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Literature.

PANTHEISM AND THE VALUE OF LIFE.

THE first place this month belongs to a volume entitled *Pantheism and the Value of Life*, by W. S. Urquhart, M.A., D.Phil., Senior Professor of Philosophy in the Scottish Churches College, Calcutta, and Fellow of the University of Calcutta.

What does Dr. Urquhart mean by Pantheism? For there are two types of it. As he himself expresses it, 'the fundamental formula of Pantheism would seem to be a double one—*Nothing is which is not God*, and *God is everything which is*.'

'Now, it may seem to be a matter of indifference whether, in stating the fundamental articles of the pantheistic creed, we say "God is All" or "All is God"; but this apparently simple conversion covers two distinct tendencies, which may be further described as a tendency towards abstract idealism on the one hand, and towards naturalism on the other. In the one case, the plurality of the actual is sacrificed to the unity of God. If anything should seem to come into conflict, either theoretically or practically, with the one and only Being of God, the reality of this conflicting element is forthwith denied, our ordinary experience is cancelled by the help of the category of illusion; and we stand firmly to the position that nothing *is*, which is not God. The other tendency of Pantheism is towards a deification of the actual. The *totality* of that which we at present partially know is to be regarded as Divine. Everything that *is*, is God; and we move easily in the direction of pure naturalism. The conception is greatly in favour with scientists who have to do with the particular aspects of the world. It encourages them in their rejection of centralizing metaphysical conceptions, but yet enables them to retain for the world a certain diffused divinity and to enjoy an after-glow of religious faith. Their position might be described as an assertion of the *immanence of God* with a transference of emphasis from the word "God" to the word *immanence*; and, however we may criticize the consistency of some of the systems thus pantheistically tinged, we cannot but agree with the words in which Dr. Inge refers to them: "The immanent Pantheism or Monism which is the creed of most scientists who are religious is a real religion, which only ignorance and prejudice can stigmatize as infidelity."'

Dr. Urquhart uses the word 'Pantheism' so as to cover both types, and he does so justly, we might say inevitably. For 'historically, Pantheism includes both phases, and the one is constantly passing over into the other. The same system, the same philosopher even, exhibits both tendencies, often unconsciously for the most part.'

The volume is occupied, not exclusively but very largely, with the problem of Pantheism in India. For the author's object is to discover the effect of Pantheism upon practical life-values, and he has to find a set of circumstances in which Pantheism appears in its purity as an intellectual doctrine for a long enough period to form the basis for a philosophy of religion and morals. And such a combination of circumstances is found only in India. 'Moreover, in India of the present day Pantheism is a dominating influence. The intellectual inheritance of the past is not by any means forgotten or despised. It is said that there have been more editions of the Upanishads in recent years in India than of Descartes and Spinoza in the whole of Europe. The *Gītā* is the most popular religious book amongst all literate classes, and the direct influence of Pantheism upon it is unmistakable. Current philosophic thought about religion and morals is pantheistic in tendency. The religion of the majority of the educated classes is a refined Pantheism, and their attitude to the popular religion is that welcome of all forms and indifference to any particular form of the Divine which Pantheism permits and encourages. Even the illiterate classes themselves, in their occasional reflective moods, allow their thoughts to run upon pantheistic lines. The picture given by R. C. Bose is not overdrawn: "Pantheism in other lands is the monopoly of a few. In India, however, it is co-extensive with social or national life, being held both by the learned and the ignorant, the rich and the poor, the high and the low. Pantheism of a thoroughly spiritual type is preached and advocated, not only in temples of piety, but in places of public resort, in streets and thoroughfares, not only in the seclusion of cloisters and cells, but amid the

din and bustle of hives of industry and marts of commerce."'

Dr. Urquhart is one of the most accurate, incisive, and enthusiastic students of philosophy of our day, and he has the inestimable advantage of being able to express himself both clearly and forcibly. It must not for a moment be imagined that his book is written to be read only by students of Indian philosophy. The reading of it will be to every serious student of philosophy a valuable mental discipline and very likely an unexpected enlightening of the eyes. It throws light on the meaning of life, the very life which we have ourselves to live in these Western lands. And above all, though never obtrusively, it brings us into touch with the things which are at present unseen, the things of faith and hope so earnestly but so darkly groped after by that great nation in the midst of which Dr. Urquhart has spent his manhood, and whose manner of life and thought he has studied so critically and yet so sympathetically.

The volume is published at the Epworth Press (12s. 6d. net).

AMERICAN LITERATURE.

At the Cambridge University Press there is published the second volume of *A History of American Literature*, in uniformity with the 'Cambridge History of English Literature.' Although it is a large handsome volume of 660 pages it is not large enough for the ground it undertakes to cover. Two hundred and fifty pages are occupied with the bibliographies. Into the remaining four hundred and ten, two-and-twenty authors have to compress a narrative and criticism of Thoreau, Hawthorne, Longfellow, Whittier, Poe, the Publicists and Orators from 1800 to 1850, Webster, the American Historians (Prescott and Motley being dealt with in a separate chapter), the Early Humorists, the Magazine, Annual, and Gift-Book Literature, Newspapers, Religious and Moral Writers, the Writers of Familiar Verse, Lowell, Whitman, the Poets of the Civil War, Lanier, the Dialect Writers, the Writers of Short Stories, and the Authors of Books for Children. It is evident that the editors of this History of American Literature resolved to see the work done thoroughly, that it may be done once for all.

Some of the names of the authors of these chapters are new to us; innumerable names of authors whom they commemorate have been hitherto also unknown. But the chapters which contain the greatest number of unfamiliar names are not the least interesting chapters. The interest lies with the writer of the chapter rather than with its contents. And there is in this volume the utmost range of literary ability. We should say that the author of the chapter on Walt Whitman makes as little of his subject as it would be possible to make of it, while the author of the chapter on Daniel Webster makes as much of his. We need not name the former; the latter is Henry Cabot Lodge. Those two articles suggest another contrast. It is always difficult for an editor to bring his contributors into harmony with one another in respect of length and method of treatment, but it is not often that he has to let them stand in such glaring opposition as these two stand. The author of the chapter on Whitman simply tells us the story of Whitman's life, without an attempt at criticism or appreciation. The author of the chapter on Webster is so completely absorbed in his author's personality and influence that the editors have to add the necessary biography in a footnote.

There are other chapters besides that on Daniel Webster which will be read with deep interest. But the supreme value of the book undoubtedly is, and will continue to be, as a book of reference. The bibliographies alone, a marvellous achievement, are beyond price.

A MODERNIST.

Somebody has said that there have never been more than two modernists, Father Tyrrell and Abbé Loisy. But now the word is coming to be accepted by the 'liberal theologian' as a convenient designation for himself and his unbelief. We say his unbelief, because it is in rejecting certain parts of traditional orthodoxy rather than in any form of extension, whether horizontal or perpendicular, that his peculiarity is displayed. The modernist rejects certain miracles. Does he reject them all? And with these miracles he casts away certain doctrines—the doctrines of the Incarnation, the Divinity, the Atonement, and the Resurrection. He has his own doctrines to take the place of some of these, but they are not the traditional doctrines, and they do not take their place.

Mr. G. G. Coulton, M.A., of St. Catharine's College, Cambridge, calls himself a modernist. He begins his book, *Christ, St. Francis, and To-Day* (Cambridge: at the University Press; 10s. 6d. net), with a rejection of miracle. For he is determined to meet the demands of the modern man, and especially the returning soldier, for a credible and acceptable religion. And the very first demand which these men make, he says, is the surrender of the miraculous. Mr. Coulton does not reject all miracles, he only rejects all physical miracles. He makes a great point of his belief in spiritual miracles, occupying more than one of his lectures with it. He shows that great Churchmen, from Augustine down, have made much of the spiritual miracle and comparatively little of the physical. And that is all very well. But what about the Gospels? Mr. Coulton knows that the difficulty is there, and he tries to overcome it. It is all a matter of date. The Gospels and even the Pauline Epistles are late enough, he thinks, to allow of the invention and circulation of all the miracles that the Gospels contain. We just ask these two questions: How does he explain the inextricable combination of miracle with the teaching of our Lord in the Gospels? And how does he explain Christ? *Aut Deus aut non bonus*—it is absolutely true; and it was never seen to be true more clearly than to-day.

But what has St. Francis to do with it? Mr. Coulton is a great student of Mediævalism. It is in the life of St. Francis that he finds illustrations which make the rejection of the Gospel miracles easier.

RECONSTRUCTION.

The Spiritual Foundations of Reconstruction (King; 10s. 6d. net) is written to serve a remarkable purpose, and it is certainly itself a remarkable book. It is a remarkable book for this among other reasons, that it publishes a long series of criticisms of itself—there are as many as sixty-one pages of them—criticisms which are sometimes favourable and sometimes not. These criticisms, you might say, make a book of themselves, and most entertaining reading. They also give the reader an idea of what the book is about, which it is not easy to find out from the book itself. Mr. Clutton-Brock, for example, says: 'What the authors of this book desire is to apply the principles of worship to the greatest things that are taught in schools, those things which are part of religion or have a close connection with it. When I was a boy, boys were taught "divinity" much as they were taught the multiplication table. They learned the journeys of St. Paul, or the names of the Kings of Israel and Judah, or the incidents that were peculiar to each of the four gospels. In fact they acquired certain information that was supposed to be religious because it was to be found in the Bible. I remember hearing a long sermon, addressed to a congregation of boys, which discussed the question, what was the wood used in Elisha's miracle, when he made the axe swim.'

But how do they mean to teach religion? By a system of liturgy, of ritual, of ceremony. The class teaching, say the authors of the book (there are two of them, Dr. F. H. Hayward and Mr. Arnold Freeman), 'the class teaching of the Bible, of literature, music, history, and certain other subjects should be largely abolished in favour of a liturgical, ceremonial, or celebrational treatment. These subjects are not so much to be "learned" as "imbibed." They point to the celebrations of Empire Day, St. David's Day, and Shakespeare Day, as examples, already existing, of the kind of teaching they mean. They might point to much older examples in the services of the Church. The Church teaches religion in the same manner, especially the Church of Rome.'

It would not perhaps be wrong to say that what our authors want is a system of celebrations in schools, something after the manner in which Empire Day is celebrated in some schools, for the purpose of commemorating celebrated men and great events in history. And they set forth the ritual that might be observed on such days. There is the ritual for Shakespeare Day, for League of Nations Day, for Democracy Day, for St. Paul's Day.

Here is originality enough. And yet it is not half the originality that this book contains.

THE HISTORY OF RELIGIONS.

Dr. E. Washburn Hopkins, Professor of Sanskrit and Comparative Philology in Yale University, has succeeded in containing a sketch of *The History of Religions* within one volume (Macmillan; 16s. net). It is certainly a fairly large volume, for

it runs to 624 pages without counting the preface and other preliminary matter. Nevertheless it is something of a feat, for it is a different thing to write on all the religions of the world now from what it was even a quarter of a century ago. Information is enormously increased and the standard of accuracy is enormously raised. It is no longer possible to omit great spaces of the world, and it is no longer possible to make sweeping and indefinite statements about any religion.

But Dr. Washburn Hopkins is well equipped for his work. It is many years since he took his place among the serious and scientific students of religion, and he has steadily widened the range of his studies. Moreover, he has been careful to secure the aid of special students of certain of the religions described. Professor Bacon, he says, revised his notes on the dates of New Testament writings. He has been a diligent student of the recent literature, a selection from which he offers at the end of every chapter. Perhaps he has been more than sufficiently attracted by the more recent writings, especially if they contain some original suggestion.

The least successful chapter is the last. And no wonder. Its subject is Christianity. First of all, the bibliography is disappointing. It is of course a selection, but it is a selection in which it is impossible to discover either method or meaning. It is always easy to criticise a bibliography, but here the fault is not either of excess or of defect. It looks like a fault of insufficient information. And the chapter itself bears that out. Professor Hopkins writes as an outsider, picking out this man's opinion and that other man's, but never committing himself to 'this thing I know.' There is certainly nothing offensive in the chapter, but as certainly there is nothing impressive.

SIR ANDREW WINGATE.

There are books which are quite detached from their author's personality. They might have been written by anybody. There they are and you have to take them as they are. The author has kept himself out of sight and sent his book out into the world to sink or swim. And in some cases these books are the greatest books in all literature.

There are other books which are inseparable from their author. As Whitman said, when he published his 'Leaves of Grass,' 'Who touches this, touches a man.' *Palestine, Mesopotamia, and the Jews*, by Sir Andrew Wingate, K.C.I.E. (Holmes; 5s. net), is one of them. The author is in it from beginning to end. His personality is impressed on every page. It is impressed upon the topics dealt with and their arrangement. The scenes described, whether by pen or by pencil, are scenes with which he is familiar and you see them through his eyes. Historical events are to be understood, not as events which have occurred in the past at certain times and places, but as they are interpreted by his mind. To appreciate the book thoroughly you must enter into its atmosphere, an atmosphere which surrounds the author himself. Get into sympathy with the author, and then, but only then, you will benefit truly by the book.

It is a book about Palestine and Mesopotamia and the Jews. Well, one could easily write about these objectively. But Sir Andrew Wingate adds to his title, 'The Spiritual Side of History.' You are warned at once that you will find here no contentment with facts or dates or with what is called the scientific attitude to the past. History is interpreted. It is seen in the light of the things that are unseen and eternal. Wherever you find yourself, in Palestine, in Mesopotamia, or elsewhere throughout the Dispersion, you find yourself in a spiritual environment, the old and the new, the past and the present not being scientifically separated, but all brought into one harmonious movement of Providence. Sir Andrew Wingate recognizes in Jesus the Jehovah of the Old Testament. What follows? It follows that all the Old Testament promises are taken up by Christ and made promises of His own. They find in Him their Yea to which you have to add your Amen. And one of these promises is that the Jews will be restored to the promised land. The restoration is inseparable from the coming of the Kingdom. 'Gethsemane,' says Sir Andrew Wingate, 'Gethsemane is hidden in the agony of the Old Testament, but the glory of the Kingdom of Christ is there too. The weeping over Jerusalem, the pronouncement of its doom, the foretelling of a day when the people would accept the Messiah and repent with tears—this is but the epitome of the life of the prophets. They were all suffering prophets and proclaimed woe, but there is not one that does not conclude with a note of triumph. Therefore the final judgment — the

expulsion and scattering of Israel, followed by centuries of ceaseless suffering—is always accompanied by promises of regathering and restoration, preliminary to a period of unprecedented blessing.'

SYNDICALISM AND REALISM.

Mr. J. W. Scott, Lecturer in Moral Philosophy in the University of Glasgow, has succeeded in making his first volume a contribution both to philosophy and to socialism. In certain recent tendencies in philosophy he has discovered an unexpected affinity with certain recent tendencies in socialism. And both are bad. The tendency in socialism, or rather let us say in syndicalism, is to separate the interests of the working class from the interests of the community in general. In other words, under the name of syndicalism the aim of trade unions has become purely selfish. It is an economic as contrasted with a political aim. There was a time when socialism recognized the State, and took its place in politics. To the uncompromising syndicalist the State does not exist; he will have nothing to do with politics. He refuses even to vote in elections. Nothing exists for him except his own class and the interests of it.

Now, strange to say, the attitude of the syndicalist finds support in recent philosophy. And there are syndicalists who are clever enough to see that. Mr. Scott has two philosophers in his mind—Bergson and Bertrand Russell. It will be a surprise to most of his readers to find him bringing these two together under the same condemnation. For Bergson is recognized as an idealist, while Russell is called a realist. Mr. Scott does not deny the realism of Russell; he denies the idealism of Bergson. Not altogether, and not at all in intention, but in reality Bergson is a realist, and in this most important particular, that he is an intuitionist. He looks for immediate results. He is content with them and with their present enjoyment. Now the demand for immediate results and for their narrow selfish enjoyment is just the demand that is made by the syndicalist. He also is a realist. Bergson, in so far as he depends on intuition, is with him; Bertrand Russell is with him out and out.

Needless to say, Mr. Scott disapproves of the combination and deplores the result. Syndicalism thus supported by philosophy is an immoral doctrine, which recognizes no obligations, and keeps no bargain. Using its one method of the strike, and threatening, as Sorel for example vehemently does, to make the strike universal, an instrument of tyranny over all the rest of the world in the interests of one class, it throws morality and religion to the winds, and all forms of idealism go with them.

Enough. This book is worth reading. Its title is *Syndicalism and Philosophical Realism* (A. & C. Black; 10s. net).

CHRISTIAN HISTORY.

Professor W. J. McGlothlin is a learned and distinguished American scholar. That he is a Baptist he himself makes manifest in his latest book. It is called *The Course of Christian History* (Macmillan; 10s. 6d. net). In other words it is a history of the Church, from the very beginning to the present day. But it is not a history written after the long-tried and now rather wearisome method of recording the events of one year after another. The history is divided into periods, and each period is subdivided into characteristics. Take the third period. It covers the years 323 to 600, and is spoken of as the Undivided Catholic Church. Its characteristics are (1) Outward Conditions affecting Christian Work; (2) Missions; (3) The Church and its Officers; (4) History of Theology; (5) the Church's Ordinances; (6) Christian Worship; (7) Christian Life. Each of these topics is treated in a separate section, confidently conceived and clearly expressed, the author's aim and effort being always to seize the essentials and let the accidentals go.

For whom is the volume written? We had thought for the general reader. And we think so still. But evidently the student of Church History has been much in the author's mind, for at the end of the volume he gives a most valuable list of questions and suggestions for further study on every section of the book.

But what about the evidence that he is a Baptist? That is very nicely seen when, in dealing with the general characteristics of the last period, he names 'Decline of Infant Baptism' as one of them.

GOD AND PERSONALITY.

Is the reunion of philosophy and religion to come to pass even before the reunion of the

Churches? The signs are all around us. Most unmistakable of all is the issue, under the title of *God and Personality* (Allen & Unwin; 10s. 6d. net), of the first course of Gifford Lectures delivered in the University of Aberdeen, in the years 1918 and 1919, by Clement C. J. Webb, Fellow of St. Mary Magdalen College, Oxford. Mr. Webb is a philosopher, but so difficult does he find it to keep clear of religion, and even of revealed religion, that he has to apologize to Lord Gifford for overstepping the boundaries of his will. 'But I do not think,' he says, 'that I shall be unfaithful to Lord Gifford's wishes, wishes to which moreover he was with great wisdom careful not to bind his beneficiaries too strictly, only intending, as he says, "to indicate leading principles," if I take seriously, as possible materials for the view of Personality that I desire to recommend to you, conceptions suggested by theological doctrines which will come before us in the course of our historical survey.' And after giving his reasons he adds, 'I shall, therefore, not hesitate to seek in the conceptions suggested by the dogmas of the Christian Church the same kind of help as I should seek in those implied in the systems of the masters of philosophy: and shall feel my conscience in doing so quite free from any scruple arising from Lord Gifford's desire that his Lecturers should treat their subject "without reference to or reliance on any supposed special, exceptional, or so-called miraculous revelation."'

Mr. Webb's subject is Personality. But he finds it impossible (after what has happened to us) to discuss the problem of Personality unless he is allowed to begin with God. Accordingly he begins with God, and, so far as the present course is concerned, ends with God, although undoubtedly he says many things by the way about Personality in man.

We said in parenthesis, 'after what has happened to us.' The reference is to the war. The war has in Mr. Webb's belief completely changed our attitude to such problems as that of Personality. 'A certain way of regarding Personality had become familiar, which it is not too much to say the war has for a great number of persons completely reversed, making it seem important where it had seemed insignificant, and insignificant where it had seemed important.'

We have said enough to show how modern this book is, and how great its influence is likely to be in the shaping of our thoughts at this time.

A SHOWMAN'S LIFE.

There would have been some piquancy in the autobiography of a showman if he had been a Barnum, or even an ordinary director of roundabouts and swings. But Mr. Thomas F. Plowman was the Secretary of an Agricultural Society and the shows are the annual agricultural exhibitions. Nevertheless *Fifty Years of a Showman's Life* (John Lane; 12s. 6d. net) is a book with which to spend a vacant hour with great delight. For Mr. Plowman has memories of pleasant events, and he has a remarkably pleasant way of recalling them. A highly successful secretary, he records his successes without boasting, and although he has the pen of a very ready writer he never allows it to run away from him.

Mr. Plowman was secretary first of all of the Oxfordshire Society, but afterwards, and for the greater part of his life, of the Bath and West Society. His capacity for affairs was recognized in his being elected Mayor of Bath. He tells an amusing story of the theft of his watch during his mayoralty. Agricultural shows seem to have been much frequented in those days by the professional thief.

The tone of the book is right good throughout. Let us quote one interesting paragraph in reference to Miss Ormerod, the great entomologist. 'When the Bath and West Society accepted an invitation to visit St. Albans, in 1896, Miss Ormerod was residing there, and, with the sanction of our Council, I asked her to provide, out of her abundant stores, an exhibition illustrating the special study of her life, and this she kindly consented to do. Thus began an intimacy between us which only ended with her death. She had a personality of inexpressible charm, whilst her conversation showed a versatility of knowledge almost encyclopædic. She was at her very best in her own home, where she welcomed her visitors with an old-world courtliness and grace which was something quite out of the common in these free-and-easy days. Her correspondence was on similar lines, for she wrote, as she spoke, with a distinction and refinement indicative of the highly-cultured mind. One of the most beautiful letters I ever received was in reply to one I wrote to her upon the death of her sister, the partner of her life. She was a deeply religious woman, and her letter, while it breathed a spirit of infinite trustfulness and patient

resignation in her great sorrow, laid down in expressive terms the injunction to herself that she must not allow her thoughts of the dead to interrupt her work for the living; her strong sense of duty being paramount even in the freshness of an irreparable loss.'

SPIRITUALISM.

Messrs. Watkins have published two books dealing with spiritualism. They are such books, both of them, as deserve the most sympathetic consideration.

Look first at *The Wonders of the Saints in the Light of Spiritualism* (4s. 6d. net). The author is the Rev. Fielding Fielding-Ould, M.A., Vicar of Christ Church, Albany Street. Mr. Fielding-Ould's purpose is to strengthen the case for spiritualism by showing that its phenomena are to be found in the lives of the saints. He has no doubt himself of the reality of the medium Home's levitation, elongation, and other wonderful feats. But if others are in doubt he thinks their doubt ought to vanish before the discovery that St. Ignatius Loyola also, 'the founder of the Society of Jesus, was, while at prayer, seen by one John Pascal to be raised more than a foot above the ground'; and that 'St. Philip Neri was levitated "about a palm" from his sick-bed, in full view of his attendants.'

The difficulty is that those who are in doubt about Home may be also in doubt about St. Ignatius and St. Philip. How would the evidence for the levitation of the saints satisfy the scientific methods applied (to everything except spiritualistic phenomena) by Sir Oliver Lodge? How would it meet the detective devices used (with the same exception) by Sir Conan Doyle? Lady Glenconner writes an Introduction to the book. It is an Introduction which appeals at once to one's pity and amazement. Has Lady Glenconner never learned Christ? If she has, how can she go back to such beggarly elements as this? In the language of Mr. Fielding-Ould himself, having graduated at the University how can she 'return to the kindergarten and assume once more the pinafore and ankle-strap shoes'?

The other book is more promising. Its title is *The Thinning of the Veil* (2s. net). It records the experiences of Mrs. Bruce Wallace, the wife of an Irish clergyman. It is divided into three parts. The first part tells us of a friend who died, or, as the spiritualistic phrase is, 'became discarnate,' a few years ago, and who has got into touch with Mrs. Bruce Wallace and tells her from time to time her own experiences in the other world, and the duties that still lie to Mrs. Bruce Wallace upon earth. The second part is an account of certain visions which Mrs. Bruce Wallace has had. The third and most important part describes her intercourse with one whom she calls 'Teacher' and who does not seem ever to have been in the flesh, though whether angel or other does not clearly appear.

Now what are we to say to all this? What we have to say is that it contains nothing whatever that has not arisen in other minds with a like sensitive and imaginative disposition and a like faculty for emotional expression. But two striking things must be mentioned. One is that the friend and the Teacher use exactly the same style of speaking or writing as Mrs. Bruce Wallace herself does, which is the more surprising when we are told that all that they communicate to her is dictated word by word, she herself never knowing what the next word will be. The other surprising thing is that both the friend and the Teacher use the language of the Authorized Version. Now we have always recognized the influence of the Authorized Version upon the English language as it is spoken in this world; but which of us ever dreamed that it had been adopted as the language of the world to come?

'The Central Organization for a Durable Peace is an international association founded at The Hague in 1915, to study and advocate such a settlement at the conclusion of the war as will guarantee a durable peace.' The Association having been prevented by the circumstances of the war from meeting, its promoters adopted the method of appointing committees to collect information and draw up reports on the various topics involved. Four large volumes have been published under the title of *Recueil de Rapports*. And from these four volumes a selection has been made and published in English under the title of *Problems of the International Settlement* (Allen & Unwin; 6s. net). The authors of the articles are all foreigners (unless the two U.S. men refuse that designation), and some of them we must still call

enemies. For among the rest we find an article by Dr. Oskar Jaszi of Hungary, one by Dr. Alfred H. Fried of Austria, one by Dr. W. Schucking of Germany, and these are not all. But they are very unwarlike enemies.

Paul fought with beasts at Ephesus. We have all to fight with beasts. Some are within and some are without. The national beast we have to fight with is militarism. Somewhat cowed at present, it is by no means killed. Wait till the League of Nations gets to work and see how it will rage and tear. Its whole character and conduct is set forth temperately and yet thrillingly in a book entitled *As a Man Thinketh* (Allen & Unwin; 2s. 6d. net). The book has been written by Mr. Ernest Ewart Unwin, M.Sc., Science Master at Leighton Park School, Reading, and it has a Foreword by the High Master of Manchester Grammar School.

A curious book has been published by Messrs. Allen & Unwin with the title of *An Ethiopian Saga* (5s. net). It is really a description of daily life among the natives of South Africa, but it is thrown into the form of an old Norse saga. The author, Mr. Richmond Haigh, a Yorkshireman by name and by birth, has lived long among the natives and has studied their ways. If it can be said of any European it can be said of him that he has got to the back of the black man's mind.

Cinderella in the South is the title of a volume of South African tales by Mr. Arthur Shearly Cripps (Blackwell; 6s. net). It is a volume of no literary pretension, yet the tales are far above the average of short stories, even when gathered into volumes. The literary flavour is so exceptional, and the knowledge of South African moral problems is so intimate and impressive, that the book becomes an education in right living. A delight to read, it is also an encouragement to the pursuit of a more tolerant and sympathetic attitude to the inferior races.

Mr. Bernard Lord Manning, B.A., has made his Thirlwall Essay for 1917 a delightful essay to read. Its subject is attractive—*The People's Faith in the Time of Wyclif* (Cambridge: at the University Press; 7s. 6d. net). But its title holds out no promise of the innumerable interesting anecdotes and incidents which are recorded in it. Nor are these anecdotes and incidents the best of the book. The best of the book is the comprehensive picture it gives us of the religious life of the common people of England in the days of Wyclif and the Lollards. And then it is full of lessons for ourselves—lessons of toleration and true Christianity. Nothing will be more surprising to the reader than the discovery of the Puritanism of the Catholic Church in this country in the fourteenth century. But we must end with a lesson in toleration. The preachers of those days were fond of anecdotes, and they knew how to tell them. 'Myrc (the author of *Festial*) concluded his Christmas sermon with a story which must stand for many. There was once, he said, a woman guilty of lechery who in her remorse dared not think of judgment, of heaven, or of hell. Judgment she feared, for heaven she was unfit, hell she had well deserved. Even the thought of Christ's Passion brought her no relief—she could not forget that she had been "unkind to him who suffered it for her." At last she called to mind that our Lord had been a child. Children, she knew, took no revenge for wrong, and she cried out to Christ "praying hym for his chyldhede þat he wold haue mercy on hor." She was heard and her sin was forgiven.'

May we mention here the *Index to the Great Texts of the Bible* (T. & T. Clark; 6s. net)? It contains a complete and carefully compiled reference both to the subjects of the twenty volumes and to the illustrations, both to the prose and to the poetry. And we think it will be found to be accurate. Perhaps we might make room for a single example. The stars refer to the poetry:

Heaven, i. 378; iii. 84*, 285*, 293, 380*, 464; iv. 217; vi. 211; viii. 138, 139, 249, 250; ix. 510*; xii. 102, 103*; xvi. 143, 144; xvii. 441.
Activity in, xx. 347, 388.
Atmosphere of, xvii. 384, 385.
on earth, viii. 184*; x. 350, 372*; xvi. 115; xvii. 382, 383; xx. 199.
Fitness for, xiv. 298*.
as Home, iv. 214, 217; x. 142; xii. 67, 71, 73, 73*, 101, 102; xvii. 379, 381, 385, 486*.
Love in, v. 476*; xv. 133; xx. 218, 263.
Near, xiv. 413*; xv. 55*.

Dr. J. E. McFadyen continues to make and to publish his translations of the Old Testament into modern speech. The latest volume is *Jeremiah in Modern Speech* (Clarke & Co.; 6s. net). How shall we review it? Only by making a quotation. Take Jer 25^{30-38}:

As for thee, let thy prophetic message to them be this:
Jehovah will roar from on high,
He will utter His voice from His holy abode;
Against His own fold He will mightily roar,
He will lift a 'hurrah' like the men at the vintage
Against those that dwell on the earth, every one.
The din shall reach to the end of the earth,
For Jehovah doth hold a dispute with the nations;
Yea, He with all flesh will contend in judgment,
And those that are base He will give to the sword.

The Rev. W. R. Thomson, B.D., is strongly impressed with the necessity of asserting the reality of our faith in God in the face of current philosophical speculation. He has studied modern philosophy well. The names of Eucken and Bergson and Troeltsch crop up continually throughout the book; and the names of James and Bradley and Bosanquet are not behind. In its earlier portion at least it is not an easy book to read; and that just because of the usual difficulty, which we may express in the usual way, that it is hard to see the wood for the trees. But if we may change the metaphor, Mr. Thomson gets out of the wood before his journey is more than half done. And from that point it will be a pleasure for even the most uninstructed in philosophy to accompany him to the end. The title of the book is *The Christian Idea of God* (Clarke & Co.; 6s. net).

We are on the eve of great events in Syria and Mesopotamia, and we must prepare for them. At the Columbia University Press in New York there has been published a handsome volume entitled *Aram and Israel*, its author being Dr. Emil G. H. Kraeling. It is a minute and most painstaking record of all that is known, and of all that can be known, about the relations between Israel and the Syrians in history. It is more than that, it tells us all that we can know about the Aramæans, not only in Syria but also in Mesopotamia. But the centre of interest undoubtedly lies in the Biblical narratives which describe the struggle for supremacy between David and Hadadezer. As the author proceeds he offers many interesting interpretations of Scripture passages. Take one of them. It has always been urged against David, the man after God's own heart, that on one occasion he ordered his servants to hamstring the captured horses of the enemy. Dr. Kraeling denies that the word means 'hamstring'; nor does he accept 'castrate,' as has been suggested. Its meaning is simply 'cut off,' that is, 'slaughter.' David,' he says, 'is obeying the precept in Deut 17 : 16, which prescribes that a king must not have many horses. Thus he only retains one hundred and slaughters the rest. After David's time no king would have thought of such a thing. This speaks for the antiquity of our tradition.'

The Department of Philosophy of Columbia University has published the first volume of a series of *Studies in the History of Ideas* (Columbia University Press). This volume contains thirteen essays by thirteen men, each essay treating an important problem in the history of philosophy, each man showing that he is capable of treating it competently. We are not sure if they are all Columbian men or not, but we take it so.

Look for a moment at the second essay; its author is Walter Veazie, its subject the meaning of *physis* in Early Greek Philosophy. Professor Burnet of St. Andrews says that 'in Greek philosophical language, *physis* always means that which is primary, fundamental, and persistent, as opposed to that which is secondary, derivative, and transient; what is "given," as opposed to what is made or becomes. It is that which is there to begin with.' This conclusion has been combated. Professor Woodbridge takes the word to mean coming into being or growth, and Professor Meyres says that it signifies generally the way things grow. What is Mr. Veazie's own opinion? After a long and minute examination of the important passages he comes to the conclusion that '*physis* is the inner nature or essence of things, their potency, that in them which has the *power of motion in itself*. A treatise on the *physis* of anything is a treatise on its essence as expressing development.'

Perhaps we ought to have mentioned the subjects of the essays. Let us do so still. Appearance and Reality in Greek Philosophy; The Meaning of *Physis* in Early Greek Philosophy; An Impression of Greek Political Philosophy; Francis Bacon and the History of Philosophy; The Motivation of Hobbes' Political Philosophy; The Attempt of Hobbes to Base Ethics on Psychology; The Psychology of Ideas in Hobbes; Truth and Error in Descartes; Spinoza's Pantheistic Argument; Berkeley's Realism; A Note on Dr. Thomas Brown's Contribution to Esthetics; The Antinomy and its Implications for Logical Theory; Old Problems with New Faces in Recent Logic.

Mr. Stephen Hobhouse has the gift of style. Let him choose his subject: you read him and you read him with enjoyment. His subject for the present is *Joseph Sturge: His Life and Work* (Dent; 2s. 6d. net). It is a great subject too. No doubt this is not the first Life of Joseph Sturge that has been written, but it is the best Life.

And a very remarkable man Joseph Sturge was. With an energy that was the amazement of everybody he took up every Christian cause of his day; and when he took it up he made the cause his own. Many good things were written as well as done in the conflict with slavery. But Joseph Sturge's letter to a slave-dealer in South America, who had invited him to visit his establishment, is as good as the best of them.

Sturge was a Quaker, but he had little of the joy which the inner light so often bestows. For he was also a corn-dealer and was troubled all his life with scruples of conscience. We like him the better for the struggle that never ended.

The Rev. J. E. H. Thomson, D.D., has succeeded in offering a remarkably readable *Memoir of Thomas Dunlop* (Edinburgh: Elliot; 4s. 6d. net). He had few materials to work with and scarcely even an incident of any importance. Well, there was one incident. Thomas Dunlop was minister first at Balfron in the United Presbyterian Church; then he was called to Bristo Church in Edinburgh. After he had been a few years there, he resolved to marry his deceased wife's sister. Now that was against the law of the land in those days; it was also against the mind of his congregation in Bristo. So he quietly resigned, and went out, not knowing whither he went. His face was turned towards America. But when he reached Liverpool —let us hear him tell it himself.

'I was going down the steps of the old Exchange Station, my little bag in my hand, my friend (Rev. Scott Mathieson) by my side, on my way direct to embark on the Cunard steamer,—when a stranger stopped us on the steps, and said to me, "Have you any engagement on the other side?" "None." "Then you are not going to-day!" "Yes, I am, I took my ticket out before I left Edinburgh for to-day; I must go." "We'll get your passage transferred till next week; and you'll preach for us at Bootle on Sunday." This was done. The transference was made for another week, and then the passage dropped altogether. The people I preached to were few, but very enterprising, meantime meeting in a public hall, but had begun the building of a very handsome church. Not one of them had the least objection to the course I proposed to take. The result was a unanimous and most hearty call to be their minister. Thus, arrested at the water's edge by the hand of a mysterious and wonder-working Providence, I began my task on October 10, 1875; and continued in it, most happily, and with a large measure of indisputable success, for the long space of thirty-seven years!'

We have not much room for pamphlets, but the pamphlet by the Rev. W. T. Davison, M.A., D.D., on *The Historic Episcopate* (Epworth Press;

6d. net) must not be passed over. It is a review of the volume of 'Essays on The Early History of the Church and the Ministry,' edited by Dr. Swete, and issued last year by Messrs. Macmillan. But under that form it is a valuable contribution to the topic which forms its title.

Mr. Edward Grubb needs no introduction to the readers of THE EXPOSITORY TIMES. He is, as they know, a clear thinker, an earnest Quaker idealist, and a master of the English language. Into a volume with the title of *The Religion of Experience* (Headley; 5s. net) he has gathered a number of articles which he had contributed to various periodicals, THE EXPOSITORY TIMES among the rest. They discuss the great facts of life and thought as they present themselves to us in these days—Faith, Revelation, the Supernatural, Inspiration, Fatherhood, Prayer, Redemption, Immortality, the Kingdom of God. The articles are short, but they never miss the pith of the matter.

Mr. E. S. Buchanan, M.A., B.Sc., continues his laborious and absorbingly interesting work of editing Sacred Latin Texts. Number IV., issued by Messrs. Heath, Cranton, & Ouseley, contains *The Catholic Epistles and Apocalypse from the Codex Laudianus*, together with the Apocalypse Text of Beatus, from the tenth century MS. in the Morgan Library, New York (21s. net). Mr. Buchanan edits these MSS. with the accuracy due to that form of genius which is called taking infinite pains, and has them printed in a beautiful type, on beautiful white paper, with wide margins, and with six collotype facsimiles. Furthermore, he writes an introduction to each of the manuscripts, describing its characteristics and estimating its worth. The Introduction to the Spanish Commentary of Beatus and to the text used by it has matter in it of exceptional interest and value.

Lieut.-Col. Sir James W. Barrett tells the story of *The War Work of the Y.M.C.A. in Egypt* in a well-written and handsomely illustrated volume published by Messrs. H. K. Lewis of Gower Street (10s. 6d. net). Indeed he does more than he promises to do, for he opens with a sketch of the history of the Y.M.C.A., and an appreciation of its policy. Do you ask which policy? Well, yes, there have been two governing ideas which are easily distinguished. There was a General Secretary of the Y.M.C.A. who once answered a correspondent and said, 'We have no hesitation in saying that a Christian young man had better not compete in a swimming match, or indeed in a match of any kind. The desire of distinction will in itself be a snare, while if he should win in the strife, passions of envy, jealousy, or disappointment may be engendered in his competitors.' But that is not the policy now. 'As time has passed what may be called the purely philanthropic side of the work has attained enormous proportions, and a number of its members evidently are afraid that the spiritual side of the work will disappear, and the Y.M.C.A. will become a philanthropic agency. Time will show whether they are right or wrong, but this may be said with certainty, that there are a very large number of thoughtful people in the world, essentially religious in their outlook in the best sense of the term, who find themselves quite unable to solve the problem of their relationship to the rest of the universe. Such people find in the Y.M.C.A. an instrument ready to hand which provides the necessary vehicle for the dispersion of their activities. It is certain that this feeling is growing. It is certain that all churches will undergo modification in response to it, and what the older type of man may think is lost in one way may be more than gained in another.'

The Rev. J. N. Figgis, D.D., Litt.D., of the Community of the Resurrection and Hon. Fellow of St. Catharine's College, Cambridge, was a writer who had to be reckoned with. Why? Chiefly because he had ideas which are disturbing and the courage to state them. His last book *Hopes for English Religion* (Longmans; 6s. 6d. net) might, as regards much of it, have been called 'Despairs for English Religion.' For his hopes rest upon a complete revolution both in the thought and in the practice of the members and ministers of the Church of England. But the revolution is coming. Dr. Figgis saw the signs of it here and there, and that in respect of the most essential particulars. First and foremost, men have learned the reality of evil; secondly, the notion of progress—progress automatic and inevitable—has gone; thirdly, there has departed also the doctrine that all necessary amelioration can be effected by culture—a more patently false doctrine, he says, than the doctrine of natural goodness and inevitable progress; and fourthly, the world has discovered that above all

other needs it needs redemption. It is a volume of Anglican sermons; it is a volume of universal arrest and heart-searching.

The Bishop of Lichfield has occupied the leisure of convalescence in the writing of a book on *Pastoral Life and Work To-day* (Longmans; 6s. net). It is simple and it is general, and it is likely to be the more useful to the beginner. The chapter that strikes us as most original is that on the organization of a parish. Here are Dr. Kempthorne's principles—(1) keep the purpose in view; (2) trust the laity; (3) work from a centre; (4) follow after unity; (5) avoid parochialism. The last is the most necessary. Even in the Church of England, nay, in all our Churches, we are far too much inclined to be parochial, or to be congregational. The church is our own building, or at most the people that worship in it. And of course we are content to spell it with a small *c*.

The Rev. Ernest W. Johnson, M.A., Tutor of Cheshunt College, Cambridge, formerly Scholar of Pembroke College, Oxford, has written a book on the atonement. Quite recently we have had several books on the atonement, and more will follow. Some are already announced. But this book of Mr. Johnson's will not be carried away when the flood comes, for it is founded upon the rock of experience. There is no history of theories of the atonement. The author starts with the great fact of suffering, and seeks an interpretation of it. From that he is led to a consideration of the place and purpose of punishment. And then he enters into that human experience which finds no solution of the mystery of pain, and no meaning in the infliction of punishment, except in the great fact that an atonement has been made for sin. He calls his book *Suffering, Punishment, and Atonement: An Essay in Constructive Interpretation of Experience* (Macmillan; 5s. net).

We have read the book slowly. Not because there is any difficulty in reading it. The author writes clear, simple, nervous, idiomatic English. He knows always what he is going to say, and says it. We have read it slowly because much of it is quite new to us, and yet we could not but see that the author is in touch with reality. It may be that in a sense there is not much in it, for it is not a large book, but that much is momentous. It moves us to thought, to activity, to surrender. It is not at all likely that Mr. Johnson will continue that great succession which began with Anselm and ended with Dale, but it is likely and almost certain that for some of its readers his book will be the occasion of the great turning-point in their lives.

Two beautiful little books in uniform binding have been published by Messrs. Macmillan. One of them contains a series of letters by Dr. Lyman Abbott on the moral issues involved in the entry of America into the War. The title is *The Twentieth Century Crusade* (3s. net). These two sentences declare the matter. 'We believe that the right of Nations to be free is in peril and we joined with them in the defense of that right. We have engaged in a crusade to make this world a home in which God's children can live in peace and safety, a crusade far more in harmony with the spirit and will of Christ than the crusade to recover from pagans the tomb in which the body of Christ was buried.'

The other is still more attractive. Its title is *The War and the Bible* (3s. net); its author the Rev. H. G. Enelow, D.D., of New York. As the title indicates, the book contains an exposition of the attitude of the Bible to war, the best exposition by a long way that we have seen. And it is written in such a beautiful style that we can read it with delight from cover to cover.

We cannot have too many biographies of the nature of the *Life of Major John Haworth Whitworth, D.S.O., M.C.* (Manchester: Sherratt & Hughes; 6s. net). To the generations that are to come they will be the biographies of heroes. And the heroes will be their own flesh and blood, yet great enough to be examples for imitation—'Go and do thou likewise.' To read one such biography is to have a strong influence upon one's conscience and conduct; to read many is to live in an atmosphere of heroic deed and high moral demand.

The story of the life of John Haworth Whitworth is told by the Rev. W. L. Mackennal, his brother-in-law and formerly Chaplain to the Forces. It is told with a simple sincerity that wins the affection at once, and will especially win the affection of young men, so preparing them for the impression which it is calculated to make upon them, an impression of the great sacrifice offered without the thought of sacrifice, in the simple performance of

duty. For Whitworth was a man who had seen life and knew how to find enjoyment and enterprise in it. He was a graduate of Oxford, taking Honours in Modern History and Jurisprudence; he was married and truly happy in his home and family; he was the member of a prosperous firm of lawyers; yet when the war broke out he surrendered all these advantages to offer himself to its hardships and its dangers (though he knew better than most men what they were) and never looked back. Says his Colonel: 'His unfailing sense of humour, his outspoken and always helpful criticisms, and his exceptional gallantry and courage in serious moments will never be forgotten by those who served with him in France, while his friendship will ever be a proud memory to those who were fortunate in knowing him intimately.' He fell in the great drive of March 1918.

The new *Bulletin of the John Rylands Library, Manchester* (Manchester: University Press; 2s.), contains an extraordinarily and unexpectedly interesting article by Dr. Rendel Harris on 'Apple Cults.' But Dr. Rendel Harris makes everything interesting. If you are not interested in the thing already (and who is interested in Apple Cults?), you have only to begin to read him and you are straightway caught and carried away. The Bulletin contains also a valuable article on Norse Myth in English Poetry by Dr. C. H. Herford.

Dr. W. H. R. Rivers has published the lecture which he delivered in April 1918 in the John Rylands Library, on *Dreams and Primitive Culture* (Manchester: at the University Press; 1s. net). Dr. Rivers adopts Freud's scheme of dream psychology, but he does not follow Freud's mode of exposition. He distributes his subject under the headings of Dramatisation, Symbolisation, Condensation, Displacement, and Secondary Elaboration. And then he illustrates all these departments from that primitive culture of which he is so distinguished a scholar.

There has also been published at the Manchester University Press a series of tables showing *Prominent Points in the Life and Writings of Shakespeare* (2s. net). The author is William Poel. The tables cannot be described here, but the book must be possessed by every student of Shakespeare.

The Rev. Henry Townsend, M.A., submitted to the University of London a thesis on *The Doctrine of Grace in the Synoptic Gospels* and received the degree of Doctor of Divinity. Messrs. Methuen have now published the thesis (7s. net). So neglected has the doctrine of Grace been, at any rate under that title, that one is at first sight astonished that materials on the subject for so large a book as this could be found in the Synoptic Gospels alone. Yet Dr. Townsend has never wandered beyond his proper theme. It is a great theme. Rightly understood, it is the greatest doctrine of all. It is the very theme of the Synoptic Gospels just as it is of the Pauline Epistles. Without it the New Testament is nothing. The doctrine of Grace is Christianity. So Dr. Townsend is to be congratulated on the wisdom of his choice of thesis. He is further to be congratulated on the thorough manner in which he has investigated the subject. Innumerable texts, some of them the most familiar and most highly cherished, receive a new setting, and in the new setting a fuller exposition. Innumerable topics, too often discussed independently, until the life is squeezed out of them, are here set in the light of the grace of God as it is manifested in our Lord Jesus Christ, and they recover at once their vitality and their eternal significance. It is a book not so much to be read as to be studied.

A welcome opportunity of appreciating the preaching power of Dr. J. Fort Newton, Minister of the City Temple, is offered by the publication of a volume of sermons under the title of *The Sword of the Spirit* (Nisbet; 7s. 6d. net).

It is first of all a thoroughly readable volume. Some great preachers' sermons have the life crushed out of them by the printing press. Dr. Fort Newton's come out of it fresh and stimulating. They are not theological sermons, but no one must imagine that their author is indifferent to doctrine. Without any obtrusion whatever there is a good and, we can add, a sound acquaintance with theology hidden in their foundations. The most obvious feature is the preacher's acquaintance with books, especially the books of the moment. He does not seem to be anxious to turn public events into homiletical fodder, but he rarely misses a momentous new book; and he seems to be particularly interested in poetry. His language is not always so precise as it might be. We have to

remember, of course, that he preaches 'without the paper.' But his meaning is rarely obscure. He is fond, but not overfond, of anecdotes. And they are the right anecdotes used rightly. A sermon on 'Our Father which art in heaven' has this:

'What plummet is long enough to fathom the father-mother heart? When William Black, the novelist, was about to sail from New York to England a man rushed on board with a basket of flowers in his hand. He came up to Black and told him how, on his last voyage, his little girl had died and had been buried at sea. He asked the novelist if he would be so kind as to take the flowers and scatter them upon the waves when he passed over a certain latitude. Of course Black promised to do so, and very early one morning, when it was still dark, he stood on deck under the morning stars and cast the faded flowers upon the vast and wandering grave of a little girl. That was fatherhood reaching forth after the loved and lost in the darkness. The first child of James Martineau died in infancy and was buried in the French cemetery in Dublin. Years went by, and all save the father and mother forgot that the little one had ever lived. Other years passed, and the mother died, leaving the father to walk alone. At the age of eighty-seven he attended the tercentenary of the Dublin University, and one day the lonely old man stole away from a brilliant function to stand once more beside the grave of his first-born. No other living soul recalled that little face long since fallen into dust, but the father did not forget.'

The Rev. Hubert E. Edwards, Vicar of Rosherville, has hit upon a fresh method of discoursing on *The Friendships of Christ* (Nisbet; 3s. net). He classifies the friends. There are the hopeful friends, the teachable friends, the dangerous friends, and the hospitable friends. There are also an unselfish friend, a boyish friend, a penitent friend, an understanding friend, and a friend after the spirit. Who is the boyish friend? 'Along the road, half hidden by a cloud of dust, a crowd of people is approaching. And against this crowd as background, there is a little undignified figure, running as fast as his short legs will carry him. He comes to where the thick trunk of a fig-mulberry stands by the wayside with its branches stretching across the road. You see him turn, throw one swift look behind him, then clamber clumsily up the tree till he reaches a low bough, where he sits panting. So Zacchæus, one of the most prosperous citizens of the prosperous town of Jericho, is introduced to us.'

The Rev. William J. May is a children's preacher. He knows that the first thing is to attract their attention. So he takes the alphabet and makes each letter of it in succession prominent enough to be seen or read of every one. *A* tells about Amy's Anger, *B* about Bobby the Bee, and so on until you come to *X*, which introduces Francis Xavier, *Y* which tells of something that happens year by year, and *Z*, which speaks of Zeal, a friend to love. The title is *An Alphabet of Stories* (Oliphants; 3s. 6d. net).

A book with such a title as *The Three Men of Judea: John, Jesus, and Paul* (Chicago: Open Court; 4s. net) is not very promising. Its performance is no better than its promise. Listen to this: 'Jesus was still a very young man when his father died, leaving the family in destitute circumstances. Being the eldest son and well qualified, it naturally devolved upon him to follow in the footsteps of his father and become the breadwinner for the family. But Jesus' temperament rebelled against labouring with clock-like precision from sunrise to sunset. Instead he preferred wandering idly for days at a time among the beautiful fields or along the shores of Lake Galilee, enjoying its invigorating breezes, or visiting his friends in the neighboring villages, to plying the hammer and the saw. When taken to task for such unusual conduct he said: "The beasts of the field are better clad than the richest man, and they toil not." But the family, as well as their neighbors, resented such an unfilial attitude, and took no pains to hide their ill will and hostile feelings. They could only ascribe such indifference to an unsound mind. His friends said, "He is beside himself."' The author is Mr. Henry S. Stix.

A volume entitled *The Order of Divine Service* has been published at the Oxford University Press (4s. net) in the best style of that press, which is the best style of that kind of book published. The editor of the volume is the Rev. W. E. Orchard, D.D. Dr. Orchard does not put his name on the title-page, but he adds it to his acknowledgments at the end. It is a book, then, for use in churches that have what is called free

worship, and it allows a fair amount of freedom in the selection of its contents. It has been itself selected from many sources with particular care and particular interest. If there is a growing desire for some guidance in the conduct of public worship this book has a future before it.

The Rev. Ferdinand S. Schenck, D.D., LL.D., Professor of Preaching and Sociology in the Theological Seminary at New Brunswick, N.J., is a firm believer in the value of doctrinal preaching. What would be the use of him as a Professor of Preaching if he were not? But he preaches doctrine and encourages his students to preach it, not merely as the unseen foundation of a discourse on the events of the war, but as doctrine, open and unabashed. And he has offered an excellent example in a volume on *The Apostles' Creed in the Twentieth Century* (Revell; $1.25). 'In the Twentieth Century' does not mean according to the opinions of a modernist. Dr. Schenck has no difficulty either with the Virgin Birth or with the Resurrection on the third day. Even the Descent into Hades he accepts as it has been handed down to him.

The Rev. Nicholas Hopkins James, D.D., Canon of Armagh, has never been excessively ecclesiastical in his outlook. But he has become more and more convinced as he grew older that the doctrine of the Church does not receive its proper place in our preaching. So he has preached on that doctrine a series of sermons with such titles as 'The Voice of the Church,' 'The Memorial Sacrifice,' 'The Power of the Keys,' 'The Teaching of the Church on the Number of the Sacraments,' and 'Authorised Lay Help.' And these sermons he has gathered together into a volume entitled *The Voice of the Church* (Rivingtons; 4s. 6d. net).

Messrs. Rivington have commenced a new series of commentaries under the editorship of the Rev. A. R. Whitham, M.A., Principal of Culham College. The general title is 'The New Testament for Schools.' The text of the Revised Version is used, and there are to be introductions and notes. Principal Whitham himself has edited *St. Matthew* (3s.) and *St. Mark* (2s. 6d.).

If you chance to lay your hand upon a book with the title *Miriam Booth*, and issued by the Salvation Army, you will get one of the surprises of your life. For it is utterly unpretending and outwardly not very attractive. But it is in reality a book that will move you, if you are old, beyond all belief that you ever could be moved, and that will influence you, if you are young, to take up life and make more of it than you had ever even dreamt of doing. It is marvellously well written, not an effect is lost or overstrained. It is the biography of the third daughter of the present General of the Salvation Army, and evidently the favourite grandchild of the old General. 'For,' he said, and he said it over and over again, 'she is *so* like her grandmother.' What did she do? She did everything that is expected of one born into a Booth family. And it is not little that is expected. She did it all with a joyful abandon that is nothing short of miraculous, when we see that from her temperament every act was an act of self-denial and every act of self-denial was a painful victory. In the height of her usefulness and the flower of her womanhood she was struck down with a distressing disease and lay in daily agony for five years. And yet it is not a painful story. It is a story of what love, love to Christ, may be, hath been indeed, and is.

An excellent practical introduction to the doctrine of the Holy Spirit is offered by the Rev. H. T. Dixon, D.D., Vicar of Christ Church, Clifton, in a small volume of sermons published under the title of *The Life of the Spirit* (Scott; 2s. net).

Dr. J. H. Srawley has written an Introduction to the latest volume of Translations of Christian Literature issued by the S.P.C.K. Its title is *St. Ambrose 'On the Mysteries' and the Treatise 'On the Sacraments by an Unknown Author'* (4s. 6d. net). The translation of both works was made by the late Rev. T. Thompson, B.D. He had not quite completed the translation of the work on the sacraments. It has been completed by Mr. F. H. Colson.

St. Ambrose 'On the Mysteries' consists of addresses to the newly-baptized in Easter Week. The author expounds the ceremonies connected with Baptism, and illustrates its doctrinal significance from the Old and New Testaments. Amongst other things it contains a mystical commentary on the Song of Songs. 'Mystical' is Dr. Srawley's word, and it is often used in this

sense. But does it mean anything more than 'symbolical'? Dr. Srawley holds by Ambrose as the author in spite of the arguments of Professor Loofs.

The authorship of the work 'On the Sacraments' is still unknown. It 'consists of six sermons delivered to the newly-baptized in Easter week. They deal with Baptism, Confirmation, the Eucharist, the Lord's Prayer, and Prayer.' The historical importance of both works consists in this: they started that speculation on the meaning of Christ's words, 'This is my body,' which ended with the formal doctrine of transubstantiation at the Council of the Lateran in 1216.

The Longer Commentary of R. David Ḳimḥi on the First Book of Psalms has been translated from the Hebrew by R. G. Finch, B.D., Lecturer in Hebrew and Old Testament, St. Paul's College, Burgh, Lincolnshire, with an Introduction by G. H. Box, M.A., D.D., Professor of Hebrew and Old Testament Exegesis, King's College, London (S.P.C.K.; 7s. 6d. net). Professor Box's Introduction has the independent value of all that scholar's conscientious work. Especially valuable is its sketch of the development of Biblical Exegesis among the Jews down to the era of the Maimonides. Of Ḳimḥi himself Professor Box gives also a useful account. He mentions the interesting fact that Ḳimḥi influenced the translators of our Authorized Version, 'who,' he says, 'worked directly on the Hebrew text, and in particular passages followed the guidance of the famous Jewish exegete.' As an illustration he points out that the difference between the A.V. and the Prayer Book Version of Ps $16^{2.3}$ is due to Ḳimḥi. To those who are still puzzled as to the meaning of these verses a study of Ḳimḥi's exegesis will bring some light. Mr. Finch has not translated the whole of the Commentary on the First Book of Psalms. The selections which he has made are probably all that will be found of use by the English reader.

We must have missed the first edition of the Rev. A. Herbert Gray's *What's the Good of Religion?* (Student Christian Movement; 2s. net). But we have enjoyed the reading of the second edition. The volume contains five addresses to college men. Here is a taste of the tonic that it offers: 'What is the commonest enemy of the student? In my day it used to be slackness, and I am sure that is true still. Why don't you study harder, with more keen and constant attention?—slackness—lack of the requisite energy. Why don't you read more of the world's best thought in leisure hours, and turn instead to magazines or trifling?—slackness—lack of the requisite energy. Why don't you take a more living and constant interest in the big questions of our day?—slackness again. Why don't you live a keener, cleaner, kinder life?—slackness. Why don't you carry out the resolutions you made before you came up this term? Just slackness. And yet we, of whom that is true, bring a charge of lifelessness against that religion which has sent men all over the world throbbing with energy, which has made martyrs out of cowards, and turned the weak to strong. It is really hardly decent.'

One of the prizes offered by the Walker Trust of the University of St. Andrews for *An Essay on Prayer* was gained by Mr. William Loftus Hare, Director of Studies in Comparative Religion and Philosophy for the Theosophical Society. The essay is now published under that title at the Theosophical Publishing House. And it is worth publishing and worth reading, because of the ground it covers historically, not, perhaps, because of the conclusion it comes to.

The Life of Matter: An Inquiry and Adventure, edited by Arthur Turnbull (Williams & Norgate; 7s. 6d. net), is a marvellously miscellaneous book. We can find no method whatever in the choice of its subjects or in their arrangement. We have just to take them as we do the articles in an encyclopædia. But when we take the topics by themselves we have no more fault to find. Whether it is 'The Law of Activity' or 'The Origin of Cancer,' we discover that the editor, who seems to be also the author, has opinions and that he can express them. As regards the origin of cancer (to take just one point) Mr. Turnbull is convinced that cancer is due to irritation. The irritation may not fall upon the organ affected but on some closely connected organ. Nevertheless cancer is due to 'chronic irritation and strain.'

The volume is illustrated throughout, lavishly illustrated, and there are a few coloured plates.