleased he was with the way his wife was bringing up her children.

But at last the war came and made something of him. It was not that it gave him his opportunity, for he could always make his own opportunities. But it kept him within bounds and yet offered scope for his energies, which were almost phenomenal, both physically and mentally. He died, as he had lived, fighting.

In sermons as in other things, it is the unexpected that arrests us. We go to sleep if the preacher gives out 'God so loved the world,' but if he takes as his text 'The manifold wisdom of God' (Eph 3^{10}) and announces his subject as 'Colour in Religion' we sit up. We want to know 'what we will make of it.' And we are disappointed. But not always. Dr. W. E. Orchard makes a most instructive and searching sermon on that text and topic. You will find it in his volume on *The True Patriotism* (Allen & Unwin; 4s. 6d. net).

First he notes that the Greek word translated 'manifold' means 'many-coloured.' Hence his title. Then he tells us that it takes Colour to express life. This is shown in Nature—first in light and next in joy. The notion of Colour is also essential to Religion. For you cannot picture the mind of God without using colour; its very presence in this world is a revelation that the mind of God is stored with infinite variety and joy. It is the work of the Church to make known this many-coloured wisdom of God. Its Worship and its Life must be in beauty and variety. 'For God is neither smoke nor fog, but glorious colour; and when, at last, His light shines unclouded upon you, it will break into a thousand happy colours, and you will begin that beatific life which is endless joy and inexhaustible pleasure because it is fed from the many-coloured wisdom of the infinite Mind.'

George Meredith has found another expositor. His name is J. H. E. Crees, M.A., D.Lit. He is an admirer—out and out and enthusiastic. He will not admit even obscurity of style. 'The style has been called obscure. Obscure it is no doubt to those who have been nourished on the potato bread of inferior journalism, but it is for those who have no disrelish of the brain, and take pains to sharpen their intelligence.'

But he confesses that Meredith adopted 'elaborate or even laboured methods of expression.' Then he says: 'Meredithian obscurity proceeds from high-strained intellectual activity, not from laziness or incompetence. It is the clever man conversing with his auditors and assuming that they have the same intuition of theological nexus that he has; it is a desire to progress quickly which leads him to skip some of the necessary steps in the demonstration.'

All this signifies that we have to know Meredith as Dr. Crees knows him. Then we also may be ready to say, 'It is the greatest style which has ever been devoted to the writing of the novel.'

The title of the book is *George Meredith: A Study of his Works and Personality* (Blackwell; 6s. net).

The fourth volume of Harvard Theological Studies gives us a description and collation of *The Gospel Manuscripts of the General Theological Seminary*, by Professor C. C. Edmunds, D.D., and Professor W. H. P. Hatch, Ph.D., D.D. (Milford; 5s. 6d. net). The volume contains nine double-page collotype facsimiles.

Professor Theodore Brown Hewitt of Williams College presented to the Faculty of the Graduate School of Yale University in candidacy for the degree of Doctor of Philosophy a thesis on *Paul*

Gerhardt as a Hymn Writer and his Influence on English Hymnody, and he received the degree, as surely he deserved to do. The thesis is now published (Milford; 6s. 6d. net).

That sort of literary labour which used to be characteristic of German workers only is now becoming common in the United States. This is an example. The subject is limited, the work done on it is exhaustive. Paul Gerhardt has had many English translators. For one of the hymns Dr. Hewitt has found eighteen translations, the first being by John Wesley, and the last by John Cairns. It is the hymn which in our hymnaries is usually represented by Wesley's rendering, 'Commit thou all thy griefs.' Of Wesley's version our author says: 'A very free but spirited rendering, omitting stanzas V, IX–XI, by J. Wesley in his *Hymns and Sacred Poems*, 1739 (P. Works, 1869–72, vol. i. p. 125), in 8 stanzas of 8 lines. Wesley has here caught, far more successfully than any other, the real ring and spirit of Gerhardt. His translation has been included in many hymn books and collections, and has come into very extended use, but generally abridged.'

The little book by the Rev. James Burns, M.A., on *The Graves of the Fallen* (James Clarke; 1s. 6d. net) will be read with interest. It is the story of a visit which Mr. Burns made to one of the newly made cemeteries in France—small dark wooden crosses, with the names of British lads on them.

The volumes of 'The Humanism of the Bible' series are coming out steadily. Professor James Stalker, D.D., has made his contribution on *The Beauty of the Bible* (James Clarke; 6s. net). It is a study of the Poets of the Bible and their Poetry. It is a popular study, deliberately popular. For the technicalities of parallelism and the like the curious are referred to other books. Dr. Stalker's desire is to bring his readers into fellowship with those godly and gracious men who wrote the Psalms, Lamentations, Proverbs, Ecclesiastes, Ruth, Job, and the Song of Songs, and into appreciation of their poetry and their music. And all this he accomplishes with that delicate touch he has, at once literary and religious, which never fails of its attractiveness. There is a chapter on Music. And at the end there are expositions of three great Old Testament passages — Ps 2, Ec 12^{1-7}, and Job 33^{20-30}.

Principal E. Griffith-Jones is not compelled to occupy the same pulpit Sunday after Sunday, year in and year out, yet the most notable circumstance about his sermons is the steady level of excellence which they maintain. In the volume entitled *The Unspeakable Gift* (James Clarke; 6s. net) there is not a weak sermon; we can even say that there is not a weak sentence, for we have read the book right through—and that is itself a testimony.

We have marked as most likely to be remembered the short sermon, right in the middle of the volume, on the 'Two Incarnations.' The text is Gal 4^{4-6}, 'There was first the "sending forth" of God's Son in Jesus of Nazareth, "made of a woman, made under the law," limited, that is, by the narrow bounds of our humanity, and by the narrower bounds of time and place and particular circumstance. There was, secondly, the sending forth of the "Spirit of God's Son" into the hearts of His people—a reincarnation on a wider and ampler scale of His power and life, still within the boundaries of humanity, but not limited to one particular manifestation in time and place; on the other hand, a vital spiritual force capable of manifesting itself everywhere and through all time.'

Are we going to receive a new translation of the whole Bible from the United Free Church College in Glasgow? Professor Moffatt has given us the New Testament. Professor J. E. McFadyen has made a good beginning with the Old. Here is *Isaiah in Modern Speech* (James Clarke; 6s. net). How are we to test it? Take a verse or two of the 40th chapter:

'Comfort ye, comfort My people,'
Declareth your God:
'Speak home to the heart of Jerusalem,
Cry unto her
That her time of sore service is over,
Her guilt is discharged;
For her sins she hath doubly atoned
At the hand of Jehovah.'

Hark! Saith a voice, 'In the wilderness
Clear ye a way for Jehovah;
Make ye straight in the desert
A highway for our God.

Let every valley be raised,
Every mountain and hill brought low;
Let the steep rugged ground become level,
The rough rocky ridges a plain.
Then Jehovah shall show forth His glory,
And all flesh shall see it together:
The mouth of Jehovah hath spoken it.'

Very hesitating have been the attempts made hitherto in pulpit or in press to declare the attitude of Christ and His apostles to the problem of Patriotism. There was a lack of literature, especially of easily reached and easily read literature. That lack is now supplied, and so well supplied that we may look for many sermons on Patriotism in the near future. The book is quite a small one, but everything is in it. Its title is *National Sentiment and Patriotism in the New Testament* (Cambridge: Deighton Bell & Co.; 2s. net). The author is Georgina G. Buckler.

At the Faith Press there is published a book on *The Bible and the Dead* (2s. 6d.) in striking and appropriate binding. The author is the Rev. Ralph Clayton, M.A. In determining what the state of the departed is Mr. Clayton takes account of the Bible and that only. And he is careful to use the Bible scientifically, not taking a 'proof-text' here and a 'proof-text' there, but ascertaining the gist of Scripture teaching, and *what is implied* as well as what is stated.

What are the results? The results are that there is a particular judgment (the judgment of each individual) immediately after death, and a general judgment (of nations or races) at the Last Day. As regards the particular judgment: Immediate entrance into Heaven demands three things — purity, holiness, and perfection. Those who do not satisfy these three demands at death but have repented of their sins remain between Heaven and Hell. Those who have not even repented go to Hell. And Hell is everlasting.

Leave Heaven and Hell for a moment. Think of those who remain in an intermediate state. They have repented, but they are not pure, holy, and perfect. What of the Penitent Thief? Mr. Clayton answers: the Penitent Thief entered Heaven at once (for Paradise, he says, is Heaven) because of his perfect repentance. Then why not any one at death? It was the vision of the Crucified One that brought him to repentance; will the vision of the Ascended One be less puissant?

The Rev. M. Cunningham Wilson, B.D., Minister of Hillside, near Montrose, had to address Sunday by Sunday the Training Reserve Battalion stationed there under the command of Lieut.-Col. Guthrie. He has now published the addresses, and has added to them a number of excellent photographs. The title is *Soldiers' Fare* (Paisley: Gardner; 4s. 6d. net). The addresses are short, soldierly and simple. There is little theology and much ethics, and the language is very modern.

The Rev. George Henderson, B.D., has written *The Experiences of a Hut Leader at the Front* (Paisley: Gardner; 3s. 6d. net). In ordinary times the experiences would be considered exciting; in these times they are all in the order of the day. And Mr. Henderson makes no frantic struggle to be thrilling. He is composed and comfortable throughout, even when the 'Swish and Whizz of shells passing over us' made his guide glad to get him safe back. He speaks frankly. 'The concert party were a bit of a trial, at times almost a bit of a nuisance. They loosened the board of our platform by constant dancing and jumping on it: their clever pianist, with constant and vigorous playing, silenced two notes of our small portable piano; they used to knock our chairs about a good deal, and raise a good deal of dust.' He is most interested in the religious life of the men. He had a Bible Class, and at the closing meeting invited questions. 'Some were propounded that were not easy to answer, *e.g.*, "What is meant by our Lord's preaching to the spirits in prison?" "Did the Saints rise from the grave at the time of the earthquake before our Lord's resurrection or after it?" "Why was our Lord spoken of as a Nazarene if born at Bethlehem?" "What is Faith?"'

'On the last question, "What is Faith?" the conversation became personal, and thrilling in interest. In that small room with its canvas walls, dividing it from the writing room, and its open window, we felt almost as if Another were present, like the disciples of old, when they said, "Did not our hearts burn within us while he talked

by the way, and while he opened to us the Scriptures?"'

Messrs. Hutchinson have issued another edition of *God and Tommy Atkins*, by Dr. Alexander Irvine. It is lively enough to carry on longer yet. Perhaps you get as near the actual Tommy here as in any book written by a padre.

Mr. F. W. Boreham calls his new book *The Silver Shadow* (Kelly; 5s. net). It brings his books up to the perfect number, a wonderful achievement for a man in this line of things. For in reality they are sermons, the papers in each volume, and yet they are also literary essays; and whether sermons or essays, it is a form of literature that demands quite exceptional felicity of expression to carry a writer beyond a volume or two. The variety of topic is very great, and to that no doubt, which is itself a gift, is due in some measure the success of the series. Here we have the game of dominoes—the English lawn—the parson who delivered popular lectures in the towns all around and neglected his own people—that woman Jezebel of the city of Thyatira—'on gwine back to Dixié'—the eternal springing hope—the comradeship of the stars. And these are all in the first of three parts into which the book is divided. It is characteristic of the man and his work that the least sensational is the most impressive of his sketches. It is called 'Lonesome Gate.'

To the Liverpool Diocesan Board of Divinity Publications have been added: (1) *Spiritualism and the Christian Faith*, by the Rev. E. W. Barnes, Sc.D., F.R.S., Master of the Temple (Longmans; 2s. net); and (2) *Johannine Writings*, by the Rev. A. Nairne, D.D., Canon of Chester (2s. 6d. net). The latter contains three lectures, one on the Gospel, one on the Epistles, and one on the Apocalypse.

The Rev. E. Shillito has been accustomed to contribute to *The Westminster Gazette* of Saturday a little meditation to be read on the Sunday morning. In this way he has gone the round of the Christian Year. The papers are now issued in a small volume with this title: *The Christian Year in War Time* (Longmans; 2s. 6d. net). They certainly deserve preservation. Simple as they seem, there is sound and original thinking in them, and the expression fits the thought unobtrusively.

The Bishop of Durham says that in the reading of Canon A. B. G. Lillingston's *Thoughts on Evangelism* (Longmans; 2s. 6d. net) many a page has penetrated his conscience and heart deeply. We are not surprised. In some ways it is not much of a book. But it is like the sermon of which Mr. A. C. Benson tells us. He went to Church with a friend, and coming away asked what *that* had accomplished. His friend answered that it had made him miserable. This is an evangelist's demand for *results*. It is spoken with authority, searchingly but kindly.

Intercession is the most urgent of all matters at the present time, and has been felt to be so by many since the beginning of the war. Wise words about it are to be found in a small volume of which the whole title is *Intercession: The Sharing of the Cross* (Macmillan). They are written by Charles Gardner (the author of *Vision and Vesture*), Muriel G. E. Harris, Eleanor McDougall, Michael Wood, and Annie H. Small. It is a book to be taken into our very life. In every sentence there is spiritual sustenance.

Every man ought to have his own way of preparing his candidates for Confirmation, and every man's way ought to be useful to every other man. For the personality of the teacher is essential, but human nature and the facts of the Gospel are always the same. The Rev. F. G. Goddard, M.A., B.D., Vicar of All Saints', Stoneycroft, Liverpool, has his own method, which he has published for the benefit of others. The title is *The Three Kingdoms* (Macmillan; 3s. 6d. net). The three kingdoms are those of the body, the mind, and the spirit; and an exposition of them forms the first chapter. The book ends with a series of chapters on the Means of Grace—Prayer, Worship, Bible Reading, and Holy Communion, the last having four chapters of simple sincere counsel to itself.

What more can be said about the Beatitudes? Nothing. Everything. Nothing, for the world has been talking about them for two thousand years, and has left nothing more to say. Everything, for every new generation must have it all

said over again in its own tongue. The question remains, Can one man say it all? We cannot think of anything that has been forgotten by the Rev. Minos Devine, M.A. He seems certainly to limit his scope by calling his book *The Religion of the Beatitudes* (Macmillan; 4s. 6d. net). But there is no limit. You may take it that this is the book of the Beatitudes for our day. It is literary, ethical, theological, religious.

Can we point to any definite gains in theology which have come to us through the War? The Rev. H. J. Wotherspoon, D.D., believes that we can. In *Some Spiritual Issues of the War* (Scott; 2s. net), he brings out several aspects of religious life which have been affected. And then at one place he gives a list of 'facts of vast importance which have received new illustration and are forced upon attention to a degree which permits that we speak of them as, in a limited sense, "revelations."' What are these revelations? They are (1) of the greatness of the soul of man, (2) of our own capacity for adaptation to new conditions and for submission to new demands in the common interest, (3) of the joy of brotherhood, (4) of the methods of God, (5) of the reality of human free will, (6) of Christ as the Saviour of the world, as well as of the soul—and the only Saviour of the world, (7) of the 'anima naturaliter Christiana,' (8) of new conditions which demand new obedience to God in Christ, (9) of a new offer of the Gospel, and (10) of Christianity. 'For what does Christianity stand? It "stands for the absoluteness of Christ."'

Dr. F. W. Bussell has written a book on *The National Church and the Social Crisis* (Scott; 2s. 6d.). He is exercised about the social movements of our time and their relation to the Church of England. He sees that much that has been held sacred must be let go, but he writes, not to give them a push, rather to 'strengthen the things which remain,' lest more be lost than is right. His intense love of the Church (he knows its history) gives every word weight, for he is no blindfolded advocate of the things that are. He speaks out when it is necessary to speak out. 'I have before my eyes the significant attitude of a certain bishop who delights to pose as an advocate of Labour, a true friend of democracy, and indeed half a socialist: but in the single case in which he came under my notice, he put every obstacle in the way of selling a confessedly large and impracticable house and insisted that his excellent but impecunious nominee should live in this rectory.' 'Again, another prelate, well known for his noble lineage, high principles and advanced views, urges the retention of the University degree as a *sine qua non*, and, as it would seem, discourages the advent of mere piety and earnestness from any class. It seems to my humble judgment another (quite involuntary) instance of the "snobbism" which honeycombs our social life, that the Church should be thus bound up with a particular University degree in her ministers, with a certain and stipulated number of bedrooms and reception-rooms in its manses!'

Into a mere pamphlet—*The Meaning and Reality of Prayer* (S.P.C.K.; 4d. net)—the Rev. Arnold R. Whately, D.D., has crammed all the vital facts about Prayer and kept himself clear and readable.

It is a great boon that Dr. Oesterley and Canon Box are conferring upon us in furnishing new translations of Hellenistic-Jewish Texts, made and edited by experts. Mr. C. W. Emmet has done *The Third and Fourth Books of Maccabees* (S.P.C.K.; 3s. 6d. net); and Mr. E. W. Brooks has done the story of *Joseph and Asenath* (S.P.C.K.; 2s. 6d. net).

In addressing children the problem is how to arrest the attention. If it is not caught at once he is a clever man who will catch it afterwards. The secret is directness. The Rev. G. R. Oakley, M.A., B.D., can address children. He is direct. His subjects are not catchy,—'Sin,' 'Jesus our Example,' 'In the Company of Jesus,' and the like—they do not need to be. The title is *In the King's Service* (S.P.C.K.; 2s. net).

A Study of Silent Minds (S.C.M.; 2s. 6d.) is a fine title for the bookseller to blunder over. It is a plea, by the Rev. Kenneth E. Kirk (Lecturer and Tutor of Keble College, and formerly London Secretary of the Student Christian Movement), for reform in education. The business of education is 'to guide and inspire the mind to the best forms of self-expression.' This will be secured by 'appealing to the one strong point in the English mind—its overwhelming interest in character.'

There is originality here, it is evident; and there is courage. Mr. Kirk approves of the method of a certain vicar, 'by no means a shallow or careless thinker,' who handed each of his confirmation candidates to a communicant, '"Go to Joe," he would say (if Joe was the chosen sponsor's name), "he'll tell you the rest better than I can."'

Although Mr. Joseph McCabe is not an expert —by which we mean that he has not studied any department of knowledge sufficiently to be accepted as an authority upon it—yet he has an idea of the right books to rely upon, and he writes at least plausibly if not always persuasively on every one of the numerous subjects which he turns his attention to. It is true, he does not always use his books well, nor even quote their titles correctly. In this his latest volume on *The Growth of Religion* (Watts; 6s. net) he calls the ENCYCLOPÆDIA OF RELIGION AND ETHICS first the 'Dictionary of Religion and Ethics,' and afterwards the 'Dictionary of Ethics and Religion.'

He is a clever writer. But he has one serious disadvantage. He never writes scientifically; he always writes apologetically. He has a side to defend. He defends it with a skilful use of his materials and of the English language. But the apologetic interest is so manifest that it is not likely that he makes many converts. In this book his object is to discredit Christianity. We doubt if one single person will think less of Christianity after reading it. He goes a long way round before he reaches his aim. And when at last he reaches it, he uses arguments which simply show the poverty of his case. He says: 'In my *Sources of the Morality of the Gospels* (1914) I have exhaustively analysed, line by line, the moral sentiments which the Gospel writers have put into the mouth of Christ, and I have shown the vainness of this contention. Not only is there evidence that some of the most admired of those sentiments were never uttered by Christ, but I have given a parallel to each sentiment from Hebrew, Greek, and Roman moralists.' Now if he had read a recent book by Mr. Claude G. Montefiore, he would have dropped that argument. Mr. Montefiore's words were quoted in THE EXPOSITORY TIMES for September last and need not be repeated now. But this is an example of what we have said: Mr. McCabe has read, but he has not read enough.

There is evidence that Christian unity, even the reunion of the Free Churches of England, is a great subject. There is evidence in the fact that it is producing great books. One of the greatest is called *The Churches at the Cross-Roads* (Williams & Norgate; 7s. 6d. net). Its author is the Rev. J. H. Shakespeare, M.A.

There is no man who knows the subject better, or has done more for it. This book proves his knowledge and makes another long step in service done. But the tone is better than the knowledge and the work. Surely he will win, and the cause with him. The world has never been able to resist such sweet reasonableness so undauntedly persisted in.

Besides, the War has set it all in a new focus. The soldier has demanded reunion. He has demanded it from the trenches. He will demand it on his return. Listen to this from the trenches: 'Ralph Moulton was one of those finer souls fired with splendid dreams and ideals from which many who had followed his career hoped much. He came of a family distinguished in Wesleyan Methodism, and which has played a great part in law, scholarship, and religion. We still mourn the loss of the fine and cultured spirit of his father, Professor Hope Moulton. The son, Ralph, in August 1914, was awarded the scholarship at Cambridge in International Law, and on the same day received his commission in His Majesty's Army. There were few letters home from the fields of France in which he did not ask as to the progress of the scheme for Free Church union. He said repeatedly that there was nothing that so inspired his enthusiasm and faith or would so command his labour. On August 5, 1916, he fell, giving up his life for his country. He is one of a great multitude of the living and the dead, whose young voices reach us from earth and sky, calling us to fresh courage and persistency.'

Mr. Shakespeare advocates federation. He would prefer corporate union, but does not dare to ask for it—at least not yet. He seems to think that half a loaf is better than no bread.