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University of Chicago, has begun at the very beginning. He has begun with the most primitive society groups, and the most primitive expressions of the psychology of sex. He is a student of Religion as well as of Psychology. But the interest of the subject is not lessened because we hear more of the women of Brazil than of the women of New York. The question of sex is the question of keenest social interest everywhere. And, of course, Professor Thomas is an evolutionist; so that though he begins with the women of Brazil, he reaches the women of New York at last. It is partly a discussion of the difference of the sexes. Professor Thomas admits differences, but he is not so ready to admit superiority and inferiority. The brain of woman in proportion to her weight is perhaps heavier than that of man. In physical force man has it, and has been brutal enough. But physical force is getting out of fashion, and it is to be hoped that when woman gains the upper hand, she will not pay man back. There is a chapter on the adventitious character of women which has its terrors for us.

A remarkably able and up-to-date book on *Hebrew Life and Thought* (6s. 6d. net) has been written by Louise Seymour Houghton. It is published in Chicago at the University Press, and in London by Mr. Fisher Unwin. We say 'remarkably,' because of its being the work of a woman. For it is neither emotionally orthodox nor defiantly advanced. And it is a most rare thing for a woman to be simply an up-to-date and accurate scholar. It is a most rare thing for a woman to make an actual contribution to the study of a subject so keenly contested, because so practically momentous, as the criticism of the Old Testament. The title of the second chapter is 'Folklore in the Old Testament,' a title which any smart journalist could apply to prove his own profane incompetency. The writer of this book uses it after thoroughly studying the early narratives of Genesis in the light of other Semitic literature and in presence of the unapproachable God of Israel. What do you think she calls the Bible itself? She calls it 'The Day-Book of the Most High.' Heine called the Old Testament Jehovah's Diary, and the suggestion comes from him. But the difference between Heine and her is the difference between death and life.

To their Theological Translation Library, Messrs. Williams and Norgate have added Cornill's *Introduction to the Canonical Books of the Old Testament* (10s. 6d. net). The translation is by Mr. G. H. Box, M.A. It seems to be one of the best translations the publishers have yet given us, as the book is one of the best books. It is a puzzling thing that Cornill has been so neglected hitherto in this country. (He has been more neglected here than in America, where Dr. Paul Carus has edited and published several of his books.) For he is not only a first-rate scholar, but a moderate critic, and not difficult to render into idiomatic English. One of the most useful features of his Introduction is a series of extended notes on selected passages, like the Blessing of Jacob, the Red Sea Song, the Oracles of Balaam, the Book of the Covenant. It contains both Special and General Introduction.

The Pilgrim's Progress.

By the Rev. John Kelman, M.A., D.D., Edinburgh.

Talkative.

1. *His Talk.* 'Well, then,' said Faithful, 'what is the one thing that we shall at this time found our discourse upon?' 'What you will: I will talk of things heavenly or things earthly; things moral or things evangelical; things sacred or things profane; things past or things to come; things foreign or things at home; things more essential or things circumstantial—provided that all be done to our profit.'

This drench of talk, in which Talkative replies to Faithful, gives characteristic promise of the surfeit which we are to have. Bunyan's sidenote, twice repeated, is 'Oh, brave Talkative.' Concentration is not this man's forte, as it is Faithful's. There is no one thing on which he will found his discourse. He will talk about anything and everything. This

programme is too rich for any man except one of encyclopædic powers, and in most cases such men do not talk like this. 'The greatest talkers,' says Montaigne, 'for the most part, do nothing to purpose.' Tolstoi, in his *Invaders*, says of one of his heroes: 'If a great saying in regard to any subject came into my hero's mind, I believe he would not have uttered it: in the first place, because he would have feared that in saying something great he might spoil a great deed; and secondly, because when a man is conscious within himself of the power to do a great deed, there is no need of saying anything at all.'

2. *Talk about Sacred Things.* These subjects interested him most, but simply as a department of human study and activity, just as another man is most interested in archæology and a third in coleoptera. The marked defect of all the talk is that lack of accuracy and of the tendency towards practical and personal experience which is never absent in religious talk which rings true. A man to whom religion has meant much, who has been saved by it, and has realized the meaning of salvation, will never be able to discuss it dispassionately as an outsider. Consequently, in such talk as this we shall find that the words are almost the correct ones, but not quite. The accuracy which only experience can give is absent. The statement of religion seems right enough, yet with a difference. Luther, in that commentary on the Galatians which was so dear to Bunyan's heart, commenting on 1^6, writes: 'For the devil will not be ugly and black in his ministers, but fair and white. And to the end he may appear to be such a one, he setteth forth and decketh all his words and works with the colour of truth, and with the name of God. Hereof is sprung that common proverb among the Germans, *In God's name beginneth all mischief.*'

The application of this to the case of ministers of religion is too obvious for any commentator to omit. 'Nothing so belittles a man,' says Mr. Jowett, 'as undue familiarity with great things.' But ministers have to deal with things not only great but sacred, until perforce these things become familiar. Stewart of Aberdeen, a notable preacher of the earlier nineteenth century, in a great sermon upon the text, 'Thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument,' exposes this danger in a memorable fashion. The terrible thing for ministers is that they have to talk so much about these things, whether they have anything to say or not. And the lesson is that of Is 6, where the sin of the lips is burned away from the minister after his great vision of the Lord. Only by a life in which that supreme vision repeats itself in the changing lights of all the varied experiences and circumstances, can a man retain the wonder which alone makes it safe for him to carry on so spiritually dangerous a profession. When that wonder has died away, every word uttered about sacred things may bring the doom of those who lay light hands upon the ark of God. Many a man has shared the fate of Uzzah, and been slain by this—slain in heart, in conscience, and in spiritual imagination and insight. Poor Francis Spira had said terrible things to John Bunyan's conscience on this subject: 'A man had need be exceeding strongly grounded in the truth, before he can be able to affirm such a matter as ye now do; it is not the performance of a few formal duties, but a mighty constant labour, with all intention of heart and affection, with full desire and endeavour continually, to set forth God's glory. . . . It is no light or easy matter to be a Christian; it is not baptism, or reading of the Scriptures, or boasting of faith in Christ (though even these are good), that can prove one to be an absolute Christian.'

3. *Quotation of Scripture.* Mr. Froude tells us that 'The language of the poor women [of Bedford, in *Grace Abounding*] has lost its old meaning. They themselves, if they were alive, would not use it any longer. The conventional phrases of evangelical Christianity ring untrue in a modern ear like a cracked bell.' In so far as such phrases are scriptural quotations these words are not true. The whole worth of speech of this kind is determined by whether the speaker is using language with real thought or without it. Every reader of Matthew Arnold must have been struck, however widely his point of view may have differed, by the startling suggestiveness of the Scripture texts that are introduced. It is a notorious fact that men to whom every text stands for something experienced and thought out, still use that language both in prayer and in preaching with the most pointed and convincing effect, both literary and spiritual.

Yet all depends on the vitality and sincerity of the thought that lies behind the quotation. No quotations of Scripture are more apt than those which are introduced in New Testament speeches

of the devil, but their lack of sincerity is at once apparent. On the other hand, quotation without vitality of thought is equally distasteful. The familiarity of the words makes them a line of least resistance, into which the laziest and most sapless discourse may naturally run. But the sham is easily detected, and the quotation of Scripture is perhaps the most unfailing test for sincerity of utterance that could be named.

4. *The Slightness of Talkative.* In her bitter essay on 'Worldliness and Other-worldliness' George Eliot points out how slight a fund of real knowledge is necessary for the equipment of a popular preacher. The lust of speech is a very subtle kind of egoism, for Talkative always greatly prefers to hear himself talking than to listen to anybody else with attention. Tolstoi, in his sententious way, asserts that, 'as everybody knows, in a business conversation it is absolutely unnecessary for you to understand what is said, but it is necessary only to bear in mind what you yourself wish to say.' In the present age, when so large a multitude of people who do not read books have extracts and scraps, reviews and criticisms of books served out to them, nothing is easier than to acquire just such a superficial acquaintance with a vast mass of information as will enable them to talk freely about what they do not know. Here is the mirror for such talkers. Talkative has no system of thought. He has no capacity for it in that slight and restless mind. Consequently he is easily made to contradict himself, though he cannot be made to see that he has done so.

But his slightness is a more serious matter than that of superficial intelligence and discursive information. When he speaks of 'learning by talk to suffer,' we begin to know him for what he is. A man might as well speak of the art of prayer, or the preparation by talk for death. What this man wants is experience, by which, and not by talk, all that is best worth learning must be learned. This is a man, not of practice but of theory; and the religion of Christ is a religion of actual repentance and forgiveness, of actual dealing with life and with God. It is only with a great price that any man can rightly obtain freedom of speech on religious things. Talkative's religion is a hopelessly cheap religion, and the Christianity of Christ is always costly, though it is also in another sense without money and without price. Every one of those who in Bunyan's day would have been called 'exercised Christian men' will say that 'with a great price obtained I this freedom.' We shall presently see that Talkative was a hypocrite, and that the words of Burke are true of him: 'Those who quit their proper character to assume what does not belong to them, are for the greater part ignorant both of the character they have and of the character they assume.'

5. *Talkative's Idea of himself.* From what we have already seen, we should expect the vanity of the talker that goes with his slightness. This was a favourite butt for the scorn of John Bunyan. 'The Pharisee goes on boldly,' he writes in his *Pharisee and Publican*, 'fears nothing, but trusteth in himself that his state is good; he hath his mouth full of many fine things, whereby he strokes himself over the head, and calls himself one of God's white boys, that, like the Prodigal's brother, never transgressed.' In *Grace Abounding* he writes: 'Shall I be proud because I am sounding brass? Is it so much to be a fiddle? Hath not the least creature that hath life more of God in it than these?'

What strikes one most in Talkative is the utter want of escape from self. His life has no exit, either in helpfulness, love, or real faith. He speaks of edification, but that means for him being built up on self, not on God or truth. He is hiding from God and from all realities behind words. He takes it for granted that he is a Christian, and seeks the company of the good as a matter of course. But he who is 'of course' a Christian falls at once into the dangerous vice of patronizing both men and God. He is the professional critic and sermon-taster so familiar in lands like our own, where preaching is in a nation's blood. In such lands there is always a large company of interfering persons whose function it is to keep the workers right. Looking down upon the backs of the actors from their exalted but inglorious post behind the stage, they neither feel nor see the play. The fact is, that they are thinking not of it, but of themselves. One note of this attitude is Talkative's accusation that Faithful is 'lying at the catch.' The self-conscious man is more interested in the bearing of the conversation upon himself and his dignity than upon any of the great matters with which it deals. It is but one of many ways in which the personal element hinders true knowledge.

6. *Talkative as Hypocrite.* The false presupposition regarding himself imparts an element of unreality to everything about such a man as this.

At first he is too much engrossed with himself to be aware of the unreality. He is a hypocrite because he is a talker, before he becomes a talker because he is a hypocrite. From the first he is hopelessly unnatural, a theatrizing person whose word-built world is absolutely artificial. The actor, playing his part in such a world, may for a time imagine it to be the real world, and honestly mistake words for realities. But there comes a time when he knows himself to be posing, and then hypocrisy becomes conscious and daring. The hypocrite, however, generally first deceives himself before he will sink to the conscious deceiving of others.

It is a word to the wise, especially if they be also constitutionally eloquent. When talk runs ahead of thought, you have a fool; when it runs ahead of feeling, you have a flatterer; when it runs ahead of will, you have a liar. This is the natural history of hypocrisy. No one at the beginning says, 'Go to, I will be a hypocrite.' But when expression outruns experience, the hypocrite is the inevitable result. It has been well said that 'No angel with drawn sword disputes Talkative's entrance to the way of pilgrimage.' That is the pity of it and the horror of it. The angel at the gate of the garden is an angel of mercy. Any barrenness of the outside wilderness were better than to be wandering, an alien and unwelcome intruder, among the trees of the garden. Yet that is the heavy doom of all hypocrites who have by their talk entered the unguarded gate of a professed religion.

7. *The Life of Talkative.*—Near neighbourhood betrays the hypocrisy of the man. He is one of those who will not stand knowing. He must always be among strangers. He can make friends easily, but cannot keep them long. The test is the home life of the man. He is hard and selfish there. His servants feel the full weight of his hypocrisy. The state of matters is elsewhere described by Bunyan in a passage eloquent of one phase of the domestic life of his time: 'Servants that are truly godly care not how cheap they serve their masters, provided they may get into godly families, or where they may be convenient for the Word. But if a master or mistress takes this opportunity to make a prey of their servants, it is abominable. I have heard poor servants say that in some carnal families they have had more liberty to God's things and more fairness of dealing than among many professors. Such masters make religion to stink before the inhabitants of the land.' It is indeed quite true that below-stairs opinions of specific actions, being formed upon imperfect information, are often wrong; yet servants are rarely mistaken in their general estimate of a master's or a mistress's character. It matters little to any one what those who do not know him think about him; but the good or bad opinion of those whose eyes are nearest to his life is a more serious affair. It is noteworthy that here the special sin noted is drunkenness. The amazing combination of this vice with religious talk is, alas, proverbial. It was from the life that one recent writer sketched his character, who was 'while drinking fluent in things profane; when drunk, fluent in things religious.'

So, as the intercourse goes on, we witness the general collapse of this man's character. He is one of the multitude to whom the pithy saying of a northern Scot applies—'We're war tae please wi' preaching nor we are wi' practising.' 'The works of the law' are none of Talkative's weaknesses, and he takes rank among those antinomian Ranters of whom Bunyan tells that 'they would also talk with me of their ways, and condemn me as legal and dark; pretending that they only had attained to perfection, that could do what they would and not sin.' For such Bunyan reserves his strongest language—'abominating their cursed principles.'

There is a sense in which acting enters into the religious life legitimately. It is part of the venture of faith to live and speak upon the platform of the ideal, claiming our inheritance in better life than we have yet in fact attained. To act as if we had attained, in the sense of seeking to live worthily of a point of faith and conduct further on than that which we have reached, is a great secret of the growing Christian life. Yet that, if it be legitimate and helpful, presupposes a real aspiration and a genuine and whole-hearted endeavour to be worthy of the inheritance claimed. But the more any one takes the position of a religious man while his heart is not in it, the more hopelessly will he ruin his soul. Talkative's talk has slain his conscience. He is a man gospel-hardened under his own preaching. Bunyan knew the danger of that when he wrote: 'All this while I was not sensible of the danger and evil of sin; I was kept from considering that sin would damn me, whatsoever religion I followed, unless I was found in Christ.'

8. *The Effect of Talkative upon the World.*—He

'*puzzles* the world.' The world has a genuine grievance against many professing Christian men. It is all too easy for them to draw their garments close about them and regard 'the world' as a conspiracy of dark characters with whom they have nothing in common. But there remains the fact of their common humanity, and the inevitable responsibilities it entails. Now, if there be one thing clear in this connexion, it is that the world has little need of such puzzling as this. On spiritual things it is confused and dark enough already. There is, indeed, a problem which the Christian should present to the world, and which is ever insoluble to it—the problem of that 'peace that passeth understanding,' of the power and love that it has no clue to. But this contradiction between high words and low deeds is a puzzle of a different sort, and one which the world will be only too ready to solve according to its own lights. When openly irreligious men see that the only point in which the Christian is superior to themselves is in high-sounding talk, they form their own conclusions. If they despise not only the hypocrite, but the Christianity he professes and the Christ he is betraying, that is an error of judgment for which he, as well as they, is responsible. If the world is proverbially wary in dealing in business with those who make a great profession of religion, it is not well for religious men to meet that slander with an angry scorn only. For, however true it may be that some of the worldlings are glad to find in such an opinion an excuse for their irreligion, yet there is a deeper fact to reckon with. Every man who is not himself religious has a certain hope in religion somewhere within him. The irreligious are quite genuine in their demand that religious profession shall be true, and the religious professor faithful. It is their tribute to a life which their consciences tell them they ought to lead; and every man who truly leads it keeps them within touch of grace. No responsibility could be heavier than that of those whose life is such as to shake the confidence of men in that to which their own violated consciences still urge them, or to confirm in them the deadly delusion that after all there is no reality in goodness.

The Reading of Holy Scripture in Public Worship.

I.

By Principal the Rev. D. W. Simon, D.D., United College, Bradford.

THE Symposium on the 'Reading of Holy Scripture in Church Services' is full of interest, and is fitted to call attention to a matter of great practical importance. The subject has frequently occupied my thoughts, but as it is many many years since I continuously ministered to one Church, and as during the interval considerable changes of custom, thought, feeling, and atmosphere have come about in all the Free Churches of South Britain, I doubt my competence to contribute anything of practical use to the discussion.

My personal ideal for many years was that of 'unity.' Not that I wished everything to revolve round the sermon, but rather that each service should constitute a sort of organic whole. As frequently as possible I aimed at preaching *three* sermons—one, a chapter from the Old Testament; the second, a chapter from the New Testament; and the third, if I may venture to say so, my own, or better, God's Word through me. Hymns and prayers were expected, of course, to harmonize with the rest.

For a considerable time, however, I have been drifting towards a position substantially identical with that set forth in the Rev. J. Garrow Duncan's summary, and for very much the same reasons as those assigned by him. His *fourth* reason (p. 133) I regard as very important; though the Higher Critical views current at the present moment interpose great difficulties in the way of carrying out the idea.

Now that Scripture is less read than it used to be in private and at family worship, and that the Bible is practically excluded from schools, it seems to me that all Churches should either follow the example of the Episcopal Church, or adopt some such Table of Lessons as the one referred to in the second part of Mr. Duncan's summary. How this is to be carried out among Baptists and Con-