

providential order; and that it is our duty, even when we cannot understand, to bow in humility and trust before the unsearchable will. And not least may we learn from the book and its context that if we are faithful to the light which we have

it will shine to more and more; and that he who shows the fear of God in a life consecrated to the highest that he knows may hope in the end to find deliverance from all his bewilderment of mind and travail of soul.

## Literature.

### RELIGION AND ART.

IN a handsome and outstanding volume Mr. Fisher Unwin has published an English translation of the *Religione e arte figurata* of Alessandro Della Seta, Professor of Archæology in the University of Genoa. The translation, a good one, is made by Marion C. Harrison. The English title is *Religion and Art: A Study in the Evolution of Sculpture, Painting and Architecture* (21s. net).

Professor Della Seta, as Mrs. Arthur Strong tells us in the valuable Introduction which she has contributed to the English edition, 'traces the rise of art from magical and ritual observances, and leads us on to behold its liberation from the yoke of magic, first by the influence of the Greek spirit, and later by the still more potent influence of Christianity.' And she gives it as her opinion that 'never, since the application of scientific methods to the criticism of art, have conclusions, whether as to the origins or the ultimate fate of art, been applied within so wide an area of phenomena.' The book begins with the epoch of the mammoth and the reindeer, and traverses the vast spaces that lead from the magical carvings and paintings of Bruniquel or Altamira to the Renaissance and modern times.

'Della Seta incisively sets forth and analyses the differences between the art of Egypt, of Babylon and of Assyria, and of the Kreto-Myceneans, and shows why each race in turn—even the rich Minoan civilization that contained in germ so much that went to make the greatness of Greek art—failed to throw off the tyranny of magic. Among the Eastern peoples a tendency to symbolism was to a certain extent the obstacle to development, since symbolism checks the growth of the mythopœic spirit—of that power to reflect about the relations and the acts of divine beings

which was to prove the liberator of art. The Jews alone stood from the first outside the magic circle, but a Judaic figured art was made impossible by an over-exalted monotheism which raised the divinity too far above the sphere of man and resulted in a horror of images. Thus the incomparable historical material of the Bible found no expression in art before the advent of Christianity. But Christianity, by bringing the divinity down to earth and making this divinity a subject for art, enabled monotheism to take the step which the Hebraic conception of religion had made impossible.'

The volume is eminently readable. In this respect Italian philosophical and scientific writers are a welcome relief from much reading in German, and often rival the best French expositors. But Professor Della Seta surpasses the philosopher and scientist in clearness and vigour, just as he possesses a more manageable material to work with. The volume is not only readable, it is fascinating. For to the style is added the zest of originality of view and a young man's intense earnestness of propagandism.

Among matters to which Mrs. Strong draws attention may be named as of particular interest these two: First, Della Seta's insistence on the originality of the earliest Christian art. Even for the paintings in the Catacombs—which have been treated with such contempt by students both of pagan and of later mediæval art—he claims and vindicates a vivid originality. The poverty of form, so striking to those who came to Christian art from the crowded figures of the reliefs of the later Roman Empire, is, Della Seta maintains, not necessarily a proof of artistic incapacity, but the result of conscious rejection of everything superfluous or unnecessary to ideas which seek expression in a direct and simple symbolism.

The other matter to which attention should be

directed is more fundamental. It is the marvellous way in which Della Seta shows how Religion and Art have progressed or decayed together throughout the history of the world. Speaking of this, which may be called the subject of the book, and is so called by the English editor, Mrs. Strong says: 'No such weighty pronouncement on the connection between art and religion as this of Della Seta's has appeared of late years, if we except the masterly article on Greek Religion contributed to Hastings's Encyclopædia, in which Dr. Farnell formulated the direct and vital influence of Greek religion upon Greek art.'

### THE HISTORY OF PHILOSOPHY.

*A History of Philosophy* has been written by Dr. Frank Thilly, Professor of Philosophy in Cornell University, and has been published by Messrs. G. Bell & Sons in one quite convenient volume, although it runs to over six hundred pages (10s. 6d. net).

What is a History of Philosophy? As we answer our questions we shall follow Professor Thilly's own method. His method is to let the authors of the different systems of philosophy present their ideas without extensive criticism on his part. We shall let Professor Thilly present his ideas so. And to our first question the answer is: 'The history of philosophy aims to give a connected account of the different attempts which have been made to solve the problem of existence or to render intelligible to us our world of experience. It is the story of the development of reasoned human thought from its earliest beginnings down to the present time; not a mere chronological enumeration and exposition of philosophical theories, but a study of these in their relation to one another, the times in which they are produced, and the thinkers by whom they are offered.'

Why then should we study the history of philosophy? The answer is: 'Intelligent persons are interested in the fundamental problems of existence and in the answers which the human race has sought to find for them on the various stages of civilization. Besides, such a study helps men to understand their own and other times; it throws light on the ethical, religious, political, legal, and economic conceptions of the past and the present, by revealing the underlying principles

on which these are based. It likewise serves as a useful preparation for philosophical speculation; passing, as it does, from the simpler to the more complex and difficult constructions of thought, it reviews the philosophical experience of the race and trains the mind in abstract thinking. In this way we are aided in working out our own views of the world and of life.'

Dr. Thilly does not include all philosophy within his six hundred octavo pages. He confines himself to the philosophy of the West. He omits the philosophy of all Oriental peoples, whether Hindus, Egyptians, Chinese, or any other, because the theories of these peoples consist, in the main, of mythological and ethical doctrines, and are not thoroughgoing systems of thought: they are shot through with poetry and faith. Accordingly he begins with the philosophy of the Greeks, which he divides into the Philosophy of Nature, Problems of Knowledge and Conduct, the Age of Reconstruction, the Ethical Movement, and the Religious Movement. There ends the Ancient Philosophy, for the book is divided as usual into the three parts of Ancient, Medieval, and Modern.

Professor Thilly has made a great effort to do justice to every thinker and every system, and to keep his own likes and dislikes out of sight. He has a strong grasp of the whole field, and maintains proportion in describing each separate system with wonderful success. And then he writes with ease, taking the English language and making it the pliant instrument of his will. His book will be placed between the elementary and the advanced histories of philosophy, and just there is there room for a new History of Philosophy.

### THE ROMANCE OF PREACHING.

*The Romance of Preaching* (James Clarke & Co.; 5s. net)—that is surely a courageous title to take? It is the title taken by the late C. Silvester Horne, M.A. and M.P., for his Yale Lectures. The Romance of Preaching is the subject of the last lecture. And to show us that he means it, and that he knows what he speaks of, he gives a history of preaching in the past. That history occupies the first seven lectures. It is when he comes to the last lecture and to our own day, the preaching of these dull days (for he spoke and ended before the war began), that Mr. Horne speaks of the Romance of Preaching.

Wherein does he find its Romance? First in this, that *'preaching can never lose its place so long as the mystery and wonder of the human spirit remain.* For we are dealing with that which is the source of all the amazing interest of life. Man is a creature mystically elect to strange conflicts and adventures of mind and soul. He stands alone in God's august creation, in that he knows the exaltation of spiritual vision and the humiliation of remorse for sin. He has inexplicable beatitudes, and as inexplicable sorrows. His mysterious history is blood-stained and tragic, but it is lighted everywhere with almost incredible heroism.'

Next he finds the Romance of Preaching in this, that *'amid all changes of thought and phrase the wonder of conversion remains,* to be the supreme joy and glory of the preacher. A congregation gathered in the name of Christ, and prepared by prayer for that message which is the supreme call to life, is to me a momentous assembly. It is the arena where God and Self fight out stupendous duels. It furnishes an atmosphere in which anything may happen. At any moment Saul may come to his crisis and the new Paul be born. For our Gospel is not the survival of the fit, but the revival of the unfit. And here in the society of Christ those Divine forces are leagued and focused which decide the destinies of individuals and even of nations. Within that congregation men are being braced up for big renunciations and sacrificial enterprises. The voice from the pulpit is the ally of the trembling and even fainting soul that is at the point of giving up the battle for virtue and righteousness.'

Again, he finds the Romance of Preaching in this, that *'we are manifestly on the eve of new applications of Christ's teaching, which will revive the interest of the people in Christianity to a surprising degree.* One of the most remarkable features in the history of Christian progress during the past few years has been the creation of a new organization of a very simple character called the 'Brotherhood Movement.' It has attracted to itself hundreds of thousands of men; and the secret of its attraction is twofold. Firstly, it presents for their acceptance a very simple faith; and secondly, it brings them to close quarters with certain giant social evils which we of the Churches have ignored too long.'

And lastly, he finds the Romance of Preaching in this, that *'over this world of military camps, brist-*

*ling frontiers and armoured fleets, there is being heard to-day with new insistence the ever-romantic strains of the angels' song of Peace and Goodwill.*

The Gospel has a twofold mission. It is ours to break down the barriers between man and God, and it is ours to break down the barriers between man and man. Nobody can calculate the effect on the life of this world, if every minister of Christ were to know himself charged with full authority as an ambassador of peace, and were to make it a definite part of his mission to plead the cause of brotherhood with all other peoples. No governments could resist such concerted appeal.'

He spoke, we say, before the war. Did he not also speak after it? Was it not as a modern prophet that he spoke? Three days after he uttered that prophecy he had entered the presence of the Master.

#### THE EVOLUTION OF A MISSIONARY.

*The Evolution of a Missionary* is the title given to the biography of the Rev. John Hyde DeForest, for thirty-seven years Missionary of the American Board, in Japan. The biography is written by the missionary's daughter, Miss Charlotte B. DeForest (Revell; 5s. net).

In an Introduction to the book Professor Harlan P. Beach says: 'Among some hundreds of missionary biographies with which the present writer is acquainted, he does not recall one which so happily describes the modern apostolic life. Nor does he recall a single volume which is so full of instruction to the prospective missionary to advanced peoples.' That is good heartening for the reader; and it is deserved. Let it be said at once that this missionary is worthy of a biography and that it has been written worthily of him.

The title is well chosen. Mr. DeForest developed as a missionary. In the beginning he had great difficulty with the language, but he was a student and he had determination. He became quite learned at the last, not only in the language of the Japanese, but also in their history and religion. And as he learned he evolved. The day came when he had to face the problem of the inspiration of Scripture, a problem that has borne so hard upon the missionary of our day in every land. He faced it by study and prayer. Gradually light broke. He expresses his mind in this

way: 'Our fathers modified their ideas of God and the Bible, and based their creeds and theologies on their growing knowledge and their larger environment; and their God was all the more a living God to them, and their Bible all the better for the enlarged interpretation they reverently made. In like manner our environment has vastly increased, bringing immense treasures of new knowledge, and we should not be true to the spirit of our fathers unless we were ready, in the face of new facts, to change our ideas about God, about the Bible, about the world, and about our inherited creeds and theologies.'

But he was in no hurry to preach his new conception of inspiration. He waited until the new knowledge was transmuted into spiritual experience. Even then he did not preach Biblical criticism to Japanese audiences, although his sermons were filled with the new life that had come to his own spirit through its study; but in Karuizawa, that summer centre of refreshment and invigoration for Westerners in Japan, when asked to preach to his fellow-missionaries, he uttered his conviction on this matter by speaking on 'The Missionary's Need of Knowledge.' He pointed to the experience of the race and the individual in the acquisition of knowledge through the two parallel lines of God's revelation and man's discovery; and urged the equal necessity of both means to those who were called to Christian work in Japan. He felt that too conservative a stand on the part of some missionaries, in view of the new knowledge of the Bible, was a positive hindrance to Christianity in Japan, because it tended to produce a permanent dislike of the Bible on the part of Japanese thinkers.

Upon the new attitude to the Bible there soon came a new attitude to Religion. He said in late life to an audience in America: 'As I look back over the first half of my career, I confess I was not able to meet in a fair and courteous spirit the fierce attacks on Christianity by able men. What did I know about Buddhism and the life of its great founder?—or Confucianism and the mighty moral work it had wrought through long millenniums in the most populous empire on earth? Therefore I had to study, and learn with open mind all the good I could discover in those systems; and this is one of the greatest blessings my life in the East has brought me. I had to see what my own Bible has always taught, but what I

had failed to discover—the universality of the light that lighteth every man coming into the world, east or west, and the universality of the Fatherhood of God.'

And his preaching was not only with new joy, but also with new power. We can judge by its fruits. One example is enough.

'A young physician married into a family where the members had all become Christian. He therefore became a Christian, and made his house a preaching-place. Shortly after the marriage, to the grief and horror of the bride, it appeared that her husband had the dreaded disease of leprosy. She fled back to her own home, saying she could never live as the wife of a leper. But her elder brother said to her, "You are now a Christian. He is a Christian. It is hard, but if Christ has laid this burden on you, is it right to run away from it?"

'That brought out her splendid spirit of sacrifice, and she and Christ went back to her stricken husband. And for fifteen years, while I never saw so repulsive and terrible a case of leprosy, that devoted wife, ever smiling and joyous, stayed by her husband's side, his blessed comfort until the day of his release. She made, in spite of shocking conditions, a real little Kingdom of Heaven in her home.'

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The New York publishers known as the Abingdon Press have undertaken a 'Bible Study Textbook Series.' We need not be surprised that a new book, or even a new series of books, is appearing, the sole object of which is to encourage the study of the English Bible. For, in America at any rate, the study of the English Bible has lately been outstripping all other studies. Associations and guilds and clubs and councils innumerable have been formed for the encouragement of the study of the Bible. It is under the direction of certain of these associations or committees that this series has been projected. One feature of the series must be made prominent. It is the determination of its projectors that none of the volumes shall stand between the student and the Bible itself. To get the good of any volume, the Bible must be studied along with it, and questions are asked of the student at the end of each chapter.

Two volumes have already been published—*The Bible as Literature* (\$1.50), by Irving Francis

Wood, Ph.D., and Elihu Grant, Ph.D., both professors in Smith College; and *New Testament History* (\$1.50), by Harris Franklin Rall, Ph.D., President of the Iliff School of Theology in Denver, Colorado. In dealing with the Bible as literature the authors of the first volume distinguish Biblical literature from Biblical history or theology. But we do not need to have the idea explained now; we are familiar with it from Driver's *Introduction*. And it may be said at once that the authors of this volume owe not a little to Driver, whose critical standpoint is that which they adopt.

The other volume might be described as an introduction to the New Testament, but it is occupied much more with history than with literature or theology. It is indeed what it is called in the sub-title 'A Study of the Beginnings of Christianity.' Both volumes are distinguished by scholarship and sanity; both are valuable contributions to their subject, and must not be overlooked.

Excellent names are associated with the study of Eugenics. Yet the study of Eugenics is at the present moment somewhat in disrepute. Professor H. W. Conn gives two reasons; one that the teaching of Eugenics leads to hopelessness and pessimism, the other that it inevitably makes us neglect other phases of the inheritance question. Professor Conn has written a book on *Social Heredity and Social Evolution* (Abingdon Press; \$1.50), for the express purpose of counteracting the second of these tendencies. He believes that the student of Eugenics has made a capital mistake in assuming that the laws which govern the development of mankind are identical with the laws which direct the evolution of other animals. He accordingly proposes to show that the laws of the evolution of animals and plants apply to human evolution only up to a certain point, beyond which man has been under the influence of distinct laws of his own. These distinct laws are due to the fact that man is social. This social fact has introduced a new set of forces which have had enormous influence in his special development. To these forces Professor Conn gives the general name of Social Heredity. He defines social heredity as 'simply the handing from generation to generation of the accumulations that have been heaped up by the past, wholly outside of the innate nature of the individual.' We are not sure that Professor

Conn's clear sense of the one-sidedness of Eugenics, has not driven him a little too far to the other side. For a complete conception of the subject of heredity, one should study a good book on Eugenics along with this book.

An extraordinary case of sudden restoration to health from the very door of the grave was reported in the newspapers of February 20, 1912, and some following days, especially in the *Evening News* of February 20 and the *Daily Chronicle* of February 21. The whole story may now be read in a small book entitled *The Living Touch*, by Dorothy Kerin (Bell; 2s. 6d. net). In this book Miss Kerin gives a sketch of her life leading up to the time when her health gave way, and then describes fully her illness and sudden and complete recovery. The doctor who attended her is quoted as saying she had suffered enough to kill half a dozen people. In attending her he said he had found all the gravest symptoms of advanced tuberculosis, of diabetes, and other complications. She had been attended, under him, by twelve nurses up to the present, and a chart was kept of her temperature. This chart shows that her temperature rose and fell in the most alarming way—sometimes reaching as high as 105°.

The testimony is also quoted of Dr. R. Julyan George of Paignton, who says: 'Having attended Miss Dorothy Kerin, I can testify to the serious nature of her illnesses, and to the fact that her recovery in each case was sudden and unusual. When I was first called in, on September 1, I found her in a semi-conscious state, and was told that she had been the victim of a violent assault. Examination showed fractured base of the skull and probable rupture of the drum of the left ear, with deafness on that side. Profuse hæmorrhage from nose and ear soon set in, and her condition was such as to cause considerable anxiety. On the evening of September 11, I received an urgent summons, and found the patient with a very high temperature and rapid pulse. Soon after my arrival, however, she went into what appeared to be a state of ecstasy, and when she came to herself she told us she had seen a vision. She said to me, "Did you see Him? He came and put His hand on my head, and I am cool, cool all over me. He promised to come again." I then took the temperature, and found it had dropped in a few minutes from 104° to 99°; the pulse had also

fallen from 162 to 100. In spite of this experience she still remained in a very serious condition, with increasing weakness and constant hæmorrhage, but less pain in the head. In addition, symptoms of acute appendicitis appeared, and my diagnosis being confirmed by Dr. C. Hyde Cosens, arrangements were made for Miss Kerin's removal to a Nursing Home, should an operation be necessary. On September 30, when I saw her early, she was quite deaf in both ears, and I was obliged to write on a piece of paper, "It is an attack affecting your hearing. You must remember His promise. He will come again." I was afraid of further developments and promised to return shortly. Returning two hours later, I found her fully dressed, and to all appearances perfectly well. Again she said she had seen a vision and been healed.'

There are other testimonies in the book, of nurses and of friends—as well as a minute account of the illness and recovery by Miss Kerin's mother.

This case is the more interesting that the prayer was silent and rather the expression of faith than petition for recovery. After being restored to health Miss Kerin prayed very earnestly that God would show her what He had brought her back to do. She says, 'I prayed much that God might guide me and point the way of ministration, and it has been shown me that the gifts of God can only be received through prayer. We shall find spiritual joy, or soul-health, through communion with God, and bodily health will follow as growth follows rain and sunshine.'

Messrs. A. & C. Black have projected a new series to be called the 'Social Workers Series.' Its editor is Mr. William Foss, late General Secretary of the Bradford City Guild of Help. Mr. Foss is also joint-author, along with Mr. Julius West, of the first volume of the series, of which the title is *The Social Worker and Modern Charity* (2s. 6d. net). Other volumes announced as in preparation are *Employment*, by Frederick Keeling; *The Sex Morality of the Poor*, by William Foss; and *Trade Unionism*, by H. M. Lloyd. Every volume is to be written by one who is actually engaged in the work with which it deals. Much use is made of statistics, and rightly; but the statistics are checked at every turn by the authors' own experience. The purpose is to guide those who have to take their share in the social work of our time, in order that their mistakes may be as

few and as harmless as possible. If the authors succeed with the subject of modern charity, no author need fear to fail with any of the subjects that are to follow.

Round the title of *The Making of a Minister* (James Clarke & Co.; 2s. 6d. net), the Rev. T. S. Cairncross, B.D., has gathered his ideas of what a minister is, ought to be, has to do, and does. It is all interspersed with anecdotes. Sometimes there is the suspicion that the anecdote is there first and the writing its attendant, just as books on Palestine are sometimes written round a fine set of photographs. But the moment we are about to say 'Flippant,' Mr. Cairncross recalls us by a searching word or solemn warning. There is no doubt that the minister who is made after this model will be a humorist, but he will still be a minister.

Mr. Walter A. Mursell has written a truly charming book on books, and has published it under the title of *Byways in Bookland* (Gay & Hancock; 3s. 6d. net). If Mr. Mursell was born a bookworm, and he confesses that he was, this book which he has written is enough to redeem the word 'bookworm' from all its contempt. There is not one of those who will read it but will wish that he had been born a bookworm to have such delights as these.

Three times, Mr. Mursell says, he has felt the authentic thrill of inspiration, and each time it was when some great book came first into his hands. 'The first was a thrill of surprise. It came in *Robinson Crusoe*, at the moment when Crusoe comes suddenly upon the footprint in the sand. I remember how, on reading that, my boy's heart stood still a second and then began thumping like a sledge-hammer. It was not reading, it was adventure. I was actually there. For the time being I too was clothed in goat-skins, and was scouring my island with interest and wonder. Hitherto I had fondly imagined myself to be alone, and the discovery of this naked footprint struck a chill to my marrow and filled my mind with the gloomiest forebodings. Of course, it could only mean savages; there was no doubt about that. And that could only mean—well, there are some things upon which it is better not to dwell. Enough to remark that somebody would probably enjoy a good and cheap repast; but not I. The

second was a thrill of fear. It occurred in *Treasure Island*, when I heard the tap-tap-tap of Blind Pew's stick along the lonely frozen road. It was a weird, sinister, diabolical business. A more ghostly effect, or one more nicely calculated to strike panic into a boy's veins, could not have been created. At that awful juncture a kind of paralysis seized me. I wanted to throw down the book and leap to my feet, but I was congealed in my chair, "distilled almost to a jelly with the act of fear." It was like the fatal fascination of the serpent's eye. That horrible blind man with the iron grip was coming; I could hear the thud of his groping staff growing louder every moment; I wanted to arise and flee, and all I could do was to clutch the arms of my chair in stricken desperation. It was a kind of mental vertigo. Even now, when I read the passage, the vividness of my feelings on that first perusal recurs to me, and I cannot help lingering over the grisly page like an epicure over a favourite dish. The third was a thrill of beauty. It lies hid in the immortal passage from *Lavengro*. "Life is sweet, brother." "Do you think so?" "Think so!—There's night and day, brother, both sweet things; sun, moon, and stars, brother, all sweet things; there's likewise a wind on the heath. Life is very sweet, brother; who would wish to die?" . . . "In sickness, Jasper?" "There's the moon and the stars, brother." "In blindness, Jasper?" "There's the wind on the heath, brother." The words come into the narrative so unexpectedly. The scholar-gipsy comes suddenly upon a man sitting on the heath. It is his old acquaintance, Jasper Petulengro. Then ensues the brief dramatic dialogue, of which the above forms a part. I recollect that when I first read the passage I laid the book down, closed my eyes, and repeated the words over and over in a kind of ecstasy. The effect was indescribable. Yet even now I cannot tell what it is in the passage that is so affecting. One might doubtless analyse it, but I refuse to make the attempt. One can only dissect the dead, and this palpitates with life. It is the stuff of which poetry is made, as beautiful and elusive as the will-o'-the-wisp. Imagination claims it for its own.'

The anonymous author of *The Value of Fear: A Fragment of Autobiography* (Heffer; 1s. net), has heard the saying that all sincere autobiography is interesting, and puts the saying to the proof.

Well, we have read his fifty pages, and not without being moved. It is the story of scepticism, sin, remorse, conversion. And the point of it is that the conversion was the direct result of the remorse.

Dr. William Gunn, medical missionary of the United Free Church of Scotland, has in his book *The Gospel in Futuna* (Hodder & Stoughton; 6s.) given a complete account of the characteristics, customs, beliefs, and morals of the inhabitants of the island of Futuna, and has been able to add chapters on other islands of the New Hebrides. And all this he has done, not as a dry analyst, but as a sympathetic historian. Towards the end of the volume Dr. Gunn describes certain customs which illustrate Scripture texts. Here is one of them by way of example.

'Jg 7<sup>s</sup>: "And the Lord said unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself, likewise every one that boweth down upon his knees to drink." This lapping of the water like a dog by Gideon's army was unintelligible to me until I came to the New Hebrides. Standing one day by a stream I heard a noise behind me like a dog lapping water. I turned and saw a woman bowing down and throwing the water rapidly into her mouth with her hand. This satisfactorily explained the action of Gideon's men. It showed care and watchfulness; for they could walk along the stream "lapping" the water as they went; and an enemy was less likely to take them unawares than if they bent on their knees to drink. Most of the natives, however, bend down and touch the water with their lips as the rejected men of Gideon's army did.'

The Rev. William Mansfield Groton, S.T.D., Dean of the Divinity School of the Protestant Episcopal Church in Philadelphia, having made a careful study of the connexion between *The Christian Eucharist and the Pagan Cults*, chose that subject for the Bohlen Lectures of 1913 (Longmans; 4s. 6d. net). The book is much more a book than lectures usually allow. Yet it has all the ease and interest of the successful lecture. No one would imagine, on reading its pleasant chapters, that the subject which it handles is as difficult to handle as any subject in Christian history or doctrine. And it is probable that for the first time the English reader will gain some clear conception

of the extent to which Early Christianity appropriated the pagan ceremonies with which the Christian community was familiar. Professor Groton believes that the appropriation was limited and unessential. But he is by no means over-anxious to prove it so. He appreciates the arguments in favour of a large appropriation and answers them calmly. The impression he leaves is distinctly favourable to the originality of Christian ritual.

How rarely is a book which describes the life of the women of India a pleasant book! If it describes the life of Indian girls it is almost sure to be a book of utter pain and anguish. Beatrice M. Harband has written the story of a Hindu girl of high degree, telling of her life's struggles as maiden, wife, and widow. The book has been published under the title of *Jaya: Which Means Victory* (Marshall Brothers; 6s.). It is just as pitiful as we might have expected. It is not all pitiful, however; the author is too good an artist for that. Particularly attractive is the little maid Puchie, and altogether pleasant are some of the scenes in which she is introduced. That there is a day of deliverance at hand for the women of India we firmly believe; and this very book gives us the ground upon which to rest our belief. Jaya would have suffered less had she never heard of Christ. But we know that if we suffer with Him, we shall be also glorified with Him; and part of the glory is the service rendered in the cause of emancipation.

To those who doubt if we are making progress in anything offer the comparison between the earliest and the latest volumes of *The Sunday at Home* (R.T.S.; 7s. 6d.). The progress is manifest in the letterpress as surely as in the illustrations. The title of this magazine is appropriate. Every paper is good for Sunday reading at home; every illustration is homely. To name but one of the many excellent series of articles, what could be better reading for the Sunday at home than Mr. Harrington Lees' articles on 'Christ and the Home'?

The Religious Tract Society has published a most beautiful book of *Flower Pictures* drawn by Maude Angell, and the book has been edited by Flora Klickmann. Many of the pictures are in colour, wonderful reproductions of Maude Angell's

paintings. Many more are drawings, either scattered throughout the margins or artistically printed on separate pages. For a Christmas present the R.T.S. will not do better than this.

A second edition has been issued by Messrs. Revell of *The Lord's Return*, seen in History and in Scripture as Pre-Millennial and Imminent, by Jesse Forest Silver (3s. 6d. net).

The aids to the teacher of the International Lessons are many, but none is more satisfactory than *Arnold's Practical Sabbath School Commentary*. It has everything; everything is in its place; and everything is trustworthy. There are preachers who turn first to Arnold when they want an exposition of a text. The volume for 1915 is published (Revell; 2s. 6d. net).

Messrs. Revell have now become the publishers of Dr. J. Wilbur Chapman's *Present-Day Evangelism* (2s. 6d. net), which was issued in 1903. Dr. Chapman is better known in this country now than he was eleven years ago, and he is specially identified with the subject of this volume, which contains the principles on which he has conducted his successful missions.

Dr. James M. Gray, Minister of the Reformed Episcopal Church, and Dean of the Moody Bible Institute of Chicago, has written many books, all in the severest odour of theological conservatism. His latest book is a popular exposition of the first twelve chapters of Genesis, 'showing the bearing of Primeval History on Present and Coming Events.' The title is *Great Epochs of Sacred History and the Shadows they Cast* (Revell; 1s. 6d. net).

*Our Redemption: Its Need, Method and Result*, is the title of a volume of theological discourses by the Rev. Frederick A. Noble, D.D., LL.D. (Revell; 2s. 6d. net). The volume originally appeared in 1897, and has for some time been out of print. It is now reissued unaltered. The author of these sermons is far above the usual evangelistic preacher in understanding of the principles of interpretation and in ability to use the English language.

*A Help to the Study of the Holy Spirit* was written by the Rev. William Edward Biederwolf.



and published in 1903. In 1904 it was transferred to another publisher, and passed through two editions. The fourth edition has been issued by still another publishing house, that of Messrs. Revell (2s. 6d. net). This edition has been revised and enlarged. The book does not break new ground in this most difficult subject, but it gathers together the Scripture evidence and from that evidence draws natural and on the whole reliable conclusions.

An attempt is being made by Mr. Edward Leigh Pell to make the Bible interesting to children by retelling in simple language the stories it contains. He has published *The Story of Jesus for Little People* (Revell; 1s. net); and he has had the courage to make Joseph himself tell *The Story of Joseph*, and David *The Story of David* (1s. net each). But far more successful and altogether more acceptable is the volume of Bible stories entitled *Tell me a True Story* which has been written by Mary Stewart (Revell; 3s. 6d. net).

If you want to succeed choose well your—grandmother. A grandmother well chosen and worthy was Mrs. Hannah Whitall Smith. She took the office seriously. She prepared for it. She worked out its principles and then she applied them unswervingly. What are the principles of the good grandmother? First, she must love her grandchildren. Second, she must devote herself to her grandchildren. Third, she must see that her grandchildren have plenty of fun. Fourth, she must make sure that they are healthy. Fifth, she must train them to be good. These are the principles. If they seem obvious, let it be understood that it was in the application of them that this grandmother was great. In training her grandchildren to be good, for example, she first set before them what goodness is. Goodness is considerateness. Then she taught them to be good by never failing to commend them. Yet as you read her biography as a grandmother, written by one of her grandchildren, Ray Strachey, you conclude that the secret of her success was due to her application of the third principle; she took care always that her grandchildren had plenty of fun. Death came near one day: 'Daughter,' she said—this was to the mother of the grandchildren—'Daughter, if I die, remember I've put the children's fireworks on that top shelf.'

The title of the book is *A Quaker Grandmother* (Revell; 3s. 6d. net).

A quite elementary but also quite accurate study of the title 'Son of Man' is to be found in a small book with the name of *The Son of Man* (Scott; 2s. net) which has been written by the Rev. R. O. Shone, B.D. It is not a theological dissertation on the title; it is a volume of sermons, each sermon of which touches some aspect of the title, or of Him who bore it—His Ministry, His Authority, His Sufferings, His Triumph, His Glory, His Personality.

Every apologist must know his antagonist and must stick to him. The Rev. C. L. Drawbridge, M.A., thinks it possible that there are 'sceptics of high culture' in the world, but he has nothing to do with them in the book of Apologetics which he has published under the title of *Common Objections to Christianity* (Scott; 5s. net). The sceptics of high culture may be occupied with such matters as the authority of the Bible or the divinity of Christ, but the sceptic of the public parks is troubled about none of these things. The public park orator and his great audience are interested in fundamental problems. Before the divinity of Christ arises, the problem has to be dealt with at some length as to whether there is any divinity at all in the universe. Similarly, before the problem is raised as to whether, and, if so, how far, God revealed Himself to the various writers of the Bible, the much more rudimentary question has to be answered as to why we should believe that God Himself exists. The ordinary sceptic has not got beyond atheism and materialism. And it is for the ordinary and half-educated sceptic that Mr. Drawbridge writes.

He writes well. His experience is ample, and he has educated himself for this work. He has prepared himself to answer the questions of the public park crowd and he has stood day after day answering them, sometimes, he says, for five hours at a stretch. He gives us much to think about. For the questions are here as fully and fairly as the answers. If only we could prevent our young men from becoming sceptics. This book should greatly help the preacher and the teacher to that end.

The General Secretary of the Student Christian Movement (93 Chancery Lane, London) has pub-

lished three pamphlets which must not be left lying beneath the load of larger books this month. One is *The Cultivation of the Inner Life*, by the Rev. Philip Loyd, Vice-Principal of Cuddesdon College (3d. net); one is *Christ the Teacher*, by W. M. Sedgwick of Somerville College, Oxford

(6d. net); and one is *My Brother the Tramp*, by Mary Higgs (8d. net).

The little volume of *Bible Readings for Class and Home*, by the Rev. R. C. Joynt, M.A., has reached a second edition (Thynne; 1s. net).

## A Solution of the Chief Difficulties in Revelation xx.-xxii.

BY THE REV. R. H. CHARLES, D.LITT., D.D., F.B.A., CANON OF WESTMINSTER.

### II.

WE have now dealt with the chief difficulties in 20-22. There are, of course, many of a subordinate nature affecting the original order of the text in 22, but they are treated shortly in the introductions to the various sections of the rearranged translation that follows. Chapters 21-22 are to be read in the following order.

20<sup>1-3</sup>. Vision of the chaining of Satan for 1000 years.

21<sup>9-22</sup>, 14-15, 17. Vision of the New Jerusalem which comes down to be the abode of Christ and the glorified martyrs, and the centre of a new evangelization of the nations for 1000 years.

20<sup>4-6</sup>. Vision of the glorified martyrs who reign with Christ for 1000 years.

20<sup>7-10</sup>. Vision of the loosing of Satan, and the attack of Gog and Magog on the holy city: of the destruction of the latter, and the casting of Satan into the lake of fire.

20<sup>11-15</sup>. Vision of the great white throne, of the vanishing of the former heaven and earth: of the judgment of the dead, and of the casting of death and Hades into the lake of fire.

21<sup>1-4</sup>, 22<sup>3-5</sup>. Vision of the new heaven and the new earth: of the New Jerusalem descending from God to the new earth, in which the saints are to reign for ever.

21<sup>5-8</sup>, 1. Admonition of Christ conveyed through the Seer to his contemporaries.

22<sup>6-7</sup>, 16, 18, 19. Declaration of Christ<sup>a</sup> as to the truth of the words of the Seer.

<sup>1</sup> 21<sup>4d</sup>, 8<sup>ab</sup> are probably later additions.

22<sup>8-10</sup>, 18a, 20. John's personal attestation of the truth of the words of the prophecy of this book.<sup>2</sup>

#### REARRANGED TRANSLATION.

(20<sup>1-3</sup>. Satan chained for 1000 years, and the nations set free from his deceivings.)

1. And I saw an angel coming down from heaven,  
Having the key of the abyss  
And a great chain in his hand.

2. And he laid hold on the dragon, the old Serpent,  
Which is the Devil and Satan,  
And bound him for a thousand years:

3. And he cast him into the abyss,  
And shut and sealed it over him,  
That he should no more deceive the nations,  
Till the thousand years should be fulfilled.

After this he must be loosed for a little time.

(21<sup>9-22</sup>, 14-15, 17. Vision of the New Jerusalem, which descends from heaven and settles on the ruined site of the earthly Jerusalem. This heavenly city is at once the seat of the Messianic Kingdom, the abode of the glorified martyrs, and the centre of the evangelizing agencies of the surviving nations on the earth, during the millennial period. Though it is not stated, we must conclude that alike the glorified martyrs and the New Jerusalem

<sup>2</sup> 22<sup>11</sup>, 18b, 19 are most probably later additions.