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## Literature.

### THE NEW WEBSTER.

THE editor of the new edition of Webster's *International Dictionary* has made a bold experiment in dictionary making. He has divided his page cross-wise into two divisions. In the upper division he has given the more important and familiar words, and in the lower division he has given the less important or unfamiliar. And the words in the lower division are printed in smaller type than those in the upper division.

What is the advantage? The advantage is twofold. First, space is gained, a momentous consideration in these days. Next, the great majority of those who consult the dictionary will find the word they want without having to wade through obscure, unusual, or technical words in order to reach it.

The upper division is in three columns, the lower in six. Sometimes the lower division occupies half the page, sometimes not more than five lines across. Suppose we take a specimen by chance (but necessarily a short one). The words in the upper division range from 'difference' to 'diffident.' The words and phrases in the lower division are: difference tone, differencingly, difference, differentialize, differentiate (as a noun), differentiator, differently, differentness, differingly, differre, differren, diffiaunce, difficile est proprie communia dicere, difficultate, difficultate, difficultly, difficultness, diffidation, diffidency. There are obsolete words and there is a Latin phrase. The only word calling for remark is 'differently.' The editor may have hesitated, for the word is in fairly frequent use and there is no adverb 'different.' He may have decided to place it below because he found that writers with a good ear avoid the use of it.

But the cross division is only one feature of the new Webster. What else is there? There is the fact that it is new. It has been brought up to date and, we understand, entirely reset. It runs to 2700 pages as against the 2300 of the old edition, and contains 400,000 words, we are told, as against 170,000. In the next place, the definitions are given more fully, and often more tersely also. Webster always was the 'legal' dictionary (at least in the United States); it is now the best

technical dictionary on the market. Perhaps it would be clearer, and it would be equally true, to say the best scientific dictionary. The comparison of it, in the case of a word like 'food,' with others or its own superseded editions, will give one a better idea of the difference science has made to our daily life than the reading of many books of science or of cookery.

Then the new Webster is fitted up with all the popular adjuncts of a dictionary—illustrations, atlas, gazetteer, brief biographies, thumb index.

It is issued in various styles of binding—cloth, 40s. (or in two vols., 42s. 6d.); half calf, 52s. 6d. (in two vols. 65s.); half-morocco or half-russia, 57s. 6d. (in two vols., 70s.); full calf, 60s.; and a strong handsome pigskin binding at 50s.—all net.

### THE HISTORY OF SCOTLAND.

Mr. W. Law Mathieson is engaged upon a History of Scotland from the Reformation to the present time. He has already issued the history of the first period, under the title of *Politics and Religion in Scotland, 1550-1695*, and the history of the next fifty years under the title of *Scotland and the Union*. Now he has published the history of the fifty years from 1747 to 1797. The title is *The Awakening of Scotland* (Maclehose; 10s. 6d. net). The separate titles are used because each book covers a period which is sufficiently homogeneous and separable. But it should be remembered that the value of Mr. Mathieson's work can be estimated only by those who know the whole of it.

Now it is not possible for the historian of Scotland—Scotland of all places in the world—to show no preference for one religious party over another. Mr. Mathieson has been called the historian of Moderatism. But let the reader judge by the picture of Carlyle of Inveresk. It is not too flattering. And if that of Somerville of Jedburgh is more sympathetic, the man deserved it. What Mr. Mathieson seeks after is to clear the memory of the Moderates of an exaggeration of their Moderatism.

This is a volume of surpassing interest. Its period was more momentous in the history of Scotland—if the things of the spirit are greater

than the things of the world—than any previous period. For in it the faith that has given Scotland her spiritual liberty was gradually rising to its place of power. The men were as great as the movement. And through it all Mr. Mathieson carries us with much enjoyment. He still spares no pains to be accurate. He is gaining in mastery of a vivid English style.

#### MEMORY.

Professor Muirhead has added to his Library of Philosophy a translation of Professor Henri Bergson's *Matière et Mémoire*, retaining the title *Matter and Memory* (Swan Sonnenschein; 10s. 6d. net). The translation has been made by Nancy Margaret Paul and W. Scott Palmer, and it has been read in proof by Professor Bergson. The translators have made the contents of a difficult volume much more accessible by notes in the margin indicating the progress of the discussion. Professor Bergson himself has written a useful introduction also. Thus the English edition is distinctly in advance of the latest edition in French.

What is the argument? It is an endeavour to prove that the mind is distinct from the brain. It is commonly maintained by philosophers as well as by men of science, says Professor Bergson, that thought is a mere function of the brain, or else that mental states and brain states are 'two versions, in two different languages, of one and the same original,' so that if we could penetrate into the inside of a brain at work and behold 'the dance of the atoms which make up the cortex,' and if, on the other hand, we possessed the key to psycho-physiology, we should know every detail of what is going on in the corresponding consciousness. Professor Bergson does not believe that. He does not deny that there is a close connexion between a state of consciousness and the brain. But there is also a close connexion between a coat and the nail on which it hangs. For if the nail is pulled out the coat falls to the ground. Shall we conclude that the shape of the nail gives us the shape of the coat? No more may we conclude, because the physical fact is hung on a cerebral state, that there is any parallelism between the two series, physical and psychological. In Professor Bergson's judgment the psychical is much wider than the cerebral. The brain state indicates only

that part of the mental state which is capable of translating itself into movement. And to identify the mind with the brain as a source of knowledge would be to judge of a play by the action of the players as they come and go on the stage.

But how will Professor Bergson prove this? By observing the phenomena of memory. Accordingly the volume is a record of the results which he has reached from this examination, together with an account—surprisingly intelligible in so complex a matter—of the processes he employed to obtain these results.

#### THE SUDAN.

In the year 1904 Dr. Karl Kumm led an expedition into Northern Nigeria for the purpose of obtaining information regarding the advance of Muhammadanism there. The result of the expedition was the formation of the Sudan United Mission. In the end of 1908 he sailed from Liverpool with seven missionaries belonging to this mission, and visited all the mission stations in Northern Nigeria. He laid the foundation of the Lucy Memorial Freed Slaves' Home at Rumasha, and then made a journey through the Central Sudan, reaching Khartum on the 3rd of December 1909. He has written the story of this memorable journey in *From Hausaland to Egypt through the Sudan* (Constable; 16s. net).

Two routes through the Central Sudan had already been opened. But between these routes lay a stretch of unexplored country, six hundred miles wide. This was the region which Dr. Karl Kumm traversed. And the record of the journey is a record of travel and adventure. It was made in the interests of Christian missions, and Dr. Kumm has some things to say about missions and missionaries. But, truth to tell, he is more interested in hunting than in evangelizing, in catching beasts than in catching men. Let no one therefore fear that this fine volume is a mission report in disguise. It is the narrative of an explorer who adventures his life freely and frequently among wild beasts and wild men, and can tell the story of his adventures without letting anything be lost in the telling. On one occasion he shot a female buffalo, and discovered that, after being wounded, she lay in wait for him in the long grass, walked on a short distance and lay in wait again. He had never seen this before, and was much struck with

the reasoning powers of the animal as well as a little struck with fear. He came upon the Sara-Kabbas, whose women wear saucers in their lips—a saucer of three inches diameter in the upper lip, and a saucer of six inches diameter in the lower lip; and he wondered if the bigger the saucer the greater was the belle. To him the beak-shaped mouth was unspeakably ugly.

He walked warily, he treated the natives kindly. He says that in travelling through the Sudan the three necessary virtues are Patience, Geduld, and la Patience; and that Roosevelt's maxim 'Speak softly and carry a big stick' is more applicable to America than to Africa.

Dr. Karl Kumm is a scientist also. This volume is very finely illustrated, and some of the finest illustrations are full-page plates in colour of the butterflies of the Sudan.

A volume of sermons by the late Bishop King of Lincoln is sure of a welcome, and a hearty one. Whatever the sermons may be, the welcome will be given for the man's sake. The sermons are very great. They are almost original—the product of preaching genius—in their quiet searching of heart and conscience. 'The awfulness of the judgments in the Gospel lies really in their gentleness. There is no exaggeration, no over-statement, no undue claim; when we read them we feel we should have nothing to say; we feel the sentence to depend on matters that are less than we expected.' So in a sermon on Secret Faults—a characteristic sermon.

The title of the volume is *The Love and Wisdom of God* (Longmans; 5s. net). It is divided into five parts—University, Christ Church, Oxford, Lincoln, and Miscellaneous Sermons.

It will be a surprise to not a few to find Mr. H. Rider Haggard describing the work of the Salvation Army in Great Britain. And it will be a surprise to find him giving his book the title of *Regeneration* (Longmans; 2s. 6d. net). But it is as regeneration, in the best sense of the word, that Mr. Rider Haggard regards the work of the Salvation Army, even its social work. Altogether the book is a surprise, its contents the greatest surprise of all.

Messrs. Macmillan have issued the fifth edition of their *Guide to Palestine and Syria* (5s. net).

Since 1905 (the second edition) Egypt has been dropped off, and Palestine (with Syria) remains alone. Thus there is space, and nowhere in guide books is it better filled. The type may be a trifle small for the shaking of the train, but a little straining of the eyes will be a cheap price to pay for the cream of the Bible Dictionaries. All the facts are verified for this new edition.

In the present great popularity of the study of psychology, frequent request is made for the name of the best students' text-book. Hitherto it has been easy to say *The Principles of Psychology*, by Professor William James. And after that *An Outline of Psychology*, by Professor Edward Bradford Titchener. But now Professor Titchener's book will have to receive the first place. For though it has not the fascination of style we find in Professor James, it is up to date, an essential requisite in a text-book.

It is published in two parts, under the new title of *A Text-book of Psychology* (Macmillan; 6s. net each). Part I., originally published in 1896, has been often reprinted, revised and enlarged, and has been translated into Russian and Italian. Part II., after going through all the experience of Part I., has, in addition, been separately enlarged and has been translated into German.

It is not in the least likely that sermons on the criticism of the Gospels will draw the non-churchgoing to church. But the churchgoing will listen to them gladly. Canon J. M. Wilson preached two courses of sermons on the Gospels in Worcester Cathedral, and by the attendance and the attention he was encouraged to make a book of them. He calls the book *Studies in the Origins and Aims of the Four Gospels* (Macmillan; 2s. 6d. net).

Within thirty pages the Rev. E. H. Pearce, M.A., gives an account of the life of the Rev. R. H. Hadden, Vicar of St. Mark's, North Audley Street. It is an account that makes him live and move before us. One of the most 'clubbable' of men, he enters our own circle with a welcome. Then the sermons which follow and fill the volume cement the friendship. Mr. Hadden's interest was in life. He was no theologian, but he made sure that all he said about the life of the East was true; then he applied it to the life of the West, and not a Londoner could go to sleep under the reality

and warmth of his preaching. The sermon on 'The Trinity in Unity' is simply a plea for the practice of the love of God. The title is *Robert Henry Hadden: Selected Sermons* (Macmillan; 3s. 6d. net).

There are two books this month by Karl Kumm. In the one (noticed on another page), we have the huntsman and explorer. In the other, the title being *Khonthon Nofer: The Lands of Ethiopia* (Marshall Brothers; 6s.), we have the mission secretary. The journey is the same. It is through the Central Sudan to Khartum. But Dr. Kumm, who has both a pagan and a Christian element in him, separates his readers into two parts, and gives the one part the human story—capture of buffaloes, classification of butterflies—the other the story of the Kingdom of God. There is plenty of human interest in this book also; but its information is about the war which Christ is waging in these places with Muhammad.

Dr. Karl Kumm knows how to write a book. This book is pleasant and popular. And he knows how to illustrate. Very different as the photographs are here, from those in the other volume, they are equally suitable for their place and their purpose.

The Rev. W. Griffiths, M.A., has written a whole book about 'overcoming,' and there is no padding in it. His title is *Onward and Upward*, but the best description is in the sub-title, 'The Overcoming Life' (Marshall Brothers). The motto is, 'More than conquerors through him who loved us.'

There have already been very many books written on the English Bible, and this tercentenary year of the Authorized Version will likely see many more. But there has been none more popular or more pleasant to read than the book entitled *Our Grand Old Bible*, which has been written by the Rev. William Muir, M.A., B.D., B.L. (Morgan & Scott; 3s. 6d. net). Mr. Muir is not content to tell the facts of the translation of the Bible into English, fascinating as a mere recital of the facts must always be; he estimates the value of the translators' work, and finds no prejudice preventing him from giving every man his due.

It is not easy at present to expound a Psalm so as to engage the interest of an ordinary congrega-

tion of worshippers. But the late Rev. James Moffat Scott could do it. He studied the Psalm thoroughly in the first place. He studied it until he knew the Psalm itself, not merely what others had said about it. Then he went to the pulpit, and by picturesque illustration and broad experimental exegesis, he gave it to his hearers. A number of the Psalms as he thus expounded them have been collected into a volume with the title *Some Favourite Psalms* (Nisbet; 3s. 6d. net).

The Committee of the Palestine Exploration Fund have issued a reprint of the late Mr. George Armstrong's *Names and Places*, as revised by Sir Charles Wilson and Major Conder.

*The Land of the White Helmet* is the title of a large handsome book which Mr. Edgar Allen Forbes has written about Africa (Revell; 6s. net). It is not a missionary volume only, though it is that also. It is a traveller's true tale of natural things, and some most unnatural, as well as some quite unmistakably supernatural, all of which with his own eyes he saw. The style is vivid, and the illustrations are just as vivid.

Messrs. Revell are also the publishers of a purely missionary book—*The Modern Missionary Challenge* (5s. net). The author is Dr. John P. Jones, one of the most acceptable of the American missionary authors. The purpose which Dr. Jones had in writing this book was to show that the whole missionary problem has entered on a new phase. He states the new points thus: (1) The missionary has to keep the whole of Christ's command in view (Mt 28<sup>18-20</sup>), and discipline as well as evangelize the nations. (2) He has to transform society as well as convert the individual. (3) He has to direct education. (4) He has to concentrate on small areas. (5) He has to co-operate with other missionaries. (6) He has to deal gently with rulers and governors. (7) He has to be very careful not to encourage mass movements on the mission fields.

Dr. Jones has studied the Edinburgh reports thoroughly. This is his contribution to the theory of missions. It is a mighty one.

Some of the most keenly debated topics at present are Messianic Interpretation, the Doctrine of the Holy Trinity, Pauline Theology in relation

to the Teaching of Christ, the Eschatology of St. Paul, the Medical Language of St. Luke, the Newly-recovered Letter of St. Irenæus; and on all these topics Professor R. J. Knowling has written papers which have been published under the title *Messianic Interpretation and other Studies* (S.P.C.K.; 3s.). It is unnecessary to say that all the relevant literature on every topic has been read, to the very last magazine article. There is no English scholar who more diligently keeps himself in touch with the literature of his subject. Dr. Knowling's position is conservative. He deals with Professor Kirsopp Lake's article on 'Baptism' in the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*, and while admitting that in the New Testament baptism is always 'in (or into) the Name of Christ' or simply 'into Christ,' he still holds that there must have been *authority* for the later triune formula, and whatever it was, the Church evidently considered that authority sufficient. His conclusion, therefore, is that the words in Mt 28<sup>19</sup>, even if they do not constitute a *ritual* formula, constitute undoubtedly a *doctrinal* formula, and that, too, a formula of inestimable value.

'A garden is a lovesome thing, God wot!' and little of the loveliness is lost in that book of *Days and Hours in a Garden* which has been written by E. V. B., and published by Mr. Elliot Stock (5s.).

Messrs. Oliphant, Anderson & Ferrier have issued a tercentenary edition of *Archbishop Leighton's Practice of the Presence of God*, with a Biographical Introduction by the Rev. D. Butler, D.D. (2s. 6d. net).

Notice Mr. Allenson's 'Sanctuary Booklets' (6d. net). The latest is Myers's *Saint Paul*—the smallest and daintiest.

Mr. Thomas Baker has published a new edition of the Life of St. Teresa. The whole title is *The Life of St. Teresa of Jesus*, of the Order of our Lady of Carmel, written by herself; translated from the Spanish by David Lewis; compared with the original autograph text, and re-edited with Additional Notes and Introduction by the Very Rev. Benedict Zimmerman, O.C.D., Prior of St. Luke's, Wincanton (9s. net). The Introduction of forty pages is the work of a scholar who has

no pride in scholarship for its own sake. Prior Zimmerman does not allow his scholarship to master him; he does not load his pages with irrelevant references. He makes it serve the purpose of giving us sufficient knowledge of the atmosphere in which St. Teresa wrote her Life, and of placing us in the proper attitude towards the biography itself. The Notes are just as reticent and to the point. Altogether it is an excellent, if not quite ideal, edition of the autobiography. The editor may depend upon it that his book will find many readers outside the Roman Catholic Communion.

Mr. Baker is also the publisher of *The Way of Perfection*, by Saint Teresa of Jesus, translated from the autograph of Saint Teresa by the Benedictines of Stanbrook, including all the variants from both the Escorial and Valladolid editions, revised with Notes and an Introduction by the Very Rev. Father Benedict Zimmerman, O.C.D., Prior (6s. net). *The Way of Perfection* is to be taken up after the Life by every reader; it followed it in the writing. It is true that the Life is more difficult than *The Way of Perfection*, but one who is to enter into the secrets of contemplation must despise difficulty. And if the Life is not taken first, there is much danger that the practical and personal character of *The Way of Perfection* will not be perceived. It is no book of easy advice to others to keep on the thorny path. Its power is felt when the reader recognizes that it contains the experience of one woman who did actually walk therein. Saint Teresa's great glory is the perpetual union throughout her life of prayer and service, each marvellous in its degree. It is in the uniting of the two, harmoniously and beautifully, that the worth of her example lies for us.

The new edition of *The Baptist Handbook* is ready (Publication Department, 4 Southampton Row, W.C.; 2s. 6d. net). With other matter of necessity and inspiration, it contains both addresses of the President, Sir George W. Macalpine. Both addresses were on 'Ministry,' and they were notable addresses.

If there were those who asked what use was served on earth by the Church Pageant, they have their reply. Messrs. Elliott & Fry took photographs of it; and now these photographs have

been used to illustrate *A Short History of the Church of England* (A. & C. Black; 7s. 6d. net). The history has been written capably by the Rev. J. F. Kendall, M.A., sometime Exhibitioner in History, King's College, Cambridge. The illustrations are twenty-four in number, all full-page, and sixteen of them are in colour. There have been children's histories like this before, but never a scholarly history for men and women. Why should not all our students' books be as attractive as our students' desks are now comfortable?

We have access now to *The Complete Works of George Gascoigne* in the 'Cambridge English Classics' (Cambridge University Press; 2 vols., 4s. 6d. net each). The editing has been done by Dr. J. W. Cunliffe, Professor of English in the University of Wisconsin, U.S.A. The 'Cambridge English Classics' are texts only, the texts being as complete and as accurate as the best judgment and the most patient collation can make them. To the editor of an early classic like Gascoigne there are sure to come surprises; and Professor Cunliffe has his surprise in the discovery that the tract on 'The Spoyle of Antwerpe' was undoubtedly the work of Gascoigne. It is accordingly published in this edition. And now let the life and writings of George Gascoigne be better read. His conversion deserves the study of the modern preacher and psychologist.

The Church Missionary Society has published Bishop Ingham's story of his journey *From Japan to Jerusalem* (2s. 6d. net). It is a large book for so small a price, and it is full of good nature and good stories. Good nature? Certainly; it is the nature of the Lord Jesus Christ. 'Be pitiful, be courteous.' Bishop Ingham is His follower in all things. 'I have no patience,' said a missionary in China whom Bishop Ingham came across, 'I have no patience with the sort of missionary worker that sees the beginning and end of missionary duty in standing up with a Bible and preaching. A few years ago I commenced building operations, and I said to my workmen, "Now, this building has got to preach. All the work you put into it is going to be true work." I had my reward. One day a Chinaman of some position came along and looked at the work, and said, "Now, I like that; it is true and real." I replied, "How can it be otherwise, since we are servants of the True, and

the spirit of the True is with us?" And I began from those same stones to preach to him Jesus.'

If your eye is travelling over the new volume of *The Christian World Pulpit*—it is the 78th (James Clarke & Co.; 4s. 6d.)—let it rest on page 38. There begins a sermon by the Rev. Frank Cairns, of Glasgow, on the Ninth Commandment. Which is the Ninth Commandment? The Ninth Commandment is, 'Thou shalt not bear false witness against thy neighbour.' Why not simply, 'Thou shalt not lie?' So we have tersely, 'Thou shalt not kill,' 'Thou shalt not steal.' The reason is that the commandment does not refer to lying simply. It refers to the bearing of false witness, a special kind of lying. There is a court of justice. The witness takes the oath—'The truth, the whole truth, and nothing but the truth.'

And it is not simply a court on earth. There is a Judge in heaven, and every one of the commandments, says Mr. Cairns, is set in the light of His countenance. There is a Divine idea at the back of every one of them. At the back of the Ninth is the idea of Government. This commandment affirms that 'the principle of Government is part of the Divine order of the world, and that it cannot be destroyed without destroying the peace and the very existence of the State.' Let a man bear false witness, then, before a lawful tribunal, and he 'not only defies the representative of human laws, but also attempts to defeat the beneficent appointment of God for man's salvation.'

But this is not all. There is a Divine tribunal which has no visible earthly representative. The sin against society is scandal. But scandal is the bearing of false witness before this unofficial but truly majestic tribunal. For it is the unseen court of justice which God Himself holds every hour in the earth, that He may try the sons of men for every idle word they utter.

Dr. J. A. F. Orbaan has described the city of Rome in the days of Pope Sixtus v., and his book, under the title of *Sixtine Rome*, has been published by Messrs. Constable (7s. 6d. net). There is a chapter on the Vatican Library and the visit to it in 1581 of Montaigne, who 'saw the manuscript of St. Thomas Aquinas, and remarked that Thomas wrote a bad hand, worse than his own. Of course, the book of Henry VIII. against Luther, sent by this monarch to Leo X., which had been robbed

of its rich binding in the pillage after the siege of Rome, interested him deeply, as did also the illustrated manuscript of Virgil.'

The librarian then was Cardinal Sirletus; whereupon our author proceeds to tell us of Cardinal Sirletus and his own private library, and so proceeds in his gossiping, agreeable way from place to place and person to person till, quite unconscious of the usual effort to obtain useful knowledge, we discover that we know all about the city of Rome in the days of Pope Sixtus v.

A new edition has been issued of *Cook's Tourist's Handbook for Palestine and Syria* (Thomas Cook & Son; 7s. 6d. net). It marks a complete revolution in guide books to the Holy Land. For the information it contains is separated into two parts—one part for the use of those who travel by horseback and sleep in tents, and the other part (tell it not in Gath) for those who travel by rail or carriage and sleep in hotels. The handbook has also been revised throughout and brought up to date. For it seems that even in Palestine (publish

it not in Askelon) the hotel charges and the guide-book pass rapidly out of harmony.

To the preacher's shelf add Dr. James Drummond's *Lectures on the Composition and Delivery of Sermons* (Green; 2s. net). How sincere it is, and also how serious. The art of preaching—it is the grand art; but let no man dream of reducing it to a science, for the individual's personality is everything. Dr. Drummond does not urge the preacher to preach himself; but he insists on the preacher himself preaching.

In his new volume of sermons (quite as thoughtful and thought-begetting as the last), Principal W. B. Selbie offers us first an exposition (with application) of the great Suffering Servant passage in Isaiah. But the whole book is occupied with the Suffering Servant. It is the Cross, the Cross, from beginning to end. As absolutely as the Apostle to the Gentiles, Mr. Selbie limits himself to Christ and Him crucified. The title is *The Servant of God* (Hodder & Stoughton; 6s.).

## The Emancipation of the Sermon.

BY HERBERT W. HORWILL, M.A., KEW GARDENS, SURREY.

At one time ecclesiastical assemblies were much concerned about the comparative influence of the pulpit and the press. Nowadays we are mainly content to leave this subject as a whetstone for sharpening the dialectical skill of members of young men's debating societies. The Churches themselves have wisely come to the conclusion that there is no trustworthy gauge for measuring the significance of either of these institutions as a force in modern life, and that such calculations had better give way to the more practical task of making both pulpit and press efficient instruments of enlightenment and progress. This attitude of co-operation rather than competition implies among other things a desire to ascertain what either may learn from the experience of the other.

When the preacher, in particular, sets himself to inquire whether the conditions of his own work might profit by any hint borrowed from the author or the journalist, he will observe one great ad-

vantage which the press enjoys over the pulpit in its appeal to the popular mind. The impact of the printed word is not delayed by any intricate system of approach. We take the book from the shelf or the magazine from the table, and the writer has immediate access to us. There is no compulsion to spend time in any kind of entrance chamber before author and reader can be introduced to one another. The contrast is especially striking when what we wish to read happens to be a published sermon by some eminent preacher. There are no preparatory exercises, literary or religious, which must be performed as a condition of our being brought within range of his message. The simple act of opening the volume is all that is needed to put us in touch with him. But if we would listen to this same preacher's spoken discourse, with whatever additional stimulus comes from the living voice and from visible expressions of his personality, we must first be present for nearly an hour