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we feel that he is imbued with the spirit of Plato, and through Plato with the dim, unknown men who transmitted to the greatest of the Greeks the germ of their spiritual wisdom and rapture.

To such noble developments could the Orphic belief in the soul's celestial kinship, and the wild Bacchic enthusiasm (*ἐνθουσιασμός*) be transformed.

Literature.

ANDREW JACKSON.

AN edition of *The Life of Andrew Jackson*, by Professor John Spencer Bassett, Ph.D., of Smith College, has been issued in one volume (Macmillan; ros. 6d. net). That is to say, the original two volumes are bound in one, and the paging is made consecutive. It is a volume of 766 pages, not counting the Preface, printed in fine large open type and strongly bound.

Andrew Jackson was an American. Only in the United States of America could he have been born. Only there could he have had his training—if it was training. Only there would have come to him the opportunities which he was so eager to seize. Only there would he have been recognized as a sufficiently civilized citizen. When he reached the White House, the States could boast, and did boast, that now at last they had a President who was neither English nor German, neither Irish nor Scandinavian, but American. There was no hyphen in Andrew Jackson's name or nature.

They said that he ran away with his wife, and that too at a time when she belonged to another. But it was not the truth, not altogether the truth, and those who uttered the lie would be likely to repent. Andrew Jackson would see to that. In this, as in all matters, he is a well-grown schoolboy. It is not enough for you to say you are sorry, you get your punishment in addition.

He did not run away with his wife, nor did his wife run away with him. They both understood (though it was a mistake) that her husband had divorced her. In any case she was a good woman and made him a good wife. 'Her affection,' says the biographer, 'was deep enough to win her husband's strong nature and make him her lover as long as he lived. Her devotion to religion broke down his indifference on that subject—he was, it seems, never antagonistic to it—and he became

in the latter part of his life a loyal, if not a devout, Presbyterian.'

Andrew Jackson was elected President of the United States in 1828. During the contest, that old story of the divorce was used without scruple against him, and his friends had to issue a reply. 'About a month after the election Mrs. Jackson drove into Nashville to purchase clothes for use in her new station. She was quite happy in the occasion and went from shop to shop with interest till her strength was gone. Then she retired to the private office of a newspaper editor, one of her relatives, to rest until her carriage was ready for the return. Here she came upon a copy of the pamphlet issued by her husband's friends in her defense. It came as a surprise and she was overwhelmed. When her companions came an hour later, they found her crouching in a corner, weeping and hysterical. On her way home she made every effort to resume her composure, so as to avoid giving pain to her husband, but she was not successful. The forced gaiety which she assumed attracted his attention at once and he had the story of the day's happening. From that time, says the narrative, she grew worse, at last taking to her bed and dying on December 23d. For some years her health had been poor, and the final collapse was attributed to heart disease, but Jackson believed that her grief was a cause. The blow left him dazed, and he sat by the body for a whole night in the belief that life was not entirely extinct. He buried her in the garden at the "Hermitage," near the little Presbyterian church which, chiefly from his own funds, he built in 1823 for her gratification. One of the last acts before his departure for Washington was to order a suitable monument for the grave.'

THE NORMANS.

There is nothing that one would expect to play its part in the making of the patriot more frequently

than race. There are few things that have less influence. The Swiss are of two races, and so are the Belgians, yet where do we find more passionate patriots? The Latins in the Swiss Confederacy do not say to the Teutons, 'We are none of you,' nor the Walloons to the Flemings in the kingdom of Belgium, 'We will have none of you.' The mere geographical boundaries of country sweep so radical a thing as the diversity of race out of political significance.

But as a subject of study, race is of far greater interest than country. The Normans are to be found in France, in England, in Italy, in Sicily, in Spain, in Syria—where are they not to be found? And in all these countries they are long since attached to the soil, and will fight for it against their kinsmen elsewhere. But to trace the history of the race, coming down from the North and spreading itself as a race with all its possibilities over much of Europe and some of Asia, is a study that is fascinating indeed. No doubt it demands the pen of the true historian. A mere annalist, collecting facts and arranging them, would do nothing for us. The true historian, such a historian as Professor C. H. Haskins, of Harvard, takes the facts up into his imagination and makes the race live before us.

The title of the book is *The Normans in European History* (Constable; 8s. 6d. net).

SOUTH AFRICA.

The third volume is published of the *History of South Africa from 1795 to 1872*, by George McCall Theal, Litt.D., LL.D., in its third revised and enlarged edition (Allen & Unwin; 7s. 6d. net). This volume carries the history of Cape Colony from 1846 to 1860, the history of Natal from 1845 to 1857, the history of British Kaffraria from 1847 to 1860, and the history of the Orange River Sovereignty and the Transvaal Republic from 1847 to 1858.

Some one has somewhere said that Dr. McCall Theal loses himself in detail. We do not think so. We like the detail. We need it. The historian who makes his way by just touching the tops of the mountains is no use to us. He must live and move and have his being among the people, else all he says passes away as a cloud. Gardiner's *History of England from 1603 to 1642* is in ten volumes, crown octavo, but when we have read them

we retain their contents and do actually know something of that period. How many sketches of it have we read with little result? Five volumes for eighty years of the *History of South Africa*—and such years!—is not excessive. And we shall know it when we have read them.

One of the things which Dr. McCall Theal brings gradually into prominence is the contrast of ideal between the British and the Dutch colonist. The British settler 'was full of energy, loved a life of bustle and excitement, made plans for the rapid development of the resources of the country, in which great risks were not considered, and used as his standard of prosperity material wealth. The other was more cautious, and though also weighing material wealth, did not set such high value upon it as upon a life free from turmoil. He was content to let any resources the country might have wait for development rather than rush on hastily, and by so doing imperil a humble certainty for the chance of possible riches or grandeur.' Diverse ideals have coalesced before now. But these ideals were mismanaged, and they had to fight before they became fast friends.

THE PAPACY.

'The design which occurs to me is to write a study of the Papacy by taking a score of the outstanding Popes—which means, in effect, a score of the more significant or critical stages in the development of the Papacy—and giving an adequate account of the work and personality of each. The evolution of the Papacy has not, like the evolution of life in general, been continuous. It has had periods of stagnation and moments of rapid progress or decay. Of the first hundred Popes, scarcely a dozen contributed materially to the making of the Papacy: the others maintained or marred the work of the great Popes. It is the same with the environment of the Papacy, which has influenced its fortunes as profoundly as changes of environment have affected the advance of terrestrial life. There have been long drowsy summers closed by something like ice ages; there have been convulsions and strange invasions, stimulating advance by their stern and exacting pressure. I propose to select these more significant periods or personalities of Papal history, and trust that the resultant view of the Papacy will have interest and usefulness. The periods which lie between the various Pontificates

which I select will be compressed into a brief account of their essential characters and more prominent representatives, so that the work will form a continuous study of the Papacy.'

In that way Mr. Joseph McCabe describes his purpose in the writing of his latest volume, which he calls *Crises in the History of the Papacy* (Putnam ; ros. 6d. net). The idea is excellent. For the Papacy is so great a subject that no man can write on it all and be of any use. As Mr. McCabe himself says, it would take fifty great volumes to do it justice.

This is not Mr. McCabe's first volume of Church History. He has already written on Abelard, on Augustine, and on the Jesuits. This volume is written with the same facility—superficiality, an enemy would call it, but wrongfully—as the other books. But, unlike most books which are easily written, it is easily read. Its author has a good working knowledge of his subject which keeps his mind at rest, and he has at the same time a good working command of everyday English, which keeps his reader's mind at rest.

The ideal historian is more sympathetic than Mr. McCabe. He is not at all in touch with his subject intellectually or spiritually. He does not believe in the Papacy. He has an unconcealed contempt for every pope, as pope, that ever succeeded St. Peter. That is a weakness. And one wonders at first what attraction the subject can have for him. Has he the hope of discrediting religion in the person of the Pope? Or is it simply that he has got hold of a good subject and loves the writing of books?

THE NESTORIAN MONUMENT IN CHINA.

'If we were to follow the example set by the late Professor Max Müller, who was wont to distinguish between the Christianity of the Church and that of Christ, China and the Chinese of the T'ang Era were far more influenced by the Christianity of Christ than some parts of European Christendom are to-day. For instance, Russia is, no doubt, a Christian country, but Christianity—if not Ecclesiasticism—exercised much greater influence in China during the T'ang Dynasty than in the Russia of the Empress Katherine the Great.

'Those who labour as missionaries in the Far East should remember that they are working in a field that has been already, thinly as it may be,

sown with the seed of Gospel Truth. They must realize that they are treading on "holy ground"!

'The people to whom they preach to-day are the spiritual descendants not only of Confucius or of Sakyamuni, but of the Early Christians themselves, and in rooting up what appears to them to be "tares" they should beware lest they are also destroying the "wheat" which has lain buried for centuries—unrecognized for lack of discerning eyes!

'The Nestorian Monument itself is a great witness to this fact.

'We are convinced that the China of the T'ang Era was under Christian influence actually, if not in name.

'Christian humanity was then well developed, and in the Chinese literature of that period we find an account of the Emancipation of slaves by Liu Tsung-yüan in his province, whilst the ideas of individuality and human equality were also highly developed in Chinese society.

'For we read in this Inscription: "The great Emperor Kao-Tsung (A.D. 650-683) most respectfully succeeded to his ancestors; and giving The True Religion (*i.e.* the Luminous Religion) the proper elegance and finish, he caused the monasteries of the Luminous Religion to be founded in every department. Accordingly he honoured A-lo-pên by conferring on him the office of the Great Patron and Spiritual Lord of the Empire. The Law (of the Luminous Religion) spread throughout the Ten Provinces (of China), and the Empire enjoyed great peace and concord. Monasteries were built in many cities, whilst every household was filled with the great blessings (of Salvation)."

'And that this is no exaggeration is proved by the fact that when this Inscription was written "the titular Directorship of the Imperial Bureau of Ceremonies, Music, Festivals, Sacrifices, and Worship" was held by a Nestorian Priest and Archdeacon, the head of the Church of Kumdan and Saragh, whose name was Gabriel.'

That all this is true is undeniable. The Nestorian Monument itself proves it. And it is this that gives the Nestorian Monument in China its importance. So important does it appear to be to Professor P. Y. Saeki of Tokyo that he has edited the Monument in a large handsome volume, with an introduction of 161 pages, translated it in 20 pages, and written notes on it which run to 80 pages more. Besides all this he has added appendixes which

contain the Syro-Chinese text of the Inscription and sundry other texts in Chinese.

The volume is published by the Society for Promoting Christian Knowledge under the title of *The Nestorian Monument in China* (10s. 6d. net). It is introduced to its English readers by Lord William Gascoyne-Cecil and Professor Sayce.

The Right Rev. H. Russell Wakefield, Bishop of Birmingham, is able to recall the manner in which certain questions puzzled him while he was groping his way to the joy and peace of faith in Christ. And now he answers them as he wishes they had been answered to him. The questions are: What is Religion? Is there a God? What think ye of Christ? and the like. The book is called *Simple Answers to some Great Questions* (Longmans; 1s. net).

The Gospel according to St. Mark has appeared in the Westminster Version of the Sacred Scriptures (Longmans; 1s. net). The editor is the Rev. Joseph Dean, D.D., Ph.D., Professor of Sacred Scripture in St. Joseph's Diocesan College, Upholland. Dr. Dean is a scholar. He knows the Protestant as well as the Roman literature of his subject. The Introduction and Notes are brief, but they are to the point. Not a word is thrown away. In an appendix the Rev. C. Lattey, S.J., discusses the Chronology and Harmony of the Life of Christ.

The second volume of *Kant's Critical Philosophy for English Readers*, edited by J. P. Mahaffy, D.D., C.V.O., Provost of Trinity College, Dublin, and J. H. Bernard, D.D., D.C.L., Archbishop of Dublin, has been issued in a third edition (Macmillan; 6s.). This volume contains the Prolegomena translated, with Notes and Appendices. It is a reprint of the 1889 edition, 'with a few trifling corrections.' We hope the first volume will appear in a new edition also, for this is a convenient size and clearly printed.

Several men who have written books recently on the Gospels have confessed that they entered upon their study with a bias against the supernatural, and were driven by the study itself to accept it. Here is another. Mr. Anson Phelps Stokes, in his book on *What Jesus Christ thought of Himself* (Macmillan; 4s. 6d. net), does not say that

he was prejudiced against the Gospel miracles, but he says that he was determined to believe them only if he could not do otherwise. He believes them. He could not do otherwise. An advanced critic, aware of his forwardness, he writes a thoroughly orthodox and evangelical volume.

Do you know good writing when you see it? Is this good writing?

'Then at last we "got out." We were confronted with dearth, danger and death. And then they came to their own. We could no longer compete with them. We stolid respectable folk were not in our element. We knew it. We felt it. We were determined to go through with it. We succeeded; but it was not without much internal wrestling, much self-conscious effort. Yet they, who had formerly been our despair, were now our glory. Their spirits effervesced. Their wit sparkled. Hunger and thirst could not depress them. Rain could not damp them. Cold could not chill them. Every hardship became a joke. They did not endure hardship, they derided it. And somehow it seemed at the moment as if derision was all that hardship existed for! Never was such a triumph of spirit over matter. As for death, it was, in a way, the greatest joke of all. In a way, for if it was another fellow that was hit it was an occasion for tenderness and grief. But if one of them was hit, O Death, where is thy sting? O Grave, where is thy victory? Portentous, solemn Death, you looked a fool when you tackled one of them! Life? They did not value life! They had never been able to make much of a fist of it. But if they lived amiss they died gloriously, with a smile for the pain and the dread of it. What else had they been born for? It was their chance. With a gay heart they gave their greatest gift, and with a smile to think that after all they had anything to give which was of value. One by one Death challenged them. One by one they smiled in his grim visage, and refused to be dismayed. They had been lost; but they had found the path that led them home; and when at last they laid their lives at the feet of the Good Shepherd, what could they do but smile?'

Well, what do you think of it? The editor of the *Spectator* says: 'With all sincerity a Commander of to-day might parody Wolfe and declare that he would rather have written that passage than win a general action.'

It is a quotation from *A Student in Arms* (Melrose ; 5s. net). The author's name is not revealed.

How many millions did Carlyle say there are in the world, and added, 'Mostly fools' ? Mr. Rollo Franklin Hurlburt divides them into six classes—the Young Fool, the Companion Fool, the Woman Fool, the Rich Fool, the King Fool, the No-God Fool. But the classification breaks down at the Woman Fool. For the examples given are more wise than foolish. No doubt Jezebel is here (and she *was* a fool), and David Copperfield's 'fool wife.' But Wesley's mother is here also, and Nathaniel Hawthorne's wife—'it was her faith in his latent powers, her sympathy and encouragement, that made him one of the great masters in our literature'—and Samuel's mother, and Phœbe, and on one page a great cluster—Miriam, Queen Elizabeth, Florence Nightingale (why not Clara Barton ?), Maria Mitchell, Mary Lyon, and Frances E. Willard. The woman fool, it seems, is hard to find. The title of the book is *Six Fools* (Methodist Book Concern ; \$1 net).

Freedom in Service (Murray ; 2s. 6d. net) is the title which Dr. F. J. C. Hearnshaw, Professor of Mediæval History in the University of London, has given to a volume containing 'six essays on matters concerning Britain's safety and good government.' It is the book of a patriot, a patriot who knows his own mind and has no mercy for the shirker. He is even suspicious of the reality of the conscientious objector. His purpose is to set the individual right as regards his relation to the State. And the State has reason to be grateful. The discussion of what liberty is, though short, is enlightening.

It must be a difficult thing to write history as the fulfilment of prophecy. Mr. W. E. Vine, M.A., writes the history of *The Roman Empire in the Light of Prophecy*, that is to say, in the light of the prophecy of Daniel (Pickering & Inglis ; 1s. net).

The English Catalogue of Books for 1915 (Publisher's Circular ; 7s. 6d. net) is a little later this time than usual, and no wonder. The wonder is that it is not also a good deal thinner. It is not any thinner ; it is two pages thicker than the issue for 1914. It is true that the analytical table of books published gives 10,665 against 11,537 for 1914, a decrease of nearly a thousand. And why that does

not affect the bulk of the book we cannot tell. It is possible that the *subject* index is fuller. In any case it is a wonderful circumstance that throughout the year 1915 the output of books continued so steady and reached so satisfactory a total.

Is it generally known that the English Catalogue contains an index of subjects as well as of authors ? The subjects are arranged according to the title of the books ; but that is so sensibly entered that it tells us at once the books on a particular topic which have been issued during the year. Thus, there are six entries under Babylon or Babylonia, and so far as we have observed no more than these six books were published last year in English.

Teachers of Bible Classes should inquire for the Bouverie Series of *Coloured Scripture Postcards*. They are the work of Harold Copping, and they are published by the Religious Tract Society, at 6d. net, each packet.

We must try every way with the scientific unbeliever. The Rev. T. A. Lacey tries the way of letter writing. In a series of 'Letters to a Questioner' he discusses *Nature and God* (S.P.C.K. ; 1s. net).

No event has occurred since the beginning of the criticism of the Bible that is more significant than the issue by the Society for Promoting Christian Knowledge of a volume on *The Book of Jonah* which treats that book as fiction. 'Fiction' is the very word used in the contents, and fiction is the fact openly and ably advocated in the volume. The author is the Rev. T. H. Dodson, M.A., Rector of Wootton, Northampton, and Canon of Lincoln. As an introduction to the science of Biblical Criticism the volume could not easily be surpassed ; and yet it is what it professes to be, an introduction to the sincere and reverent study of the Book of Jonah (1s. net).

What is a nurse to do when there is no chaplain near and she must comfort as she can ? She is to have at hand always a little book by Fanny K. Kindersley called *One Minute Readings for Nurses and Patients* (Stock ; 6d. net).

The Rev. W. M. Grant, M.A., has written three Primers of Old Testament History, the first on the

Patriarchal Age, the second on the Conquest and Settlement in Canaan, the third on the Age of the Kingship. The third is just issued. Its full title is *The Judges and Kings of United Israel* (8d. net).

The Primers are prepared as Text-books for Bible Classes. That purpose is fulfilled. The information which they contain is reliable, and it is set forth clearly. More than that, there is the hand of the enthusiast in education on every page. It is felt in those turns of phrase which arrest the attention and stir the emotions. The reader of these little books is sent with appetite to the Bible itself. It is a great final triumph that they can be read by old or young as mere enjoyment.

A Pastoral Year (Stoneham; 2s. 6d. net) is the title which the Right Rev. Philip Xenophon Eldridge, D.D., Presiding Bishop of the Reformed Episcopal Church of Great Britain, has given to a small volume of papers or addresses on matters of Christian living. The papers appeared originally in *Work and Worship*. They are short. They deal with problems of doing rather than believing. They are direct and even incisive in style. Attractive outwardly, the little book is to be heartily commended in all respects.

Messrs. Stoneham have also published a Guide to New Sunday School methods under the title of *The Child in the Midst* (2s. net). The author is Mr. Ernest H. Hayes, a practical Sunday School teacher. And it is practical reform that is not beyond the scope of the ordinary school and the ordinary teacher that he advocates. As Principal D. L. Ritchie, who writes the Foreword, says: 'This book seeks to help the average school to be its best, and the average superintendent and teacher to do their best. Ministers, too, should find here what they need to enable them to give churches that leadership in the service of the young for lack of which so many fail in their service of the Kingdom of God.' The way of reform is to study the child's nature. Mr. Hayes has taken as his first principle, 'Let the child teach us.'

A book entitled *Downward Paths*, and further described as 'an inquiry into the causes which contribute to the making of the prostitute,' has been published by Messrs. Bell & Sons, with a Foreword by A. Maude Royden (2s. 6d. net). It is painful reading. Not that anything is said in it that might have been left unsaid—no book could be more

free from needless offence—but because of the terrible immorality of our cities of which it offers such overwhelming evidence.

Did ever any man attempt an exposition of the epistles to the Seven Churches of Asia without the feeling of failure? The first disappointment is the paucity and the poverty of the literature. The next is the surprising difficulty of adding to it. If, therefore, we can say that one man has made a success of it we are saying a great thing. And the man is not even a theologian. It is Dr. Christopher N. Johnston, Sheriff of Perth. His book is *The Seven Churches of Asia* (A. & C. Black; 2s. 6d. net). What is the secret of his success? *Because* he is not a theologian? It looks like it. He has not lost himself in any search for subtleties or hidden meanings. He has himself seen some of the cities; he knows their geography and antiquities; he is content with well-defined religious and ethical lessons.

Dr. W. Warde Fowler has been led by the beating of drums and drilling of soldiers to read again that wonderful description in the seventh book of the *Aeneid* which he calls *Virgil's 'Gathering of the Clans.'* He has published it, with the translation of Mr. James Rhoades, and he has annotated it in the most perfect manner of scholarship and literary love (Blackwell; 3s. 6d. net). The reading of the notes is at once a pleasure and an education. One very prominent thing is the use that is made by Dr. Fowler, as by all great classical commentators now, of the study of Comparative Religion. They have got in front of the Biblical Commentators there.

Most attractive, and as precious as it is attractive, is the volume of *Devotions from Ancient and Mediæval Sources (Western)*, which has been translated and arranged by the Rev. Charles Plummer, M.A., Fellow and Chaplain of Corpus Christi College, Oxford (Blackwell; 5s. net). Many of the prayers are quite new to English manuals, and they are all newly translated. Surely there cannot be much left for the next gleaner. The sources which Mr. Plummer has used are the best. For the three Roman Sacramentaries he has used Muratori's *Liturgia Romana Vetus* (2 vols.; folio, Venice, 1748), and the three modern editions, Mr. Wilson's edition of the Gelasian, Mr. Feltoe's of the Leonian, and Mr. Wilson's of the Gregorian. The arrangement

is a work of care and thought, making for variety and facility of use.

It becomes every man, however all-round a scholar he may be, and well-read, to add to his accomplishment the thorough knowledge of some one subject, that he may be looked upon as its supreme master. Professor John Burnett has chosen the Greek ideas of the soul, and he will write on that subject in the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*. For the second annual philosophical lecture under the Henriette Hertz Trust, he chose *The Socratic Doctrine of the Soul*. The lecture is published for the British Academy by Mr. Humphrey Milford (1s. 6d. net).

Our eyes have been partly opened of late regarding the actual position and character of the German woman. The book entitled *Feminism in Germany and Scandinavia* (Constable; 4s. 6d. net) will open them wider. It has been written by Katharine Anthony, for the purpose of showing women everywhere, but especially in the United States of America, what has been done for the emancipation of women in Germany, and still more in Norway and Sweden. And it is done partly for imitation, though still more for warning. The three great reforms which the author aims at accomplishing are to secure (1) the woman's right to variability, (2) her right to freedom of movement, and (3) her right to self-defence. Perhaps her strongest desire is for variability, as her keenest scorn is poured on 'the undifferentiated female type, that paragon from which all divergence is considered as degeneration.' 'No single woman,' she says, 'is bound to be any particular type of personality, but all women taken together are bound to be all sorts of people. But so powerful is the "tyranny of the norm" that most women succumb to mental stagnation at a comparatively early age and only the most elastic individualities continue to hold their own against the repressive terrors of taboo and ostracism.'

The prose sketches in Mr. Fielding-Hall's New book *For England* (Constable; 3s. 6d. net) are better than the poems. But the sketches have faults of their own. They are sketchy; they are unlikely; they are lacking in good taste. What could be more improbable or more distasteful than this? A motor-driver, who has gone to the war,

returns with the Victoria Cross, and then lectures the Vicar:

'"No, Vicar, no. I believe in no fancy God who has to be believed in. But through the battle I saw God, and now I see Him still and always. Not your God, parson—not in the least like yours."

'"What is the difference?" asked the Vicar, with the supercilious look of the ecclesiastic towards the layman.

'But Janeson only smiled back with seeing eyes.

'"There's all the difference, parson. Yours is a long way off in some heaven; but the God I see is in the earth He made. He's real, parson, and you don't want to go to any book to read about Him. I'll tell you one thing about Him. The God I see who made the world didn't take all that time and trouble over it for it to be wasted on idle or cowardly or foolish folk. He gives it to whoever will make the best of it. He is behind the strong battalions. And those who won't save themselves have got to go, parson, be they men or classes or nations. He don't like loafers. The Sermon on the Mount's good for the hospitals, but not for the fighting line. Tell us about the real God, parson, and your churches will never be empty."

'But the Vicar had turned away to go as one who heard blasphemy.'

And it was blasphemy. For this soldier's god was his own successful self. However the soldiers return, surely they will not return prigs.

Mr. Fielding-Hall is a keen patriot. He has two mottoes for life: one 'Dulce et decorum est pro patria mori,' which he says 'is worth all the texts of all the scriptures ever written'; the other, 'God is on the side of the big battalions,' which (though he does not say it) this war has already turned into ridicule.

With all that the commentators and the war have done for us, the Sermon on the Mount is unintelligible to the common people. For one thing, and a great thing, its leading precepts are supposed to be negative, passive, pithless; whereas they are active, energetic, masterful. This is well said by Annie Rix Millitz in her interpretation of *The Sermon on the Mount* (Fowler; 1s. net). 'But, I say unto you, Love your enemies'—is that easy? is that passive? Yet that is the centre of the Sermon, its substance and its sum. 'Beyond the negative, still attitude toward evil it swings you

into a most active, positive, supreme, supernatural attitude towards all evil, overcoming everything with the omnipresence and omnipotence of God.' But the most arresting feature of the little book is the comparison so often made in it with the teachings of Buddha, whereby the Sermon is seen in its wonderful originality.

The great and pressing problem of marriage and celibacy is dismissed by Mr. Walter M. Gallichan in a volume entitled *The Great Unmarried* (Werner Laurie; 7s. 6d. net). It is such a book as any one may read; it is such a book as every one ought to read. 'Marriage is honourable in all'; why do so many not marry? The chief reason is the possibility and even facility of sexual immorality. And for that 'the alpha and the omega of reform in sexual morality is moral sexual education. This education must be soundly scientific, broad, positive, nobly conceived, and reverently imparted. All archaic shams and mediæval fallacies must be weeded out of the system. There must be more, not less, decency and delicacy; and these elements can only be infused by those with minds clean-purged from shameful thoughts and morbid ideas of sex. From no other source can true, living purity arise. The way of virtue in this domain of conduct is through knowledge.'

But who is to be the teacher? 'The education of boys in this respect must begin with the parents. It is lamentable that women habitually seal up their eyes and close their ears to knowledge of the condition to which pseudo-celibacy, among other causes, degrades a mass of their sisters in Western civilizations.' 'A few words spoken to an impressionable boy by the mother may tinge his thought and bias his conduct for good or ill throughout the whole of life. The modern scientific study of the mind proves this beyond dispute. Hence the responsibility of mothers in the training of their children in morality, and perhaps most of all in the matter of sexual conduct, is nothing less than tremendous. That is why every mother should

educate herself so that she may be a proper instructor of her child, and not a blind or unwittingly harmful guide.'

And what is to be taught? 'The fine ideals of love and marriage, as presented in the highest forms of art, and in the biographies of the happily wedded, should be taught as history is taught in the schools. We need a new standard, a nobler concept, of the impulse that links man to woman for the continuance of humankind, to counteract the dark superstitions of the past, the influence of the obscene and the pornographic minds, and the common flippancies and fallacies of the street. The might of love must be impressed, and the dangers of tampering with or negating this stupendous energy plainly demonstrated.'

Some four or five volumes of the series entitled 'Modern Handbooks of Religion' have already been published. A volume has now been issued which is intended to serve as introduction to the whole series. Its title is *The Revelation of God in Nature and Man* (Lindsey Press; 2s. net). The author is the Rev. Edgar Thackray, M.A., B.D., Ph.D.

The author's desire is to eliminate from religion all idea of the miraculous. He would say with Huxley, 'Miracles do not occur.' And why? Because the universe is a cosmos. It is hung on the eternal laws of right doing. Do well and it shall be well with you, is the sum of all its commandments. There is therefore no need of violence of any kind, war or rivalry. And there is no need of any interference with its working. Leave it alone, all ye who demand Incarnations, Atonements, Resurrections, and it will do very well.

Is there no sin, then? Well, none to worry about, as Sir Oliver Lodge would say. Sin is evil, more speculative than practical, a thing to be explained, not expiated. Has Mr. Thackray ever yet stood before God and said, 'Father, I have sinned, and am not worthy'?