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religion that is, as Mr. Gladstone points out, not pure as it comes from God, but soiled and besmirched as it passes through us—may spoil and even sap morality. There are those who appear to think, or to live as if they thought, that if only they are right in the matter of religion they can leave morality to look after itself. They are, they say, saved or safe, and then, not of set intention but drawn into it by natural sloth, they take things easily and make no effort after a higher purity. Or perhaps, having caught a glimpse of the love of God in Christ, they allow themselves to make this discovery an excuse for slackness: God is good, they say, and therefore we need not be over severe with ourselves or take life too seriously. Of the gospel as of other great and good things it is true, *corruptio optimi pessima.*

But, finally, if such be the malady, where is the cure? Jesus' parable is one of judgment rather than of salvation; and yet in showing us the mistake it suggests the remedy. The mistake was that the house was left empty. When the evil spirit came back he found it to let. But an empty place is never a safe place. A bare space in a garden fills with weeds; an empty house fills with dirt and cobwebs. Nature abhors a vacuum, and so does the devil. When he finds idle hands he fills them with mischief; when he finds a vacant mind he brings up impurities; when he finds a soul to let he at once becomes the occupier. As Amiel has it, 'In the moral world there is no ground without a master, and the waste lands belong to the Evil One.' We see therefore where lies the remedy. The soul, like a house, should never be without a tenant. And of course the true tenant of the human heart is He who is its rightful Lord, Christ Jesus. If He dwell in us He will save and keep us safe. To have Him within us is to have within us a power that will keep us continually humble and bar out pride, a presence of love that will make us ashamed of envy, a Divine Lord we must needs adore and love. We cannot be saved by Christ at a distance, as if He were a mere porter who stands by heaven's gate to let us in; if He is indeed to save us, He must be near us, He must be in us.

At the Literary Table.

THE WARS OF RELIGION.

THE CAMBRIDGE MODERN HISTORY. Vol. iii. The Wars of Religion. (Cambridge: *At the University Press.* 16s. net.)

WE have been writing volumes of apologetics lately. Many of us have been writing. But what is the use of them all? Here comes a volume that is heavy enough to weigh them down and crush them into the earth. If Christianity has been so ready throughout its history to take the sword, what is the use of our now taking the pen? If the Wars of Religion need something like a thousand pages for the most condensed narrative of them, how can we hold up our heads to advocate the Gospel of the Prince of Peace? No indictment that atheist or secularist ever penned is more damaging to the cause we hold so dear than this unprejudiced and unpitying scientific volume.

For the religion is the Christian religion, and its wars are internecine. It is Catholic against Protestant and Protestant against Catholic. And, moreover, the open war is not the worst of it. There is intrigue, incessant and malicious; there is tyranny and assassination; there is massacre, followed by the blasphemy of public Te Deums. This volume had to be written; there would have been a great gap in the 'Cambridge Modern History' without it; but every follower of Christ must say, Would to God there had been no such volume to write.

In some respects it is the most valuable volume yet issued. It is certainly the volume of most absorbing interest. For the men, and especially the women, who play their part in it are the greatest of modern times. Even the enemy of Christianity will allow that; though he will add that their greatness is in their villainy sometimes, and we have no shield with which to parry his thrust. It was well, too, when the work had to be done, to do it without mercy. The men who write these chapters are authorities on their subject,—in some cases the highest authority living,—and would not condescend to hide the truth in order to save

our face. Nor is there space given to them for apologetic adjectives. We may feel—we sometimes do feel—that evil is made more glaring than strict neutrality demanded, as when Mr. Neville Figgis says, 'The only difference between Knox and Calvin and a Roman persecutor was, that Knox and Calvin asserted for themselves a freedom which they denied to others, and promoted a more anti-human tyranny than the Roman.' But it is time to look such sentences in the face, that we may consider whether the bias is not in us, and so purge out the old leaven at last.

What answer can we make to a book like this? What defence can the defenders of Christianity offer? They can say that this is not Christianity. They can say that, for the greater part, these men and women were not Christians. They can say, and it is an unanswerable defence, that the history of Christianity can never be written, because it is the history of the men and the women who forgot not to do good and to communicate, and never let their left hand know what their right hand was doing.

THE CHRISTIAN DOCTRINE OF THE LORD'S SUPPER.

THE CHRISTIAN DOCTRINE OF THE LORD'S SUPPER. By the Rev. Robert M. Adamson, M.A. (*T. & T. Clark.* 4s. 6d. net.)

With all that has been written, and much has been written of late, on the Eucharist, there was a great and crying need for such a volume as this. Most of the recent writing has been controversial. The writers have frankly openly set out to defend certain aspects or theories of the Lord's Supper. They have done well. They have sensibly increased our knowledge of this great doctrine. They have shown us wherein we agree and wherein we differ. But they have been controversial, and controversy is not the end. Mr. Adamson is not controversial. Mr. Adamson's book is historical, and, if the word may be allowed in such a connexion, scientific. The controversies are all here; the history of the doctrine cannot be written without its controversies; but they are here as history, not as controversy. For the student of Christian doctrine, for the use of the educated and interested general reader, there is no book in the English language which we should recommend before this.

There is one thing which Mr. Adamson's book will certainly do. Prejudices die hard. In the Church of England there is an opinion which has been held so long that it has become a general prejudice, the opinion that no Scotchman can write upon the Eucharist, because no Scotchman has a worthy enough conception of it. The late Principal Brown of Aberdeen used to tell that on one occasion, at a meeting of the New Testament Revisers, in the Jerusalem Chamber, Archbishop Trench expressed this opinion. 'Do you remember,' said Dr. Brown, 'the answer of the Larger Catechism?' Archbishop Trench could not quote it on the spur of the moment, but Dr. Brown could. The Archbishop had no recollection that the Confession doctrine was so 'high.' Mr. Adamson is a Scotchman. His book will be read in England. The more it is read the more it will be read. And this is the opinion to which it will give the deathblow. Mr. Adamson uses the old familiar title *The Lord's Supper*, but there is no historian or controversialist, at least none with any sensitiveness to fact and edification, who approaches the doctrine of the Eucharist in deeper reverence or holier expectation.

Mr. Adamson has covered the whole ground of the doctrine. And yet his book is of moderate compass and very pleasant to read. The chapters of greatest freshness are perhaps the twelfth and thirteenth, the one on the Liturgies of the Sacrament, the other on the Lord's Supper in Devotional Literature. The closing chapter, Practical Aspects of the Doctrine, brings out the place which the Eucharist might well occupy among the evidences for Christianity in our day. With this aspect Mr. Adamson seems in close and confident touch, down even to the latest article by Sir Oliver Lodge in the *Hibbert Journal*.

THE SOCIOLOGICAL SOCIETY.

SOCIOLOGICAL PAPERS. Published for the Sociological Society. (*Macmillan*, 1905. 10s. 6d.)

The Sociological Society has got to work. The volume in our hands is its first year's Proceedings. A handsome octavo it is (the Society was well advised in going to Messrs. Macmillan), and it is filled with matter that is both timely and attractive. When the Prospectus of the Society was sent out, many energetic and some notable persons became members; others, less energetic, but quite sympathetic towards its intentions, let the Prospectus lie. The first volume of the Proceedings

arrives to reproach them with neglect, and to prove that the Sociological Society is a fact, and likely to become a force. The men at the head of it (the Chairman is Mr. E. W. Brabrook, C.B.; the Secretary is Mr. Victor V. Branford, M.A.) are giving themselves to it with purpose. Professor Karl Pearson criticised the Prospectus, could see no occasion for the birth of such a society, wanted a sociological genius first, and generally discouraged the whole enterprise. Whereupon, at the second meeting of the Society, we find Professor Karl Pearson in the chair. The Society is likely to prosper.

What does the volume contain? It contains, first of all, an introductory address on the use and purpose of a Sociological Society, by the Right Hon. James Bryce. This is followed by a paper on the origin and use of the word 'Sociology,' written by the Secretary. To the paper is appended a note on Professor Karl Pearson's objections. It is immediately after this note, which does not spare Professor Pearson, though it is faultless in taste, that we come upon Professor Pearson in the Chair, while Mr. Francis Galton is delivering a lecture on 'Eugenics.' The lecture was much appreciated and a little criticized. The appreciations and criticisms are all published, including even some press comments. There follows a 'Eugenic Investigation,' by Mr. Galton. What is a Eugenic Investigation? It is an investigation entered into 'in order to emphasize the undoubted fact that members of gifted families are, on the whole, appreciably more likely than the generality of their countrymen to produce gifted offspring.' The investigation is worked off *Who's Who* and the *Dictionary of National Biography*. Of the names chosen by way of sample, DARWIN is one, within which we find the following entry:—

fa, ♂*si son*, Francis **Galton**, F.R.S. (b. 1822), traveller and biometrician; gold medal R. Geograph. Soc., 1853; Royal medal, 1886, and Darwin medal, 1902, of the Royal Society.

The next paper is on Civics, which is explained as applied Sociology. It is given by Professor Geddes. Again the criticisms are published, and they are very well worth it. And that is little more than half the volume.

The second half is not more interesting, but it is of wider interest. Professor Westermarck has a paper on 'The Position of Woman in Early Civilization.' Mr. P. H. Mann has a paper on 'Life in an Agricultural Village in England.' Professor Durkheim and Mr. Branford have papers on 'The Relation of Sociology to the Social Sciences and to Philosophy.'

Turn back to Professor Westermarck now. Professor Westermarck shows that the position of woman in savage society is not so intolerable as it is popularly pictured. No doubt she does the ploughing, where there is any ploughing to be done. But then the savage man attends to the cattle, and these occupations have come to each of them by the progress of civilization. The man was the hunter once, and when he caught a beast, and it occurred to him to tame it, it naturally fell to him to attend to it. The woman, on the other hand, had to supply the household with vegetable food, and when it occurred to her that it would be more profitable to sow corn than to gather berries, she naturally was left to prepare the soil for the seed. No doubt, again, when the savage travels he uses his women folks as beasts of burden. But this is dire necessity. For as the little caravan proceeds, the man must be free from all encumbrance, that he may seize the spear or shoulder the gun when a tiger or a snake or a hostile Indian appears.

THE LIFE OF HUGH PRICE HUGHES.

THE LIFE OF HUGH PRICE HUGHES. By his Daughter. (*Hodder & Stoughton*. 12s.)

The man of individuality must always have his life written, whatever form his individuality may take. Mr. Hugh Price Hughes was an 'embodiment of movement.' His daughter who writes his life says so. That was his individuality. His life had to be written.

His life has been written by his daughter. It has been written with consummate skill. Dorothea Price Hughes could write well on any subject. She has imagination and method. On this subject she writes supremely well. For she has knowledge and courage, and the thrill of nerve which makes the reader respond.

There is very little in the book, and there is very much. It is the writing that gives it fulness—the rich shading in the writing, the movement, the frequent change of view-point. It is only afterthought that discovers how little of event the volume contains. Surely, we say, an embodiment of movement must furnish us with events at every turning. It is not so. There is just one event in

the book—the conversion of Hugh Price Hughes. After that the movement is steadily, uniformly forward. By the way, did not Hugh Price Hughes inaugurate the 'Forward Movement'? No, he did not inaugurate it: he was the Forward Movement. Wesleyan Methodism did not altogether take to the Forward Movement at first. But the Wesleyan Methodists found that they could not cast out the Forward Movement without casting out Hugh Price Hughes. And even in those dark days when Wesleyan Methodism rose in wrath against Hugh Price Hughes,—for the embodiment of movement had rushed chivalrously into a deep error of judgment,—even then, not the most conservative Wesleyan Methodist proposed to cast out Hugh Price Hughes. He himself, you remember, would have resigned; but one of them, in the name of all the rest, wrote to him and said, 'I know you are a genuine lover of Methodism, and for her sake I entreat you to listen to your friends, and they are legion in the Conference, not to take this step.'

SHRINES OF BRITISH SAINTS.

Shrines of British Saints. By J. Charles Wall. (*Methuen.* 7s. 6d. net.)

What is a shrine? 'A shrine,' says Mr. Wall, 'is literally a place or receptacle for the preservation of some precious object, and in Christian countries is applied to the tomb or coffer containing the relics of a saint.' Relics are another matter. Mr. Wall does not deal with relics, except so far as they affect the form and decoration of the shrine, and the position they occupied in the sanctuary. His business is with shrines, with the shrines of British saints. There was a time when the saints' shrines in Britain were famous throughout Christendom. They are famous no longer. They have nearly all been destroyed. And it was not solely the reforming wave which swept over this country in the sixteenth century that did it; it was chiefly due to the avaricious and jealous king who at that time ruled with Tudor autocracy. Henry VIII. could not brook that even the saints in Paradise should share the reverence which was due to his own august person. And Henry VIII. coveted the riches of the accumulated offerings of centuries. Mr. Wall may endure the Reformation: the much-married king of the Tudor dynasty he cannot endure.

It was not an easy task to discover and describe the British shrines. There may be something left for others yet to glean. But this book is full enough almost to belie the author's own complaint that the British shrines have perished. Mr. Wall rarely leaves the shrine to describe the saint. His business is with the shrine, and he describes it well. And the volume is vastly enriched with illustrations—mostly full-page illustrations, and very fine—of all the famous shrines that are still to be found in the land.

THE MYTHOLOGY OF THE BRITISH ISLANDS.

The Mythology of the British Islands. By Charles Squire. (*Blackie.* 12s. 6d. net.)

One day Pwyll sat upon the magical mound outside his palace at Narberth, when he saw coming towards him a lady, on a pure white horse of large size, with a garment of shining gold around her, riding very quietly. He sent a man on foot to ask her who she was, but the man could not overtake her. Next day Pwyll sat on the mound again, and again the lady came in sight. Pwyll sent a horseman. The lady moved on, as gently as before, but the horseman could not overtake her. The third day Pwyll himself rode after her. When he was at his topmost speed, and saw he was gaining nothing on the lady though she rode so leisurely, he called to her to stop. 'I will stop gladly,' said she, 'and it would have been better for your horse if you had asked me before.' She told him that her name was Rhiannon, daughter of Heveydd the Ancient. The nobles of her realm had determined to give her in marriage against her will, so she had come to seek out Pwyll, who was the man of her choice. Pwyll promised to visit her father's palace that day twelvemonth.

Pwyll was well received and banqueted. As they sat at meat, Pwyll between Rhiannon and her father, a tall auburn-haired youth came into the hall, greeted Pwyll and asked a boon of him. 'Whatever you will,' said Pwyll thoughtlessly. The youth claimed Rhiannon as his bride, holding Pwyll to his promise before them all. He was Gwawl, the son of Clud, whom the nobles would have Rhiannon to marry. The bridal festival was appointed for that day year.

When the day came, Rhiannon sat beside her unwelcome bridegroom. A beggar entered, carrying a leather bag. 'I crave a boon,' he said to Gwawl. 'I am a poor man; I only ask to have

this bag filled with food.' Gwawl consented. But the more they put into the bag, the less there seemed to be in it. Gwawl was astonished. The beggar acknowledged that it never would be filled until some one possessed of lands and riches should tread the food down with both his feet. 'Do this for the man,' said Rhiannon to Gwawl, and Gwawl did it gladly. But the beggar was Pwyll. He slipped the bag over Gwawl's head and tied it at the mouth. He blew his horn and his followers trooped in. 'What have you got in the bag?' asked each one in turn. 'A badger,' replied Pwyll. And each man kicked the bag as he passed. Then was the game of 'Badger in the Bag' first played.

As a matter of morals the story is bad. But it is supposed to have some religious significance. And, as Cowper would say, Religion and Morals, far from being one, have ofttimes no connection. It is understood to be a sample of the religious edification with which our British forefathers and foremothers entertained their offspring. It is a brief, but not unworthy, example of the religious and immoral fare upon which the noble savage of these islands nourished his immortal soul.

It is also a specimen of the delightful reading which Mr. Squire's book contains. Mr. Squire's book is a popular introduction to Celtic Mythology. It deserves the handsome form in which his publishers have produced it.

THE WONDERS OF LIFE.

THE WONDERS OF LIFE. By Ernest Haeckel. Translated by Joseph McCabe. (*Watts.* 6s. net.)

Where is Huxley now? In Germany, they tell us. At the University of Jena. Haeckel, they tell us, is our Huxley now.

If that is so, then the cause for which Huxley fought has fallen upon evil days. For Huxley fought on the platform and in the monthly magazine mainly; Haeckel is confined to books, and even to translations of books. More than that, Huxley's agnosticism at least left an open door to the sky; Haeckel's materialistic monism grovels on the earth. Huxley, it may be, had no language but a cry, but it was a cry for the light: Haeckel is content with the darkness.

And yet it seems there is a deeper darkness than even Haeckel's. Haeckel's philosophy is monism, materialistic monism—one thing only in the universe, and that thing substance. But Haeckel believes that substance has two fundamental attributes. As matter it occupies space; as force and energy it is endowed with sensation. But there is a monism which denies the sensation, and regards energy as a function of dead matter. Haeckel calls his monism Hylozoism. The other he calls Hylonism. Hylonism was the creed of Democritus and Lucretius of old; Haeckel says it is held to-day by most chemists and physicists. Hylozoism is dark enough, but in contrast with the Egyptian darkness of Hylonism there are some who may think it light. They say Haeckel's books are selling in this country. This contrast may account for it.

For where all believe in atoms, and nothing but atoms, the man who holds that atoms have souls may feel himself moved by the missionary enthusiasm. Says Professor Haeckel, 'In conversation with distinguished physicists and chemists I have often found that they will not hear a word about a *soul* in the atom.' So Haeckel and all his followers are moved by missionary zeal. 'Matter and movement, nothing but matter and movement, but movement is endowed with sensation; let us go out and persuade the world that atoms have a soul.'

Notes on the Religious, Ethical, and Theological Books of the Month.

IT is the most fundamental doctrines of the Christian Faith that are receiving most attention. The Atonement, perhaps, has scarcely returned to its own. But Creation, Incarnation, and Redemption are everyday objects of study. And the special contribution of our day to these high themes seems likely to be some approach to their unification. It is not surprising, therefore, that the Rev. William James chose *Spiritual Life the Goal of Nature* as the subject of his Davies Lecture for 1902. He starts from the dust of the ground; he arrives at the man of God, perfect and entire, wanting nothing. The wonder is that such a book, going so long a journey, retains its interest throughout. It is partly due to Mr. James and his own deep interest in it. (Aberdare. From the Author).

With all that has been done for the understand-

ing of the Gospels in our day, we may be sure that something will be left for our children to do. And we had better leave them to do it. We may not hamper them by prophesying, in case they should feel that they must piously fulfil our prophecies. But it is admissible to point out what are the problems we are leaving unsolved. Mr. Peyton would say that there are three things which we have not been able to clear up—the Incarnation, the Crucifixion, and the Resurrection. But it seems as if these three were really one. It is the relation between soul and body. The one thing which we have been trying to explain in our day, but which we must leave to our children, is the reason why the Resurrection of Christ had to be a bodily Resurrection.

That is the problem which Mr. Edward Carpenter tackles in *The Art of Creation* (George Allen; 5s. net). The audacious title is not chosen simply to arrest the book buyer; it describes the work. 'There is in Man a Creative Thought-source continually in operation, which is shaping and giving form not only to his body, but largely to the world in which he lives.' That sentence needs explaining. It needs the book to explain it. Out of it there arises this, that Mr. Edward Carpenter, no apologist for Christian dogma, finds that the resurrection of the body of the Lord Jesus Christ is simply a continuance of His own work of Creation.

Professor Huxley's successor in the Chair of Agnosticism has not yet been appointed. He has not been appointed, according to the judgment of Dr. Halliday Thompson, because the Chair is not vacant. Professor Huxley occupies it still. And so Dr. Halliday Thompson has published a volume of lectures delivered in Gresham College, and has called it *Professor Huxley and Religion* (Allenson; 2s. 6d. net). If Professor Huxley were not only the living force on the side of Agnosticism which Dr. Halliday Thompson believes him to be, but were also with us in the flesh, he would have answered Professor Thompson. But there is no advantage taken of the fact that there can be no reply.

The agitation in India over the Criticism of the Bible has not settled yet. There is perhaps more than one reason for its acuteness. Muhammad described Christians as 'the people of the Book'; and no doubt the Muhammadans of India would rejoice to learn that the Book has been discredited. But more than that, to the Hindu, Christianity is Christ, and the keenness of the situation arises out of the fact that the critics and Christ are supposed to be in conflict. Accordingly, there comes from India a strong trumpet-blast against the Higher Critics, and its title is *Old Testament Criticism in New Testament Light.* The author is Dr. G. H. Rouse, the Head of the Baptist Mission in Calcutta. The book is published at the Mission Press. Dr. Rouse knows the subject—at least he knows it better than some of the writers whom he quotes with approbation. His conclusion is that the critical theories of the Old Testament have not yet been proved, and are not at present even probable.

Messrs. George Bell & Sons have added to their Bohn's Historical Library an edition of *Carlyle's French Revolution.* The edition is in three volumes, being printed in a good large type, with introduction, notes, and appendixes; and it is illustrated with frontispiece, photogravures, and other full-page engravings. We have often thought that there should be a Dictionary of Carlyle, as there is a Dictionary of Dante and other difficult writers. If there were, the French Revolution would come in for a large share of its explanations. But until the Dictionary is ready this edition will do. The editor is Dr. John Holland Rose.

The mind of the Rev. W. W. Peyton, Emeritus minister of St. Luke's, Broughty Ferry, is a mind of inexhaustible originality. Mr. Peyton is drawn to the Gospels, where also there is inexhaustible originality—drawn, no doubt, by natural affinity. He has now undertaken a work on *The Three Greatest Forces in the World.* There will be three volumes of it. The three forces are the Incarnation, the Crucifixion, and the Resurrection. The volume dealing with the Incarnation is just out (A. & C. Black; 3s. 6d. net). Among other things, it contains a discussion of the Virgin Birth of our Lord, and the discussion, like all the rest, is original. The Virgin Birth is a fact but not a miracle. It is in the direct evolutionary line. For 'nothing can stand outside Evolution in our day.' There is Virgin Generation in the lower creation, and there is Virgin Generation in the higher. That which has been will be. In the Resurrection, when the evolutionary process reaches

that height, they neither marry nor are given in marriage. 'The creation will return to its primitive ideas in resplendent developments.'

It is with particular pleasure that we welcome a new edition of Dr. Driver's *Parallel Psalter* (Clarendon Press; 3s. 6d. net). We welcome it not for its own sake alone, but also for what it signifies. It signifies a steadily increasing and spreading interest in the accurate study of the Bible, and, in particular, a sense of dissatisfaction with any translation, however time-honoured, which is not the very best that can be made. Dr. Driver hopes that some day the Church of England will undertake a revision of the Prayer-Book Version, even if it will not adopt a new translation. His book will lead to the fulfilment of his hope. Its purpose, however, is not to supersede the Prayer-Book Version, but to stand beside it and explain it. For the student of the English Version it is one of the few books which are indispensable.

To the Florin Series of Standard Oxford editions Mr. Frowde has added Mrs. Browning. It is a complete edition of the poetry, and it includes the two famous essays on 'the Greek Christian Poets' and 'the Book of the Poets.' It is most accurately printed on good paper, and tastefully bound, so that the price is as surprisingly small as anything that our cheap age has given us.

The Life Victorious is the well-chosen title of a volume of short sermons by the Rev. Herbert Windross (Hodder & Stoughton; 3s. 6d.). Sermons, we say; for they are sermons though they are called 'papers,' and were published first in certain Methodist periodicals. They are short modern sermons, addressed to the average church-goer, from whom they do not expect too much spiritual striving, but whom they would encourage to meet the buffeting of life in the assurance that God does all things well. Occasionally the title or the text is itself a sermon. Once Mark Rutherford's favourite text is chosen, 'From the horns of the wild oxen thou hast answered me.' The wild oxen are life's temptations. 'Here is a factory girl with temperance principles. She is surrounded by companions who make it a practice to "take something" every day. She toils in the same enervating atmosphere; she is subject to similar lassitude and faintness. Is not the temptation to break her pledge veritably a struggling under the horns of wild oxen?'

The sermons in some recent volumes have been alarmingly short. Is it a sign of the times? There could not be a worse sign. But if men must preach short sermons, by what compulsion must they publish them? What can the Rev. Joseph Newton tell us about the 'Survival of the Soul' in a sermon which could not have taken ten minutes to deliver? His sermons are not all so short as that, but they are all short, and suffer accordingly. And the pity is the greater that his titles are generally so full of promise. He calls his book after the title of the first sermon, *The Problem of Personality* (Hodder & Stoughton; 5s.). But later titles are the 'Unwise Great,' 'Helmed by the Highest,' 'Apostolic Specialism,' the 'Fruitage of Faith.' And Mr. Newton has always something to say, if only he would give himself time to say it.

Professor B. W. Bacon of Yale has written *The Story of St. Paul* (Hodder & Stoughton; 6s.). And if Professor Bacon's Story of St. Paul is the true story, most of the Lives of St. Paul which we possess had better be burned. From that delightsome land in which we sojourned for a season with Conybeare and Howson,—that land in which there were no obstacles, no contradictions between the Acts and the Epistles which could not easily be brushed aside,—we have travelled a long long way. Now there is contradiction at every step. St. Luke is 'clearly wrong' here and 'anything but right' there. It is a new land altogether. These are not the people whom we used to know. St. Luke is found guilty at every step of legendary embellishments; even St. Paul is not the same; the Jews and Jewish Christians, with their magic and 'mongrel Judaism,' we scarcely seem to have heard of. Is it necessary to say that Dr. Bacon's *Story of St. Paul* abounds in matter of interest for the exegete? It is not necessary. One of his exegetical proposals is mentioned on another page.

Surely the theory of preaching is not studied as it used to be. There was a time when every month would bring its volume of Homiletics. Even the Yale Lectureship seems to have ceased. Or if it is only that it has not drifted our way of late, that also seems to show that in this country at least preaching has ceased to be regarded as one of the

Fine Arts, and that we have adopted the maxim that the preacher is born and does not need to be made. But the greatest preachers—preachers like the late Dr. Dale of Birmingham—read every book on the theory of preaching which they come across. There must be something in it. There must be room for a living, scientific, aggressive study of the subject, such as has just been published by Professor Dargan of the Baptist Theological Seminary in Louisville, Kentucky, under the title of *A History of Preaching* (Hodder & Stoughton; 7s. 6d.).

It is a History of Preaching; but a History of Preaching cannot be written without containing a theory of preaching—probably more than one theory, but the author's theory at least. Dr. Dargan's History of Preaching both makes his theory and is made by it. For let a historian be as objective as he may, he still sits in judgment on every preacher whose preaching he describes, and if he is a true historian he gathers something from every great preacher to make his theory the more perfect and the more practicable. On the whole, we have found Dr. John Ker's Lectures our best tutor in Homiletics. After Ker we would say Dargan. And Professor Dargan covers the whole ground.

The new volume of the Century Bible is *Job* (Jack; 2s. 6d. net). The author is Professor A. S. Peake. Professor Peake has recently written with great fulness on the central problem in the Book of Job, the problem of suffering. He is accordingly able to state the problem briefly and clearly here, and he leaves himself room for some adequate discussion of the structure of the book. The notes are inevitably much taken up with the question of translation. Altogether they are just such notes, and the book is just such a book, as the ordinarily intelligent English reader will find of most service to him.

Dr. Gregory's 'Books for Bible Students' are now numerous enough to make a fair theological library. But they are not done yet. There has just been added to the series a scholarly and practical *Introduction to the Study of Christian Ethics*, by A. Ernest Balch, M.A. (Kelly, 2s. 6d.).

The most recent addition to the most charming of all modern series of books—we mean the Eversley series—is Mr. John Morley's *Oliver Cromwell* (Macmillan; 4s. net). It is a revised edition. It is revised most particularly in the light of Mr. Gardiner's criticism of the first edition in the *Contemporary Review*. For other reasons also it is the best edition to buy, being so pleasant to handle and so restful to the eye.

Mr. Bryce has prepared a new edition of *The Holy Roman Empire* (Macmillan; 7s. 6d.). The book was first published in 1864; that is, forty years ago. In that time it has passed through twenty-one editions or reprints, besides being translated into German, Italian, and French. It would, therefore, be difficult to calculate the influence it has had upon the thoughts of the most thoughtful; and its influence has always been for good. There are some of us who are ready to admit that we owe our conception of history and the writing of history to *The Holy Roman Empire*. The new edition has been thoroughly revised. It is also considerably enlarged, and a chronological table of events has been added.

For the difference between Idealism and Personal Idealism read the new edition of Dr. G. H. Howison's *Limits of Evolution* (Macmillan). Probably Dr. Howison was wise, even though it was mere worldly wisdom, to call his book after the first essay in it. But many of us are really much more interested at the present moment in the philosophical movements which go by the name of Personal Idealism than in anything connected with Evolution, upon which we have now, for a little, had enough. And it is Personal Idealism that is the subject of the book. It is Personal Idealism that runs through all the essays, not excluding the essay on the Limits of Evolution; it is Personal Idealism that binds them together and makes them into a book.

What, then, is Personal Idealism? For answer, read the book. But Professor Howison attempts to summarize the answer in his very preface. And this is what he says. Idealism is the doctrine that mind is the only absolute reality. So far good. But Idealism always runs the risk of ending in a Universal Mind, all-embracing, all-sustaining, all-determining, within which distinct personal minds can neither live, move, nor have any being. Against this Monism Dr. Howison protests. He says, 'Instead of any Monism, these essays put forward a Pluralism: they advocate an

eternal or metaphysical world of *many minds*, all alike possessing personal initiative, real self-direction, instead of an all-predestinating single mind that alone has real free agency.'

Read the new edition, we said. There is much new matter in it. But the most significant thing is a new preface. For in that preface Dr. Howison explains how, after he had used the title Personal Idealism for several years to define his own theory, a volume under that very title was published in England, containing a collection of essays by eight Oxford men who hold a philosophical view which, on vital questions, is almost diametrically opposed to his. Therefore, in reading about Personal Idealism, remember that there are two distinct theories which go by that name.

Writing a book on *Eternal Elements in the Christian Faith* (Oliphant; 2s. 6d. net), the Rev. D. Butler, M.A., 'Minister of the Tron Kirk, Edinburgh,' has put aside all matters of doubtful disputation and gone right to the heart of his subject. He has gone right to Christ, telling us what He is, and what He is to us. It is a book for the perplexed in faith.

Taking the occasion while it serves,—for we are all getting ready for the study of Religion now,—Dr. John Robson has issued a new edition of his *Hinduism and Christianity*. The new edition is a considerable improvement upon the earlier editions. It is clearer and yet more compressed. It seems to seek more earnestly to reach the principles or great leading thoughts round which gather the multifarious phenomena of Hindu Religion. The earlier editions served their purpose well; but we have made progress in our comprehension of religion as a science—the new edition is more scientific. Let no one suppose, from its title, that this book is written simply to glorify Christianity at the expense of one of the 'heathen' religions. It does glorify Christianity, but only by the legitimate method of showing that the religion of the Hindus, when most appreciated, cries out most loudly for Christ (Oliphant Anderson & Ferrier; 3s. 6d. net).

There has come from Messrs. Oliphant Anderson & Ferrier another book of intense human interest, and of paramount interest to the student of religion. It is entitled *Holy Himalaya*. It gives an account of the religion, traditions, and scenery of the Himalayan province of Kumaon and Garhwal. The author is Mr. E. Sherman Oakley, M.A., of the London Missionary Society (5s. net). Mr. Oakley has lived for fifteen years in this province; it is a province of exceptional value for the study of religion; and he has used his opportunities so well that it will be impossible henceforth for any student of Hinduism to ignore his book. Moreover, Mr. Oakley is a man of letters. He has style. He has such style as the late Professor Huxley had—a style quite proper for science, yet ever suggesting poetry; just such a style as the man must have who would bring us into touch with Religion. More than that, Mr. Oakley has sympathy. He is a missionary. He knows the answer to the question, Hinduism or Christianity? But no Hindu devotee could rejoice more unfeignedly in the discovery of the least particle of truth or goodness in the Puranas. For the study of Religion get a book that covers a small field first—get a fascinating book. For the study of the religions of India begin with Oakley's *Himalaya*.

Here is a whole volume on the *Culture of Simplicity* (Revell; 3s. 6d. net). The author is Mr. Malcolm James M'Leod. It is a good pursuit, but, like happiness itself, simplicity is most likely to escape us when we set out deliberately to overtake it. One of Mr. M'Leod's chapters is on simplicity in the pulpit. That chapter, at least, should be read. Mr. M'Leod shows that simplicity is better than grandiloquence, and a different thing from vulgarity.

Thoughts Concerning Omnipotence (Rivingtons; 3s. 6d. net) is not an attractive title for a book. But the Rev. William Harris, M.A., has succeeded in showing that his subject is one of great practical concern for us. For what is the value of Monotheism, that discovery with which we credit the Israelites? It is the discovery of the omnipotence of God. And as soon as God is seen to be omnipotent, He is found to be only good. Among the gods it is rivalry that is the root of all evil.

After criticism comes construction. Professor Briggs, of the Union Theological Seminary, New York, is a critic of many years' fighting. Now, in his volume on *The Ethical Teaching of Jesus*

(Scribner; $1.50 net), he sets out to tell us what the reconstructed Gospel narratives contain. Not what is left after criticism has done its work. Professor Briggs believes that the criticism of the New Testament has shown the New Testament to be richer than before in all that makes for sobriety, righteousness, and godliness. He does not believe that the Beatitudes, as we have them in St. Matthew, were spoken by our Lord. He does not believe that our Lord spoke more than four Beatitudes, even as they are found in St. Luke. But what of that? The other Beatitudes are not lost. Elsewhere in the Gospels they are found. And when they have their proper setting, the setting which he believes they had originally, they are of more value themselves, and they make the whole teaching of Jesus more finished and effective. The average reader takes not easily to such a book as this. It seems to upset his whole mental equilibrium. To which Dr. Briggs would answer, that his mental equilibrium is probably in much need of upsetting. And it is certain that the man who gets nothing from this living responsible author is either very far advanced or very far behind.

Professor Auguste Sabatier of Paris did not come to his own in England till after his death. Since then, volume has followed volume in English translation. Now we have some knowledge of the fruitfulness of his imagination, some conception of the mental force he must have been among his comrades. The latest issue is a translation of two essays, one on the *Doctrine of the Atonement*, the other on *Religion and Modern Culture* (Williams & Norgate; 5s.). The doctrine of the Atonement is traced along its 'historical evolution' from the narrative of the Fall to Vinet. The other shows how, in our day, religion and culture have ceased their enmity, and come to one another's aid against the savage irreligion of materialism.

The Theology of St. John.

By Professor the Rev. George G. Findlay, D.D., Headingley College, Leeds.

III. The Salvation of the World.

'The world' fills a great space in St. John's Gospel, the term occurring in it nearly thrice as often as in the Synoptics, and in his First Epistle half as many times as in the thirteen of St. Paul. The rarity of ὁ κόσμος in the Apocalypse is made up for by the conspicuous frequency of 'the earth' (ἡ γῆ), its equivalent in this Book, where the warring spheres of 'heaven' and 'earth' stand for 'God' and 'the world' as seen in Gospel and Epistle.

God, the Word, and the World are the three factors of the Prologue of the Gospel; these are the protagonists in the drama of 'the eternal life that was manifested unto us.' The world came into being through the Word of the Father, who finally appeared in the person of Jesus Christ; He belonged to it, and it to Him, from 'the beginning.' 'The life' that animates the world was grounded in Him. His light shone through nature on the opening eyes of man; 'the light' sought response in human reason and affection, only to be confronted with 'the darkness' of sin. So the conflict began which fills human history, and which reached a terrible climax in the rejection of the Son of God by contemporary Judaism. Always 'the light' was there and had its witnesses, such as John the Baptist who announced its noontide coming; always the clouds had obscured it. So the world becomes, to St. John's eyes, a huge contradiction and confusion.

1. The Word of God.

In its broad primary sense, the *cosmos* is finite creation, the ordered world of God's making, with the Word for its unifying principle and spring of life. Again, it is the world of humanity—man with the system of things about him, the human race in its unity, under its relations to nature and to God. In this connexion 'the world' is sometimes, implicitly, contrasted with the Israelite people, as when the Samaritans are reported saying, 'This is in truth the Saviour of the world.' By far the oftenest ὁ κόσμος signifies 'the world' of men in its given moral condition, the existing order of human life, as it is darkened by sin and