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Literature.

DR. JOHN FOTHERGILL.

READ every medical biography you can lay hands on. If you are a preacher, it will afford you illustration and encouragement. Whatever you are, it is sure to be to you an example of noble living. If you have a choice, prefer the biography of a doctor long since dead. And if you have a choice again, prefer the biography of a Quaker.

Dr. John Fothergill died in 1780. It is not the partiality of friends that offers us his biography now. It is the considered judgment of a fellow-physician, Mr. R. Hingston Fox, M.D. And the biography is written, not because of any striking discovery in medical science made by Dr. Fothergill, but because the man himself was worthy of our esteem, his acts of our imitation. 'It has been well said (we quote the biographer himself) that no life ends, even for this world, when the body which was for a time its home has passed out of sight; for it enters into the stream of the life of mankind, and there it continues to act with its whole force. Nor is it true—Mark Antony said it in irony—that only "the evil that men do lives after them." Fothergill's contribution to his own century was not a small one. If he was no leader in medicine like Boerhaave or John Hunter, he was yet eminent among those who give their lives in daily labour to improve medical art, and who build up from one generation to another the edifice of its knowledge. An early clinical physician of the best type, he took an important share in bringing the scientific spirit into English practice, and in founding medical principles upon observation and natural laws. He exerted a wide if less conspicuous influence upon the science of his time. He introduced many new plants and trees into Britain (including some useful in medicine), and his collections stimulated natural research. Although he made no discoveries himself, he discovered those who made them, and he helped to publish them to the world, and by his aid constantly given to scientific workers he furthered the progress of knowledge in many departments.'

And there is more than that. Listen to the biographer again. 'This part of our subject,' he says, 'would be incomplete if it was not added that the strength of Fothergill and his success in all his work were the outcome of a habit of mind which referred all things to a higher Power. For indeed beyond the lines of influence which have been spoken of, there is the force of character itself, something that belongs to the ego, that eludes analysis it may be, yet is most potent, made in the likeness of the Divine. The man is greater than his work. The true life is a poem: there is rhythm in its duty, and euphony in its love, and in its joy the very play of assonance.'

It is the biography not of Dr. Fothergill only but also of his friends. The full title is *Dr. John Fothergill and his Friends: Chapters in Eighteenth Century Life* (Macmillan; 21s. net). And so many of his friends are introduced and so much is written of the history of their times, that the book might almost be described as a biographical history of the middle of the eighteenth century, with special attention to the history of the Quakers. No fewer than six chapters are occupied with the story of the American War of Independence.

One of Fothergill's friends was David Barclay the banker, grandson of Robert Barclay of Urie. And one of the most interesting things in the book is a letter which Barclay wrote for his daughters after the death of their mother. It begins with Barclay's conception of Quakerism. The first paragraph is well worth quoting. 'As the duty we all owe to the Supreme Being should ever be esteemed our principal and most essential object, I would have that first in remembrance. And here it may be necessary to remark on the profession I have been educated in, which is now the religion of my judgment; not that I mean to reflect on any other Society, or is an attempt to make converts my motive. Our religion is neither confined to person, time nor place; our belief is, that every one born into the world has a Monitor in his own mind, which you may term either a manifestation of the Spirit of God, or the Light of Christ in our own Consciences, or that Grace and Truth, which is so often repeated in the Scriptures; which Monitor, if fervently sought after and attended to, will point out to every individual, every duty spiritual and temporal. The former duty respects the worship of God, in its own spiritual nature, as enforced by Scripture; and this leads us to believe silent worship acceptable

to the Creator. The latter we comprise in the following:

> Doing to others as we would be done by,
> Loving our neighbour as ourselves,
> Returning good for evil,
> And taking up a daily Cross.

The first may be easily attained, but the others are so difficult to accomplish that they must not be esteemed the test of every Quaker.'

IN DARKEST CHRISTENDOM.

In Darkest Christendom and a Way out of the Darkness. That is the title which Mr. Arthur Bertram has given to one of the most sustained and searching criticisms of society that you ever read. It would need a man in earnest and utterly sincere to dare so terrible and so sweeping an indictment. Mr. Bertram is both earnest and sincere. And if he is severe he has a right to be. When the war came, 'my three sons of military age,' he says, 'loathing war like the devil, offered themselves. The revulsion of sentiment, if it can be called a revulsion, which led these peace-loving lads to volunteer for war, is easily explained. They were simply satisfied that it was Britain's duty to adopt the attitude she did, and, that being so, they must not leave it to others, they must offer *themselves*. Of the two who were accepted, the elder one trained and fought, and kept continually in touch with home, till there came a long spell with no letters, and then an official intimation that he had been posted as "missing" after a certain engagement. For ten long months hope struggled against despair, till we had to admit the reasonableness of the presumption finally taken by the authorities that he had been killed. Then, as we meekly bowed our heads to the will of God, on a bright summer afternoon when everything spoke of peace, and our hearts seemed for a moment to have found rest, came the dreaded yellow envelope from the Field Post Office, with the news that the younger one had been struck by a shell, and breathed his last ere the day was out.'

Yet it is out of no bitterness of soul that he writes this book. No one will miss his motive, and so, surely, no one will miss the benefit of reading it. It is good for heart-searching and it is good for Godward-turning. For the way out is simply the acceptance of Christ as Lord. 'Only the personal response to Christ's appeal, followed up in *all* its implications, can exonerate us from blood-guiltiness for all the horrors that must overtake a Christless Christendom. Every individual furnishes his contribution, good or bad, to the Christendom of the future. We give our trifle, say, to the Red Cross Fund, knowing that it is not to be despised even if it is insufficient of itself to pay for a bandage; and each individual is called upon for his contribution to the world now in the making. Withhold your pence from the Fund, and our wounded perish for lack of its healing ministrations; withhold your personal response from Christ, and humanity must perish for lack of Him who alone can heal it.'

The book is published by Messrs. Allen & Unwin (7s. 6d. net).

THE RELIGIOUS EDUCATION OF AN AMERICAN CITIZEN.

Is *The Religious Education of an American Citizen* different from the religious education of any other citizen? Emeritus Professor Francis Greenwood Peabody of Harvard thinks it is. For the American child, he says, 'is the normal product of American democracy.' He is also 'the child of a free school and a voluntary church.' And these three facts, Professor Peabody holds, make all the difference. Nevertheless the book which he has written under that title will be found profitable reading by those who have to do with the education of other citizens. Dr. Peabody is a wise man of large experience and warm sympathies and he knows how to write.

There is an idea widely held and much emphasized at present that we must not begin religious education too soon. Professor Peabody says that we cannot begin it too soon. We must begin it in infancy. For if we do not the devil will. But much depends on how we begin. 'The psychology of childhood,' he says, 'is the key to instruction. Association with the highest, intimacy with excellence, a habit of mind induced by companionship with the Good, the Beautiful, and the True—these well-proved processes of psychological operation wake and kindle the susceptible nature of the child to warmth and utterance. In other words, religious education should begin with religion itself rather than with the interpretation and

Golden Thought.

'It is not easy to ruin him with whom the pressure of Christ's hand yet lingers in the palm.'—J. H. SHORTHOUSE.

Scripture Reading—Eph 6^{1-10}.

Prayer.

We thank Thee, O God, for bringing us to the opening of a new day. Thou has given us rest of body and mind, now Thou art sending us again into the busy duties of life. We thank Thee that Thou hast sanctified all rightful work. We remember that Jesus, our Lord and Redeemer, laboured with His own hands. Help us that whatever we do to-day may be done as in Thy sight. In the duties of the home or of the public business let Thy Name be glorified. Keep us, we beseech Thee, from the perils of this day, preserve our souls from evil. When we are tempted give us grace and make us strong. We pray Thee to protect those whose daily duty leads them into dangerous places, workers in our great industries, sailors upon the sea, soldiers, bread-winners everywhere. May all little children know Thou art with them at home, at school or at play. Give wisdom and love to fathers and mothers and teachers. Bless our colleges and schools. Have mercy upon us, and save us all for Christ's sake. Amen.

THE LURE OF THE PEN.

Miss Flora Klickmann, editor of the *Girl's Own Paper and Woman's Magazine*, has written a book for would-be authors and has called it *The Lure of the Pen* (R.T.S.; 7s. net). In the course of a year Miss Klickmann has to read about nine thousand stories, articles, and poems. Of these nine thousand she finds six hundred worth publishing. The rest are declined either because they are not suited to the policy of the publishing house or its periodicals, or because they tread ground already covered, or because they have no marketable value. Why have they no marketable value? Because their writers have never learned to write. This is the one occupation, says Miss Klickmann, into which everybody is born. What that famous saying 'the poet is born not made' is answerable for only Miss Klickmann and her fellow-editors know.

The book is not intended to take the place of the training that is necessary for success in literature. It is more an encouragement to find that training and pursue it. If we are not mistaken, it is written in the interests of the editors more than in that of the writers. Certainly the result of a conscientious reading of it ought to be a diminished post bag delivered at the offices of the R.T.S.

The chapter in which we have found most enjoyment is 'The Charm of Musical Language.' And our enjoyment is none the less that once or twice we do not agree. Miss Klickmann says: 'Such men as Carlyle and Browning were sometimes irritatingly discordant and unshapely in style—occasionally giving the idea, as a first impression, that their words were shovelled together irrespective of sound or sense.' For once surely she is recording a popular impression more than a personal persuasion. Let her try to shape otherwise a single sentence in Carlyle or a single line in Browning and see if she has got any more of the charm of musical language.

Again she says, 'I strongly advise those who aim for a good prose style to practise writing verse.' If that were good advice, why have so few poets been good prose writers, and why have so few good prose writers been poets? We should alter the advice and say, 'I strongly advise those who aim for a good prose style not to practise writing verse.'

THE CHURCH AND THE MINISTRY.

The Right Rev. Charles Gore, D.D., lately Bishop of Oxford, has published a new edition of his book on *The Church and the Ministry* (Longmans; 18s. net).

In the preface Dr. Gore apologizes for leaving traces of the time when the book was first published, 'notably in the attention paid to Dr. Hatch.' But there are two reasons which seem to him to justify the re-issue. The first is that the book is still the most complete survey in one volume of all the evidence concerning the Christian Ministry down to the close of the patristic period; the second is that it has been thoroughly revised by Mr. C. H. Turner, M.A. The first reason is good; the second is better. Mr. Turner's work has always been of the first quality of scholarship, from the time when he wrote the article on the 'Chronology of the New Testament' in the DICTIONARY OF THE BIBLE to the time when he wrote

the paper on Apostolic Succession in the volume of *Essays on the Early History of the Church and the Ministry*; and for many years he has made the ministry his special study. Mr. Turner has not only revised the book throughout, he has also re-written certain portions of it, such as the section on the original idea of Apostolic Succession, that on the evidence concerning the early Alexandrian Ministry, and that on the Church Orders. He has also written a good many of the footnotes, and he has rewritten the appended notes on the Laying on of Hands and on the Didaché. He is also the author of a new appended note on Canon xiii. of Ancyra. The reasons for the re-issue are sufficient.

But the Bishop of Oxford still apologizes. He apologizes for having so little in the book in answer to Rudolf Sohm and Principal Lindsay. For that omission he refers his readers to another book of his entitled *Orders and Unity*.

Let us touch one important point. There has been on foot for some time what might be called a movement, at any rate a strong tendency, to date the Didaché late and to depreciate its evidence for the early Ministry. The movement began with Dr. Bigg of Oxford. It was taken up by Dr. Armitage Robinson. It was supported by Dr. Edmundson in his *Bampton Lectures* for 1913. It received its strongest and most effective advocacy from Dr. H. J. Wotherspoon, of Edinburgh, in his volume entitled *The Ministry in the Church in Relation to Prophecy and Spiritual Gifts*, a volume which was published in 1916. Dr. Gore separates himself from that tendency, and he has evidently the support of Mr. Turner, who as we have already seen has rewritten parts of the appended note on the Didaché. 'For my own part,' he says, 'I adhere to my former opinion of the early date of the *Didaché* against these last-named scholars. But I have come to feel very strongly that both our ignorance of the circumstances of its origin and its own internal characteristics force us to make a very guarded use of it as an authority.'

THE PEOPLE'S BOOKS.

The war is over, and Messrs. T. C. & E. C. Jack (now Messrs. Nelson & Sons) have resumed the issue of their delightful series of 'The People's Books.' The price is increased from 6d. net to 1s. 3d. net—a fair example of what the war has done to the publishing trade. But 'The People's Books' are excellent value still for the money.

The variety of subject is just as great as the variety of men's literary interest. Listen to the titles of the first six volumes of the new issue: *Emanuel Swedenborg, Charles Dickens, Christianity and Christian Science, Industrial Chemistry, A History of Greece*, and *Vegetable Gardening*. But, whatever the subject, there is always some man or woman who has made a special study of it, and the editor's business is to discover that man or woman. Mr. J. S. Chisholm, Senior Lecturer in Horticulture in the Edinburgh and East of Scotland College of Agriculture, has written the book on *Vegetable Gardening*. Mr. E. Fearenside, M.A., late scholar of Queen's College, Oxford, has written *A History of Greece*. Mr. Clerk Ranken, D.Sc., has written the volume on *Industrial Chemistry*. Miss M. Carta Sturge, Moral Sciences Tripos, Cambridge, and an unbiased student of Christian Science (not herself a Christian Scientist), has written the book on *Christianity and Christian Science*. The estimate of *Charles Dickens* is due to Mr. Sidney Dark. *Emanuel Swedenborg* has found a sympathetic interpreter in Mr. L. B. de Beaumont, D.Sc.

Swedenborg is probably the least known (to those for whom 'The People's Books' are written) of all the six subjects. He is probably the most worth knowing. Yes, we remember that a *History of Greece* is here. Better than that, we remember that *Christianity and Christian Science* is here. For the least in the Kingdom of Heaven, even the Christian Scientist, is greater than Thucydides or Themistocles. But Charles Dickens? Dickens is not in it with Swedenborg, in spite of the violent agitation that is maintained over the mystery of Edwin Drood. Besides, Charles Dickens has been done by G. K. Chesterton, and, delightful as he is, Mr. Dark can never be more than a good second, whereas Dr. Beaumont is for his purpose an excellent first. Of Industrial Chemistry and Vegetable Gardening we dare to say nothing. Everybody knows that the properties of coal tar are now matter of international importance. And everybody knows that the vegetable garden won the war.

THE STUDY OF THE BIBLE.

The reading of the Bible is much like the taking of food—each man to his taste. Dr. C. Alphonso

Smith, Head of the Department of English in the U.S. Naval Academy at Annapolis, has his own way. He picks out what he calls the keynote books of the Bible, and studying them he finds that he has studied the Bible. He has accordingly published a volume of *Keynote Studies in Keynote Books of the Bible* (Revell; $1.25 net). The keynote books are Genesis, Esther, Job, Hosea, the Gospel of John, the Epistle to the Romans, the Epistle to Philippians, and the Book of Revelation. Having named these books, he says: 'We shall try to strike the keynote of each, to find its taproot, to chart its central current, to assimilate its pivotal thought, or, as Cortez might have put it, to capture its cacique.'

To Dr. Smith, as to Professor Richard Moulton, the Bible is literature. There is nothing more effective in his volume than the way in which he throws light on its contents out of his abundant knowledge of English literature. Thus he illustrates the difference between justification and sanctification in the Epistle to the Romans by the Ancient Mariner. 'Coleridge,' he says, 'who called *Romans* "the profoundest work in existence," seems to me to have illustrated the twin processes of justification and sanctification in his *Rime of the Ancient Mariner*. The mariner had committed a wanton sin in killing the innocent albatross. As a symbol of his guilt the dead bird is hung about his neck. When salvation comes

> The albatross fell of, and sank
> Like lead into the sea.

That was justification. "Thou wilt cast all their sins into the depths of the sea" (Micah 7: 19). Now comes the new life with its steady climb to the new ideal. Love is to be its pilot, prayer its staff:

> Farewell, farewell! but this I tell
> To thee, thou Wedding-Guest!
> He prayeth well, who loveth well
> Both man and bird and beast.
>
> He prayeth best, who loveth best
> All things both great and small;
> For the dear God who loveth us,
> He made and loveth all.

That is sanctification.'

Mr. William Harbutt Dawson has lost no time in issuing the second volume of his *History of the German Empire from 1867 - 1914* (Allen & Unwin; 16s. net.).

The period covered by this volume is dominated by two personalities—the personality of Bismarck and the personality of the Emperor Wilhelm II. It is dominated by them, for both were strong enough and lasted long enough to impress themselves upon the history of Germany, political, social, and private. Mr. Dawson is well aware of this. Nevertheless he does not make his book a biography. He is writing a history of Germany, not the life of these two aggressive and egotistical individuals. He has an interest in the German people as well as in their rulers, and he watches with a keen and not unkindly sympathy the change that came over them during these years, a change that may be described as bringing them wealth out of poverty and slavery out of freedom.

There are things in the book which may be good for us to read. We quote one of these things. 'Unquestionably the colonial rivalries of those days dislocated and disharmonized the relations between Germany and Great Britain for a long time. It is possible, and even probable, that they contain the germ of all later mistrust and misunderstanding. Germany never forgot that she obtained hardly one of her early protectorates without having first to overcome resistance from the British Government, and that in nearly every case this opposition was based, not upon any claim of prior occupation, but upon the tacit assumption that territories adjacent to British possessions, which had escaped appropriation, could not properly be claimed by any other country. A pretension of this kind may prove convenient for a great imperial Power so long as it passes undisputed, but when other countries challenge its equity, trouble cannot fail to arise. It is hardly too much to say that the strongest effective impulse to German colonization came from England. Bismarck had entered the field warily, haltingly, and against his will; it was only when he found himself face to face with opposition that his pugnacious spirit was aroused, and he threw himself into the competition for territory, wherever it was to be found, with the joy of the combatant who loves the contest even more than the prize.'

Mr. Blackwell has published a brief sketch of the life of *Bishop Percival* (1s. 6d. net). The author is Mr. Edward M. Oakeley. We are glad

to hear that a biography is coming. This will whet the appetite for it. Some of us have begun to appreciate the great Bishop of Hereford. 'A prominent Cabinet Minister, about 1906, asked by a warm admirer of the Bishop of Hereford how far the Peers were getting to appreciate him, surprised the enquirer by the curt rejoinder—"Why, they hate him like the d——!"'

They say that the one thing which hinders uneducated men from accepting Christianity is the unlovely lives of its professors. It is an untrue imputation. It is a mere parrot-cry caught from the secularist street orator. It is an undignified excuse for self-indulgence, which is sin.

But very different is the one thing which keeps educated men away. It is the fact that Christianity is bound up with the miraculous. But again, it may be that fuller knowledge will remove the objection. The supernatural which we believe in now is not the same as the supernatural which our fathers believed in. Mr. Edmond Holmes offers a plea for a representation of Christianity. This is the plea—that we must understand what miracle really means. The title of the book is *The Secret of the Cross* (Constable; 2s. net).

The Rev. A. H. Baverstock, M.A., Rector of Hinton Martel, Wimborne, has entered the controversy about benediction with a work entitled *Benediction and the Bishops* (Cope & Fenwick; 3s. 6d. net). 'The real issue at stake,' he says, 'in the present controversy is the honour due to our Lord truly present in the Sacrament of His Body and Blood. We hold, as the constant teaching of the Catholic Church, that the Blessed Sacrament is Jesus Christ Himself, and, therefore, to be adored with the supreme homage due to God. This is the truth which Exposition and Benediction express.' He admits that these rites are of late introduction in the Western Church, but he holds that the principles which they involve are primitive and universal.

The evil spirit that brought the war upon us is one spirit though it has received many names. Some call it militarism, and some materialism. Mr. H. J. Massingham calls it commercialism. In a book entitled *People and Things* (Headley; 6s. net), Mr. Massingham has made an attempt, as he puts it, to connect art and humanity. He connects them by driving out the spirit of commercialism from them both.

It is a book crowded with ideas, and every idea is clothed in literary language of the most exquisite taste. For Mr. Massingham, with all his earnestness, is a literary man and knows that the most intense earnestness is no substitute for slovenliness of language. His book has to be read slowly, there is so much in it, and so much of it is new. But the reading of it is a great delight. We have made two short quotations from it in 'Entre Nous.' Let us make another here.

'The ethical source of commerce or its development in finance, its *primum mobile* is self-interest. It plays the game of "Beggar-my-Neighbour," it puts a premium upon fraud, and its axiom is that one man's gain is another man's loss. It is founded on the denial of the law of the Decalogue: "Thou shalt not covet thy neighbour's goods." Except in clothes and in weapons and the extension of his field of operations there is no capital difference between the financier (except that he keeps personally out of the way) and the mediæval robber baron. Evolution plays us some strange tricks. It is "a long, long way" from Lorenzo the Magnificent to the coal-baron and the oil-king, from the robbery at Gadshill to the fraud of the modern company promoter. Modern Europe, in adopting the Industrial System, gave a blank cheque and a moral certificate to the predatory appetite. As that charming innocent, Ingersoll, puts it, "the teaching of Christ is no longer practical, as it does not suit our industrial times."'

The Quakers are not altogether out of touch with the time-spirit. When a subject which is within their reach has become popular they take the opportunity of writing books about it. Silence has become a popular subject. And so *Silent Worship* was chosen by L. Violet Hodgkin for the Swarthmore Lecture of 1919 (Headley; 1s. 6d. net).

Silent worship was a discovery of George Fox. But like most other discoveries it had been discovered before him. In the Swarthmore Lecture we have a history of it. And the history goes back to the ancient Egyptians. It gathers in the Brahman and the Buddhist and the Pythagorean on its way to the mysteries of Eleusis and the Mass. Nevertheless it was a discovery of George

Fox, and now at last we have begun to recognize the value of it. But it has its dangers. Listen to the Swarthmore lecturer.

'The dangers of Silent Worship: too well we know them. For this corporate stillness is "a very sensitive instrument and easily jarred." Too fragile for ordinary use, some may object. Fragility, however, is not always a drawback. It may be also an aid to security and strength.

'I was once in a violent storm at sea when the wireless installation was swept away in the first fury of the gale. Had anything else gone, the ship could have sent out messages, and could have received directions as to how to place herself in the path of coming succour. But, with the wireless broken, she must needs drift dumb and deaf before the storm. Such an experience was not, however, a reason for starting on another voyage without any wireless installation at all: nor a reason for saying that it was "too delicate for everyday needs." Rather it was an incentive to guard the treasure more carefully so that, if another storm occurred, whatever else went overboard, at least the wireless should be safe, since nothing less sensitively and delicately receptive could discover the mighty invisible forces all round the boat and compel them to come to our aid.'

Messrs. Hodder & Stoughton are the publishers in this country of *The Shorter Bible*, translated and arranged by Charles Foster Kent, Professor of Biblical Literature in Yale University. The New Testament volume is issued (6s. net); the Old Testament volume is yet to come. The book was noticed at the date of its publication in America. The use of it since then (for it is a book to be used as well as read right through) has on the whole confirmed the wisdom both of making such a selection of passages and of the selection made. We commend the volume especially for family worship. The readings are sometimes too long for that purpose, but it will be easy to divide them in two. The book is more than a selection of the best passages from the New Testament. It is a rearrangement of the New Testament itself. Second Timothy follows Philippians and is separated from First Timothy by First and Second Peter and James.

If in search of literature for boys' clubs, girls' guilds, or even mothers' meetings, seek out *African Missionary Heroes and Heroines*, by H. K. W. Kumm (Macmillan). The subject is great, the writing is good, the anecdotes and incidents are even exciting. The author is no recorder of legendary lore, and he does not need to be. He has facts enough and they are sufficiently striking. The point is that when he has hold of a good story he can tell it well.

Certain volumes of 'The Citizen's Library,' edited by Professor Richard T. Ely of the University of Wisconsin, have been noticed in years gone by. A new series has been opened, to which Mr. A. M. Simons has contributed a volume on the War. Its title is *The Vision for which we Fought* (Macmillan; $1.50). What was it? It was the vision of the prophet when he said the time would come when men should beat their swords into ploughshares and their spears into pruning-hooks. Says Mr. Simons: 'Because this war reached heights and depths of horrors attained by nothing else created by man, and constantly opened to the imagination new vistas of yet more horrible things that lie behind the smoke of any possible future wars, it became a war to end war. This grew to be the one common thought of the masses in the field and at home.'

Then does Mr. Simons see the new world of peace that shall follow the old world of wars. And especially does he see women and children come into their rightful inheritance, an inheritance of comfort and consideration for the one, of education and fair example for the other.

Is there any subject that calls for the preacher and the teacher more imperatively than patriotism? Most of us have an uneasy feeling that, fine thing as patriotism is, it can be turned to the basest uses. Have we not seen it made the excuse for unspeakable atrocities in the war? But how is the preacher or the teacher to handle it? Professor Shailer Mathews, Dean of the Divinity School in the University of Chicago, has made a special study of the connexion between *Patriotism and Religion*; he has taught it in a series of lectures at the University of North Carolina, and he has now published the lectures in a volume with that title (Macmillan; $1.25). Preachers will find the subject popular and they will find it profitable. They need not fear that the gospel is not in it.

The new book which Professor Rufus M. Jones has written and entitled *The World Within* (Macmillan; $1.25) is a great sermon on a great text. The text is 'Man shall not live by bread alone.' For there is the material and there is the spiritual in life, and the purpose of Dr. Jones is to give the spiritual a place, and not only a place but the first place. It is only when we give the spiritual in life the first place that life is intelligible. For only then do we understand that there is a hand on the helm of life, strong and steady. Only then are we sure that we shall be brought to our desired haven.

'Robert Louis Stevenson has somewhere told of an experience that happened once to his grandfather. He was on a vessel that was caught by a terrific storm and was carried irresistibly toward a rocky shore where complete destruction was imminent. When the storm and danger were at the height he crept up on deck to look around and face the worst. He saw the pilot lashed to the wheel, with all his might and nerve holding the vessel off the rocks and steering it inch by inch into safer water. While he stood watching, the pilot looked up at him and smiled. It was little enough but it completely reassured him. He went back to his room below with new confidence, saying to himself, "We shall come through; I saw the pilot smile!" If we could only in some way catch sight of a smile on the face of the great Pilot in this strange rough sea in which we are sailing, we, too, could do our work and carry our burdens with confidence, perhaps with joy. I wish this little book might help some readers to be convinced that even in the dark and the storm there is a smile of hope and victory on the Pilot's face and that He is saying as the great Galilean said: "Be of good cheer, I am winning the victory over the world."'

Under the title of *The Episcopal Church, its Faith and Order* (Macmillan; $1), Dr. George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass., has reissued a volume which might have omitted the word episcopal from its title. For in ten chapters it describes the ten great inheritances of the Christian Church, and the only chapter that can be said to be peculiarly episcopal is the chapter on the Prayer Book. The others are on the Bible, Baptism, Confirmation, Renunciation, Obedience, The Creed, The Church, Prayer, and The Holy Communion. It does not follow that every community of Christians will agree with all that Dean Hodges says on these subjects. But, so far as that goes, it is some of his own episcopal brethren who will most heartily disagree. For (to take a single example) this is what Dean Hodges says about Baptism: 'Baptism, whoever receives it, young or old, is the same sacrament, with the same meaning and the same blessing. There is nothing magical about it. There is nothing more mysterious than there is in any other spiritual opportunity of our daily life. It is the benediction with which one is received into the membership of the Christian society on earth. It is the plain door which opens, at the touch of the humblest hand, into the Christian Church.'

The moral difficulties raised by the war are summed up in the difficulty concerning God. And the centre of the difficulty concerning God is His omnipotence. The Rev. Edward S. Drown, D.D., Professor in the Episcopal Theological School, Cambridge, Mass., shows us that we have a false conception of omnipotence. His book is entitled *God's Responsibility for the War* (Macmillan; 60 cents). He shows that if God had stopped the war by force He would have committed the very same crime as the Germans committed who began it. He would have made force the supreme arbiter in human affairs. That is not the method of God's government of the universe. He has regard for our freedom of choice and lets the war go on. And that He lets the war go on is no reflexion upon either His goodness or His power. But He does not let the war go on as a spectator. He takes part in it. He suffers with those who suffer. For Professor Drown is very sure that the old ecclesiastical notion of an impassible God is both untrue and intolerable.

A Member of Parliament's maiden speech is listened to, but it is not taken seriously. A scholar's first book is read, but it is not reckoned authoritative. But then there is the rare exception. The Rev. Kemper Fullerton, M.A., Professor of Old Testament Language and Literature in the Oberlin Graduate School of Theology, has written a book on *Prophecy and Authority* (Macmillan; $1.50). It is a study in the history of the doctrine and interpretation of Scripture. It

is Professor Fullerton's first book and it is authoritative.

Professor Fullerton has been in no hurry to write his first book. He is a scholar, and he is a scholar with a teacher's experience behind him. He has taken time to master the subject of prophecy and its interpretation, and he has discovered the best way of making his views thereupon intelligible and informing.

His purpose is to prove that no prophecy is predictive. To believe in predictive prophecy is to hold by one or other of the old-fashioned and obsolete methods of Scripture interpretation. The grammatical and historical method recognizes no predictive element whatever.

But what does the modern American or Englishman, absorbed in questions of peace and war, care for such an academic question? Professor Fullerton is ready with his answer. Nothing has been more remarkable, ever since the war began, than the rise into prominence and popularity of millennialism. Now millennial hopes are entirely dependent upon prophetic prediction. By showing that there is no such thing as predictive prophecy in Scripture, Professor Fullerton shows that all forms of millennialism are founded on the sand.

The Rev. David Baines-Griffiths, M.A., the author of the book entitled *Wesley the Anglican* (Macmillan; 4s. 6d. net), was minister of Edgehill Church, New York. He read a paper under the same title before the professors and students of the General Theological Seminary (Protestant Episcopal), New York, which he was urgently encouraged to expand and publish. He acted on the encouragement. Coming over to this country on a three months' mission among the churches of England and Wales on behalf of the closer unity of the English-speaking peoples, he was fortunate in getting his manuscript accepted by Messrs. Macmillan. He died at Liverpool while the book was passing through the press.

If the title strikes any ardent Wesleyan as restricted and possibly controversial, the reading of the book will dispel all his doubts. It is simply an appreciation of Wesley, of Wesley the man and Wesley the methodist. And a right hearty, forcible, honour-compelling appreciation it is.

Unfoldings in Romans is the title of an exposition of the first eight chapters of that Epistle by Mr. Robert Thomson. The book is heartily recommended to the reader by the Rev. W. Graham Scroggie of Edinburgh. It deserves the recommendation. It is published by Messrs. Morgan & Scott (3s. net).

Mr. Clutton-Brock has been writing about the Kingdom of Heaven. Mr. C. L. Parker, M.A., late Chaplain and Fellow of University College, Oxford, has also been writing about it. The one writer makes confusion doubly confounded, the other writes simply, clearly, agreeably, and acceptably. But the books are worth mentioning together, because it is just possible that after reading Mr. Parker one may be able to read Mr. Clutton-Brock. It would be still better, however, if one were led to read the New Testament itself. And that is the very thing which Mr. Parker writes his book to recommend. The title is *The Bible and the Kingdom* (Morgan & Scott; 2s. 6d. net).

Under the title of *The Holocaust* (Murray; 7s. 6d. net) a book has been written by Madame A. A. Pons on the struggle of Italy with the house of Austria. It is not a history of that struggle, with the events of it in their chronological order. It is a volume of biographical sketches of the Italian men and women who took part in it, most of whom suffered for it, many of whom gave their lives for it. Alfieri is here, and Manzoni, and Mazzini, and Calvi, and Garibaldi, and many more. And every man is made distinct and individual, for the author has the gift of individualizing. And yet, while so many persons are introduced to us, we are conscious all the while that a great work is going on, and we see the part that each of them is taking in it. We see how each of them takes just his own part in it by means of his own individuality.

If you are out for a life of comfort, cleanliness, and quiet don't go as a missionary or a missionary's wife to Assam. And don't read the book which one missionary's wife has written about the life of a missionary there. Its title is *In Jungle Depths*. Its author Mrs. Alice Maude Carvell (R.T.S.; 3s. 6d. net). But its title is of no interest to you for its tales are far too shocking for your ears.

For instance: 'This Mem-Sahab had felt a certain curiosity concerning the flavour of their soup that day, and had determined to risk the

displeasure of that autocrat of her own cookhouse. One of the first objects that met her eyes was a pair of greasy socks on the table, belonging to her husband, the revered senior Padre Sahab.

'"Oh, cook! what *have* you been doing with the Sahab's socks?"

'A sickening sense of what *had* been done with them dawned upon her, even before the cook, with an ingratiating smile, protested, "Let not the Mem-Sahab be angry, for the socks were indeed *not a clean pair*."

'Truly a novel kind of soup-strainer!'

In the Rev. A. R. Buckland's Devotional Commentary, published by the Religious Tract Society, *The Gospel according to St. Mark* occupies three volumes. The commentator is the Rev. J. D. Jones, D.D. The third volume has just been published. What shall we say of it? We shall say that it is the finest type of expository preaching, and a final answer to the assertion that exposition of Scripture is no longer popular. Dr. Jones takes the trouble to explain his text accurately and then he takes the further trouble to illustrate it aptly.

For example. The text is Christ's appreciation of the widow who cast in two mites. 'I remember,' says Dr. Jones, 'that in the obituary notices of the late Mr. M'Connell, the presiding magistrate of the London Session, this was said about him, and I thought it was about as fine a thing as could be said about any man holding a position like his. You know that after a prisoner has been convicted, the police bring up all his past history, and if he has been in the hands of the law before, every previous conviction is mentioned to the judge. But Mr. M'Connell was never satisfied with hearing merely the evil about a man. When the police had made their report, he used to turn to the prisoner and say, "Now, tell us something good about yourself." And that was the very spirit of Jesus. He had no pleasure in exposing and denouncing men's evil deeds, but He had the keenest delight in discovering something good about them. It was a bit of genuine, unaffected goodness he saw in the poor widow and her gift. And how He delighted in it! For our Lord's was that loving heart that rejoiceth not in iniquity but rejoiceth with the truth.'

Canon S. L. Ollard, the historian of the Oxford Movement, has written a history of *Reunion*, making that single word the title of it (Scott; 3s. 6d. net). It is a history pure and simple. It is the history of Reunion with the Roman Church, of Reunion with the Eastern Church, of Reunion with the Foreign Reformed Churches and of Home Reunion. It is a handbook, sufficient and reliable, of historical facts. It will hinder us from hundreds of mistakes; it will help us towards the great realization.

The Rev. W. H. Wynne, Temporary Chaplain to the Forces, has written a book telling *How to Undertake Parish Work*, with special reference to reconstruction and to the needs of the younger clergy (Skeffingtons; 6s. net). He tells us that among the twelve Apostles there was a father and a son. 'Simon Zelotes and Judas Iscariot were father and son.' You will find the sentence without a word of explanation or apology in the middle of a paragraph. But the rest of the information contained in the book is not so new as that. It may be new to the younger clergy, however. And, as it is very practical, the younger clergy may find direction if not inspiration in it.

The most practical part of all is the description of the study. The study is not a workshop, nor is it a lounge, nor is it a playroom. It is a place for prayer, for the reading of the Bishop's charge to candidates in the service of ordering of priests (recommended as a weekly exercise), for the study of the Bible and other good books, especially the Fathers (our bookshelves should be full of them), and local history.

The Rev. Leonard Elliott Binns, M.A., Vicar of Christ Church, Plymouth, has written a review of *Mr. Wells' Invisible King* (S.P.C.K.; 3s. 6d. net). He is afraid that he has taken the book too seriously. That is not so. Certainly the theology of the book is not worth this able writer's reputation. But then it is taken, theology and all, very seriously by the uninstructed public, and it is necessary for men who know better to undo some of the mischief that it is doing. For it is certain that a God who cannot do things is as useless as a God who will not. It is much to be desired that such a book as this should obtain a wide circulation.

In 1879 the Society for the Promotion of Christian Knowledge published a small volume on

The Venerable Bede in their series of 'The Fathers for English Readers.' The author was the Right Rev. G. F. Browne, D.D., Bishop of Bristol. Now in their series of 'Studies in Church History' the same publishers issue a volume by the same author entitled *The Venerable Bede: His Life and Writings* (10s. net). It is a new book and a great book, and we owe it curiously enough to the war. Dr. Browne would have been content with a fresh reprint of the little book of 1879. But the stereotyped plates had been melted down at the instance of the Government. Meantime the author, who held the Chair of Art and Archæology in the University of Cambridge from 1888 to 1892, had become an authority on the antiquities of Great Britain. To reproduce the little book was out of the question. He wrote a new book. He wrote the best popular account of Bede we possess. And from his stores of archæological knowledge he illustrated it throughout and added nineteen plates of pictorial illustrations at the end.

This volume does not supersede Dr. Charles Plummer's study of Bede. It is its introduction and inseparable companion.

The Rev. A. Lukyn Williams, D.D., is one of the small and heroic band of Christians who give themselves to the conversion of the Jews. It is a small band, for it demands exceptional learning and sympathy. It is a heroic band, for it receives very little encouragement or applause. Dr. Lukyn Williams is an apologist. Some time ago he wrote an answer to the anti-Christian objections of Rabbi Isaac of Troki, whose arguments are still used by almost every Jew who writes about Christianity. R. Isaac's work is in two volumes, one dealing with the Old Testament, the other with the New. In the volume then published Dr. Lukyn Williams answered R. Isaac on the Old Testament, in the volume just issued he answers him on the New. The title is *A Manual of Christian Evidences for Jewish People*, vol. ii., with Glossary and Indices to the whole work (S.P.C.K.; 7s. 6d. net).

Dr. Lukyn Williams has his difficulties—due largely to modern criticism. He is frank and courageous in meeting them. After a discussion of Zec 11^{12}, 'So they weighed for my hire thirty pieces of silver,' he says: 'It is necessary, however, for fear of being misunderstood, to point out clearly that the quotation of this prophecy is not intended to be of the nature of a mathematical proof. Probably the Evangelist never so intended it; certainly no thoughtful Christian of to-day could so employ it. We Christians do not ask any Jew to believe on the Lord Jesus because this passage directly refers to Him. What we do say is that when a person has accepted Jesus on quite other grounds, he sees that the treatment of his Master when He was on earth fulfilled in a very remarkable degree the principle of this passage. The Evangelist is fully justified in his use of the passage generally.'

The Rev. Joseph Palmer of Sydney has published two books to prove that the four Gospels were written during the life of Christ on earth. He has also written a book to prove that it was the purpose of the apostles to issue an official account of the events of the Resurrection. They employed the four evangelists to gather the materials for such an official statement. Circumstances prevented the official statement from being issued. The narratives which we have of the Resurrection are simply the materials which the evangelists gathered together. That accounts for the difficulty of harmonizing them. What the apostles as a body could have done easily it is very difficult for us to do. The title of the third volume, now published in Britain by Mr. Stockwell, is *The Central Event of Universal History* (5s. net).

For the preacher and the teacher the great example is our Lord. And often has His example been set before us. But never more agreeably or more capably than by John W. Wayland, Professor of History and Social Science in the State Normal School of Harrisonburg, Virginia. He divides his subject into Method, Aim, Matter, Pupils, Life, Mission, and introduces them by a short chapter on Truth and Freedom—a chapter which will capture the heart and mind at once. The title is *Christ as a Teacher* (Boston: Stratford Co.; $1).

The Challenge of the War, by Mr. Henry Frank (Boston: Stratford Co.; $2.50), contains an introduction by Mr. Hereward Carrington. And in that introduction Mr. Carrington criticises the book. He dissents from the author's argument in some of its most important particulars, and says so, both openly and energetically. We have seen this already in one or two American books. Is it the entrance of a new idea in publishing? Are

we in future to find the reviewer's office anticipated by a reviewer selected by the author himself? There is something to be said in favour of the idea. It is possible that there is something to be said against it.

Although Mr. Frank's title refers to the war, his book is really about spiritualism. It is the war that has given the spiritualist his opportunity. For there are many who have no faith in Christ and find no comfort in His wonderful words of assurance regarding those who have gone before. And so they crave certainty of the mere fact of existence after death and run to the spiritualistic séance in the hope of finding it. The challenge of the war is therefore a challenge to religion.

But it is not only a challenge to religion. It is also a challenge to science. And that is the challenge which Mr. Frank accepts. He is not a spiritualist, but he does not reject all the claims of spiritualism. If there are facts, and there may be facts, behind these claims, these facts must be capable of explanation scientifically. Mr. Frank rejects the immense mass of incredulities, and then finds a scientific explanation for the residuum of actual occurrence. His explanation in a word is that that residuum is due to subconsciousness.

To return to the introduction. There is one advantage in the new way. The author can answer his critic. In an appendix to the present volume Mr. Frank answers Mr. Carrington. And on the whole as he has the last so he has the best of it.

The Rev. E. E. Cunnington, Vicar of Llangarron in Herefordshire, is a thoroughly competent translator, and it is no surprise that his translation of *The New Testament* into English has passed into a second edition (Fisher Unwin; 21s. net). It will inevitably be compared with the translation of Dr. Moffatt. But one thing must be kept in mind in making the comparison. Dr. Moffatt's is a new translation, Mr. Cunnington's is a revision of the Authorized Version.

Mr. Cunnington has used Nestle's text, and he could not have done better. Wherever there is doubt of the meaning or the reading he offers a various translation in the footnotes. More than that, he deals with certain difficult passages separately in a valuable introduction and in six more extended appendixes. These separate notes sometimes raise larger questions than those which fall within the province of a translator. Take the note on Mt 5^{32}. 'An interesting and important question,' says Mr. Cunnington, 'arises here. According to St. Mark (x. 9, 11) and St. Luke (xvi. 18) our Lord absolutely forbade divorce. Moses (see xix. 9) had allowed it as a concession to a low state of morality; but now men ought to return to the original principle that marriage is indissoluble. It is easier to hold that the author of the first Gospel (or his source) inserted the words that sanction an exception, deeming them meant, even if not expressed or reported, than to credit that St. Mark (the oldest document) omitted them. The best Jewish teachers limited divorce to the cause here assigned, but surely our Lord's teaching, here as in the other commandments, rose superior to theirs. The words "except on account of unchastity" look very like a marginal note brought into text before multiplication of copies. In the rest of our Lord's teaching on the ten commandments (verses 21–48) no exceptions are given, and an exception here seems most improbable and even unnatural. We need not accept these words as coming from the Lord.'

One of the tests of a translator is his management of the article, definite and indefinite. Mr. Cunnington meets that test well. His improvements on the Authorized Version in that respect alone are worth the cost of the book. In Ja 5^{7} for 'the early and latter rain' he reads 'the early and the late rain'; in Tit 3^{10} for 'a first and second admonition,' he reads, 'a first and a second,' saying, properly enough, and not at all pedantically, that no single warning can be both first and second.

Take the translation of a single searching sentence, He 11^{1} is rendered, 'Now faith is confidence in things hoped for, conviction as to objects not seen.' There is a more literal alternative in the footnote. 'Now faith is a living substance to things hoped for, a proving of objects not seen.'