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death; but the life that is in Christ is life from death. The lesson from our passage is not that there is some particular sin, on committing which we are hopelessly doomed; and that therefore we must take good care to avoid committing this particular sin. The lesson is that all sin is deadly, and, if we would have life, we must shun all sin,—and that we should come also to our sinning brethren's help with our prayers. It is pitiable how prone we are to seek out some particular acts on which we would fain suspend the issues of life and death, neglecting the really important thing, the course of life itself. Good Master, said the rich young ruler, what good thing shall I do that I may inherit eternal life? He wished to hang his destiny on one act, one great decisive act, which would settle the matter once for all. So, in their view of our passage, men tend to seek out some great decisive sin, by which the die may be cast once for all, and our whole future be irretrievably lost. What great sin may I do, they ask, that there may be surely inflicted on me eternal death? There is no intimation in John's words of the existence of any such great decisive sin, *the* mortal sin by way of eminence; any more than our Lord allowed in His response to the rich young ruler the existence of any such decisive deed of righteousness as he sought.

Our Lord just said calmly to His interlocutor, Keep the Commandments. The keeping of the Commandments is the sole rule of life. In not keeping the Commandments, therefore, the pathway to death is blazed out for us. Our Lord did not mean that a sinner may purchase life for himself by keeping the Commandments. And we cannot mean that no one who breaks the Commandments, even though he breaks all of them, can be saved. We must not reckon on the one side or the other without Christ, His blood and righteousness. But the truth which needs to be insisted upon here is that righteousness and unrighteousness are to be measured not by some great thing that is done by us, but by the whole life-manifestation, made up of innumerable things that are done, and that the rule of judgment is in both cases alike just the Commandments. Sinning to death does not mean, then, in any case, the commission of some tremendous, perhaps mysterious sin, but just living out of conformity with and in transgression of the law of God. We are all by nature sinners to death. Whom the Lord in His mercy has raised by His grace out of this death into His own abounding life, we cannot certainly divine. But we can pray for our brethren whom we observe to be sinning. The issue of our praying God alone knows now; we must wait until the last day to see. Meanwhile we have the assurance that our prayers have a part in the favourable issue, and that we are co-workers by them in our brethren's salvation.

Literature.

THE SECOND PERIOD OF QUAKERISM.

THE late John Wilhelm Rowntree projected a complete History of Quakerism, and he saw some of the volumes of it published before he died. The work is making steady progress. Three volumes by Professor Rufus M. Jones are reckoned to belong to the series: (1) *Studies in Mystical Religion;* (2) *The Quakers in the American Colonies;* (3) *Spiritual Reformers in the 16th and 17th Centuries.* The history of the Quakers in Great Britain was entrusted to Mr. William C. Braithwaite, whose first volume, *The Beginnings of Quakerism,* was published in 1912. Mr. Braithwaite has just seen the publication of his second volume. Its title is *The Second Period of Quakerism* (Macmillan; 15s. net).

Of most movements the second period is inferior to the first. It is not otherwise with Quakerism. Mr. Braithwaite's task in this volume cannot have been a pleasant one. He has to record a diminution of life and energy, even of moral influence and inspiration, with only some slight compensation in the way of outward social service. Can we trace the cause? The cause is nearly always the same—outward organization taking the place of inward inspiration. 'I have tried,' says Mr. Braithwaite, 'I have tried faithfully to record the extravagances which attended the first years of un-

restrained fervour; and to note the disintegration that threatened the movement from the negative mysticism of Perrot and the extreme individualism of the Wilkinson-Story party. But it is equally necessary to perceive the evils that followed the over-assertion of corporate authority. It rooted itself, as we already see in the epistle of 1666, in the pattern-conduct of the elders, and thus became the parent of an imposed tradition, and betrayed Friends into the fallacy of thinking that walking in the footsteps of men who walked with God was the same thing as walking with God. It provided the Society with ready-made ways of life and thought and thus weakened personal initiative and responsibility. And, in checking aberrations from the standard conduct, it limited the large guidance which had been the glory of the first Quaker adventure to guidance within a confined area of action.'

The result is expressed in the one word *formalism*.

'Thomas Story describes the sterile consequences of this formalism. In 1716 he says of one English meeting: "We had a large meeting . . . but not very open, there being many young people in it, not yet arrived at a sufficient sense of Truth. And, though under a profession of it, many of them have little desire after it, but think themselves safe, having had their education in the form; [so] think all is well and want nothing. And so it is in many other places."

'In 1733 he attended a large Circular Yearly Meeting at Kendal consisting mostly of young people, and remarks that they were like the Samaritans in Ac 8^{16}, who accepted Jesus as the Messiah but had not received the Holy Ghost. They believed in Christ and in the doctrine of His Light, grace or Holy Spirit, "yet the Spirit Himself is not fallen upon many of them, as a sensible and experimental dispensation of life and power; which is properly the Gospel, and the former is rather previous and introductory." Some years later, in 1751, Bownas summed up the situation in a candid letter of great historical significance: "The young generation of this age don't seem to come up so well as could be desired. The Church seems very barren of young ministers to what it was in our youth; nor is there but very little convincement to what was then. It seems to me—and I have been a minister fifty-four years—that I had more service, and better success in my ministry, the first twenty years than I have since had for a long time. I do not find any fruit or good effect of what I do that way; and yet what I am concerned in seems to be very acceptable and well-received by others; but they don't to my observation have that good effect as I could desire they should. I have closely examined where the fault is, but don't find it out."'

Surely this account was written yesterday, not two centuries ago, and surely it was written about all the Churches and not about the Quakers only.

Of the book all that we have to say is that it is a notable achievement, most readable, most reliable, a great and permanent addition to the history of religion in this land.

THE CIVIL WAR.

Among the historians of the Civil War in America a leading place belongs by right of conquest to James Ford Rhodes, LL.D., D.Litt. It may be said that his new work, *History of the Civil War, 1861–1865* (Macmillan; $2.50), is the book to be chosen out of all the histories by that great multitude of readers who want a history full enough to make an impression on the memory, but not so loaded with dates or other details as to burden and perplex the mind. It is not a condensation of Dr. Rhodes's larger work in three volumes, but is independent and original. It takes account of the latest sources of information, which are very considerable, and it is most gratifyingly accurate, even in the quotation of official documents. How few are the writers, historical or theological, who can quote accurately. How few realize that misquotation is a form of falsehood and only the more reprehensible that it is so common.

Dr. Rhodes begins his book with this sentence: 'The great factor in the destruction of slavery was the election of Abraham Lincoln as President in 1860 by the Republican party, who had declared against the extension of slavery into the territories.' Lincoln is present throughout, the one reliable personality. And Lincoln suffered for it. Turn to near the end. 'The burden of the war told perceptibly on Lincoln. His "boisterous laughter," wrote John Hay, "became less frequent year by year; the eye grew veiled by constant meditation on momentous subjects; the air of reserve and detachment from his surroundings increased. He aged with great rapidity." The change in Lincoln

is shown in two life masks, one made in 1860, the other in the spring of 1865. The face of 1860 belongs to a strong healthy man, is "full of life, of energy, of vivid aspiration. The other," continued Hay, "is so sad and peaceful in its infinite repose that St. Gaudens insisted when he first saw it that it was a death mask. The lines are set as if the living face like the copy had been in bronze; the nose is thin and lengthened by the emaciation of the cheeks; the mouth is fixed like that of an archaic statue; a look as of one on whom sorrow and care had done their worst without victory, is on all the features; the whole expression is of unspeakable sadness and all-sufficing strength."'

THE NEW DEMOCRACY.

Is this story authentic? 'On a certain day, when the trenches of the two great opposing armies were drawn close together, a little three-year-old child suddenly ran out upon No-Man's-Land. Quickly the roar of the big guns nearby was hushed and every form of fighting at that part of the line stopped as if the ammunition were all spent. In the midst of this quiet a big, sturdy soldier walked out upon the deadly zone unmolested, and carried the child back to the trench. There was applause from both sides, and then quickly the battle was renewed.'

The story is told by Professor William A. McKeever, LL.D., of the University of Kansas. It is told in a book entitled *Man and the New Democracy* (New York: Doran; $1.50 net).

Professor McKeever tells that story in order to introduce the real theme of his book. The new democracy is to differ from the old in one supreme respect. Every man is to become a child again. Every man is to turn and become a little child that he may enter this new kingdom. It is a kingdom which has been made for man by the War. It is not exactly the Kingdom of Heaven as our Lord would have us understand it. But it is the nearest approach to that Kingdom which Professor McKeever seems to think this work-a-day world is fit for.

But how is a man to become as a little child? Chiefly by education. First, as Charles Lamb suggested, he must choose his grandparents carefully. For heredity has much to do with it. Next he must choose carefully the family into which he is to be immediately born. For environment has much to do with it. Finally he is to choose well his instructors in all the arts of life, and especially his instructor in the art of making character. 'Back to the little child is therefore our watchword. Sit at the feet of this charming piece of eternal infantine divinity. Find out how he grows and knows and continues to define his life and enlarge his understanding through the normal indulgence of his instincts and desires.'

Once we have entered this kingdom we must abide in it. There are seven rules for abiding—(1) The beginning of psychic wisdom lies in the proper caretaking of the body. Be clean in person, modest in regard to your wearing apparel, regular and moderate in habits of diet and sleep, taking plenty of outdoor exercise. (2) Be faithful in the performance of your work, but be willing to take the consequences of leaving a part of it undone rather than to overstrain to the point of great fatigue. (3) Keep in touch with the great living world without, especially with some of its most progressive and democratic individuals. (4) Learn not to envy, always remembering that there is more than enough of the high things of the Spirit for all who are prepared to partake of them. (5) Withdraw yourself occasionally from yourself and your work. This might be accomplished through the reading of a poem or some other inspiring literary selection; through the observation of the things of nature at early morning or the starry heavens after nightfall. (6) Learn at times the meaning of non-resistance as well as of that of aggressiveness. (7) Get up at morning with a prayer upon your lips, and take as a text for the day something like Isaiah lx. 1: 'Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee!' Say this over in your mind until it sings itself into your whole being, and you will in time feel welling up from within a strange, unspeakable power which will tide you buoyantly over every difficulty that may threaten to beset your pathway during the day that is dawning.

THE JEWISH RELIGION.

Dr. K. Kohler, President of the Hebrew Union College in Cincinnati, has rewritten his book on *Jewish Religion* (Macmillan). He wrote it first in German, and it was translated into English. But he came to the conclusion that 'a thorough revision and remoulding of the book was necessary

to present it in an acceptable English garb.' He has enlarged it considerably (adding a chapter on Ethics), and brought it up to date. For even in Jewish theology there is life and progress.

Dr. Kohler belongs to the liberal wing of Jewish theologians, and in consequence is a student of Muhammadanism and still more of Christianity. It is in the presence of the Christian religion that he lives his life; it is in the atmosphere of Christian theology that he has written his book and expects it to be read. His attitude to Christianity (though he thinks that at times his language in defence of his own faith has been 'rather vigorous') is quite inoffensive. Listen to his estimate of the work of St. Paul:

'It cannot be denied that Paulinian Christianity, while growing into a world-conquering Church, achieved the dissemination of the Sinaitic doctrines as neither Judaism nor the Judæo-Christian sect could ever have done. The missionary zeal of the apostle to the heathen caused a fermentation and dissolution in the entire neo-Jewish world, which will not end until all pagan elements are eliminated. Eventually the whole of civilization will accept, through a purified Christianity, the Fatherhood of God, the only Ruler of the world, and the brotherhood of all men as His children. Then, in place of an unsound overemphasis on the principle of love, justice will be the foundation of society; in place of a pessimistic other-worldliness, the optimistic hope for a kingdom of God on earth will constitute the spiritual and ethical ideal of humanity. We must not be blind to the fact that only her alliance with Rome, her holding in one hand the sword of Esau and in the other the Scriptures of the house of Jacob, made the Church able to train the crude heathen nations for a life of duty and love, for the willing subordination to a higher power, and caused them to banish vice and cruelty from their deep hold on social and domestic life. Only the powerful Church was able to develop the ancient Jewish institutions of charity and redeeming love into magnificent systems of beneficence, which have led civilization forward toward ideals which it will take centuries to realize.

'Nor must we overlook the mission of the Church in the realm of art, a mission which Judaism could never have undertaken. The stern conception of a spiritual God who tolerated no visible representation of His being made impossible the development of plastic art among the Jews. The semi-pagan image worship of the Christian Church, the representation of God and the saints in pictorial form, favoured ecclesiastical art, until it broadened in the Renaissance into the various arts of modern times. Similarly, the predominance of mysticism over reason, of the emotions over the intellect in the Church, gave rise to its wonderful creation of music, endowing the soul with new powers to soar aloft to undreamed-of heights of emotion, to be carried along as upon Seraph's wings to realms where human language falters and grows faint. Beyond dispute Christianity deserves great credit for having among all religions opened wide the flood gates of the soul by cultivating the emotions through works of art and the development of music, thereby enriching human life in all directions.'

That is a better testimony to the 'success' of Christianity than we have been accustomed to of late even from Christian writers.

THE BIBLE AS LITERATURE.

Dr. Richard Green Moulton is a persistent and powerful advocate for the study of the Bible as literature. He is himself Professor of Literary Theory and Interpretation in the University of Chicago, and he is editor of the 'Modern Reader's Bible.' The 'Modern Reader's Bible' was published originally in twenty-one little purple volumes, a joy to handle and a joy to read. It has also been published in one volume, which is no doubt more convenient for the workshop. A little book now issued by Professor Moulton, and entitled *The Bible at a Single View* (Macmillan; 5s. 6d. net), is an introduction to the 'Modern Reader's Bible,' but at the same time it ought to be read for its own sake. The Bible is set forth as a sort of drama. It is called a drama in two acts, with an Interlude and an Epilogue. The first act is the Old Testament. The Interlude is the Wisdom Literature. The second act is the New Testament. The Epilogue is the Book of Revelation.

In an Appendix Dr. Moulton shows how to read the separate books of the Bible so as to get the good of them at once. This is what he says, for example, on the Book of Ecclesiastes: 'Few parts of Scripture are more fundamentally misunderstood than the Book of Ecclesiastes. This arises from the fact that almost every one reads into it the morbid pessimism of Solomon its reputed author. If a student of history makes the

objection that the book is later than Solomon's age by centuries, the ordinary reader has an answer which at first seems plausible; viz. that the book itself claims Solomon as author, in the words, "I the Preacher was king over Israel in Jerusalem." Thus a critical deadlock arises: but only because both parties to the discussion have ignored the literary form of this Book of Ecclesiastes. On analysis it is found to be a series of Five Essays, the space between the Essays filled in with proverbs and miscellaneous sayings, and the whole bound into a unity by a Prologue and Epilogue. With the correct form before us we may inquire, Does this book claim the authorship of Solomon? We turn first to the Prologue and Epilogue, as the natural place in which to find light on the question of authorship: we discover in this Prologue and Epilogue no suggestion as to Solomon or any other author. The same applies to the miscellaneous proverbs, and to four out of the five Essays. All connection with Solomon is confined to the First Essay; and this, on examination, proves to be a narration of an imaginary experiment to test different types of life; the experiment is put into the mouth of the historical personage best fitted to make it, and told in the first person. When the supposed experiment is concluded, the first person is dropped, and there is no further connection with Solomon. When the book is read in its literary form, it is clear that Solomon is not made the *author* of the book, but the *hero* of one incident narrated. The critical deadlock ceases, for there is now nothing to set against the late historic date claimed for this work; when read with unbiased mind it seems written in a very different spirit from that of Solomon.'

CHINA OF THE CHINESE.

We need not grudge the war the credit for all the good that has come out of it, the evil is sufficiently abundant. One of the good things is a better knowledge of the countries and peoples of the world. The Prime Minister challenged the members of the House of Commons to say how many of them had ever heard of a place called Teschen before the war began or even before the Peace Conference. He might have challenged us all about many another place. But we not only know something now, we have also an appetite to know more. And the war ought to have given a great impetus to the sale of Messrs. Pitman's 'Countries and Peoples' Series.

It is a valuable series. The new volume entitled *China of the Chinese* (9s. net), by Mr. E. T. C. Werner, is well enough written to be called popular and well enough illustrated. But its great merit is in the author's first-hand and accurate knowledge, and that not of the geography only, but still more of the history of the country. There is even a certain originality about the book, and the originality is important enough to give it distinction.

Mr. Werner divides Chinese history into two parts—the Feudal period and the Monarchical period. Each of these lasted exactly twenty-one centuries. A more extraordinary thing is that they lasted exactly the same number of years. For Mr. Werner starts the Feudal period with the Great Yao, the first authentic ruler of China, who began to reign in 2357 B.C. The period ended in 221 B.C. Thus it lasted 2136 years. From 221 B.C. to A.D. 1915, when the Chinese Republic was consolidated, the monarchical form of government prevailed—again 2136 years. Now it has been the universal custom with the historians of China to skim all the earlier centuries and concentrate on the last one or two, even on the last few years of the last century. Mr. Werner has kept his book in proportion throughout. It is the first convenient history of China that deals adequately with the Feudal period.

The book is not primarily political. Mr. Werner has no great interest in wars and rumours of war. His chief interest is in the life of the people. It is an intricate subject; the author must have given much pains to preserve proportion and avoid inaccuracy throughout so vast a stretch of history. Yet he has found time to touch on some of the most recent incidents. Here is authoritative information about the pigtail. 'When the Manchus conquered China, they imposed upon the Chinese (in 1621) as a sign of subjection the shaving of the hair on the front part of the head and the plaiting of the long unshaved hair at the back into a queue or "pigtail," though the length and richness of the hair forming the plait rendered the latter term a misnomer in most cases. The Manchu costume is said to have been designed in imitation of the principal characteristics of the horse, the favourite animal of that people, the broad sleeves representing the hoofs, the queue the

mane, etc., and it was this derived fashion which was imposed on all who wished to escape massacre when the Chinese Ming emperors were deposed. Not only did the fashion spread all over the empire, but absence of the queue eventually became a sign of disgrace to the Chinese themselves, and on the subversion of the Manchu supremacy 268 years later, the queue had in innumerable cases to be forcibly removed by the agents of the newly-inaugurated Republic. It was both interesting and amusing at the time to watch soldiers stationed at the ends of narrow streets, armed with blunt scissors, seize passers-by who had not obeyed the order and saw off their queues amid the victims' remonstrances and struggles. Thus the once-detested badge of defeat and servitude was only relinquished with great reluctance.'

It would have been a wonder if the war had not brought British Israelism back to life, along with Spiritualism and other 'fancy religions.' But here it is. The title is *Britannia's Epiphany* (1s. 6d. net), the author is Col. G. W. Deane, C.B., and the publishers are Messrs. Banks & Son.

A book with the title of *The Relation of John Locke to English Deism* (Cambridge University Press; $1 net) must make a somewhat limited appeal. But the author of it, Dr. S. G. Hefelbower, who is Professor of Philosophy in Washburn College, Topeka, Kansas, is better than his word. He is more popular than he promises to be. His definite purpose is to prove that Locke was neither the father of Deism, nor its son, but its brother. The way he puts it is this: 'The rational theologians, the Cambridge Platonists, Locke, and the Deists constitute the party of progress. They are all rationalistic; they protest against scholastic tradition and intolerance in the name of nature and reason; they face the same foes and use the same weapons. Locke and Deism would then appear as different manifestations of the same spirit of the age, which was seen also in all other writers of the liberal party. They are distinguishable parts of one whole. Their common elements are the characteristic marks of the age, and their points of divergence are the characteristic features of the respective systems. The resemblances between Locke and Deism are not those of parent and child, but rather those of fellow-members of the same family. They are related, and closely related, but their relation is not causal, nor do they mark different stages of the same movement.'

But while he is proving that position he says so much about Deism (and Deism is a subject which claims our study just at this time) that the book is one of quite general interest and quite special profit.

The problem of religious education is the same essentially in America as in Great Britain, it differs only in its accidents. Consequently a volume with so restricted a title as *A Survey of Religious Education in the Local Church* (Cambridge University Press; $1.25), although the Local Church is American, will be read with profit by the British teacher. And the more will be the profit that the very difference in circumstances gives freshness to the essentially identical problem. The author, Mr. William Clayton Bower, A.M., is Professor of Religious Education in Transylvania College and the College of the Bible, Lexington, Kentucky.

The problem is how to teach religion to children—religion that shall not be simply another name for morality, and religion that shall not hinder the practice of morality by any inside casuistry or outside authority. That is the problem here, there, and everywhere. How does Professor Bower seek to solve it? By the use of the scientific method. It is a matter mainly of psychology, and psychology is science. First recognize that, and then proceed by these four steps—*observation*, or the gathering of the facts; *classification*, or the grouping of the facts; *generalization*, or the discovery of the laws which govern the facts; and *prediction*, or faith in the power of the facts to shape the future. Every step is important, but the first is the most important. Professor Bower gives one-half of his book to it. He offers an elaborate schedule of questions, in five-and-twenty departments, and at the end of each department he gives a long list of books in which the answers will be found. It is, in short, the statistical method, for the author is a firm believer in the value of statistics. Its danger is obvious. It lies in the possibility of eliminating that very thing for which all the statistics are gathered together. Just when the scientific method is most prominent and most powerful the religious spirit may be weakest and most worthless.

Messrs. Grant Richards have published a small

volume by the Count de Mauny entitled *The Peace of Suffering, 1914-1918* (2s. 6d. net). Small as it is, the reading of it takes some time. For every chapter is well thought out, and much of the thought is fresh. The leading idea is certainly not new, but it is an idea that needs ever new emphasis. It is that suffering is simply an instrument and may be used for good or ill.

Stopford Brooke was the author of many volumes of sermons in his lifetime, and the lover of sermon literature has them all. One volume has yet to be added to their number. The Rev. J. H. Weatherall, M.A., has edited a small volume entitled *The Spikenard, and Other Sermons* (Lindsey Press; 3s. 6d. net). The sermons have been chosen from manuscripts hitherto unpublished. They have been chosen by Mr. Weatherall himself, with the aim apparently of illustrating Stopford Brooke's most characteristic teaching. The first sermon, on the Alabaster Cruse of Ointment, seems to be intended to say plainly that its author was a Unitarian. The rest of the sermons have nothing sectarian or schismatic in them. Their note from first to last is the breadth of the love of God.

The literature of reunion is growing rapidly. The day will come when men will look upon it with wonder as we look in wonder now upon the literature dealing with the disestablishment and disendowment of the Irish Church. Meantime it is of keenest and most instructive interest. And the volume which Messrs. Macmillan have just published with the simple title of *Towards Reunion* (7s. 6d. net) is as instructive as any single volume that we have seen and of as absorbing an interest. The volume is an outcome of two conferences which were held at Mansfield College, Oxford, in 1918 and 1919, between members of the Church of England and members of the Free Churches. The names of those who took part in the Conferences are given at the beginning of the book. There are sixty-five of them, and they seem to be thoroughly representative of all the Churches and of every part in them—with one lamentable exception.

The volume is not strictly confined to the subject of reunion. No doubt every writer understood that he was writing on behalf of reunion. And no doubt every essay in it has reunion at the back of it. But the Bishop of Durham writes upon Evangelicalism and its Revival, Dr. Carnegie Simpson on Grace and Sacrament, Professor Peake on Universal Priesthood, Professor Bartlet on Corporate Authority. Yes, they are all about reunion, but reunion is a larger thing than we sometimes think it is. We sometimes think it is a mere question of ecclesiastical politics. There are writers here who believe that it is bound up with the coming of the Kingdom of Christ. They believe that reunion is the real preparation for the Parousia. First let us unite, and then let us look for His appearing.

But none of these writers, with all their enthusiasm can be called enthusiasts. They take a sober if a hopeful view of the future. It may be that this generation shall pass before any of these things are fulfilled. But they believe that reunion will come.

And every one of them determines to do all that in him lies to hasten its coming. Dr. Horton writes courageously about 'The Holy Spirit in the Churches,' the Bishop of Warrington on 'Democracy and Church Unity,' the Rev. T. Guy Rogers on 'Reunion and the War,' and Canon Burroughs urges 'Intercommunion' and tells us what he himself hopes from it.

The Rev. Richard Henry Malden, M.A., Vicar of S. Michael's, Headingley, and sometime Principal of Leeds Clergy School, has written a popular book on *The Old Testament, its Meaning and Value for To-Day* (Macmillan; 6s. net). Quite popular it is and therefore quite conservative. For there could not be a greater mistake made than to offer the religious public great lumps of Higher Criticism. Higher Criticism is good mental nourishment when taken in moderate meals. But there is nothing more uninviting or indigestible when laid on the table in heaped platefuls and alone. Mr. Malden is probably a very mild higher critic. Certainly his criticism here is inoffensive. And yet there is criticism. For we must make progress. We must go on from strength to strength, keeping ever before us that ideal which is a thorough understanding, appreciation, and apprehension of the Old Testament. It is meant to make us wise unto salvation. Mr. Malden utters a well-placed warning against the exclusive use of the Authorized Version. Why? Because its English is obsolete. You smile? Then you do not know.

Whence come wars? We know the answer of

St. James. The answer of Mr. Leo Perla is not really different, though he puts it in a different way. He says they come from mistaken ideas about national honour. And he is right. At the last Hague Conference it was agreed all round that every kind of dispute should be subject to arbitration 'except matters of honour and vital interests.' It was another way of saying 'except such disputes as have in the history of the world hitherto caused war.' Mr. Norman Angell wrote a book, or more than one, to prove that war did not pay. And he proved it. But what then? Then came the European War. For who cared whether war paid or not? Is the honour of the nation at stake, that is the question? Let the politician say that it is, and then, to use Mr. Perla's words, 'mob psychology with its geometric progression works with the swiftness of magic.' So Mr. Perla has written a book with the title *What is 'National Honor'?* (we spell the word as he does). It is published by Messrs. Macmillan ($1.50).

What does he propose to do in this matter of national honour? He proposes to establish an International Court of Honour. Such a Court, he thinks, 'would have the effect of stripping the honor sentiment of its pettiness, its foolishness, and its morbid "touchiness."'

'One of the younger leaders of American philosophical thought recently expressed to me the conviction that "the discovery and statement of what Christianity really is, is the most important service which a man can render the world to-day."'

So says Mr. James Bishop Thomas, Ph.D., Professor of Systematic Theology in the University of the South, Sewanee, Tennessee, in his book entitled *Religion—its Prophets and False Prophets* (Macmillan; 8s. net). Professor Thomas finds that there are two kinds of Christianity in the world. He calls the one kind prophetic, the other exploiting. But we think that for 'exploiting' he might use the word 'priestly.' For that is clearly what he means, and the word is more familiar. The Christianity of Christ was prophetic Christianity. The Christianity of history is priestly. In his book Professor Thomas describes both kinds of Christianity and urges us to get rid of the priestly kind of it and practise the prophetic. That is the purpose for which the book has been written.

That we are not wrong in preferring 'priestly' to 'exploiting,' Mr. Thomas allows, for he himself uses it at the beginning of his book, and even draws an elaborate comparison between priesthood and prophetism. 'Priesthood,' he says, 'develops externally in elaborated ceremonial, sacred vestments, a self-perpetuating hierarchy. Prophetism develops internally in a deeper knowledge of God and a growing sense of individual responsibility to Him. Priesthood seeks to control the avenues of approach to God through rites and practices which none but priests have the knowledge or skill or right to perform. It thus seeks to make itself essential to intercourse with God. Prophetism seeks to know God through the internal, personal or mystical approach and to impart the secret of that approach to all men. Priesthood seeks to make itself indispensable and permanent. Prophetism seeks to be inclusive and to make of every last man a mystical God-knower. The priest seeks to interpose himself as a permanent, autocratic mediator between God and the soul. The prophet seeks to mediate temporarily by way of interpretation in order that his mediation may be rendered permanently superfluous.'

There has been much discussion lately of the Apostles' Creed, especially of such clauses as the Descent into Hell and the Sitting on the Right Hand of God the Father Almighty. The question is whether these clauses are to be taken literally or interpreted symbolically. The difficulty of a literal acceptance is well brought out by Professor Edward S. Drown of the Episcopal Theological School, Cambridge, Mass., in a book which he has written, entitled *The Apostles' Creed To-Day* (Macmillan; $1). Take the clause referring to the Sitting on the Right Hand of God. 'The right hand, says Dr. Drown, 'denotes the position of supreme dignity and honour, and this is of course its meaning in the creed. The symbolic character of the language is strikingly brought out by the modern translation of the creed into Chinese. In China the left hand is the position of honour and dignity, and the right hand is the position of subordination. It has therefore become necessary to explain that when the right hand of God is mentioned it is really the left hand that is meant! It might seem as though greater boldness in translation would have furthered the cause of accuracy, and that it might have been better to translate "on the left hand of God." But in any case the example is a striking one as to the need of new interpretations

if the old meaning is to be preserved. Bondage to the letter is sometimes denial of the truth.'

That quotation brings out Dr. Drown's own position. He is certainly not unorthodox, but he is quite convinced that the creed needs reinterpretation.

Mr. W. Melville Harris, M.A., has written two books on the Pilgrim Fathers. One is for profit, the other for pleasure. One, called *The Founders of New England* (1s. net), is a history of the movement, written in short chapters with subdivisions, and suggestions for further study. The other is a small volume of *Tales of the Makers of New England* (6d. net). Both are illustrated, and both are published at the Memorial Hall, Farringdon Street. Dr. Rendel Harris commends the one, and Dr. Jowett the other.

After a course of lectures in a Western College upon the Four Gospels, the president of the College thanked the lecturer, and said: 'Do you know, I never more than half believed before that those evangelists were real men! Now they will be living personalities for me.' The incident is reported by Dr. D. A. Hayes, Professor of New Testament Interpretation in the Graduate School of Theology, Garrett Biblical Institute, in a volume of introduction to *The Synoptic Gospels and the Book of Acts* (Methodist Book Concern; $2 net). And it gives him his excuse for adding one more volume to the numerous volumes of introduction to the Gospels already in existence.

His purpose, then, is to introduce to us not only the Gospels themselves, but the men who wrote them. Who these men were we are not always quite sure. Professor Hayes has no hesitation in saying that they were Matthew, Mark, Luke, and John. And so he has made 'a new presentation and arrangement of the existing material,' and has given it 'added interest and life by joining with it a study of the personalities of the writers involved and of the influence of their personalities upon their books.' Professor Hayes has found his method acceptable. This is the third volume of the kind that he has published, the first being *Paul and his Epistles*, and the second *John and his Writings*. Behind every book of the New Testament he finds living men whose personal experience and individual character are manifest in and through his written words, and whether Pope was right or wrong in saying that the proper study of mankind is man there is no doubt whatever that it is the most popular study.

It must not, however, be supposed that this substantial volume is wholly biographical. There is, after all, much more about the Gospels than about the Evangelists, and the author is within his rights when he claims that he has presented the materials of the Gospels in a new way. It is at any rate his own and has all the forcefulness of sincerity. For one thing he offers an elaborate list of characteristics in the case of each of the Gospels. Take St. Matthew: (1) it is the Gospel for the Jews, (2) it is the Gospel of Fulfilment, (3) it is the Gospel of Righteousness, (4) it is the Gospel of the Kingdom, (5) it is especially the Gospel of the King, (6) it is the Gospel of Gloom, (7) it is the official Gospel, (8) it is the Gospel of Hope for the Gentiles, (9) it is the Gospel of the Church, (10) it is the Gospel of the Publican, (11) it is the Gospel of Systematic Arrangement, (12) it is the Gospel of the Threes and Sevens, (13) it is the Gospel of Dreams, (14) it is the Gospel of the Five Great Discourses, and (15) it is the Gospel of the Four Great Mountains.

Dr. Charles W. Dabney, President of the University of Cincinnati, has published, under the title of *Fighting for a New World*, five addresses which he delivered to students and others during the War (Abingdon Press; 75 cents net). The second address is on 'True Preparedness.' It is a great address, timely, incisive, memorable. How much in all enterprises rests on preparation, how much depends on the right kind of it! President Dabney is not afraid to quote Scripture and apply it. 'We read,' he says, 'that "All the work of Solomon was prepared unto the day of the foundation of the house of the Lord and until it was finished. So the house of the Lord was perfected." And the prophet declared: "And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." So in due course of time John the

Baptist came "to make ready a people prepared for the Lord," and Jesus taught that His heaven was to be a prepared place for prepared men. "Come, ye blessed of my Father," He said, "inherit the kingdom prepared for you from the foundation of the world."'

Higher Flights for Airmen (Scott; 1s. 6d. net) is the title of a short volume of spiritual counsel written by the Rev. W. T. Money, M.A., and introduced by Lieut.-General Hon. Sir H. A. Lawrence, K.C.B. The topics are Confirmation, Prayer, and the Holy Communion. There are three attractive illustrations.

The Ely Lectures delivered in 1918 at the Union Theological Seminary, New York, by Professor George Herbert Palmer have now been published under the title of *Altruism: Its Nature and Varieties* (Scribner; $1.25 net).

Altruism is a subject which is always with us, but hitherto in a somewhat indistinct and unimpressive shape. The war has sharpened its outlines and given it reality; and in sharpening its outlines and giving it reality has made it either a burden or a delight. It is a burden upon the conscience when we feel that we are not doing for others so much as we are doing for ourselves, a delight when we discover that we can do more.

But how? Not simply by good manners. Professor Palmer discusses good manners in his second chapter and dismisses it. And not simply by giving gifts to others. The discussion of Giving takes two chapters and it is found defective and dismissed. Altruism in deed and in truth is enjoyed by means of mutuality. 'By mutuality I mean the recognition of another and myself as inseparable elements of one another, each being essential to the welfare of each. This duality of giving has always been recognized as ennobling. Even Jesus did not seek simply to give, but to induce in those to whom he gave a similar disposition. Rightly is it counted higher than simple giving, including, as it does, all which that contains and more.' But Dr. Palmer has not gone far before he has to let it out that his mutuality is just another name for love. Yes, altruism is love, and love is altruism, and that is all we know on earth and all we need to know.

What is the origin of the phrase 'Carte Blanche'? What is the origin of 'Killed by Kindness'? 'Yankee Doodle'? 'Belling the Cat'? 'Burking it'? All these phrases, and nearly twice as many more, are explained in a book called *Whys and Wherefores*, of which the author is Violet M. Methley (Skeffingtons; 3s. 6d. net). And the author is not content to write for information. She writes also for entertainment. It is in its measure the discovery of the royal road to knowledge. For there is no boy or girl who will resist the fascination of these well-told tales.

We know a good deal about the writings of Brother Lawrence, and after his example we have tried with some measure of success the Practice of the Presence of God. But of *The Life of Brother Lawrence* we know very little, and we are grateful to the Rev. Septimus Herbert, M.A., Vicar of Seal, Sevenoaks, for taking the trouble to gather together all that is known about it. The volume which is published by Messrs. Skeffington (3s. net) contains not only the facts of Brother Lawrence's life, but also a strong recommendation to the practice of the presence of God fortified by well-chosen quotations from the Countess of Pembroke, Richard le Gallienne, Henry Francis Lyte. The volume ends with that very modern poem 'Christ in Flanders,' and with Dolben's not quite so modern 'Homo factus est.'

The Rev. Bernard M. Hancock, Vicar of St. James's, Southampton, seems during the war to have passed through his hands something like 7,000,000 British and American soldiers, and he preached to them, to as many of them as his voice could reach. He preached (if these are his sermons in the book called *Fellowship is Life*) the most unconventional sermons likely to have been heard from an English pulpit. In one of them a drunken hop-picker tells his story in his own dialect. It is a sermon on behalf of the Hop-pickers' Mission, and its effectiveness is undeniable. But perhaps Mr. Hancock did not preach all the papers. The paper on the Anglican Clergyman, for example—it is not likely that he preached that. Nor the paper on 'Wanted, More Bishops!' The book is published by Messrs. Skeffington (5s. net).

Hilda Parham, the author of *Power from on High* (Skeffingtons; 5s. net), modestly describes her book as 'Readings for Whitsuntide.' It is a volume on the doctrine of the Holy Spirit. Let it rather be

called a volume on the practice of the Holy Spirit. For it is not theology that interests this author, it is not any skill in nice definitions that distinguishes her. Her one desire is that the gift of the Holy Ghost, so graciously bestowed, should not be disowned or despised by us, but should be offered every opportunity of exercise, in order that in us and through us the Kingdom of God may come and His will may be done in earth as it is in heaven. It is power that is promised, it is power that we need, it is the practice of the Holy Spirit that brings power, both for sacrifice and for service.

Suggestions toward a New Liturgical 'Credo.'

By A. G. Hogg, M.A., Professor of Mental and Moral Science in Madras Christian College.

II.

The Commentary.

Before commenting on the Tentative Draft of a New Liturgical *Credo* which I brought forward in my first article, let me repeat the Draft itself.

I BELIEVE } in God, the Father everlasting, almighty
I PUT MY TRUST } to deliver;
in Jesus Christ, our only Saviour and Lord,
Who hath washed us from our sins in His own blood;
in the Holy Ghost,
Who helpeth our infirmity, working in us that which is pleasing in His sight, and maketh us members one of another, and partakers together in the tribulation and kingdom and patience which are in Jesus.
According to His promise I look for new heavens and a new earth wherein dwelleth righteousness,
and I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

I have urged that a liturgical *Credo* ought to be exclusively an expression and confession of faith and not of doctrinal persuasion, of belief *in* God and not of beliefs *about* Him, and that to this end it must confine itself to saying Whom we trust, what we experimentally know Him to be doing or to have done for us and for our fellow-believers, and what we trust Him to do further for us and for the world. Now the doctrine of the Trinity as such is, of course, a belief *about* God, but it is a belief about God built around certain distinctions of phase which are found in our belief *in* God and our experience of Him. In the Christian's worship of God the tone or quality of his spiritual attitude varies according as he approaches Him as One who did not need the sacrifice on Calvary to persuade Him to be Fatherly, since love pertains to His eternal essence, or as he meets Him face to face in the human lineaments of One who so fulfils his uttermost need and transcends his most critical inquisition that perforce he bends the knee in adoration, or as he recognizes Him in the new spontaneity of regenerate thought and emotion and impulse which is so different from his old life as to exact the confession, 'It is no more I that live.' Hence no *Credo* that did not contain a threefold designation of the God whom we worship could be adequate to express our attitude of faith in the living movement of its alternating phases. But, on the other hand, to include in the *Credo*, whether directly or by implication, any view as to how it is possible for the eyes of our faith, in these three phases of immediate vision, to be having the intuition of but one God, would be to pass beyond the effort to provide an expression of that interweaving of vision and trust and loyalty which constitute belief *in* God and to enter upon the effort to reach definition of belief *about* God. Now the doctrine of the Trinity is just such a definition of 'belief about,' and that is why the draft submitted above avoids direct use of the Trinitarian formula, 'God the Father,' 'God the Son,' and 'God the Holy Ghost.' It may or may not be the case that faith in the Divinity of Christ cannot be *logical* except in a mind that has learned to accept that belief about God which we call the doctrine of the Trinity; but whether or not such faith cannot be logical, it can certainly be *actual*