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a more vivid and detailed story; but thereby they lose an important feature, namely, the difference between the assassins' plan and their actual deed. It is this that makes the Hebrew historian's narrative so complete and convincing.

The two accounts, A and B, read like the evidence of witnesses, perhaps those witnesses who narrated the facts in the investigation which David would naturally institute. They are both immediate, both have the ring of truth; and they come from imperfect human beings, who tell only what each had specially observed. The author of the history had not seen those events for himself, but he had access to the evidence of eye-witnesses, and he stated this evidence as it was given to him.

The Hebrew historian did not work up the two accounts into a single narrative; he did not strive after artistic merit; he gives each account as it was, even although this involves some repetition.

We are not here in presence of a history written centuries after the events, but with a work composed in contact with immediate witnesses; and their stories are given side by side, each in its own way, imperfect yet in a sense complete, immediate and convincing. The subsequent fate of this history is one of mutilation and ill-treatment, not of addition and elaboration. This is also the character of the Gospels of Mark and Luke.

It may with good reason be asked whether the custom of using a woman as keeper of the gate, so unlike what one assumes to be the Jewish character in the time of Christ, was not special to and characteristic of the household of the high priest. May it not be an ancient Hebrew custom which the priests maintained after the people had ceased to observe it? Religious history shows many such survivals, where the priestly custom continues to practice some ancient usage.[1]

[1] Lady Ramsay points out that Rhoda in Ac 12 is not called a doorkeeper; she is merely a household slave-girl who runs to open the door when a late visitor knocks.

Literature.

EJECTION.

THE word is not intended to recall that which used to happen sometimes at political meetings when the suffragists were about. It is a philosophical term. It is the subject of a book which Olive A. Wheeler, M.Sc., submitted successfully to the University of London for the degree of Doctor of Science. The book is called *Anthropomorphism and Science* (Allen & Unwin; 5s. net). But its subject is Ejection. 'My knowledge of self is essentially different from my knowledge of all other objects, including my fellow-men. I can never directly experience another man's thoughts and feelings, nor can I even know directly that he has any thoughts and feelings. Take the simplest possible case as an example. If I suffer pain, the experience is a fact of indubitable certainty. But if another man suffers, the pain is not directly and immediately apprehended by me. How then do I know of its existence? I believe that he suffers because I interpret his expressions, words, and other external accompaniments in the light of my own direct experience of pain. His pain is not, and never can become, an *object* to me. It is an *eject*—something directly known only in myself when it is *thrown out* of myself and assumed to be in him.' And the process of throwing this something out of myself and assuming it to be in him is Ejection.

Now in Dr. Wheeler's hands Ejection is an instrument of no little theological and philosophical value. The first sin of which we have any record was due to overweening ambition. 'By that sin fell the angels.' It is likely to be the last sin. At the present time it is especially rampant in two spheres of life—the political and the scientific. As a certain nation has been demanding 'Deutschland über alles,' so certain men of more or less scientific knowledge have been claiming the whole universe for science. Theology and philosophy, they say, are simply ignorance; as science pushes its way across the universe, these usurpers will vanish before it, and science will be 'über alles.'

But Ejection says no. Ejection says that science, philosophy, and theology are all dependent upon herself, and all equally. There is therefore a place

for each of them, and each of them must keep its place. Before the scientific man can conquer the universe for science he must conquer and kill the poetry and religion in himself. Now only a few scientific men can do that, and it is nothing to be proud of when they have done it.

LEADERSHIP.

If it is true that after the war we shall have to face a tremendous uprising of the power of democracy, we had better read *Political Parties*, by Professor Robert Michels of the University of Turin (Jarrold; 12s. 6d. net). It is described by its author as 'a Sociological Study of the Oligarchical Tendencies of Modern Democracy.' It is really a treatise on Political Leadership.

For democratic organizations cannot come into existence, and they cannot continue in existence, without leaders. It is the leader that has the ideas; it is the leader that organizes; it is the leader that offers that outstanding personality which is so necessary to all popular movements. Accordingly Professor Michels considers political leadership in all its phases—its psychological causes, its intellectual factors, its autocratic tendencies, its inevitable reduction of democratic into oligarchic government. Democracy does not and cannot govern; it is the leaders of the democracy that govern; and they inevitably form themselves, both for mutual protection and for efficient government, into an oligarchy.

It is true that at the present moment, in this country at least, the most conspicuous fact of industrial life is the inability of the leaders to lead. But it is only an appearance. The democracy, in parts, may throw off its accredited leaders, but only to follow others. When these others are thrown off, it will not be to discredit all leadership, but to return to the better leaders and prove Professor Michels right.

If only the leaders would lead! If they would show themselves unafraid of local movements and irresponsible leaders! If they would lead to purity in political life! It seems very often as if it were the leaders who were led, so little do they effect in so mischievous a matter as drinking. But the democratic leaders of to-day are not to be envied. With support and encouragement, with sympathy and patience, they will not be found wanting in the end.

Their great danger is always ambition. And to outrageous ambition nemesis is never far away. 'In June 1864, the hot-blooded Rhinelanders received Lassalle like a god. Garlands were hung across the streets. Maids of honour showered flowers over him. Interminable lines of carriages followed the chariot of the "president." With overflowing and irresistible enthusiasm and with frenzied applause were received the words of the hero of the triumph, often extravagant and in the vein of the charlatan, for he spoke rather as if he wished to defy criticism than to provoke applause. It was, in truth, a triumphal march. Nothing was lacking—triumphal arches, hymns of welcome, solemn receptions of foreign deputations. Lassalle was ambitious in the grand style, and, as Bismarck said of him at a later date, his thoughts did not go far short of asking whether the future German Empire, in which he was greatly interested, ought to be ruled by a dynasty of Hohenzollerns or of Lassalles. We need feel no surprise that all this adulation excited Lassalle's imagination to such a degree that he soon afterwards felt able to promise his affianced that he would one day enter the capital as president of the German republic, seated in a chariot drawn by six white horses.'

PATRIOTISM.

'During one age of the Church patriotism in the modern sense was impossible and unknown. At a later time ethics were sacrificed, partially at least, to patriotism. Now the best men and women are trying to reconcile Christian ethics in the sense of the fullest loyalty to Christ and to His Spirit with a patriotism which is sane as well as ardent, and which disclaims the temptation to selfish domination.'

These words state the purpose of a handsome book by the Rev. C. E. Osborne, M.A., Rector of Wallsend, of which the title is *Religion in Europe and the World Crisis* (Fisher Unwin; 7s. 6d. net). There could be no nobler or more necessary purpose. For now at last we see what patriotism is capable of. We see what it is capable of for good and what it is capable of for evil. It is patriotism that has offered Belgium to the knife; it is patriotism, horribly perverted, that has driven in the knife remorselessly.

We wish Mr. Osborne had kept to his theme throughout. For he sees the issue quite clearly,

and he sees how serious an issue it is. What he writes on patriotism he writes vigorously and fearlessly, not refusing to give the ruthless German the epithets he deserves, and not fearing to add that the German is not the only patriot who can be ruthless when he is ignorant and ill-led.

But the book covers much other ground. On one side the varieties and vagaries of patriotism tempt him to a digression on 'The Russian Spirit'; on the other side, the failure of the Church to handle the patriot well leads him to a discussion of certain other matters which also have been mishandled. There are two chapters on 'Democracy and the Church,' a chapter on 'The Re-Christianizing of the Churches,' and even a chapter on 'Christian Reunion.' In the last chapter of all, on 'The Church of England and the Changing Times,' Mr. Osborne returns to his proper subject and again writes well.

THE GERMANS.

Mr. John M. Robertson, M.P., 'was ever a fighter,' and he gives his fighting spirit full play in his latest book. Its title is *The Germans* (Williams & Norgate; 7s. 6d. net), a wisely wide title. For it gives Mr. Robertson room to say all that he wants to say about the Germans of the past, the Germans of the present, the Germans of the future. If there is system in it, one half deals with the ethnology of the Germans, and one half with their morality. But these things are not kept apart, either from themselves or from other things. Mr. Robertson lets himself go generally.

The fighting manner, the way of answer and attack, makes a book difficult to read. What progress are we making? How far can we trust statements that are made so confidently? And what will the opponent say? We need his answer to reach the truth that possibly lies somewhere between. To the fighter himself there is no kind of writing, we should say, that is more joyful than controversial writing, but it drags the reader at last down into the deepest dungeon of dullness. And Mr. Robertson knows it. Concluding the ethnological part of his book, he says, 'The reader has probably had enough of the Teutonic gospel of race.' It is a kindly consideration. But in the second part he lets himself go yet more unreservedly.

One of the most illuminating studies of German character which we have read has been written by Mr. Edmond Holmes, and published under the title of *The Nemesis of Docility* (Constable; 4s. 6d. net). The word 'docility,' as he says in the preface, is not strong enough for the book; but there seems to be no better word; 'servility' is too narrow. What Mr. Holmes means is this. Since the time of Frederick the Great the Prussian government has recognized the value of military discipline, and has been able to enforce it. The consequence of enforcing it, rigidly and ruthlessly, throughout so long a period, is that the whole Prussian nation, and now it must be added the whole German nation, has surrendered its independence—its right to act, its right to think, its very emotions—into the hands of its superiors. It is a drilled nation. As a machine it is nearly perfect, and being a military machine it has become a formidable menace to civilization.

As a military machine it is successful. But if any part is dislocated serious mishaps follow. Up to the Battle of the Marne the machine worked magnificently. There a hitch occurred. No subordinate had any initiative or any *desire* to act independently. The result was a serious defeat—a defeat which, in the opinion of Mr. Holmes, was decisive for the whole war.

Another thing. The German soldier is well drilled and obedient. But let discipline relax, and he becomes an untamed savage. Hence the horrors of the Belgian advance, and many a prison and other horror since.

It is a well-written and intensely interesting book.

Miss Emilie Grace Briggs, B.D., daughter of the late Professor Briggs, has prepared for press a series of lectures on the *History of the Study of Theology* (Duckworth; 2 vols., 2s. 6d. net each), which were delivered by her father during the winter of 1912–13 to a select group of students from the Graduate Department of the Union Theological Seminary, New York.

It must have been a very difficult task. For the methods of the lecture-room were combined with those of the seminar. And, besides that, much was left unfinished when death came. But Miss Briggs has made a useful and even readable book of it.

It is a useful book. For the study of theology

historically is too seldom encouraged; and the books that encourage it are too old or inadequate. And it is a readable book. For at every step the human element enters into the argument and introduces its never-failing interest. This is not a study of dogmatic theology merely; it is a study of the men who studied dogmatic theology. Moreover, there is throughout the book that personal interest which Professor Briggs carried into everything which he did. It is one of the sure signs of success that Miss Briggs has left that aroma with us.

In closing her preface Miss Briggs says: 'The ideal which he set before his students, and the hope which he cherished, find expression in the passage chosen to take the place of the concluding words which he did not live to write. That passage was first printed more than ten years ago; but to those who knew the writer, they will come as a message of hope and inspiration from one who gave his life in this world to the study of Theology.' This is the passage: 'Theology can have no other final aim than God Himself, communion with God, knowledge of God, and the service of God. Upon theology more than upon any other study the future of humanity depends. It is a study which brings into fellowship with prophets and apostles, with all the saints, with Jesus Christ, and with God the Heavenly Father. It is a study which calls forth all that is best within a man—his moral and religious, as well as his intellectual powers. It is a study which, in all its parts, may be animate with love to God and love to mankind. It is a study which men may share with angels and the spirits of the blessed. It is a study which knows no end. Other studies will pass away with the decay of the body and departure from this world; but the study of theology, begun in this world, will go on for ever, richer, fuller, and more glorious, in any and every world, in any and every dispensation, in which God may place us through all the ages of eternity.'

'Now I am quite clear that what we call the "supernatural" cannot be left out of the life of Jesus, for I have tried to do it. My first aim in writing this book was to show that the teaching of Jesus about life represented the wisest, the surest, and, finally, the only successful way of achieving Personality. I would merely argue from the teaching to the type of personality which obedience to it would result in. It was to be a simple tract on common sense ethics. Does not Nietzsche tell us, "Christianity is still possible at any moment. It is not bound to any one of the impudent dogmas that have adorned themselves with its name. Christianity is a method of life, not a system of belief." There is very much truth in that, though it depends upon which impudent dogmas one means. But, to cut the story short, I got along on my proposed method, with considerable difficulties here and there, until I had written the greater part of what I had set out to say. Then the whole thing broke down, finally and irretrievably broke down. It was not the miracles that broke it down. It was Jesus Himself. I turned back to see that the teaching of Jesus about conduct is as much interwoven with His idea of the supernatural—not necessarily with mine—as the stories of the miracles. I had to begin again.'

That is a good confession. It is made by Mr. George B. Robson in a small book called *The Way to Personality* (Headley Brothers; 2s. 6d. net). The whole book is as closely in touch with the facts of life, as it is appropriate to the needs of to-day.

The Rev. Ferdinand S. Schenck, D.D., LL.D., Professor of Preaching in the Theological Seminary at New Brunswick, N.J., read letters somewhere in which the writers described some great speech of Webster, Beecher, or Gladstone, and the effect it had upon them. He got an idea. Why not imagine a hearer of the orations of Amos, Isaiah, or Ezekiel, even of our Lord, of Peter or of Paul, writing to a friend and telling what the speeches contained and how they affected their audience? For 'the books of the Prophets look very dull simply as books, but when we look at them as largely sketches of orations and exercise our historical imagination to hear the orators speak, they become intensely interesting.' Dr. Schenck carried the idea into practice. In a volume entitled *The Oratory and Poetry of the Bible* (Hodder & Stoughton; 6s. net) he offers a letter from a son of Naphtali to his brother in Thebes, in which are described the four orations and the farewell of Moses; a letter from a Prince of Israel to a merchant prince of Tyre, in which two orations in the city of Samaria by Amos and Hosea are described. There are nine letters in all. The last

is a letter from Dionysius the Areopagite to Aristobulus, a nobleman in Rome. Its subject is St. Paul's speech at Athens.

But what has the poetry of the Bible to do with this? Well, not much. No doubt Professor Schenck gave his students lectures on the Poetry of the Bible, and as he was publishing a book on its oratory he added them. They might very well have made a volume of their own.

Professor A. T. Robertson of the Southern Baptist Theological Seminary in Louisville, Kentucky, has given his exposition of the Epistle of St. James the title of *Practical and Social Aspects of Christianity* (Hodder & Stoughton; 6s. net). And it is a proper title. Dr. Robertson expounds the Epistle, but as he does so he keeps his eye on modern questions in society and the Church, and seeks to show how St. James would have answered them.

We say he expounds the Epistle. He does so minutely. As the author of a great grammar of New Testament Greek he has the right to speak his mind on the meaning of Greek particles, and he does so. He runs words to their roots; he distinguishes synonyms. There is no linguistic knowledge that he misses the advantage of. But all the while he is expounding the Epistle and keeping his eye on our modern practical and social questions.

The view of *Divine Inspiration* of Mr. George Preston Mains (Hodder & Stoughton; 3s. 6d. net) is not the old orthodox view, though there are relics of that view in it. The difference is that while the old view brought us down to the Bible from God, the view of Mr. Mains takes us up to God from the Bible. He quotes approvingly Robertson Smith's famous saying about the Bible 'finding' him; and on the whole that is the argument for the inspiration of the Bible which makes most appeal to him. He has read much about the Bible and quotes appositely.

To the English edition of the War Essays of Houston Stewart Chamberlain has been given the title of *The Ravings of a Renegade* (Jarrold; 2s. 6d. net). And the essays read as ravings. Still, it is right to read them. We have our self-esteem hard hit, and for the most part without feeling it, so absurdly onesided and so blindly passionate is the onslaught; but sometimes painfully and therefore profitably.

The Study of the *Masters of the Spiritual Life* has always been profitable; it is imperative now. The Rev. F. W. Drake, Rector of Kirby Misperton, introduces us, in a book with that title (Longmans; 2s. 6d. net), to St. Augustine and 'The Confessions,' Julian of Norwich and 'Revelations of Divine Love,' Thomas à Kempis and 'The Imitation of Christ,' Lorenzo Scupoli and 'The Spiritual Combat,' Francis de Sales and 'The Devout Life,' William Law and 'A Serious Call.' These 'Masters' Mr. Drake has studied for himself. His book is written to send us all to their study.

The 'Text-Book' Series in Education is edited by Dr. Paul Monroe, Professor of History of Education in Teachers College, Columbia University. It is a series of which any editor may be proud. The volumes are large enough to do some real justice to their subjects. The subjects are wisely selected. The general editing is conscientious.

The most recent addition to the series is *A History of the Family as a Social and Educational Institution* (Macmillan). The author is Dr. Willystine Goodsell, Assistant Professor of Education in the General Editor's own College. It is a volume of nearly six hundred pages, and there is no padding.

For the history of the family (even in this restricted aspect) is a great subject. There is no subject, not even the history of slavery, which more clearly or more encouragingly shows the spirit of Christ at work through the Christian centuries. As with slavery, so with the family, there are discouragements. We shall quote a passage of typical backwardness. When we read it and the like of it we say, How is it that this could be after centuries of Christianity? We have to remember that the tribes of the north and east came down upon the Roman Empire after it had adopted the religion of the Christ, and each tribe had to be weaned of its heathenism separately. We have also to remember that superstition, especially as it involves cruelty, dies slowly and sullenly. This is the passage; the time is 'the Middle Ages': 'In North Germany, Iceland and Scandinavia the new-born child was laid on the floor at the feet of

its father, who then decided whether or not it should be allowed to live. If the decision were favourable, the little one was handed over to the midwives to be bathed and properly swaddled, *i.e.*, wrapped tightly with cloths from head to feet. It was then sprinkled and given a name by the father. The nurses and midwives of these early days were saturated with superstitions and practised all manner of strange traditional rites which were believed to help the little stranger on the strenuous path of life that lay ahead of it. Sometimes a fresh egg, the symbol of fruitfulness, was laid in the baby's bath; or a coin was laid there to insure to the little one ample means in later life. Again, after its bath, the new-born child was laid close against the left side of its mother in the belief that she would draw from it all sickness and protect it thus from child-pains, leprosy and the falling-sickness. Against these and many other superstitious practices, kept alive by ignorant midwives, municipal laws were occasionally directed. For example, an ordinance of Gotha, as late as the seventeenth century, after enjoining midwives to be God-fearing and lead Christly lives, continues: "On the contrary all superstition and misuse of God's name and word . . . such as use of written characters, drawings, gestures, and making the cross, amputation of the navel-string with certain questions and answers . . . sprinkling before or after the bath, and suchlike are forbidden, not alone to themselves, but also if they observe such unchristly and blamable practices in other people they shall dissuade them earnestly from the same and also report every case to the priest or magistrate."'

If the picture of *Ferdinand of Bulgaria* drawn in the book with that title (Melrose; 2s. net) is anywhere near the reality, we shall weep no tears at his dismissal. He has cleverness, but he uses it all up in his own selfish and sordid interests. He has cruelty, which he uses on others, the nearer and the more dependent the more tyrannous and disgusting the cruelty. For the rest he is a coward and a fop. There are photographs in the book.

A Practical Pocket Dictionary of the Russian and English Languages has been prepared by J. H. Wisdom and Marr Murray (Melrose; 6d. net).

Mr. Joseph M'Cabe writes easily and well. Therefore he writes much. His very latest book (April 1916) is *The Tyranny of Shams* (Eveleigh Nash; 5s. net).

How is it that Mr. M'Cabe knows a sham when he sees it? The answer is easy. All the things which he himself does not believe in are shams. And as his range of belief is not a wide one, there are many shams in the world. There are military shams, patriotic shams, political shams, and many more, and of course there are clerical shams. Or rather, there is 'the clerical sham,' for to Mr. M'Cabe's unbiased mind the clergy of all the Churches are altogether one gigantic and unmixed sham. That his mind *is* unbiased we have his own word for it. In introducing the clerical sham, which occupies the last and greatest chapter of the book, he says: 'Throughout the preceding chapters there have been resentful or disdainful references to the Churches, and it may be suspected that, in assailing other people's prejudices, I have cherished and proceeded upon the anti-clerical prejudice. A very cursory examination will, however, suffice to show that these criticisms were sound and pertinent, and are not due to some mysterious antipathy to the profession to which I once belonged.'

There is one interesting and agreeable thing in this last chapter. Mr. M'Cabe sticks to his friends. Professor Haeckel has been much discredited lately, but not in the eyes of Mr. M'Cabe. For many a day Haeckel has been more than a friend, he has been as a God to him; he is as a God to him still.

The Rev. Canon G. H. Box, M.A., Lecturer in Rabbinical Hebrew in King's College, London, has gone over again all the evidence for and against *The Virgin Birth of Jesus*, and has set it forth lucidly, learnedly, and persuasively in a book with that title published by Sir Isaac Pitman & Sons (5s. net). Why should he do so? The Bishop of London, who contributes a Foreword to the book, will answer. 'Thoughtless people say, "What does it matter whether Christ was born of a Virgin or not?" But it DOES matter to one who believes in the Incarnation, and who believes that the Christian life was meant to be "a new creation." To those who believe that Jesus was only a good man, however great and glorious, the Virgin Birth will always be an obstacle to be removed; but to those who believe that the Son of God came down from Heaven to earth, that His gift was "a new

life"—begun in Baptism, strengthened in Confirmation, fed upon in the Holy Communion—the Virgin Birth will be, of course, a mystery, but one CONGRUOUS with that belief, and one which sheds Divine light upon it for ever.'

It will not be possible for the most unbelieving critic of the Gospel narratives to ignore the fact that a man of Dr. Box's candour and learning has come to the clear conviction that these narratives are to be relied on.

Mr. George Napier Whittingham has taken the best known verse in all Blake's poetry and lectured on it. He has taken its four lines, line by line, and made them the text of four addresses to simple patriotic people. The verse is

> I will not cease from mental fight,
> Nor shall my sword sleep in my hand,
> Till we have built Jerusalem
> In England's green and pleasant land.

And the title of the book containing the addresses is, *Who is to Blame?* (Grant Richards; 1s. net).

Who is to blame that Jerusalem is still unbuilt? Well, for one, not the drunkard but the seller of drink. 'Writing with long experience of work in poor districts, I can say without hesitation that the Kingdom of God can never come on earth so long as the present system of the British Public-House is allowed to defile the earth. Lust, disease, crime, misery of all kinds come from its influence. The pawnshop, the police station, the gambling den, the life on the streets, the lunatic asylum are all its offspring. The British Public-House is the wonder of visitors from the Continent and the United States, where the sight of women drunk in the streets is almost unknown.'

Mr. Joseph Keating, the novelist, has written his autobiography. He calls it *My Struggle for Life* (Simpkin; 7s. 6d. net), and never was book better named. From the day upon which he went down into the coal-pit at the age of twelve to that day upon which he sat with his friends in the theatre box and listened to his first real literary success, it has been with him veritably a struggle for life. The book ends abruptly with the scene in the theatre. Are we to understand that Mr. Keating lived happily ever after? At any rate up to that time he struggled and was baffled and struggled still, never losing faith in himself or God (he is a Roman Catholic), but never able for any length of time to keep the wolf from his door.

He had himself partly to blame. He is an Irishman, and all the Irish inconsequence, all the Irish *disregard* of consequence, is incarnate in him. But the book is a strong warning to any one who thinks of setting out on a literary career. It says emphatically, 'Don't.'

The autobiography is written with a good command of language and a fine freedom of style. How he taught himself to write—there is encouragement enough in that. Some interesting persons are introduced, and their introduction is always artfully arranged—the artfulness of the natural Irishman. Among the rest there is a picture of Mr. Lloyd George addressing a small and apathetic audience at Cardiff before his discovery. 'Yet this untidy young man interested me. In spite of the depressing conditions, his phrasing had the glow under it which turns ordinary words into eloquence. His voice was musical, and his ideas poetic. His clenched hand, when he waved it in a gesture, seemed to draw a line of flame through the air.'

The Rev. Joseph Miller, B.D., Rector of Bolas Magna, is the author of two volumes of sermons which he called 'Sermons Literary and Scientific,' and which made a very favourable impression. He has now issued the first of two (or more) volumes under the title of *The Church Year of Grace* (Stock). The sermons are translated and adapted from the work of modern continental preachers. So they serve the double end of introducing us to the modern evangelical pulpit abroad, and of entertaining us with fresh aspects and appreciations of Scriptural truth.

Mr. Miller has published another volume, somewhat similar to the volume just noticed. It contains shorter and on the whole more pointed selections from foreign sermons. He calls it *Aspects of the New Theology* (Stock). The title has nothing to do with the flood of controversial literature which the same title poured upon us a few years ago in this country. The theology here is called new because 'Holy Scripture and Christian doctrine are put in new and striking lights, and the subterfuges of the human heart are laid bare.'

Our soldiers, when they return from the war,

the chaplains tell us, will demand instruction and not exhortation. But they will demand instruction in the Bible and in doctrine, not merely in ethics and politics. They will expect us to tell them what the Bible means and what is the meaning of the Atonement, the Holy Spirit, the New Birth, Heaven and Hell. Let us read and be ready. Let us read *The Mysteries of God* by the Rev. W. T. Nicholson, B.A., Vicar of Egham (Stock). It is a book in which these very subjects are explained simply and satisfactorily in a series of short sermons.

'Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.' So said the Apostle James. And so says the anonymous and acceptable writer who is known as A. H. W. (Canada) through a large volume of which the title is *If ye fulfil the Royal Law* (Stock). There is another law of love, love to God the Father. And so the whole message of the book is this: 'Christ Jesus taught no doctrines other than love and obedience to the Father, and love towards each other. This is marvellously simple and scientific, and if obeyed brings about the highest results possible to the soul of a man, viz., the sinless life, the life that assures us of continuity of being, in some expression of entity and in some condition of environment; but it must be in conscious and acknowledged unity with our Redeemer. If we abide by this Law of Life we are immortal. The soul that sins shall die. Sin is disobedience to the Law, and is brought about by our own unwillingness to love and serve God and to love each other.'

Prayer in Relation to Human Freedom.

By the Rev. Alfred E. Garvie, D.D., Principal of New College, London.

I.

1. Prayer is the universal and necessary speech as sacrifice the deed of religion. The worshipper expresses his belief, trust, surrender to the object of his worship in prayer. Prayer is so much a natural necessity of man that only the sophisticated by a little philosophy will ask for a rational justification of it. But recognizing both the need of and reason for prayer, when we think about its meaning and worth we are led to view it in four relations.

(i.) It is a condition of human development, *the growth of the soul.* As man is related to and depends on the natural and the social, so also on the spiritual environment; by prayer he maintains his correspondence with that environment in the double sense of the word, communion and concord with God; in prayer he holds fellowship with, and gains likeness to, God. Although the apostle is speaking of the religious life at its highest stage, he is enunciating a principle of universal and necessary application in all religion when he declares: 'We all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit' (2 Co 3^{18}). The practice of the presence of God has as its inevitable result the development of the resemblance to God, as the intercourse of persons is the most potent means of mutual influence.

(ii.) Inasmuch as man is called to self-realization, to make himself by the use of his own freedom, this development of human personality, this growth of the soul, is not apart from, but by means of, human freedom. Not only is prayer the free act of man, but in prayer man not only seeks for but even gains deliverance from limitations and hindrances of his freedom; his relation to himself, the world, and God becomes a freer relation than without prayer it could be. We shall afterwards fully develop this consideration; but meanwhile pass to the two other relations in which we may regard prayer.

(iii.) Many devout persons even would limit the purpose of prayer to the spiritual realm, and would discourage petitions for any natural goods. For them the realm of spirit is a free realm in which God can act freely on behalf of man, and in man; but the realm of nature is a realm of law, fixed and unalterable, in which God could act in response to man's request only within the rigid limits of natural order, or by miracle, which is incredible.