

of the Divine self-unveiling on the soul, and if people want to shut their eyes to God's presence in Christ, they can shut them. The impression is made solely on the right kind of mind, the mind that hopes there is a God, and hopes, too, that He will lift the veil and betray His purpose. That is a principle not in the least confined to the religious life. It holds good equally of art. The meaning of a great picture or a great symphony is not the creation of the susceptible spirit to which it is presented, but without susceptibility of spirit, without the right kind of mind, no impression at all will be made.

Theology has not greatly inclined to deny the fact that God is revealed in Christ; what it has often done is to cancel this truth either by taking its point of departure elsewhere than in Christ, or by admitting as equally valuable sources of revelation other fields of experience which belong to a lower ethical plane, such as Nature or the general history of the world. It cannot be too strongly asserted that a Christian's only legitimate method is to make Christ the starting-point, thus

ensuring that His influence shall fix once for all the main outlines of our thought of God. Anything else is to court disaster. Moreover, the revelation of God in Christ has no need to be improved upon. Had improvement been called for, we may well believe it would not have been withheld; but in point of fact no vital element has ever been added to the conception of the Father as imaged in Christ. What has happened is a vastly extended application of principles first embodied in His person. It is still as true as in the first century that Jesus 'reflects God's bright glory and is stamped with God's own character' (He 1⁸). Nothing can be allowed to interfere with this—not science, or philosophy, or non-Christian religions. Christ is the revelation of God our Father—final, unsurpassable, and, in a sense which faith quite well understands, absolute. All that we have to say (and it is much) about the unveiling of God in the Old Testament, in the course of history and the constitution of man, or in the world of Nature, must be subsumed under, and controlled by, the self-delineation He has given in our Lord.

Literature.

THE PLACE OF VIOLENCE

A TRANSLATION into English has been made of *Reflections on Violence*, by Georges Sorel (Allen & Unwin; 7s. 6d. net). It is a demand for the use of violence as the only method worth using in the warfare between labour and capital. Let us see what it is that M. Sorel expects in the future.

'Socialism tends to appear more and more as a theory of revolutionary syndicalism—or rather as a philosophy of modern history, in as far as it is under the influence of this syndicalism. It follows from these incontestable data, that if we desire to discuss Socialism with any benefit, we must first of all investigate the functions of violence in actual social conditions.'

The argument in favour of violence is that it succeeds. 'One of the things which appear to me to have most astonished the workers during the last few years has been the timidity of the forces of law and order in the presence of a riot; magistrates who have the right to demand the services

of soldiers dare not use their power to the utmost, and officers allow themselves to be abused and struck with a patience hitherto unknown in them. It is becoming more and more evident every day that working-class violence possesses an extraordinary efficacy in strikes.'

But violence—we continue to quote M. Sorel—violence is good for the world. 'It seems to be the only means by which the European nations—at present stupefied by humanitarianism—can recover their former energy.' Proletarian violence, carried on as a pure and simple manifestation of the sentiment of the class war, appears thus as a very fine and very heroic thing; it is at the service of the immemorial interests of civilisation.

The syndicalist, however, must not be called a patriot. 'Syndicalists do not propose to reform the State, as the men of the eighteenth century did; they want to destroy it.'

What method does the syndicalist purpose to take in order to set his violence to work? The answer is, a general strike. 'Every time that we

attempt to obtain an exact conception of the ideas behind proletarian violence we are forced to go back to the notion of the general strike.'

'The possibility of the realisation of the general strike has been much discussed; it has been stated that the Socialist war could not be decided in one single battle. To the people who think themselves cautious, practical, and scientific the difficulty of setting great masses of the proletariat in motion at the same moment seems prodigious; they have analysed the difficulties of detail which such an enormous struggle would present. It is the opinion of the Socialist-sociologists, as also of the politicians, that the general strike is a popular dream, characteristic of the beginnings of a working-class movement; we have had quoted against us the authority of Sidney Webb, who has decreed that the general strike is an illusion of youth, of which the English workers—whom the monopolists of sociology have so often presented to us as the depositaries of the true conception of the working-class movement—soon rid themselves.'

But Georges Sorel has no opinion of Sidney Webb. 'Sidney Webb enjoys a reputation for competence which is very much exaggerated; all that can be put to his credit is that he has waded through uninteresting blue-books, and has had the patience to compose an extremely indigestible compilation on the history of trades unionism; he has a mind of the narrowest description, which could only impress people unaccustomed to reflection.'

What of the ethics of this grand scheme (for grand it is in M. Sorel's eyes—'a serious, formidable and sublime work')? The ethics are somewhat mixed. He will have nothing to do with brutality—leaves that to the capitalist—but the carrying of a weapon and the readiness to use it are virtues. 'P. Bureau was extremely surprised to find in Norway a rural population which had remained profoundly Christian. The peasants, nevertheless, carried a dagger at their belt; when a quarrel ended in a stabbing affray, the police enquiry generally came to nothing for lack of witnesses ready to come forward and give evidence.' M. Sorel approves of the conclusion of P. Bureau: 'In men, a soft and effeminate character is more to be feared than their feeling of independence, however exaggerated and brutal, and a stab given by a man who is virtuous in his morals, but violent, is a social evil less serious and more easily curable

than the excessive profligacy of young men reputed to be more civilised.'

M'CALL THEAL'S SOUTH AFRICA.

Messrs. Allen & Unwin have begun to republish at a cheaper price Dr. George M'Call Theal's *History of South Africa from 1795 to 1872*. The first two volumes have been issued (7s. 6d. net each). This is the fourth edition of the book, and it has been carefully revised and enlarged.

There is no occasion to describe the history now. It has taken its place in all historical libraries. Not only is it the best history of South Africa on a large scale; it is one of the best histories in the language. Not that Dr. Theal has the captivating style of a Gibbon or a Froude. Better than that, he has the fulness of knowledge, the width of sympathy, the freedom from prejudice which are so much rarer in historians than a fine style. He holds us when he has once caught our attention, and we know that what we are learning we shall never have to unlearn. Not only are the facts well verified, the whole atmosphere is properly adjusted. We hear the South Africans speak, we see them act, we enter into their very thought. This is the way of the purely historical narrative. No explanations or reflections are required on the part of the historian, any more than they are required from the novelist; the whole situation is made ours by means of the simple narrative of fact.

The work will be complete as before in five volumes. It will contain fifteen maps and charts.

THE MODERN STUDY OF LITERATURE.

Does the study of literature *as literature* do us any good? It is like asking, What is proved by the *Tempest*? But apply it to the Bible—for Dr. Richard Green Moulton, Professor of Literary Theory and Interpretation in the University of Chicago, has written much on the literary structure of the Bible. Does it do us any good to study the purely literary questions that may be asked about the Psalms or the Prophecies of Isaiah? Does it help us to understand Isaiah? Does it help us to find instruction in the Psalter?

The answer is that all knowledge is helpful. We are made up of parts, as St. Paul has told us, head and heart and hand, and no part comes to its own

without calling in the aid of all other parts. Edification is a matter mainly of the emotions, is it? But the understanding must supply the emotions with food. Isaiah did not find his thoughts run into the form which his prophecies assumed without thinking about the form. All his faculties, we may well believe, came at the call of his imagination—the love of his heart, the surrender of his will, the constructive and corrective powers of his intellect. And if we are to enter into the inheritance which he has bequeathed us, we must exercise the intellect upon the construction of his poetry as well as the heart upon the love of God.

And it is so with all literature. What does Shakespeare's *Tempest* prove? It proves that Shakespeare could not have written the *Tempest* without knowing that there are laws of composition and obeying them. These laws we must learn and know in order that we may appreciate the *Tempest* and gain the good of it. To that end; and to a much larger end than that, a book has been written by Professor Moulton on *The Modern Study of Literature* (Cambridge: At the University Press; 10s. net).

LUTHER.

The fifth volume of the English translation of Professor Hartmann Grisar's *Luther* has been published (Kegan Paul; 12s. net). It is a volume of more than 600 octavo pages, and much of it is printed with a small type. Of quantity for the money there is no lack.

Nor of quality. This is by far the most agreeable volume of the work, as yet published. Is it possible that as Dr. Grisar proceeded with his biography he came to appreciate Luther's worth? Is it possible that he came to love him? One thing is certain. He has more joy now in disposing of the foolish fictions about Luther which he finds so freely scattered throughout the Roman Catholic works which he has consulted. 'Certain controversialists,' he says, 'have alleged that Luther came outspokenly to disown his doctrine and his work; they tell us that he expressed his regret for ever having undertaken the religious innovation. Words are even quoted as his which furnish "the tersest condemnation of the Reformation by the Reformer himself." No genuine utterances of his to this effect exist.' And having said that, he goes right into the whole subject, turns up

every reference and verifies every quotation, and knocks that lie on the head.

More than that, Professor Grisar appreciates Luther. He appreciates some of the very characteristics which his fellow Roman Catholics have found most offensive. He appreciates his humour. A considerable section is given to the exposition (and enjoyment!) of Luther's fun. We must quote its introduction:

'Joking was a permanent element of Luther's psychology. Often, even in his old age, his love of fun struggles through the lowering clouds of depression and has its fling against the gloomy anxiety that fills his mind, and against the world and the devil.

'Gifted with a keen sense of the ridiculous, it had been, in his younger days, almost a second nature to him to delight in drollery and particularly to clothe his ideas in playful imagery. His mind was indeed an inexhaustible source of rich and homely humour.

'Nature had indeed endowed Luther from his cradle with that rare talent of humour which, amidst the trials of life, easily proves more valuable than a gold mine to him who has it. During his secular studies at Erfurt he had been able to give full play to this tendency as some relief after the hardships of early days. His preference for Terence, Juvenal, Plautus and Horace amongst the classic poets leads us to infer that he did so; and still more does Mathesius's description, who says that, at that time, he was a "brisk and jolly fellow." Monastic life and, later, his professorship and the strange course on which he entered must for a while have placed a rein on his humour, but it broke out all the more strongly when he brought his marvellous powers of imagination and extraordinary readiness in the use of the German tongue to the literary task of bringing over the masses to his new ideas.

'Anyone desirous of winning the hearts of the German masses has always had to temper earnestness with jest, for a sense of humour is part of the nation's birthright. The fact that Luther touched this chord was far more efficacious in securing for him loud applause and a large following than all his rhetoric and theological arguments.'

COMPARATIVE RELIGION.

Mr. Louis Henry Jordan, B.D., has given his life to the furtherance of the study of Comparative

Religion. Some years ago he published a large volume with the title of *Comparative Religion: its Genesis and Growth*. He has now published another volume just as large, with the title of *Comparative Religion: its Adjuncts and Allies* (Oxford University Press; 12s. net). And he has two similar volumes coming, one *Comparative Religion: its Meaning and Value*; the other *Comparative Religion: its Principles and Problems*.

The volume just published has the appearance, when you open it, of a literary review. And it is a review. Book after book and periodical after periodical published within recent years and in any way touching the study of religion have been described. No immodest pretence is made of ability to criticize them all; but they have all been described accurately, so that the student of any part of the great field sees at once and sees unmistakably what is being done and who is doing it.

When the occasion seems to require it Mr. Jordan does not hold his hand from criticism. Strongly convinced of the right of every religion to be called a religion, and even as it seems of the impossibility of speaking of any religion, even Christianity, as *the* religion, he criticizes Dr. W. St. Clair Tisdall pretty severely. 'He seeks really to set the Christian faith upon a lofty and imposing pedestal which will lift it high above all its predecessors and contemporaries, while the weaknesses of all other religions are ruthlessly sought out, and as ruthlessly exposed to view.'

Well, it is true enough, and deplorably true, that some men are so nervous about Christianity that they make blind and foolish statements against all other faiths. There is only one way of proving Christianity the only true religion. That is by giving every religion freedom of comparison beside it. *Solvitur ambulando*.

THE JOURNAL OF JOHN WESLEY.

The seventh volume has been published of the standard edition of *The Journal of the Rev. John Wesley, A.M.* (Kelly). It is a fine volume of 528 pages and contains twenty illustrations.

Here are three paragraphs worth taking a note of:

'June 1785, Tues. 28.—By the good providence of God, I finished the eighty-second year of my age. Is anything too hard for God? It is now eleven years since I have felt any such thing as weariness. Many times I speak till my voice fails, and I can

speaking no longer; frequently I walk till my strength fails, and I can walk no farther; yet even then I feel no sensation of weariness, but am perfectly easy from head to foot. I dare not impute this to natural causes; it is the will of God.'

'Sept. 1785, Sun. 4.—Finding a report had been spread abroad that I was just going to leave the Church, to satisfy those that were grieved concerning it I openly declared in the evening that I had now no more thought of separating from the Church than I had forty years ago.'

'April 1786, Mon. 3.—About eleven I preached to a crowded congregation in the new house near Chapel-en-le-Frith. Many of these lively people came from among the mountains, and strongly reminded me of those fine verses wherein Dr. Burton paraphrases those plain words, "The hills are a refuge for the wild goats; and so are the stony rocks for the conies":

Te, domine, intonsi montes, te saxa loquentur
Summa Deum, dum montis amat juga pendulus
hircus,

Saxorumque colit latebrosa cuniculus antra.

'It is chiefly among these enormous mountains that so many have been awakened, justified, and soon after perfected in love; but, even while they are full of love, Satan strives to push many of them to extravagance. This appears in several instances: (1) Frequently three or four, yea, ten or twelve, pray aloud all together. (2) Some of them, perhaps many, scream all together as loud as they possibly can. (3) Some of them use improper, yea, indecent, expressions in prayer. (4) Several drop down as dead; and are as stiff as a corpse; but in a while they start up, and cry, "Glory! glory!" perhaps twenty times together. Just so do the French Prophets, and very lately the Jumpers in Wales, bring the real work into contempt. Yet, whenever we reprove them, it should be in the most mild and gentle manner possible.'

The notes are as interesting as ever. Take this as evidence: 'On an undated journey from Redruth to St. Ives, via Hayle, occurred Peter Martin's dramatic incident of driving Wesley through the tide that he might keep his appointment at St. Ives. Samuel Dunn, who may be regarded as a credible witness, published this remarkable story in the *Wesley Banner*, vol. i. p. 49. At the crisis of peril, with the tumultuous waters around the carriage, Wesley quite calmly hailed the driver, asking his

name, who answered, "Peter." "Peter," said Wesley, "fear not; thou shalt not sink." With vigorous spurring and whipping Peter again urged on the flagging horses, and at last got safely over—by miracle, as he always said. Both Wesley and his driver were drenched. When they reached St. Ives Wesley's first care was to see Peter comfortably lodged at the tavern: "He procured me warm clothes, a good fire, and excellent refreshments. Neither were the horses forgotten by him. Totally unmindful of himself, he proceeded, wet as he was, to the chapel, and preached according to his appointment." As was so frequently the case in the tragedies and heroisms of his life, Wesley made no mention of this incident either in his published Journal or in his private Diary. We owe this information to the fact that Samuel Dunn met Peter Martin in his vigorous old age.

CORNARO.

'He asked life of thee and thou gavest it him, even length of days for ever and ever.' That is more than Luigi Cornaro could give or could promise to give. But he could promise length of days here on earth. He enjoyed more than a hundred years of life himself, and at the end of the hundred he wrote a great book on the art of living long, a book which has become a classic. His book has had its translators from the Italian into other languages. A carefully revised English version has now been published by Mr. William F. Butler of Milwaukee, under the title of *The Art of Living Long*. 'As a result of painstaking researches among ancient documents in the archives of Venice and Padua, historical matter relating to Cornaro and his family is also placed before the reader. Much of this is not to be found in any previous edition of his works, in the various languages into which they have been rendered.'

Cornaro's work does not fill quite a hundred pages of Mr. Butler's book. For Mr. Butler's object is to edit Cornaro and at the same time advocate Cornaro's principles. Accordingly he makes appropriate quotations from Joseph Addison, Francis Bacon, and Sir William Temple. He even gives us excellent portraits of those three great ones.

But what was Cornaro's recipe for long life? Exercise, first of all, and chiefly. After that, diet. He did not believe in doctors, because one man cannot know another man's digestion; every man

must study his own. Once Cornaro believed that what his appetite enjoyed his digestion must find easy. He discovered that it was not so. 'It is true, however,' he says, 'that besides these two very important rules which I have always so carefully observed, relative to eating and drinking,—namely, to take only the quantity which my stomach can easily digest and only the kinds that agree with it,—I have also been careful to guard against great heat and cold, as well as extreme fatigue or excesses of any nature; I have never allowed my accustomed sleep and rest to be interfered with; I have avoided remaining for any length of time in places poorly ventilated; and have been careful not to expose myself too much to the wind or the sun; for these things, too, are great disorders. Yet it is not a very difficult matter to avoid them; for, in a being endowed with reason, the desire of life and health possesses greater weight than the mere pleasure of doing things which are known to be hurtful.'

Mr. Butler has published a companion to Luigi Cornaro's *Art of Living Long*. The one has to do with the body, the other with the soul. The volume entitled '*He shall speak Peace*' consists of quotations from the Bible, occupying all the odd pages and printed in large type, with quotations from other books occupying all the even pages and printed in small type.

The quotations are gathered into groups, each group's sentences having some affinity; but those on one page seem to have no relation to those on the opposite page. There are many ways of making books; this is one of them. The frontispiece is a photographic reproduction of Anton Dietrich's picture, 'Peace, be still.'

SHAKESPEARE AND WAR.

Mrs. C. C. Stopes, who published a large and original book quite recently on Shakespeare's Environment, has now published a book on *Shakespeare's Industry*, quite as large and quite as original (Bell; 7s. 6d. net). This is an achievement. It is easy enough to write a book on Shakespeare. But to be one's self and worth reading through three hundred and fifty octavo pages, that is not easy.

The topics are many. 'Shakespeare's Industry' is only the first of them. After it comes 'Shakespeare's Treatment of his Originals,' 'the Amleth of the Story and the Hamlet of the Stage,' 'Hamlet

and Macbeth, an Intended Contrast,' 'the Scottish and English Macbeth,' 'Is Lady Macbeth really a "Fiendlike Queen"?' and many more, up to twenty-three chapters.

The sixteenth chapter is on 'Shakespeare and War.' That is appropriate. And it is just as original and just as good reading as any of the other chapters. Mrs. Stopes sees that Shakespeare knew about war, knew all there was to be known. How? Was he a soldier? When the Armada came 'he was in London twenty-four years old, unattached, patriotic, able-bodied, and the Commissioners of the counties had power to enrol all able-bodied men in the country.' But Mrs. Stopes does not believe that he became a soldier. It was the sea that called him, and it 'called him with a thousand voices. It was a late and wonderful revelation to him, with all its tender mysteries, its passionate energies, its dreams and its dreads, its shinings and gloomings, its infinite yearnings that seemed to draw out the hearts of the imaginative to itself, its crashing rebuffs, when it seemed driven to chaos, the type of the wild, free human soul.'

And he had a friend in the navy, William Harvey, the same who slew the Spanish Knight Don Hugo de Monçada. Now William Harvey was the W. H. of the Sonnets. Mrs. Stopes has proved it to her own satisfaction and to the satisfaction of Dr. Furnivall and Dr. Brandl.

Mr. Lynn Harold Hough has a fine gift of emotional writing. He would have every young man and every young woman choose well, the choice being endless. And he writes four sketches telling how three men and one woman made their choice. The title is *In the Valley of Decision* (Abingdon Press; 50 cents net).

In his volume on *Paul and his Epistles* (Methodist Book Concern; \$2 net), Professor D. A. Hayes of the Garrett Biblical Institute lays special emphasis on the circumstances under which each of the epistles was written. He describes with considerable vigour of modern language the situation in Rome, Corinth, and elsewhere. At Corinth 'there was great variety in the services. One might begin with great quiet and decorum and close like a cyclone of insanity. One might begin with an invective against all schismatics and

heretics who did not believe exactly what the speaker believed, and everybody might get more or less on edge as he listened. Then some one might be guided graciously to speak with such edification that all spirits were soothed and uplifted until they felt that they sat in the very court of heaven. There always was something doing in these services. No wonder that people were attracted to them and came and came again. There were some things which were disheartening and disgusting; but there were other things which were very heartening and interesting and convincing. People really were converted in these meetings. A church of God was being raised up in them.'

Besides helping us to realize the situation, Dr. Hayes introduces us to the epistles themselves. He gives a general description of each epistle, answers any questions that are still worth asking about its origin, date, style, and the rest; and then carries us swiftly through it that we may know what it is all about. This is all done competently and in close touch with the best believing scholarship.

It is a good introduction; not to be altogether neglected by the scholar; and to be much enjoyed by the reader.

The Rev. Francis Wood is greatly distressed on account of the suffering that there is in the world. In a book with the title of *Suffering and Wrong* (Bell; 4s. 6d. net) he describes vividly the Suffering of Inebriety, the Suffering of Female Degradation and Subjection, the Suffering of War, the Suffering of Poverty, the Suffering of the Prison System, and the Suffering of Flesh-eating. And he finds nothing in Christianity with which to meet the suffering, to mitigate, or put an end to it. 'We find,' he says, 'that Christianity rather hinders than helps us.' So he wants a new religion. He wants 'something deeper, diviner than Christianity; something out of which Christianity itself, and all forms of faith preceding it, in turn came.' The movements in favour of this new religion 'come out of the deep heart of humanity. They come from that spiritual nature of man which is the very dwelling-place of God, the very shrine of the holiest. They are the outcome of that inward energy of aspiration (surely it is also inspiration) which, in the long history of the world, has again and again quickened and uplifted the life of mankind, and which, in these latest days, is

once more blessing us with new aims, new hopes, and new ideals—in short, with a new religion.’

For those of us who have no time to go in for the study of physical science, and yet must know enough of evolution to speak or write truthfully, there is no better book than *The First Principles of Evolution*, by Dr. S. Herbert. The book was first published in 1913. A second and revised edition has been issued (A. & C. Black; 7s. 6d. net). Its value lies in three directions. First, it covers the whole ground. Its three sections are Inorganic Evolution, Organic Evolution, and Superorganic Evolution. Under Superorganic Evolution there falls the whole subject of Social Evolution, the Family, the State, Religion. Secondly, it takes no previous knowledge of the subject for granted. All is intelligible to the beginner, even such ordinary words as polygamy and polygyny being explained in a glossary at the end. And, thirdly, it is illustrated throughout; art and science go hand in hand to bring perfection.

A translation of the first book of *The Argonautica of Gaius Valerius Flaccus* has been made by Mr. H. G. Blomfield, M.A., late scholar of Exeter College, Oxford (Blackwell; 3s. 6d. net). The volume contains an excellent short introduction and excellent long notes. Who reads Valerius Flaccus? Not a few will read him now.

It has to be said at once that in writing on *Syria as a Roman Province* (Blackwell; 6s. net) Mr. E. S. Bouchier, M.A., has not written for the student of the New Testament. Yet the student of the New Testament will have to master the book. For no other book will give him so compact or so authoritative an account of the province of Syria. And it is just possible that Mr. Bouchier, as a ‘pure classic,’ will be of greater service to the New Testament student than if he had written directly for him, as directly as Sir William Ramsay would have done. It is all here; it is all in admirable order; it is all in touch with the latest epigraphic and papyric information.

Happening to open Mr. G. G. Coulton’s *The Main Illusions of Pacifism* (Bowes; 5s. net) at page 167 we got a surprise. For the sentence we there read was this: ‘His position was nearly that of the now almost departed Calvinism, wherein faith

alone avails, and all our righteousness is but filthy rags.’ But the rest of the book is not like that. Mr. Coulton’s theology is weak, but his patriotism is strong. He evidently does not know where he is when he touches doctrine, even by way of illustration, but he is at home in diplomacy and war.

Mr. Coulton’s book is mainly an answer to the arguments of Mr. Norman Angell. It is a vigorous answer, an onslaught, and though somewhat discursive it gets many keen thrusts home. Not Mr. Angell only but also all others who have not risen to Mr. Coulton’s ideal of patriotism are castigated heartily, especially Mr. Bertrand Russell, Mr. Lowes Dickinson, and Professor Pigou. What rouses his resentment most of all in these men is not their possible pacificism but their assumption of superiority. They claim to be above the prejudices of fiery patriots like Mr. Coulton. And it is just possible that they are. What then? Mr. Coulton does not like them more. Do they do more good? It is easy enough to be free from prejudice if you are free from enthusiasm.

A short introduction to *The Old Testament: Its Writers and Their Messages* has been written by C. Arnold Healing, M.A. (Butcher; 2s. net). It is wonderful, so often is this done, how rarely it is done ill. Mr. Healing has done it right well. And his publisher has made the book most attractive.

To those who want to keep up with the issue of Commentaries on the Bible from the Cambridge University Press, it will be well to say that in 1899 Professor W. E. Barnes published a volume on *The Books of Chronicles* in the Cambridge Bible for Schools and Colleges, working on the Authorized Version. In the same series, but working on the Revised Version, Mr. W. A. L. Elmslie, M.A., Fellow of Christ’s College, has published a wholly distinct book, though in the same series and under the same title (4s. 6d. net). It is practically the supersession of Professor Barnes’s book. For it is right up to date and it reflects the editor’s individuality. There is a discussion of every question raised by this difficult portion of the Old Testament, and an unwearied elucidation of every phrase in the text that has not its meaning written on the face of it. The maps also seem to have been brought up to date.

The Rev. John Muir, B.D., minister of the High

Parish, Paisley, has published a volume of sermons on *War and Christian Duty* (Paisley: Gardner; 2s. 6d. net) which will increase his reputation as a preacher and be to us an encouragement to faith in God. There is no scolding, but there is clear penitential recognition of faults and follies—the fault of hatred, for example, and the folly of reprisal. There is no contempt of the enemy, but there is a serious recognition of the tremendous responsibility laid upon us.

The Rev. Ernest F. H. Capey, believing that there is a call from the pew for a greater share in the exercises of public worship, has prepared a volume of Responsive Services, Sentences, and Prayers, which he has published under the title of *Sanctuary Worship* (Hooks). There is an edition in cloth and another in leather. Both are appropriate and attractive. And wherever the call is heard this book will have to be considered. Manifestly enough it has cost the author toil; but he has the desire and the gift, and the toil will be rewarded. The variety of response is remarkable, but just as remarkable is the never-failing sense of true worship.

Dr. W. J. Townsend is best known to outsiders for his share in the book entitled *A New History of Methodism* published in 1909. Inside his own Church he was best known as a 'leader of assemblies.' But his strength was not given to either sphere. He did not love the official life. 'While fervently grateful for the honours bestowed, I discovered whilst fulfilling the duties devolving on me that I had not the official frame of mind. The unrest and anxiety I experienced caused me worry which more than once caused a breakdown of my health. I have some happy reminiscences of my official life; but if I have to endure a reincarnation and the choice of a sphere of labour is left with me, I will say, "Ordinary church and circuit work for me; there is nothing like it."' And so his biography is the biography of a pastor. It is good reading. Its title is *William John Townsend, D.D.* (Hooks; 1s. net). The author is the Rev. George Eayrs.

The Russian novelists are having their time in English. Dostoevsky is the favourite. But Dostoevsky leads back to Gogol. And *The Mantle and other Stories* by Nicholas Gogol, as translated into English by Mr. Claud Field (Werner Laurie),

is sure of a steady sale. It is certainly a strange life these Russian novelists look out upon, and strange is the philosophy they offer to explain it. Their failure to distinguish crime from misfortune is due partly to the indiscriminate mixture of political and criminal offenders in the Siberian prisons. More puzzling is the idea that sin can be effaced by suffering, which is so characteristic of all these Russian writers and so convincing to them all.

We are told that the patriot is most at home in the Old Testament. Even the militarist, we are told, finds his vindication in the books of Joshua and Judges. But what about the prophets? What about Habakkuk? The Rev. Geoffrey Gordon has gone to the prophet Habakkuk for an interpretation of this present war; and he has not found him a militarist. Rather has he found him a most severe judge of militarism. Mr. Gordon's volume of sermons is called *An Interpreter of War: Habakkuk* (Longmans; 1s. net).

It is most encouraging to find that the Atonement is taken as the central fact of Christianity by theologians of every school of theology. The Right Rev. Philip Mercer Rhinelander, D.D., Bishop of Pennsylvania, made *The Faith of the Cross* the topic of his Bishop Paddock Lectures in 1914, and now publishes them under that title (Longmans; 3s. 6d. net). He recognizes his debt to Dr. P. T. Forsyth, and on the Atonement he is just as evangelical as that very evangelical theologian. He makes all Christianity gather round the Cross. 'The Faith of the Cross,' he says, 'is taken as equivalent to all we mean, or ought to mean, by Christianity.' There is good hope for the future in that.

We have just laid down Bishop Rhinelander's encouraging book to take up a volume of *Instructions on the Atonement* by the Rev. Paul B. Bull, M.A., Priest of the Community of the Resurrection, Mirfield (Longmans; 2s. 6d. net), and to find that the Atonement is again the centre round which all that belongs to Christianity is gathered. If Bishop Rhinelander recognized his debt to Dr. Forsyth, Mr. Bull acknowledges his obligation to Canon J. G. Simpson and to Principal Denney. He is more like Dr. Sparrow-Simpson, however (whose volume is noticed on another page), in making the

Atonement the centre only. He insists that we must not make it equivalent to Christianity. We must not forget, he says, that as we are reconciled by Christ's death, we are saved by His life. And so he takes the Incarnation as his starting-place and the Reunion of Christendom as his goal. Nevertheless it is his faith in the Atonement that gives him his book.

We are not to be allowed to forget Charles Haddon Spurgeon. It is not that his admirers have set up marble monuments to his memory here and there. Better memorial is the weekly, monthly, and yearly issue of his sermons; and they go all over the world. The sixty-first yearly volume has been published. *The Metropolitan Tabernacle Pulpit*, revised and published during the year 1915 (Marshall Brothers), contains just as evangelical and just as arresting sermons as any volume issued while the great preacher was alive. For, unlike other preachers, Spurgeon had no off days.

The Viscountess Wolseley, 'citizen and gardener of London,' has found her sphere and she is happy in it. More than that, she has found a sphere for other women, who may be happy in it too, as happy as in any earthly occupation. For it is the occupation of gardening. She has founded a College of Gardening, and she has already trained many gardeners and sent them out to their life's work. This is her experience and her demand:

'Until quite recently, many looked down upon the profession of Gardencraft, for they imagined it to be a narrow life, restricted as regards its intellectual possibilities; others considered that women were physically unsuited to it. As in all new professions, there were a certain number of failures at the outset, and these were due to a lack of perception on the part of employers, and partly to the fact that the right type of young woman did not take it up. After some sixteen years of buffetings and cold-shoulderings, a few brilliant examples of the right kind of women gardeners have worked their way up successfully through a small army of non-competents, and the craft is now an established and a coveted one for ladies. The employer, meanwhile, is slowly learning a lesson, and begins to realize that to have a lady as a gardener is a luxury, and must not be considered an economical way of reducing the payment of a living wage. A woman gardener, like all head

gardeners, should be paid in proportion to the amount of brain-fag, deception, and other disagreeables that, by honesty and intelligent supervision, she rescues her employer from being the victim of. Then, too, her practical, well-trained skill, her scientific education, deserve remuneration.'

The Viscountess Wolseley has already published books on gardening, for she can also write well. The latest book is *In a College Garden* (Murray; 6s. net). Its text and its illustrations are both charming and business-like.

Although we have agreed to be patriots and neither Liberals nor Conservatives for a time, it is impossible for us to hide the colour of our ribbon completely. Dr. William Cunningham is a Conservative. Every page of his Lowell Lectures on *Christianity and Politics* (Murray; 6s. net) declares it. On a few pages he is a Conservative before being a patriot. On page 189, for example, he quotes a long passage from a speech of Mr. Lloyd George. The speech was made at Cardiff in 1911 to Christian Ministers. He recommended his audience 'not to support particular parties, not to advocate particular measures of reform, but to create an atmosphere in which it will be impossible for anybody to remain a ruler of the realm unless he deals with those social problems.' Dr. Cunningham disapproves of that speech. He says it assigns such a meagre place to Christian influence that he is surprised it was received with enthusiasm. But it does not assign a meagre place to Christian influence. And certainly Mr. Lloyd George did not mean that 'the Church is only to be the handmaid of politicians.' If Dr. Cunningham is so dissatisfied with Mr. Lloyd George for saying what he did say, what would he have thought of him if he had recommended these Welsh ministers to be themselves active politicians?

So this admirably phrased and instructive volume is the work of a convinced Conservative and will be accepted or rejected on that account. Few men have studied the relation between Christianity and Politics as Dr. Cunningham has done. Few men have his grasp of the principles which underlie that relation. Few have his gift of lucid exposition. He will not make converts. He is too decided in his views; he is too decided in the expression of them. But he will confirm men of his own way of thinking that he and they are right together. We ourselves have not read anything more impres-

sive for some time than the pages which insist upon our responsibility to God as citizens, the direct demand God makes upon us to take our place in the service of the State.

The Hon. Bertrand Russell is a neutral. He thinks that Germany is more to blame for the war than Britain, but not much more. And he has republished a number of essays in which he declares his neutrality, calling the book *Justice in War Time* (Chicago: Open Court; \$1.00).

It is not easy for any one to be neutral at present. Loisy has chastised the Pope for his neutrality in a way to make all neutrals feel uncomfortable. That is one of the reasons why Mr. Russell is neutral. He enjoys minorities; he enjoys fighting; he enjoys war against war.

Most of the essays are quite ephemeral and might have been left in their magazines. The most serious is the last, which may not have appeared before. It is an elaborate attack upon the foreign policy of this country from 1904 to 1915. It is not an attack on Sir Edward Grey. He says: 'The criticism of British foreign policy which seems to us necessary is not a personal criticism of Sir Edward Grey: he has been merely the instrument, the man who carried on an ancient tradition. I cannot discover any matter, great or small, in which the policy of the Foreign Office was different under his administration and under Lord Lansdowne's. It is not the man, but the maxims which he has inherited, that must be criticised.'

We cannot answer it here of course. We can only say that we are not impressed by it. On the contrary it seems to indicate that Mr. Russell's neutrality is not always neutral. As he is answering Professor Gilbert Murray it was perhaps inevitable that he should ignore one set of circumstances and urge the other. But it weakens his claim of superiority to patriotic prejudice.

An addition to 'Every Christian's Library' is *How God Answers Prayer*, as set forth in the Narrative of some of the Lord's dealings with George Müller. The volume is compiled by A. E. C. Brookes (Pickering & Inglis).

A word to those newly confirmed has been spoken by the Rev. Harold M. Porter, and the little book containing it has been introduced to us by the

Bishop of Chelmsford. The title is *The Bishop's Prayer for you* (Scott; 6d. net).

Five discourses on *The Prodigal Son* have been first preached and then published by the Rev. T. W. Gilbert, B.D., Rector of St. Clements, Oxford (Scott). The first discourse is introductory; and in it the preacher utters a caution which is far more necessary than some other preachers think. He says: 'The parable teaches us of the mercy and love of God, but it does not give us the whole body of religion; there is no mention for instance of Our Lord, of the Holy Spirit, of the Atonement and many other such vital facts, and hence those who have taken their theology from this parable only, have very one-sided views of God. We must not take our views of God from this parable alone, we should not take our views of God even from one book of the Bible by itself; we get a very one-sided view of Christ, for example, if we read St. John's Gospel only, we need the view of the other three Gospels as well.'

The Bishop of Durham on the Seven Epistles has been the chief item of interest in the *Churchman* for some months. The articles are now issued in book form: *Some Thoughts on the Seven Epistles* (Scott; 2s. net). The expression 'Some thoughts' gives scope enough, but Dr. Moule's thoughts are all brought into captivity to the mind of Christ. He preaches the gospel of the grace of God. As certainly as St. Paul, he knows nothing among us save Jesus Christ and Him crucified.

Canon Edmund McClure has done good work in separating true Christianity from false. In his latest little book he shows that Spiritualism is not Christian—nor any other good thing. Its title is *Spiritualism: A Historical and Critical Sketch* (S.P.C.K.; 6d. net).

Out of the Forms of Intercession authorized and used on the 9th of March 1796, the 25th of May 1804, and the 20th of March 1811, a selection has been made and issued by the S.P.C.K. under the title of *War Prayers of One Hundred Years Ago* (3d. net).

The clergy of the Diocese of York assembled in the Minster of York on 14th and 15th February 1916. They were summoned by the Archbishop. Not

one single clergyman ignored the summons, 'and only one is absent for a reason which I cannot regard as a sufficient excuse.' The Charge then delivered has now been published. Its title is *The Church and the Clergy at this Time of War*, by Cosmo Gordon Lang, D.D., D.C.L., Archbishop of York (S.P.C.K. ; 1s. net). It consists of three short practical, well-pressed-home addresses on Repentance, Renewal, and Rebuilding.

The Right Rev. H. C. G. Moule, D.D., Bishop of Durham, has issued a small volume of 'Thoughts for Stricken Hearts,' under the title of *Christ and Sorrow* (S.P.C.K. ; 1s. net). Near the end of the book he says: 'I have in my mind's eye a little Parable of Consolation. It consists of an old book-marker, once belonging to my dear mother, and very precious now to me her son. A text is worked on it, in blue silk on the pierced card. A few years ago I found it in a book, after having long lost sight of it. I saw first its "wrong side"; and that was just an unmeaning tangle of confused and crossing threads. Then I turned it round. On the "right side," in beautifully clear letters, *produced by the tangled stitches*, I read these three deep, glorious, eternal words, GOD IS LOVE.' The publishers have made a clever use of this thought. The paper just inside the cover at the beginning shows the wrong side of the book-marker, the paper at the end shows the right side.

The whole process of *Reconciliation between God and Man* has been described by the Rev. W. J. Sparrow-Simpson, D.D., in a book which he has published with that title (S.P.C.K. ; 3s. net). Dr. Sparrow-Simpson begins with the Incarnation and ends with the Perpetual Offering of Christ. Between these, as the great operative fact, he places the Death of Christ. And he has no hesitation in saying that it is the Death, and not either the Incarnation or the Perpetual Offering, that is the central reconciling fact. But his object is to show that you ought not to isolate the act of Death and call it everything. If an Incarnate Christ who did not die would have served nothing for reconciliation, so also a dying Christ who was not pre-existent would have been of no avail.

We are glad that Dr. Sparrow-Simpson has used the word Reconciliation. It is a good word which has fallen out of favour. It has a definite and necessary place. Smaller than Salvation, it is larger than Atonement. The end is Peace, the means to the end is best expressed by Reconciliation.

In *The Glory of the Life Laid Down* (Stock ; 2s. 6d. net) the Rev. J. K. Swinburne, B.A., Vicar of Shifnal, has sent out some words of comfort for those in sorrow. The little book contains eight addresses, each address a proof that there is no consolation better than that which is found in the Word.

The Denials of Peter.

BY SIR W. M. RAMSAY, D.C.L., LL.D., LITT.D., D.D., EDINBURGH.

II. THE HIGH PRIEST ANNAS.

WHEN Jesus was brought into Jerusalem there was still a long time to pass before daylight began. This interval had to be spent somehow, and although the party which had arrested Jesus 'led him away to *appear before Caiaphas as judge*,¹ they had to wait until the hour when Caiaphas could take his seat in the High Council for this purpose. John explains the whole situation: 'they seized Jesus and bound him, and led him to be judged by Annas in the first place'—implying that there was in their mind a further destination,

¹ Mt 26⁶⁷.

and so not disagreeing with Matthew, who says, 'they led Jesus away to be tried before Caiaphas.'

Matthew refers to the proper and official trial before the High Council with Caiaphas presiding. The informal investigation before Annas was lost from the common tradition.

In the Revised Version that critical verse of Mt 26⁶⁷ is translated, 'they led him away to *the house of Caiaphas*.' This is impossible, for in Greek the preposition *πρός* with the accusative of a personal name cannot mean 'to the house of that person'; but it is technical and idiomatic in the sense of 'to appear before a person as judge in a court of justice,' and this is what is meant in this