

need, when once it is created, this 'masterful negation and collapse of all that makes us man,' is to train, ennoble, spiritualize, and enlarge it, until it aspires to be satisfied with nothing short of the infinite and glorious fulness of God Himself.

The Father's aim in the schooling of His children is to bring them to the point where they will learn to say, 'Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.'

Literature.

RUSSIA.

MESSRS. WILLIAMS & NORGATE must be the envy of the publishing trade, they publish their books at once so handsomely and so cheaply. Who else could issue an octavo volume of 432 pages, with a coloured frontispiece, twelve photogravure plates, twenty-eight illustrations in the text, and eight maps, for seven shillings and sixpence? The book is *A Thousand Years of Russian History* (7s. 6d. net). Its author is Mrs. Sonia E. Howe, a Russian who married an English clergyman, and, if she thinks in Russian still, writes in English. She writes a History of Russia, not presuming on our ignorance or her own recollection, but after study and due preparation. She writes in the spirit of a lover of her country who is not blind to her country's faults. The faults are all on the side of repression. She cries for more liberty as Newman cried for more light. But she is able to show that the liberty she cries for is coming. It is a long story of heroic sacrifice, yet the sacrifice is not in vain. The war has brought to light forces that have been at work. And whatever else these forces make for when the war is over they will certainly make for freedom.

How keen is Mrs. Howe's interest in nationality! It is more than an interest, it is a passion. She speaks of the Finns: 'After the war broke out and the German Government prevented the Empress-Dowager from returning to Russia *via* Berlin, her Majesty passed through Finland on her way to Petrograd. True to her traditional liking for Finland, the Empress showed herself to the people as she had done in the days gone by, when with her late husband the Emperor Alexander III. she had spent many happy days in that country. Her gracious manner, her demand to hear the National Anthem, which had been forbidden for years, and her command to have only

Finnish and not Russian police to accompany her, aroused popular enthusiasm.

'The latent loyalty of the Finns awoke, and crowds volunteered for service in the Russian army. A gracious telegram sent by the Tzar to thank the Finnish people for its manifestation of loyalty raised great hopes that a new era had begun; but up to the present not one of the restrictions and illegal measures have been removed—in fact, matters have grown worse. The press is muzzled, many of the best citizens have been exiled to Siberia by administrative order—*i.e.* without trial. Many others have simply vanished—only the Russian police knows their whereabouts.

'When the manifesto promising autonomy to Poland was issued, the people of Finland hoped that for them too the day of restoration was dawning; but in this they were disappointed.

'Those who love Finland and who know how terribly dark the hour is through which that land is passing, ask with heavy hearts, "Watchman—what of the night?"'

THE ANTIQUITY OF MAN.

The only discussion of the antiquity of man in which there is any profit at present, is the anthropological. The opportunity for theology will return, but it must wait for more materials. There are vital matters for theology in it. Whether Archbishop Ussher was right or wrong in his chronology is not one of them. But whether or not God has 'made of one blood all nations for to dwell on the face of the earth' is. For thereby hangs our hope of the final Kingdom of God, the most exalted and unselfish hope we are able to entertain.

Dr. Arthur Keith, who has written a book on *The Antiquity of Man* (Williams & Norgate; 10s.

6d. net), is an anatomist rather than an anthropologist. But this book is the book we want for all that. The anthropologist is in difficulties. His subject has gone beyond his control. It has to be broken up into parts, and either he must master a part or be nothing. Perhaps the most important part of anthropological research for our purpose, the part from which we are likely to obtain most workable information, is anatomy. The word must be used in its largest sense, the sense in which Dr. Keith uses it. We find in his book pretty nearly all that we used to expect from the anthropologist, but we find it checked at every stage of investigation, and in every statement of fact, by the methods of an exact and particular science.

Without the oratorical expansiveness of a Lyell or the graceful polish of an Avebury, Dr. Keith has a fine frank gift of composition. There is no suspicion of a desire to make an impression, but there is a satisfactory feeling that everything is said just as it ought to be said. Even the reader's self-respect is regarded. The uninstructed Englishman is not led into the bogs of an unintelligible scientific dialect, but neither are all the mountains laid low and the valleys exalted that he may have a smooth and undisturbed journey to the end. The book has to be mastered, and it is in its mastery, though a quite possible achievement even for a theologian, that we recognize its greatness.

Does Dr. Keith come to any definite conclusion as to the antiquity of man? This is his conclusion: 'When we speak of the antiquity of man most of us have in mind not the date at which the human lineage separated from that of the great anthropoids, but the period at which the brain of man had reached a human level or standard. We may take the lower limits of the brain capacity in modern living races, say 1000 c.c., as a working standard. If it is arbitrary it is also convenient. If, then, we propose to estimate the antiquity of man from the appearance of human types with average brain capacities of 1000 c.c. or more, we must still regard man as an ancient form, with a past immeasurably longer than is usually believed. From what we know, and from what we must infer, of the ancestry of Eoanthropus, of Neanderthal man, and of modern man, we have reasonable grounds for presuming that man had reached the human standard in size of brain by the commence-

ment of the Pliocene period. From fig. 189 it will be seen that the Pleistocene and Pliocene periods are estimated to cover a period of about one million years. That period, on the grounds defined above, represents the antiquity of man.'

INDIAN THOUGHT.

Is there a greater difficulty confronting the missionary to old civilizations like those of China, Japan, or India, than the difficulty of nationality? To Nationality is attached that instinct called patriotism, the power of which has been so amazingly brought home to us since the war began. The Hindu says that the Christian missionary comes deliberately to destroy his nationality, and the missionary has much difficulty in denying the charge.

In his volume on *Indian Thought* (Fisher Unwin; 10s. 6d. net), Mr. R. W. Frazer does not take it upon him to answer for the missionary, but he makes the difficulty very manifest. In the end of the book he gives some account of the efforts of Dayananda to stay the entrance of Christianity into India, and shows that at the heart of his bitter dislike was an absorbing patriotism. But all through the book, as with his matchless knowledge of the Hindus of the South particularly he tells the story of the beginning and progress of Indian thought, Mr. Frazer makes us see how terrible a problem it is that the Christian missionary has to solve in a land like this. Surely the reading of this book will still the impatient cry for conversions; but it will also stimulate the desire for them, and it will strengthen the hands of those who have taken upon them the great task of making disciples of these ancient and ambitious nations. Mr. Frazer carries his learning lightly. He is a reliable companion in the exploration of that most difficult jungle, the teaching of the Vedas and the Upanishads.

MAETERLINCK.

Mr. Macdonald Clark is a hero-worshipper, and he has found his hero. Through the three hundred octavo pages of his book on *Maurice Maeterlinck, Poet and Philosopher* (Allen & Unwin; 7s. 6d. net), he maintains a high-pitched eulogy. It may have been easy for him in his enthusiasm to write such a book, it is not so easy for us to read it.

Can a poet be the philosopher we are here expected to bow to? Can a philosopher be the poet we are commanded to adore? It is right for a biographer to be sympathetic; it is wrong for him to be indiscriminating.

And yet Mr. Clark has brought to light aspects of the work and character of Maeterlinck which others have overlooked. They are not always agreeable aspects. His notion of a God whom we need not worship is sometimes repellent and sometimes ridiculous. But other features, especially those so-called mystical features, of Maeterlinck's work which have captivated the imagination of so many persons in this country are analyzed, and we are able to see how much of the fascination is due to consummate art, and how much to a true feeling for the unseen. It seems, if we may trust Mr. Clark as interpreter, that it is indecision and doubtfulness, the very absence of belief in the Unseen and Eternal, that has given Maeterlinck most of his charm. He cries for assurance, but he dreads death. He dreads death because he has no hope of that which comes after it. That cry and that dread are ever present and ever alluring to the reader.

He is not a fighter. He is a dreamer. Leave out 'the dread of something after death, that undiscovered country from whose bourn no traveller returns,' and he can do his part with the best of us, as he is doing it now. But 'that shadow feared of man' is ever with him in his writing. 'I have been with troops of all nationalities on the eve of battle,' said Archibald Forbes, the war correspondent. 'They are all in a funk, not of battle but of the next world, except the Turks. Till you gentlemen in black abolish hell, your men will never fight as the Turks do.' Maurice Maeterlinck has abolished hell for himself, and yet . . .

JOHN HUSS.

The Rev. David S. Schaff, D.D., Professor of Church History in the Western Theological Seminary, is not so well known in this country as his father Philip. He will become better known now. For he has given himself to the study of Huss, and has published not only a biography of that great Bohemian, but also a translation of his treatise on the Church. He has no desire certainly to make himself famous. Absorbed in his subject, his one aim is to bring his hero before

us that we may appreciate his true greatness and understand somewhat the singular service which he rendered to the cause of Christ in his day.

The title of the biography is *John Huss—His Life, Teachings and Death—After Five Hundred Years* (Allen & Unwin; 10s. net). 'After five hundred years,' for the five-hundredth anniversary of the death of Huss fell in the sixth day of July 1915. [Why does Dr. Schaff spell the name Huss? The reformer himself spelt it Hus—Jan Hus—and so is it spelt in Bohemia to this day. He gives his reasons. He says that Huss is more familiar to our eyes and agreeable to our general usage in spelling. So he simply turns it into an English name, as is done also with the city of Prag itself. In THE ENCYCLOPEDIA OF RELIGION AND ETHICS, J. T. Müller uses the form Hus, but allows us to adopt the English spelling for the followers, Hussites.]

To return. Dr. Schaff tells us that his 'biography is intended not only to set forth the teachings and activity of John Huss and the circumstances of his death, but also to show the perpetuation of his influence upon the centuries that have elapsed since he suffered at the stake.' That intention has been carried out, to the great enrichment and interest of the book.

But what gift of historical writing has Professor Schaff? We shall answer by quoting the description of one scene, typical of a Christianity which, thank God, is of the past.

'A week before Huss's arrival in Constance, John xxiii. had entered the city in great style, riding on a white palfrey covered with a red cloth and accompanied by nine cardinals and sixteen hundred mounted horsemen, the bridles of his horse being held by the count of Montferrat and an Orsini. The city magistrates furnished the bishop's palace, where the pope lodged, with four large casks of French wine, four of Elsass, and eight of native wines, and the citizens of Constance made him a gift of a large drinking-cup made of silver gilded with gold. The city attracted people of every rank bent on all sorts of business. Such a scene on so grand a scale had not been witnessed in the West before. It was a golden occasion for social and mercantile intercourse, for pride and display as well as a religious event concerning the well-being of Latin Christendom. In comparison with this assembly, the synod at Clermont, 1095, the fourth Lateran, 1215, and the councils held

in Lyons, 1245 and 1274, were provincial synods. Here all Catholic nations were represented by delegations from Bohemia to Scotland. The chief scholarship of the age as well as the leading prelates were there. The normal population of the city, which was under six thousand, was enormously swollen by the flood of strangers, whose number is put at from fifty thousand to one hundred and fifty thousand by Richental, a resident of the city who, twenty years after the council adjourned, wrote down a graphic account of what he had seen. He had the interest of a modern reporter, went everywhere, into alley and palace, from house to house, taking down notes. His busy pen preserved the names of all the visiting dignitaries, civil and religious, together with their retainers. There were thirty thousand beds for strangers. Five hundred are said to have been drowned in the lake during the progress of the council. Bakers, grooms, goldsmiths, scribes, money-changers, merchantmen, and sutlers of every sort, even to traffickers from the Orient, flocked together to minister to the needs and tastes of princes and prelates. According to the tables of Richental there were in attendance 33 cardinals, 5 patriarchs, 47 archbishops, 145 bishops, 93 titular bishops, 217 doctors of theology, 361 doctors of both laws, and 171 doctors of medicine. Thirty-seven universities were represented. There were 83 envoys representing kings and princes, 38 dukes, 173 counts, 71 barons, more than 1500 knights, and also 142 writers of bulls, 1700 buglers, fiddlers, and other players on musical instruments. In addition, the chronicler informs us, there were 700 women of the street who openly practised their trade in rented rooms, while the number who practised it secretly was not recorded.'

For two reasons Huss is held in reverence as a forerunner of the Reformation—one, his assertion of the authority of the Scripture; the other, his definition of the Church. His book on *The Church* has been translated into English by Professor Schaff (Allen & Unwin; 10s. net). It has been translated well. And it has been furnished with Notes and an Introduction. The Notes are not many but they are to the point; the Introduction is a real contribution to the doctrine of the Church as well as a most useful entrance into the *De Ecclesia* of John Huss.

MAMMON OR GOD.

The Personal Life of Josiah Wedgwood has been written by his great-granddaughter, Julia Wedgwood (Macmillan; 12s. net). Miss Wedgwood died before the book was published. It has been edited by Mr. C. H. Herford, Professor of English Literature in the University of Manchester, who has written a short biography of Julia Wedgwood herself, as well as an introduction to her biography of the great potter. And we may say at once that the twenty pages of Professor Herford's biography of Julia Wedgwood are as acceptable as the whole biography of Josiah. For the matter is fresh and piquant and it is set forth with much literary skill.

For all that, there are things in Miss Wedgwood's biography of her great-grandfather that have never been made known till now, and they are things to make one think. As the pottery business grew, certain questions arose. The money that was in it seemed to be without limit, but there was always the fear of competition and imitation. Now the question which for many a day worried this poor rich man was how to circumvent his rivals and imitators and yet maintain a conscience void of offence before God and man. He did not succeed always. After some hesitation Miss Wedgwood resolved to tell the story of Voyez. Voyez was a clever potter, but a thoroughly immoral man. For gross immorality he was sentenced to imprisonment and whipping. He came out of prison after a year, and then Wedgwood wrote this letter to his partner:

'When I mention'd the affair of V—— to you, I had been thinking upon the subject in something like the follow^s train.

'I have got the start of my Bretheren in the article of Vases farther than I ever did in anything else, and it is by much the most profitable branch I ever launched into, 'tis a pity to lose it soon—there is no danger—true, not of losing the business, but the prices may be lower'd by a competition, and if the imitations are tolerable, the demand from us may be diminish'd, for all our buyers are not, though many of them are, qualified to discern nice differences in forms, and ornament. What then do our competitors stand in most need of to enable them to rival us most effectually? Some Person to instruct them to compose good forms, and to ornam^t them with tolerable propriety. Voyez can do this much more effectually than all

the Potters in the Country put together, and without much Personal labour, as the ornam^{ts} may be bo^t or model^d by others. The next question was how to prevent this, without employing him ourselves, which I had fully resolv^d against. Suppose he had his wages for doing nothing at all, 'tis only sinking six and thirty shillings per week, to prevent this competition from taking place of two years to come, by his means at least. The selling a single V: say a Medallion, less per w^k through such competition wo^d be a greater loss to us than paying him his wages for nothing! does not this *fact* strike you! Suppose we sho^d lose the sale of 20 or twice that No. per w^k and lower the price of others! 'tis possible, and instead of sinking 36s. per w^k we may lose the getting of so many pounds, aye twice that sum! . . .

'I know he is vicious, and everything that is bad, and all my *feelings* are up in Arms against even so much as naming him. But to live in this world, as matters, and things are constituted, it is sometimes necessary to make a truce with these sensations, whilst we manage a Rascal, our evil stars have thrown in our way, to prevent repeated injuries which he might otherwise do us.

'I just mention these things to you as they have floated in my brain. I like none of the plans, neither to employ him, pay him for doing nothing, nor yet to discharge him. As I have now explain^d myself more fully to you than I did before, I sho^d be glad of your advice, but I do not like to write upon these subjects for fear of their being made public. Pray burn this Scrawl when you have read it.'

Well might Miss Wedgwood hesitate to publish that letter. But it will do only good now. For Josiah Wedgwood's reputation will not go under because of one episode. He suffered sufficiently for that sin—Voyez was a thorn in his side for many years. And it is a warning to rich as well as to enterprising poor men, that except they do uprightly they shall all likewise suffer.

Very pleasant is it to read afterwards that under a similar but keener temptation the good triumphed over the evil.

MYSTICISM.

For the second time the Right Rev. Charles F. D'Arcy, D.D., Bishop of Down, has been chosen

Donnellan Lecturer in the University of Dublin. He published the first course of lectures under the title of 'Idealism and Theology'; the second course is called *God and Freedom in Human Experience* (Arnold; 10s. 6d. net).

God, Freedom, Experience — they are great words. A whole system of theology might gather round them. But Dr. D'Arcy does not use them independently. His object is a definite one, and he has defined it beforehand. It is his conviction that we are 'on the eve of a new statement in theology, with the help of that transfiguration of Idealism which, he believes, will take place when the principles set free by M. Bergson have had their due influence upon philosophic thought.' He would accordingly make use of the progress toward a spiritual interpretation of experience and of the world, which philosophy has lately been making, to carry theology out of the bondage to form and fashion into that liberty even of thought which is the promised inheritance of the children of God.

The Bishop of Down is one of the clearest thinkers of our day. His chapter on Mysticism will be a pleasant surprise to those who have been seeking and not finding an entrance into that subject. He calls mysticism 'the effort to know spiritual realities by immediate experience.' He distinguishes it from religion in general, against Dr. Inge, who 'seems to claim for it the whole volume of Christian experience.' And then he compares the three stages of mysticism with the three stages of conversion, in this way:

'Dean Inge, in his examination of the older mysticism, points out that there is a practical agreement amongst the great authorities as to the way by which the Divine vision is to be attained. Three stages are indicated. The first is marked by self-discipline and purgation: the soul must overcome the feelings and desires which belong to the life of the body and the senses. In some cases this stage is marked by extreme asceticism. Secondly, there is the stage of illumination, in which all the faculties are concentrated upon God. Thirdly, there is the rarely attained stage of contemplation, or unity, in which man comes face to face with God.

'It is important to observe that these three stages correspond exactly with the elements in the experience of conversion through which multitudes of simple men and women have passed in

recent times under the influence of the modern Evangelical movement. First, there is conviction of sin—the discovery of the sinful condition of the soul in its natural state. Secondly, there is the turning away from sin and the turning to Christ—the act of faith by which the soul lays hold upon God. Thirdly, there is the peace which comes from the realization of the Divine Love. In many cases this experience is followed by a real and very definite change of life.’

Professor Theodore Gerald Soares, Ph.D., D.D., Head of the Department of Practical Theology in the University of Chicago, and the editor of a volume of Chicago University Sermons elsewhere noticed, has written a book on *The Social Institutions and Ideals of the Bible* (\$1.50). It belongs to that handsome and promising ‘Bible Study Text-book’ series, issued by the Abingdon Press in New York. The volume has evidently been written directly for the series in which it appears. It is a textbook. The student is ever in mind. References are many and well verified; questions are set on every chapter; and a list of books is given at the end. The ideals and institutions are traced right through the Bible, and a process of evolution is discovered, not in the Old Testament only, but also and equally in the New. Professor Soares does not say that St. Paul’s ideals are more advanced than the ideals of our Lord; but he does say that he carried Christ’s ideals into a practice of which there is no hint in the Gospels.

Dr. Francis L. Strickland, Professor of Philosophy in the University of West Virginia, has published a volume of *Studies in the Philosophy of Religion*, which he calls *Foundations of Christian Belief* (Abingdon Press; \$1.50 net). After bringing Christianity and Philosophy together, he takes the great Christian doctrines one by one and makes them go through a course of cross-examination by the enlightened reason. He is well aware of the fact that faith sees further than science can verify, but he holds that even the findings of the furthest faith ought to commend themselves to the intellect.

The examination is carried out with sympathy, but the result is not always satisfactory. Dr. Strickland comes to the conversion of St. Paul. He accepts the objective reality of it. It ‘rises to

a level far higher than that of mere illusion or hallucination. It was, in a rational sense, objectively real.’ But he cannot accept the objective reality of the voice. St. Paul says that the words were spoken to him in the Hebrew tongue; yet Dr. Strickland cannot believe that he really heard them.

It is the practised teacher of the Bible who can prepare *A Scheme of Teaching for the Church’s Year*. Such a teacher is Constance Nankivell. She never neglects the illustration. She never makes the illustration do duty for the lesson. Her book is published by Mr. Allenson (2s. 6d. net).

Of making many dictionaries there is no end. Here is a Dictionary of Essex! Its title is *Essex: A Dictionary of the County, mainly Ecclesiological* (Bell; 5s. net). Its author is Mr. G. Worley. Well, we cannot all be born in Essex. To those who have had that good fortune this is surely a book of interest. The surprise is that to those who have not it discovers itself as full of interest—architectural, archæological, and even Scriptural interest, in a quite appreciable and pleasurable degree.

Mr. A. C. Guthkelch, M.A., Senior Lecturer in English in King’s College, London, has now issued the second volume of his edition of *The Miscellaneous Works of Joseph Addison* (Bell; 7s. 6d. net). Its contents are partly English, and partly Latin. The English works are: ‘An Essay on Virgil’s Georgics (1697)’; ‘Remarks on Italy (1705)’; ‘The Present State of the War (1708)’; ‘The Tryal of Count Tariff (1713)’; ‘Dialogues upon Ancient Medals (1721)’; ‘Of the Christian Religion (1721)’; ‘A Discourse on Ancient and Modern Learning (1739).’ The Latin works are: ‘Nova Philosophia Veteri Praeferenda (1693)’; ‘Dissertatio de Insignioribus Romanorum Poetis (1718).’ Of all these treatises the best available text is to be found in this edition, for Mr. Guthkelch has spared no pains to obtain it. He is the scholar and enthusiast who gets his name associated for ever with a great author, as Masson with Milton, or Grierson with Donne.

The Architecture of Ancient Egypt, by Edward Bell, M.A., F.S.A. (G. Bell & Sons; 6s. net). This is the kind of book by the publication of

which the house of George Bell & Sons has made itself famous. It is the work of a specialist; it is written in untechnical but thoroughly scientific language; it is illustrated with apparent disregard to cost; and yet it is published at a price which brings it within the reach of every serious student. We may add that as a volume it is a delight to handle, that also being characteristic of this publishing house. We shall not attempt to criticise the volume. It is beyond the criticism of all but those who are most intimately acquainted both with architecture and with Egypt. It is enough to say that it is written and arranged for the Student, and that it contains an appendix giving a long article by Dr. Lepsius on 'Some Forms of Egyptian Art and their Evolution.'

The Rev. Herbert Thurston, S.J., has written a book on *The War and the Prophets* (Burns & Oates; 2s. 6d. net). We have read a good deal of war literature since the war began, but nothing that has afforded us more pleasure or done us more good. Mr. Thurston gives himself to one thing and settles it. He gathers all the prophecies that have been made about the war, examines them one by one, and proves with unmistakable conclusiveness that there is nothing in them. Yet he is a Jesuit, and does not deny the gift of prophecy or the power of working any other miracle in our own day. He has no bias against war prophecies. He simply finds that they cannot stand the light of day.

In addition to prophecies directly referring to the war, Mr. Thurston discusses the Mottoes of St. Malachy. St. Malachy was an Irish Cistercian monk, who became Archbishop of Armagh. He lived in the twelfth century. In 1595 Dom Arnold Wion, a Benedictine monk, published in Venice a book called *Lignum Vitae, Ornamentum et Decus Ecclesiae*. In that book he printed a hundred and eleven 'mottoes,' of which, he said, St. Malachy was the author. These mottoes were applied to the popes. The 'mottoes' have been accepted throughout the Roman Catholic world, and are treated as of serious value even in the recently published *Catholic Encyclopædia*. Mr. Thurston shows that while they fit the popes up to Dom Wion's own day, after that not one in six can be by any ingenuity made to fit. Sometimes the misfit is nearly scandalous. Thus the motto for Urban VI. is *de inferno pregnante* ('out of the

womb of hell'); for Innocent XI., *bellua insatiabilis* ('insatiable monster'); for Benedict XIV., *animal rurale* ('a country beast').

From the Cambridge University Press there are issued two lectures on *The Relative Strength of Nurture and Nature* (2s. net). They belong to the series delivered at the Galton Laboratory for National Eugenics in the University of London. The first lecture is by Miss Ethel M. Elderton, Galton Research Fellow; the other by Professor Karl Pearson. The question involved in the title is keenly disputed. Professor Arthur Thomson says, 'The adult mind is as much made as born.' Professor Karl Pearson replies that the stream of evidence rushes strongly the other way. 'It is not better conditions of life,' says Miss Elderton, 'that will produce better men; we must have men born better and they will make the conditions better.' This is not so good for the use of the preacher as Professor Arthur Thomson's way. But it has at least a religious analogy in the New Birth.

A notable volume of sermons is announced. It contains sermons preached before the students of the University of Aberdeen by professors in theological colleges in Scotland. Very similar, and certainly the most notable volume of sermons issued this season yet, is *University of Chicago Sermons*, published in this country at the Cambridge University Press (\$1.50 net). It contains eighteen sermons by eighteen of the Chicago professors, including a professor of Sociology, a professor of Philosophy, and a professor of Education. An introductory essay, on 'The Need of Power in American Preaching,' is contributed by the editor, Professor Theodore Gerald Soares. Power is due, not to delivery, though delivery has to do with it, but to the possession of a message. Of the varieties of preaching which have no power in them because they have no message, Professor Soares names: (1) An unconvincing evangelicalism—mere platitudes about redemptive doctrines without clear relation to human life; (2) a solemn pietism—conventional appeals for consecration and separation from the world; (3) a weak sentimentalism—pathetic stories, far-fetched religious experiences, general unreality to the healthy-minded; (4) a dry intellectualism—mere discussion of subjects, the sort of thing that can be done better in a magazine; (5) a belated controversialism—fighting over old

battles, tilting at windmills; (6) a shallow sensationalism—catching the crowd by the methods of the vaudeville and the yellow press, anything for notoriety; (7) a bumptious egotism—the minister carried away by the self-importance of his leadership, thrusting his views, his hobbies, his methods, himself, and even his family, upon public attention; (8) a shallow socialism—the use of the pulpit for the presentation of particular economic theories and partisan views with no great human appeal.’

For the first time in the long history of the Lyman Beecher lectureship on Preaching, the trustees have had the courage to appoint a layman to deliver the lectures. The venture has prospered quite beyond expectation. Mr. George Wharton Pepper, having often wished he could get out of the pew and put the preacher into it, seized his opportunity, and delivered six sermons to a congregation of preachers, young and old. The volume as published is called *A Voice from the Crowd* (Oxford University Press; 6s. 6d. net).

‘I suppose,’ he says, ‘that a man in the church-going crowd ought to be grateful for this unlooked-for opportunity to express his views on preaching. I confess that I have felt moved at times to rise in my place and volunteer a few comments upon the sermon. Prudence, however, has restrained me. The lawyer is trained to sit silent while the other man is having his say. His patience is apt to be rewarded, for his turn comes by-and-by. The advocate learns by experience that it is best not to interrupt. I remember a case of importance in which a great lawyer was making his argument. His adversary made constant interruptions which, to my surprise, the speaker did not resent. Finally the court became impatient and the presiding judge rebuked the adversary and told him to await his turn. “Pray do not repress him,” said the speaker, “his interruptions give me great satisfaction. If he sat silent, I should fear that I was missing my mark. When he wriggles I know that I have reached his vitals.” Perhaps my self-control in the past is ascribable to fear that an interruption would indicate that I had been touched. At all events, I can have my say now without incriminating myself, and I am glad that I have husbanded my little supply of ammunition.’

His style, you observe, is lively enough, but quite clear of all offensiveness. So is everything he says. And yet he says many useful and even searching

things. Perhaps the most searching of all are the things he says about the preacher himself. Does the preacher realize that his own person and life have so much to do with it? This man is a lover of preaching and of preachers, but he gets no good from the finest sermon if he has the least suspicion of the preacher of it.

The Rev. John Adams, B.D., has written his war book. Its title is *The Great Sacrifice* (T. & T. Clark; 1s. net). This is the title of the famous *Graphic* picture, which is reproduced on the cover. The sub-title is ‘The Altar-Fire of War.’ It is dedicated ‘To our Empire’s Deathless Dead, Heroes all!’

Mr. Adams writes as a theologian. Like Milton, he desires to

assert Eternal Providence
And justify the ways of God to men.

He writes especially as an Old Testament theologian. And it is an arresting fact that the war and the Old Testament go more readily together than the war and the New Testament. Mr. Adams is far from forgetting Christ. But he draws his images from the Old Testament, and he takes very easily the Old Testament point of view.

We would specially recognize the chapter on ‘The Divine Attitude in Prayer.’ It is truly of the Old Covenant, but it is the Old Covenant as it is revealed in the New.

The story of *Sir Galahad* has been told once more by the Rev. James Burns, M.A. (Clarke & Co.; 1s. net). It has been told with felt ethical as well as evident artistic effect.

The great events in the Life of our Lord have been chosen for exposition by the Rev. T. S. Cairncross, B.D. After giving his interpretation of them to his own congregation, he offers it to the wide world, under the title of *The Appeal of Jesus* (Clarke & Co.; 2s. 6d. net). Has the book a good reason for its issue? It has. Mr. Cairncross is not eminent as an interpreter of Scripture, nor as a translator of it into modern thought. His gift is artistic. His knowledge of Christ’s life is obtained by the use of the imagination, and he presents its scenes as a series of pictures. The appeal of Jesus is therefore to the ‘inner eye,’ which Wordsworth says is ‘the bliss of solitude.’ But it will be our

fault if it does not pass from the eye to the emotions and the will.

Simon Peter's Ordination Day is the title which the Rev. John A. Patten, M.A., has given to a volume of 'Studies in the Twenty-First Chapter of St. John's Gospel' (Clarke & Co.; 2s. 6d. net). As is the title, so are the Studies. There is to be no nodding in the pulpit, and no dreaming in the pew. When the dangerous moment arrives (it is supposed to be somewhere about the end of 'secondly') the preacher has an anecdote or short poem at his hand, and the anecdote is apt, the poem enlightening. Another man might 'expound' this chapter otherwise; not many men will make its contents more entertaining.

Are there, even in 'the picture gallery of the Old Testament,' any men or women whose character we outline more clearly, or whose career we follow more watchfully, than the twelve apostles of our Lord? The Rev. James Golder Burns, B.D., has found them good for twelve sermons (and 'the Master' supremely good for a thirteenth); and he publishes the sermons under the title of *The Chosen Twelve* (Clarke & Co.; 2s. 6d. net).

What does he make of Thomas? 'Thomas,' he says, 'was not a doubter; he was a victim of moods of melancholy.' And what of Judas? The fall of Judas was due to three causes which, unfortunately, came together after he was called by Christ—his aloofness, his disappointment, and his love of money.

Mr. H. Jeffs, the capable editor of the *Christian World Pulpit*, seems to be also a capable biographer. He has written the biography of Jonathan Brierley, the essayist. Its title is *J. B.*, and it has as sub-title, *J. Brierley: His Life and Work* (Clarke & Co.; 3s. 6d. net). There are few occupations on earth that are easier to enter upon and harder to succeed in than that of essay writing. 'J. B.' was one of the successes. In all future collections of 'British Essayists,' he will have a place.

'J. B.' was a master of the art of quotation. To that mastery he owed much of his charm. What was his method? He carried notebooks with him, just as Lord Avebury did, and he entered the quotation on the spot. 'A score,' says Mr. Jeffs, 'a score of note-books of his quotations were among the material placed at my disposal by his

son. They are little penny black-covered books, three inches by two, such as would go in a waist-coat pocket. It is astonishing how much, in his blinding handwriting, with his contraction devices, "J. B." gets into every one of these books, which are numbered in order on the covers. They cover the period pretty well from the Neuchâtel years to nearly the end.'

Here is a page or two:

'One authentic instance recorded in the case of a man brought out for execution in India in which the change of colour (of hair) so rapid that it was perceptible to the eye.'

'Kissing is not innate.'

'Mr. H. Wedgwood explains kneeling and up-lifted hands in prayer by the attitude of suppliant captives, who offer hands to be bound by the victor.'

'Louis XVI., when surrounded by a fierce mob, said, "Am I afraid? Feel my pulse."'

'Monkeys, some seem to laugh or to approach to it, and even to smile.' (Darwin.)

'*Expression of the Emotions.* In cauda venenum.'

'Old negro during a Charleston earthquake. "Good Lawd, come and help us! Oh, come now! And come yo'self, Lawd, 'tain't no time for boys."'

The change that has come over the doctrine of the Holy Spirit, and it is a mighty change, is brought within the range of popular literature by a book entitled *The Holy Spirit in Thought and Experience*, which has been written by the Rev. T. Rees, M.A., Principal of the Independent College, Bangor (Duckworth; 2s. 6d. net). The change is due chiefly to a saner study of the Old Testament and the entrance of Psychology into the region of doctrine. The study of the Old Testament has now offered its ripest fruit; the study of Psychology is still in the green leaf. Much therefore may yet be done. But so much has been done already that the difference between the old and the new books on the Holy Spirit is the difference between astrology and astronomy. Principal Rees deplors the limits of his space, but he has used the space at command with skill and scholarly firmness.

Three small and attractive books on the inner life are issued by Messrs. L. N. Fowler. Two are due to Mrs. James Allen (Lily L. Allen)—*In the Garden of Silence* and *One Life, One Law, One Love*—and one to her husband—*The Shining*

Gateway (1s. net each). The husband has the firmer hand. He may not reach so far, but he gives more confidence.

It is astonishing that any person can go steadily through the Gospels and repeat their story without finding it necessary to say any more about Christ than that He was an able and excellent man. This Mary Austin does in the book which she calls *The Man Jesus* (Harpers; 5s. net). It is a pleasantly written book, smooth and comfortable, and abounding in admiration; and the publishers have produced it most attractively. Never has the author any difficulty in explaining the unusual incidents in the life and work of our Lord. Christ did heal the paralytic who 'was borne of four.' How? 'It was no new thing for one man, by some process not yet fully understood, to reach across to another and so stir up the centres of his being as to set back the whole course of nature and effect a profound reorganization of the physical forces. That such a thing can be done is a common and ancient piece of human knowledge.'

But what about the raising of Jairus' daughter? She was not dead. 'The child's condition was such that the rumour of her death touched with hysteria the ill-balanced Oriental household. To an impostor such an opportunity would have been irresistible. Dead certainly; and now behold a miracle! But the man from Nazareth, quietly reassuring, passed through the crowds of excited domestics to the inner chamber. "She is not dead," said he, "but sleeping." Having taken her by the hand and roused her, he bade them in a perfectly common-sense manner give her something to eat and say no more about it.'

Is His own Resurrection more difficult? Not a whit. He did not rise. He did not rise, because He was not really dead. 'The women of Galilee, who had watched the crucifixion from afar off, followed and marked where it was laid. It lay wrapped in a cloth pungent with aromatic and preservative drugs, with no confining coffin, and about it played the cool airs of the garden. One must consider also the condition of the body, how that it was not broken, and that it had at most the marks of scourging, the nail-holes in the hands and feet, and possibly a spear-prick in the side.'

Dr. C. F. Burney has brought together, from various sources, various writings of the late Pro-

fessor S. R. Driver on the Psalter, and has given the book the title of *Studies in the Psalms* (Hodder & Stoughton; 6s.). Every sentence which Driver wrote is worth preserving. There has been no more correct or conscientious scholar in our time. He confined himself strictly to his own department. It covered all that is to be understood by the word 'Old Testament.' Within that sphere of study, we think he was at his best in a sermon upon some text taken from the Psalter. There are five such sermons here. In them the most modern word of scholarship is used to give point to the most ancient message of comfort in the Lord.

Professor Hugh Black has added another to his small volumes of essays and called it *The Open Door* (Hodder & Stoughton; 2s. 6d.). 'The purpose of this book,' he says, 'is to suggest a certain attitude towards the world and life. The common figure of speech, "The Open Door," chosen for the title, indicates this general attitude. It expresses the spirit of hope with which we may face the future in every region of human endeavour.' The situation created is always expectant; the expectation is rarely disappointed. The Laws of the Open Door (which is the title of the second chapter) are Faith and Fitness. It is 'Faith' that creates the expectation, but it is 'Fitness' that contains the author's message. 'Faith needs to be informed by fact, and inspired by knowledge. It needs to be corrected and tested by experience, even when it looks for new experience.' This test is Fitness.

Innumerable books have been written on the Teaching of Jesus, but few of them do more than tell us that He taught this and He taught that. They do not face the contradictions in it and seek their underlying reconciliation. That, however, is done by Dr. Charles S. Gardner, Professor of Homiletics and Sociology in the Southern Baptist Theological Seminary, in his book on *The Ethics of Jesus and Social Progress* (Hodder & Stoughton; 6s. net).

There are, for example, the two ideals of self-realization and self-denial. Christ taught both. He taught self-realization implicitly. He taught self-sacrifice so openly and so often that men have called it the whole of His teaching. Professor Gardner says that what He taught was that self-realization comes by self-sacrifice for others. And

this, he shows, is in accordance with Science and with human experience.

The book makes progress in the study of the mind of Christ, as well as in the study of human society.

Messrs. T. C. & E. C. Jack have undertaken the publication of a new series of books. They call it 'Through the Eye.' Two volumes are issued together. The one is a volume on *Evolution*, by J. A. S. Watson, B.Sc.; the other is on *The Civilization of the Ancient Egyptians*, by A. Bothwell Gosse (5s. net each). Both volumes are lavishly illustrated. This is their feature. The puzzling thing is to account for the profusion of illustration and its excellence at the price. And the writing is fit to accompany the illustrating. The authors have evidently mastered their subjects. This is a very different style of writing from the old 'popular' style.

A preacher with a message was the late Rev. Robert Catterall, Vicar of St. Augustine's, High-bury New Park. To the delivery of it he gave his whole strength, and was a force for the fulfilment of the prayer, 'Thy Kingdom come.' One can feel this even in the reading of these *Gospel Messages for the Times* (Jarrold). There is strength and substance in them. But we may well believe that the printed page has suppressed in some degree the thrill of the living voice.

An extraordinarily fresh and fructifying volume of theology has been published by Messrs. Longmans under the commonplace title of *Belief and Practice* (6s. net). The author is Mr. Will Spens, M.A., Fellow and Tutor of Corpus Christi College, Cambridge. Mr. Spens was first listened to in conversation; then those who heard him recommended a course of lectures; and now the lectures form this book.

There are four topics, but they are not kept separate: First, the place of theology in present-day thinking and life; next, the new attitude to the doctrine of the Incarnation; then two illustrative examples of modern theological discussion and practice, prayer for the dead and the sacramental conception of the Eucharist; finally, the place in our life to-day of the Institutional Church.

Mr. Spens is no heretic. His orthodoxy is as undeniable as his originality. He sees with his

own eyes, but he does not claim that no one ever saw before him. What he writes looks like the inevitable because of its sanity and historical sympathy, and it is not easy to explain our interest in it. But the book must be read.

The title *Conduct and the Supernatural* (Longmans; 7s. 6d. net), which Mr. Lionel Spencer Thornton has given to his Norrisian Prize Essay, is not a good title in itself and it does not describe the book. More descriptive would have been the title chosen 'by those in authority' as the subject of the Essay: 'Christian Ethical Ideals and Modern Reactions from Them.' For the book is divided into two parts. One part proves the failure of Natural Ethics, the other establishes the success of Christian Ethics. The first chapter is introductory. Friedrich Nietzsche and John Davidson fill the second chapter, John Davidson, as is his due, having only seven pages of it. Mr. Bernard Shaw and Mr. H. G. Wells share between them the third chapter. The fourth chapter is a résumé. And so the first part ends. It is, in our belief, much the best part of the book.

For no sooner has Mr. Thornton begun to develop his argument for the sole adequacy of Christian Ethics than we discover that there is one particular aspect of Christian Ethics which he is enamoured of, and as we proceed we discover that he has resolved to make the second half of his book something like a plea for the practice of it. It is celibacy. Now celibacy is not the ideal of the Old Testament, nor is it the ideal of the New, though Mr. Thornton makes a half-hearted attempt to show that it is in accordance with the mind of Christ. And we believe that his principle, which is that *some* men and women should be celibate for the purpose of keeping a high standard of self-denial before the minds of the rest, is contrary to the teaching of our Lord. If a thing is good it is good for all Christian followers alike—that is a first principle of the teaching of Christ. The passage which Mr. Thornton quotes, about 'eunuchs for the kingdom of heaven's sake' (Mt 19¹²), is no exception. Even the word 'asceticism' has not obtained its ill fame undeservedly. Mr. Thornton quotes Schopenhauer's remark that 'Protestantism killed one of the vital nerves of Christianity in combating the value of celibacy.' Did Schopenhauer ever realize what celibacy had cost Christianity? It was just because it had proved itself to

be not a vital nerve but a pestilent parasite on Christianity that the Reformed Churches would have no more to do with it.

But that one advocacy is not the book. The first part is a strong and most timely exposure of the pretence of naturalism to furnish us with an ethic that will work. And the second part does undoubtedly bring before us the fact that self-denial is the very first principle of practical Christianity. The very plea for celibacy is an insistence upon the necessity that lies on every one of us to take up our cross daily and follow Jesus. Did we ever need the lesson more? Here it is impressed upon us with the culture and courtesy of the finest scholarship.

Mr. G. A. Johnston, M.A., Lecturer in Moral Philosophy in the University of Glasgow, has written *An Introduction to Ethics for Training Colleges* (Macmillan; 3s. net). It will do for other colleges, and for private students. It is the clearest Introduction to Ethics that we have seen and the easiest to 'get up.'

The Rev. William Temple, M.A., was the Bishop Paddock Lecturer for 1914-1915. He lectured on *Church and Nation* (Macmillan; 2s. 6d. net). That is not Church and State. He has much to say about the Church and much about the State, but only as instruments. His subject is nationality and what can be done with it in the prospect of that Kingdom of God which is, or is to be, world-embracing. Church and State may be in alliance. Mr. Temple looks upon it as a very proper thing that they should be. But they need not be. It is the business of the State to manage the affairs of the nation; it is the business of the Church to bring the nation into the Kingdom of God. If the State will give the Church freedom to go about its work, that is all perhaps that can at present be expected of it. But the Church, whatever its attitude to the State, must recognize the fact of nationality.

Those who are disturbed by the controversy over the historical existence of our Lord, will be convinced and content if only they will read a small but masterly book on the subject which has been written in terse captivating English by the Rev. W. S. Urquhart, D.Phil., Professor of Philosophy in the Scottish Churches College, Calcutta.

The title is *The Historical and the Eternal Christ* (Edinburgh: Macniven & Wallace).

From Dr. Lyman Abbott's book, *The Other Room*, Mr. Melrose has taken one chapter, that comforting and convincing chapter on *How shall we Think of our Dead?* and he has issued it as a booklet for our comfort in this time of distress (6d. net).

The Rev. James W. Thirtle, LL.D., D.D., has published a critical and expository interpretation of *The Lord's Prayer* (Morgan & Scott; 5s. net). Every aspect in which the Lord's Prayer has been or can be regarded seems to be discussed; and every word of every phrase of the Prayer itself is carefully compelled to yield its meaning. Dr. Thirtle lays just and necessary emphasis on the fact that, while the Lord's Prayer is a Christian prayer, it was given to Jews. These Jews would be Christians yet; this Prayer would help them; but meantime they were Jews with the ideas of prayer which only Jews had. What were those ideas? Dr. Thirtle finds them in modern Jewish habits of devotion. For he accepts the Jews' own statement that they have learned nothing in the matter of prayer from Christianity.

Now this idea gives more than freshness to Dr. Thirtle's book. It gives a new attitude to the whole Prayer, and a new interpretation of some of its parts. Take the petition: 'Give us this day our daily bread.' How, Dr. Thirtle asks, would that prayer be expressed in Hebrew? He expresses it in Hebrew. And he concludes that the prayer is, 'Give us this day the bread of our sustenance.' The new Greek word (*epiousios*) he believes to be formed from the participle of the verb *to be* or *sustain*. In the Aramaic of our Lord's utterance there would be two nouns, which the Greek translator would render by a noun and an adjective, just as 'the courts of my holiness' in Hebrew is in English 'my holy courts.' But there was no Greek adjective to correspond; so he invented one; and out of 'the bread of our sustenance' he produced 'our sustaining bread.'

It is a great disappointment to find a man, who seems to be a Hebrew scholar and to have studied Isaiah speaking as if the whole book could be the work of a single author. Are we never to make any progress in the study of the Old Testament?

The Rev. J. P. Wiles, M.A., in his *Half-Hours with Isaiah* (Morgan & Scott; 3s. 6d. net), does not give reasons for retaining the single authorship, he is content to use strong language of those who differ from him. This attitude vitiates the second half of the book, and makes its special pleading occasionally obvious. But the first part contains an interpretation of Isaiah which is worth consulting.

The Rev. Edward Shillito, M.A., has republished some articles contributed by him to THE EXPOSITORY TIMES and other journals, under the title of *Through the War to the Kingdom* (Morgan & Scott; 2s. net). Some of the articles have not been published before. All are earnest, evangelical, and encouraging. Much emphasis is laid on prayers. For that it never occurs to the author to make apology. It is of greater force for the winning of the war than a satisfactory supply of munitions.

Messrs. Morgan & Scott have also issued a volume of sermons by the Rev. Charles Brown, D.D., with this title: *The War and the Faith* (2s. 6d. net); and *A Book of Prayers with Selected Bible Readings for the Home Circle*, arranged by the Rev. Canon R. B. Girdlestone, M.A. (2s. net).

As a concrete illustration of the growth in Israel of the idea of Holiness, Evelyn W. Hippisley has written and published a small book on *The Temple and the Doctrine of Holiness* (Mowbray). It is an accomplished scholar's work, as reliable as it is readable.

We all hope, and many of us believe, that the time is not far off when Palestine will be under Christian control. Then will begin a new and more glorious era of exploration as well as new life and hope for the inhabitants of the land. What has been done already? The story of the work of the Palestine Exploration Fund has been told by Col. Sir C. M. Watson, K.C.M.G., C.B., M.A. The book, of which the title is *Fifty Years' Work in the Holy Land*, is published by the Committee of the Palestine Exploration Fund, at 2 Hinde Street, London, W. (3s. 6d.). Could it have been a tale of little meaning or interest? Scarcely. In the hands of Sir C. M. Watson it is a thrilling narrative, not outdone in fervour by any book of romantic adventure. And yet it is Science, the

facts well sifted, the conclusions drawn with caution and reserve.

The *Biblical Nature Studies* of the Rev. Andrew W. Archibald, D.D. (Boston: Pilgrim Press; \$1), are no doubt sermons, for there is a text, only half-hidden, in each of them. The inspiration of each sermon is the Cross of Christ, but the building material is found in the wonderful works of God. One sermon makes use of the green grass, one of the autumn leaves, one of the white mountains, and so on. Every sermon is pleasantly illustrated from English literature.

To accompany his *Short Old Testament History*, the Rev. A. R. Whitham, M.A., has written *A Short New Testament History* (Rivingtons; 2s. 6d.).

The Rev. Henry Phipps Denison, B.A., Prebendary of Wells, offers *Some Spiritual Lessons of the War* in five sermons (Robert Scott; 1s. 6d. net). The most fertilizing lesson will probably be found in the sermon on 'The Experience of History,' the fourth in order. There it is shown with admirable clearness that the very idea with which Germany entered the war, the idea of establishing a world-empire, is contradictory to Christianity. The only world-empire is Christ's. Every attempt that has ever been made to found a world-empire has failed—the Assyrian, the Macedonian, the Roman, the Corsican. So the German effort is doomed to failure by its very conception.

Mr. A. C. Benson's new volume *Escape and Other Essays* (Smith, Elder & Co.; 6s. net) is not all occupied with the war, but the war is as pervasive as a perfume throughout it. As a perfume; for Mr. Benson sees the new life that it has given to the nation, the belief in sacrifice, the deeds of duty, which will be inspiration and encouragement to unborn millions.

He sees the dark side also. He opens his book with a terrible contrast between the sight of the peaceful villagers among the fens round Cambridge, where he takes his daily walk, and the sight of a young British officer sitting on the station platform. 'Just before the train went off an officer got into my carriage, and, as we started, said to me, "That's a sad business there—it is a young officer who was taken prisoner by the Germans—one of our best men; he escaped, and after enduring

awful hardships he got into our lines, was wounded, and sent home to hospital; but the shock and the anxiety preyed on his mind, and he has become, they fear, hopelessly insane—he is being sent to a sanatorium, but I fear there is very little chance of his recovery; he is wounded in the head as well as the foot. He is a wealthy man, devoted to soldiering, and he is just engaged to a charming girl. . . .”

In spite of that Mr. Benson finds great encouragement, not in war, but in the individual and national character which it has brought to light. Even as we read the essays on Charm, Sunset, Dreams, Schooldays, and the rest, we are in the atmosphere of the great struggle. But it is good for our harassed nerves, and even for our sad hearts, to read such essays as these.

The S.P.C.K. has issued a little book of aspirations and prayers at Holy Communion, under the title of *Made Like Unto Him* (1s.). The author is Beatrice Ethel Warren. The same Society has published *The Mystery of Life*, by J. Edward Mercer, D.D., and *The Historical Jesus*, by the Rev. T. J. Thorburn, D.D. (6d. net each). Their ‘Study Circle Guides’ (3d. each) include *The Early Life of Christ*, *The Epistles to the Thessalonians*, *The Study of the Eucharistic Liturgy* (by the Rev. B. T. D. Smith, M.A.), and *Evolution and the Incarnation* (by the Rev. Felix Asher, B.D.).

The Rev. J. H. B. Masterman, M.A., Canon of Coventry, is a contributor of ‘Studies for the Christian Year’ to the *Church Family Newspaper*. Those on the *Sunday Epistles*, he has republished under that title (S.P.C.K.; 2s. net). Each lesson is explained in such a way that it should be easy for any man to make a sermon out of the explanation.

The Archbishop of Canterbury has published the sermons which he has delivered on the War, under the title of *Quit You Like Men* (S.P.C.K.; 1s. net). They were preached on great occasions, and they were not unworthy of the occasions. On the Primate’s preaching, as on that of less conspicuous preachers, the War has had a manifest influence.

Dr. F. R. Montgomery Hitchcock has written a book on *The Present Controversy on the Gospel Miracles* (S.P.C.K.; 3s. net). His object is to bring the controversy within the reach of the ordinary believer. What are the points? What modification has taken place in our ideas of a miracle, or in our conception of Christ’s person? What progress has been made in the recognition of the Supernatural? These are the questions which Dr. Montgomery Hitchcock answers. He is very fair. He may be trusted. The ordinary believer in Christ will have his faith strengthened by the reading of the book.

Two volumes of the series ‘Ten Minutes with the Bible’ have just been published. One is *All Saints’-Tide and Saints’ Days*, the other *The Gospel according to St. John and Epistles* (Stock; 1s. 6d. net each).

The body and the things that minister to its appetites are described by Mrs. Mary Wood-Allen, M.D., under the figure of a house and its guests, elaborately wrought out through three hundred pages. The title is *Marvels of our Bodily Dwelling* (Vir. Pub. Co.; 4s. 11d. net). The figure with all its elaboration works smoothly in the capable and experienced hands of Dr. Wood-Allen.

The Sacrament of Baptism in the New Testament.

BY THE REV. BERKELEY G. COLLINS, A.T.S., BLUNTISHAM.

III.

VI. SPIRITUALISTIC CHRISTIANITY—(a) LETTER TO THE HEBREWS.

THE profound spiritual and ethical instincts of Paul had compelled him to protest against the extravagant sacramentarianism of his Corinthian

converts. Towards the end of the first century another voice was raised on the same side. The author of Hebrews did not formally challenge the prevailing doctrine of baptism. He speaks of baptism as any contemporary might have done, as associated with the forgiveness of sins, as,

together with faith, conditioning access into the presence of God (10²²). But, on the other hand, he refers to 'the teaching of baptisms' as belonging to those rudimentary doctrines which Christians should leave behind as they advance in knowledge (6²). In view of the deliberate polemic against ceremonies as being only 'shadows' of divine realities, which is the burden of the Epistle, and the fact—which is becoming more and more evident—that it is not directed against any possible lapse into Jewish 'legalism,' but against a syncretism of Jewish and Christian beliefs with elements drawn from pagan cults, it is impossible not to feel that the writer is consciously opposing an undue dependence on the rite. There is truly no room for any sacramentarianism in his philosophy of the Christian religion. If the critical exegesis of 13^{9f.} may be accepted as correct, he was not only fully aware of this, but deliberately strove to deliver the doctrine of the Eucharist from the taint of sacramentarianism.¹ According to this exegesis he was dealing with a tendency to interpret the Communion as a sacramental eating of the Body of Christ and as a sacrificial meal after the fashion of the heathen cults. He insists that there is no such realistic eating of the Body and no sacrificial meal in Christianity. There is the One sacrifice made once for all by Christ, and the only sacrifice left for man is the perpetual offering of praise. This attitude toward the Eucharist suggests that the disparagement of baptism noted above is not merely apparent. There is throughout the Epistle a conscious polemic on behalf of a purely spiritualistic interpretation of Christianity.

(b) THE JOHANNINE WRITINGS.

In his first Epistle John says of our Lord—'This is he that came by water and blood . . . not with the water only, but with the water and the blood' (1 Jn 5⁶). He has in view those who asserted that the Christ took possession of the body of Jesus at the Baptism and deserted it before the Crucifixion. Repudiating this Christology, as he does, he agrees with his opponents in attributing a special significance to the Baptism. The comment of Du Bose on the passage, however true it may be of the historic event, does not explicate the thought of the writer. 'The coming in the water of baptism is only an initial coming; it is the act of self-devotion, and of the divine consecration or

anointing with which our sonship begins. It is the putting on of the armour, between which and the putting it off there is no little to be done. The baptism of Jesus was no meaningless form or unreality to Him. It drove Him into the wilderness to prepare through agony of temptation for what He had taken upon Himself or what God had put upon Him. He undertook in water what He was to execute in blood.'² John's thought, as the context shows and as the Fourth Gospel expressly states, is that the Spirit descended on Jesus at His baptism. This was the significance attributed by tradition to the baptism, and John has retained it in spite of the difficulty there is in reconciling it with the Logos Christology. But Dr. Denney is doubtless right in his suggestion that John's motive is to show that Christian baptism is not a form, but a power. For him as for the Church at large the Spirit was indissolubly associated with baptism. The emphatic statement, 'Except a man be born of water and the Spirit he cannot enter into the kingdom of God' (3⁵), which is the Johannine version of Mt 18³, can refer only to the rite. It has been sometimes suggested that chap. 4², 'Jesus Himself baptized not, but His disciples,' is intended as a disparagement of water baptism. But, whatever value the statement may have as an indication of our Lord's own attitude to baptism, it must be read in connexion with the statement in chap. 7³⁹ that until Jesus was glorified the Spirit could not be given. As the gift of the Spirit normally coincided with baptism, in the view of the Evangelist, there could have been no Christian baptism during the earthly life of our Lord. In all this John is simply reproducing the ordinary belief of the Church, and it is important to bear in mind the warning—'Here, as in the case of St. Paul, baptism must be taken in the whole circumstances and conditions in which it was familiar to the evangelist. It was not the baptism of unconscious infants, but that of penitent and confessing believers.'³ That John's emphasis is on the spiritual and not on the ritual side is shown in the fact that the water is referred to only once, and then the Spirit is mentioned alone (3⁶⁻⁸); and the figure of the serpent in the wilderness and the use John makes of it in v. 14 indicates clearly enough that he has in view only believing converts to the gospel. But,

¹ See Moffatt, *Introd. Lit. N. T.*, pp. 450-455.

² *The Gospel in the Gospels*, 194.

³ Denney, 'Regeneration' (*D. C. G.* ii. 488b).

though John so far reflects the current doctrine of the Church on baptism, there are strong grounds for the belief that he sought to combat the growing importance of the sacraments.¹ It was not baptism, it was the Eucharist, which from the beginning was open to the gravest abuses. And it is significant that John omits all reference to the Lord's Supper, and substitutes for it the great discourse in chap. 6. It is barely possible that this substitution may be connected with the idea that as the Spirit was not given until Jesus was 'glorified,' therefore even the Last Supper—taking place in our Lord's lifetime—could not be the Christian sacrament. But a close study of the discourse can leave little doubt in the mind of a reader that the object of John is to combat the deepening materialism of sacramental doctrine. 'It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life' (6⁶³). These words can have only one significance. They are directed against a material eating of the Body of Christ in the Eucharistic meal.² Incidentally it may be noted that the repeated references to the resurrection on the 'last day' connect the discourse with the original eschatological associations of the Supper. But, this being his attitude towards the one sacrament, it is reasonable to believe that John's references to baptism were not intended to emphasize the sacramentarianism involved in them. Indeed, the Johannine interpretation of Christianity is, in the last resort, as irreconcilable with a rigid sacramentarianism as is the Pauline gospel or the philosophy of Hebrews. In one of its aspects the Fourth Gospel is a *reinterpretation of primitive apocalyptic*. It translates it into the language of spiritual experience. But the association of baptism with the Spirit, which was originally eschatological, was too traditional to be ignored. It remained in the faith of the Church even when its primitive context had been forgotten. And the baptismal doctrine of John is a survival from an earlier time. It lies embedded in his metaphysical and spiritual interpretation of the gospel like a boulder brought down to the plain by some vanished glacier. For it is one thing to spiritualize an apocalyptic discourse, to translate vivid picture-language into abstract ideas, to see in the deep spiritual consciousness of the actual presence

of Christ with believers a fulfilment of a Second Coming. It is another thing to seek to interpret in a new sense a spiritual gift which tradition bound up with a concrete act. John did not attempt it except in so far as he connected baptism with his doctrine of the new birth. But the connexion is not close. He passes from it as soon as may be. For the connexion makes the gift of the Spirit too magical to be of religious value. It is only in its primitive form and in its apocalyptic meanings that the Spirit and baptism can be intelligently associated. And John has passed on into another world, and with him the Church as a whole.

VII. FROM THE FIRST CENTURY TO THE TWENTIETH.

From this survey of the New Testament evidence it would appear that those elements in the later sacramental doctrine of the Church which are usually regarded by Protestants as superstitious accretions are, in truth, fading memories of the earliest beliefs. Speaking of the utterances of third-century Fathers, Harnack says: 'But even a writer of this kind had quite as superstitious an idea of the holy elements as the rest. Thus the holy meal was extolled as the communication of incorruption, as a pledge of resurrection, as a medium of the union of the flesh with the Holy Spirit; and again as a food of the soul, as the bearer of the Spirit of Christ (the Logos), as the means of strengthening faith and knowledge, as a sanctifying of the whole personality.'³ On the other hand, 'the result of baptism was universally considered to be forgiveness of sins, and this pardon was supposed to effect an actual sinlessness which now required to be maintained. We frequently find 'deliverance from death,' 'regeneration of man,' 'restoration to the image of God,' and obtaining of the Holy Spirit, named along with the 'remission of sins' and 'obtaining of eternal life.'⁴ The confusion between the spiritual and the material which is so obvious here, and between the eschatological and the ethical, is due to the persistence of primitive hopes and beliefs long after the Church had ceased to be Apocalyptic in its outlook upon the present and future. But the New Testament sacramentarianism is entirely apocalyptic, and can be understood only in the light of the great movement initiated by John the Baptist. To accept it is at the same time to

¹ Scott, *The Fourth Gospel*, 122 ff.

² Cp. M'Leod Campbell, *Christ the Bread of Life*, p. 18 ff.

³ *H.B.D.* ii. 144.

⁴ *Ib.* 140.

accept the crudest and most physical ideas as to the nature and work of the Holy Spirit. In its earliest form it depends on the belief that the Spirit is a hyper-physical energy which produces miraculous results in the *bodies* of mortal men. Any sacramentarianism which does not claim these effects, and is not eschatologically conditioned, is a departure from the New Testament. That such departure has proved to be inevitable is only an indication of the completeness with which the Church has shed its primitive apocalyptic. The sacramentarianism of the present day is as far removed from the sacramentarianism of the first century as the world-view of the Church is removed from the expectations of the Judæan communities who looked for the *palingenesis*, the 'restoration of all things.' And as it is impossible to reproduce *in their original form* the apocalyptic hopes of the Church of those days, so it is impossible to reproduce its sacramentarianism. It rests on assumptions which were speedily outgrown.

On the other hand, the fact that New Testament baptism is the baptism of believers and not the baptism of infants, not only suggests that a genuine spiritual experience normally accompanied baptism,

but it indicates the real value of this type of baptism. It is no longer a question of magical efficacy, it is a question of spiritual crises. And, like every definitive action, the open confession of baptism must have results in the spiritual life. At the lowest it is to reduce alternatives, to seal an inward decision by an outward deed. This always means an access of power or, at least, a concentration of moral energy. It is not too much to believe that such a decisive act on the part of man is met by a new movement on the part of the Spirit. It is probable that, on inquiry, it will be found that many still will bear this testimony, that their baptism was for them not a form only but a power, that a profound spiritual experience is for ever associated with the hour in which they witnessed the 'good confession.' It is along these lines, and not along the lines of its sacramentarianism, that the deeper thought of the New Testament is to be understood. Its sacramentarianism belongs to the 'husk,' its spiritual experience to the abiding truth. It is in no sectarian spirit that we may claim for 'believer's baptism' that it conserves all that is precious and imperishable in the baptism of the earliest period.

In the Study.

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THE HANDICAP.

I.

It was a sunny autumn afternoon. The leaves were rustling about my feet, and the first nip of

winter was in the air. It was Saturday, and I was out for a stroll. Suddenly a crowd attracted my attention, and, impelled by that curiosity which such a concourse invariably excites, I drew near to see whether it meant a fire or a fight. It was neither. As I approached I caught sight of young fellows moving in and out among the people, wearing light many-coloured garments, and I guessed that a race was about to be run. Almost as soon as I arrived, the men were called up, arranged in a long line, and preparations made for the start. At a signal two or three of them sprang out from the line and bounded with an easy stride along the road. A few seconds later, three or four more followed; then others; until at last only one was left; and, after a brief period of further waiting, he also left the line and set out in pursuit. It was a handicap, I was told, and this man had started from scratch. It was to be a long race, and it would be some time before any of the runners could be expected back again. The crowd, there-