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Literature.

EDWARD CARPENTER.

MR. EDWARD CARPENTER was born to seek the simple life. From the first dawning of intelligence he began to throw off conventionalities. And all his life, if he could not throw them off—for he had not always the courage of his convictions—he chafed and fumed under them, making life a burden to himself, and sometimes also to his friends.

Mr. Carpenter has written an autobiography. He calls the book *My Days and Dreams* (Allen & Unwin; 7s. 6d. net). It is easy reading, and it is likely to be read. But there is not much exhilaration in it. Mr. Carpenter sought the simple life and found it, but the feeling you have is that it was scarcely worth the finding. 'People have often asked me,' he says, 'if I did not miss the life I had left behind. I cannot truly say that I ever did. At Brighton and at Cambridge and partly in London I had had my fill of balls and dinner-parties and the usual entertainments, and when at the close of those two dispensations (somewhere in the early 'eighties) *I gave my dress clothes away*, I did so without any misgiving and without any fear that I should need them again. The fact is that though it is perfectly true that by steadily and persistently going to evening parties and social functions one may come into touch with interesting or remarkable people of sorts, yet the game is hardly worth the candle. Through leagues of boredom, platitudes, and general futility one occasionally has the satisfaction of exchanging a wink of recognition, so to speak, with some really congenial and original woman or man; but at all such functions the severe flow of amiable nonsense soon cuts any real conversation short, and if one wants to continue the latter the only way is to arrange a meeting quite outside and apart—which after all one might have done in other and simpler ways. As to the matter of dress, the adoption of a pleasant yet not strictly conventional evening garb of one's own has the useful effect of automatically closing doors which are not "worth while" and opening those that *are*—so in that way it is much to be recommended!'

Well, that is not heroic. Nor is it simplicity. The closing of doors is the unmistakable act of an epicure. And it is just in that sense that Mr. Carpenter's story affects us. He had wealth enough to go and do as he pleased. He went and associated himself with hard-working people. But he did not work hard. He entered sympathetically into the tragedy of the city life some miles away from his country home. But he never suffered tragically. What is it that he has missed—he with his fine sensibilities, his generous deeds? Just one thing—religion. He was in Holy Orders once—where he had no business to be, for even then he was attending an agnostic club and listening to unprintable blasphemies—but he slipped that off also on his way to the simple life, and the simple life became to him neither tragedy nor comedy, but just so many closed doors and things that were 'not worth while.'

REST DAYS.

Mr. Hutton Webster, Ph.D., has written a great book on *Rest Days* (Macmillan Company; $3). It is a great subject, and deserves a great book. There are few countries in the world and few customs in any country, into which it is impossible to run after the thought of a day of rest. Dr. Webster has pursued it everywhere.

The most striking fact brought out of the investigation is the widespread and powerful influence of the moon. 'There is good reason for believing that among many primitive peoples the moon, rather than the sun, the planets, or any of the constellations, first excited the imagination and aroused feelings of superstitious awe or of religious veneration.' Dr. Webster quotes from Albiruni's *India* the beliefs of a learned Muhammadan of the eleventh century:

'That the moon has certain effects on moist substances, that they are apparently subject to her influences, that, for instance, increase and decrease, in ebb and flow develop periodically and parallel with the moon's phases, all this is well known to the inhabitants of seashores and seafaring people. Likewise physicians are well aware that she affects the *humores* of sick people, and that the fever-days revolve parallel with the moon's course. Physical scholars know that the life of animals and plants depends upon the moon, and experimentalists

know that she influences marrow and brain, eggs and the sediments of wine in casks and jugs, that she excites the minds of people who sleep in full moonlight, and that she affects (?) linen clothes which are exposed to it. Peasants know how the moon acts upon fields of cucumbers, melons, cotton, etc., and even make the times for the various kinds of sowing, planting, and grafting, and for the covering of the cattle depend upon the course of the moon. Lastly, astronomers know that meteorologic occurrences depend upon the various phases through which the moon passes in her revolutions.'

Coming to the Hebrew Sabbath, Dr. Webster denies an Egyptian, Babylonian, or Canaanite origin. It is a Hebrew, that is to say an Arab, institution. 'The ancient dwellers in the Arabian wilderness, who celebrated new moon and full moon as seasons of abstinence and rest, little dreamed that in their senseless custom lay the roots of a social institution, which, on the whole, has contributed to human welfare in past ages and promises an even greater measure of benefit to humanity in all future times.'

This chapter is brimful of ideas for the student of the Old Testament.

A PSYCHOLOGICAL BIBLE.

We always knew that Psychology was coming, but we had no notion that it would come in this way. Mr. Elijah V. Brookshire has shown us 'the Scriptures in the Light of the Science of Psychology,' and has called his volume *The Law of Human Life* (Putnam; 10s. 6d. net). It is a handsome volume. For Mr. Brookshire has taken pains to show us what the Science of Psychology can make of all the great men of the Bible (except David), and of all the experiences which are related of them.

We said, 'all the great men except David.' But we see that only one of the prophets is psychologically explained. It is Jonah. Why Jonah alone? Because—let us quote—'The book of Jonah is the story of the prophet, and of every prophet. It is an allegory descriptive of the suffering, trials, and provocations which every human soul must experience which becomes a conscious organ of the Holy Spirit. Briefly speaking, it is an allegory descriptive of the evolution of the prophet, the servant of God. "God revealeth His secret unto His servants the prophets" (Amos 3^7).'

Let us go on: 'Jesus tells the Pharisees that no sign is to be given but the sign of the prophet Jonas. What is the sign of the prophet? It is the sign of the *resurrection*. The prophets are the resurrected. They are those who have abandoned the Egyptian state of consciousness, and have graduated in the school of adversity. They are those who have died to the world, and who live to God. They are the friends of God, the sons of God, the servants of God. They are pure and upright souls in whom the Spirit of God is said to be "awake" (Job 8^6). They are holy souls into which the Holy Spirit, or Wisdom has entered. "Wisdom maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets" (Wisd. of Sol. 7^{27}). They are born of water, and of the Spirit; they are those upon whom the dove, the Holy Spirit, has descended. The psychological fact, or change, which constitutes a man a prophet is the resurrection from the dead. It is his resurrection out of an animalized state of consciousness into a state of humanism, or spirituality, and of peace.'

Take a little more about Jonah: he is as good as any other: 'Jonah is in the Egyptian state of consciousness; he is wedded to the things of the world. All persons in this state are described in the Scriptures as asleep or dead; they are so described because they are oblivious to spiritual things. "There was a mighty tempest in the sea, so that the ship was like to be broken" . . . and Jonah "*was fast asleep*. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God." The shipmaster acts in obedience to reason; he is evidently on the upper deck; but the crew seems to have been of the progeny of Ham. The mariners were afraid, and cried every man unto his god, and they cast forth the wares that were in the ship to lighten it. There comes a time in the evolution of the human soul, when all earthly things must be sacrificed, if it would find a haven of rest and peace. The ship's crew casts lots in order to determine who is responsible for the evil that was upon them, "and the lot fell upon Jonah."'

That is the way in which the Science of Psychology has come upon us at last.

THE CONGREGATIONAL HYMNARY.

We should like, not only to draw attention to the fact that a new edition has been issued of the *Congregational Hymnary* (London: Memorial Hall; various prices), but to encourage the sale of it, even without the bounds of the Congregational Churches. For this is a remarkable book and must be regarded as a landmark in the history of Hymnology. It contains 771 hymns, 116 chants, and 117 anthems, and yet it is a selection. It is a selection —note the fact—unhampered either by theological or by ritualistic restrictions. It has nothing sectarian in it, and it probably contains every really Catholic and worthy hymn that has ever been written.

One matter may be mentioned. The hymns have, 'as far as possible,' been printed according to the original texts. When an alteration has been made, it has invariably been indicated. That is right. If it is the alternative of a slight alteration or the omission of a good hymn, then the hymn should be altered. For a hymn is not a poem. The alteration of a poem is unpardonable. Blake's great lines:

> 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

are constantly quoted with 'mortal' substituted for 'mental,' and even 'I' for 'we' at the beginning of the third line. That, we say, is unpardonable, whether it is done of intention or of ignorance. But a hymn is for public singing, and it is of more importance that the congregation should be able sincerely to sing it than that the original wording of it should be preserved.

LYMAN ABBOTT.

Dr. Lyman Abbott has written his *Reminiscences* (Constable; 15s. net). At the end of the book he says: 'I am writing these pages on the 25th day of June, 1915; on the 18th of next December I shall be eighty years of age. I cannot believe it. I seem to myself to be in better health than I was at eighteen. My interest in present problems and my hopes for the future of my country are as great as they ever were.' This has been lightly called (and chiefly in America) the age of the young: we must reconsider and rename it.

Dr. Abbott succeeded Henry Ward Beecher as pastor of Plymouth Church in Brooklyn. That step in life made him known everywhere. He was already known in the States as a successful editor. He had previously been an advocate, and the pastor of more than one small congregational church. Now the successor to a preacher of great fame has a difficult duty to fulfil. Dr. Lyman Abbott was very different in appearance and in manner from Beecher. And the difference was half his success. He did succeed. 'A disinterested and trustworthy observer reported, as the result of his observation on a Sunday in June, when congregations were already beginning to scatter, that "there was not a crowding in the aisles and about the doors, as there was in the old days when strangers from abroad were attracted by the fame of Mr. Beecher. But, for all that, the church was full, floor and galleries."'

Dr. Abbott was an extemporaneous preacher. That is to say, he did not read his sermons. Sometimes he was really extemporaneous. He tells this story: 'One Saturday at Cornwall during my summer vacation I received a telegram from the secretary of the National Prison Reform Association, asking me to preach the sermon at the annual meeting to be held the Sunday of the week following at Saratoga Springs. I am sure that my friend would not have telegraphed me unless he had been in some special need, and, after some hesitation, I telegraphed back my consent. I tried in vain to get a theme for my Sunday sermon.

'At length, burdened by a feeling of desperation indescribable, I went to bed, after the briefest of prayers, in which I said that I thought my Father had called me to Saratoga Springs, I did not know why, and, if I needed the discipline of a humiliating failure, I prayed that I might be enabled to learn the lesson it was meant to teach me, and then—I tried to go to sleep. Did I? I do not know. I only know that in a very few moments I suddenly awoke to consciousness with my subject, my text, and my sermon in my mind. Criminals are the enemies of society. How does the New Testament tell us we should treat our enemies? "Dearly beloved, avenge not yourselves, but rather give place unto wrath. . . . If thine enemy hunger, feed him; if he thirst, give him drink. . . . Overcome evil with good." The whole truth flashed upon me—now the axiom of prison reformers, but then radical even to them. We have no right to

visit retribution upon wrong-doers. This is not the era of judgment; it is the era of redemption. We have not the capacity to organize or administer a system of retributive justice. Our duty is to reform, not to punish, and to punish only that we may reform. We should abandon our system of justice and substitute a system of cure. My brain was on fire. I jotted the barest outline on a scrap of paper, and then tried to sleep that I might be able on the morrow to give to others the message which had been given to me. When it was given, the members crowded around me with congratulations. I was formally requested to furnish it for publication. Some friend, knowing my habit of extemporaneous speech, had arranged, unknown to me, for a shorthand report. It was published as reported, with very slight revision, and, I have been told, served as a new and spiritual definition of the essential principle of penology—fitting the penalty, not to the crime, but to the criminal.'

Dr. Abbott calls himself one of the 'new thinkers.' That is not the name of a sect, scarcely even of a movement. It means that he considered himself a preacher with an open mind. He completes one chapter (and we shall complete this notice) by naming the new thinkers of his day: 'Dr. George A. Gordon, the philosophic interpreter of the movement, in whom is combined a thorough familiarity with the best thoughts of the past and a spirit thoroughly modern; Dr. Theodore A. Munger, the perfection of whose style, the natural expression of a carefully perfected thought, has made his writings the more effective because they were never controversial; Dr. Washington Gladden, whose judicial temper enabling him to see all sides of controverted questions has been combined with an intensity of conviction not often found in so catholic a spirit; President Henry Churchill King, of Oberlin, who has interpreted by his writings with great clearness and felicity the change from a purely individualistic to a social Christianity; Dr. William Newton Clarke, of Colgate University, whose "Christian Theology" is the most religious book on systematic theology I have ever read—I am almost inclined to say, the only one; Edward Everett Hale, whose translation of faith, hope, and love into modern phraseology has made it a motto in many Christian households; John G. Whittier, whose religious poetry is luminous with the Inner Light in which he so devoutly trusted; and Phillips Brooks, whose personality, more eloquent even than his winged words, made him the most prophetic preacher of his time.'

A philosophical author rarely expects a rapid sale. The late Professor William James, after his first experience, expected it. And he knew that he owed it to his marvellous English style. But a good philosophical book always finds a steady sale. And it is no surprise that the late Professor D. G. Ritchie's *Natural Rights* has appeared in its third edition (Allen & Unwin; 10s. 6d. net). It is one of the books most frequently and most confidently recommended to students of Political Science. If we may speak of a scientific classic at all, it is a scientific classic.

An Essay on Shakespeare's Relation to Tradition has been written by Janet Spens, D.Litt., Resident English Tutor at Lady Margaret Hall, Oxford (Blackwell; 2s. 6d. net). The title suggests things purely literary and superficial. The book introduces us to things of deepest import. Often has it been said that the materials Shakespeare worked on were there for ordinary use, it was he that made them extraordinary. But there is more in it than that. In using materials which were there to his hand Shakespeare was greater than if he had created them—just as the new doctrine of evolution is more glorious to God than the old doctrine of creation 'out of nothing.' He made us see what comedy is and what tragedy, not in the lives of men and women who were fashioned by himself to that end, but in the lives of the men and women who were there already. It was not a world of his making that he gave us, it was eyes to see our own world.

And this, says Dr. Spens, is one of the things he enabled us to see—that tragedy belongs to the individual, to every individual; and that it is understood only when individuals are taken together, as in a family of two generations.

When the war is over, and men who have seen reality return to go to church or abstain, how are we to encourage them in church-going? Give them a short (unread) sermon in the morning and a longer (well-read) lecture in the evening. And, for sample of the evening lecture, get the Rev. Andrew Tweedie's book *A Sketch of Amos and Hosea* (Blackwood; 2s. 6d. net). Canon Streeter

says that a connected course holds a congregation better than unrelated subjects. Here are two excellent courses which have held and benefited one congregation.

How is it that so many persons who profess to believe in Christ doubt the fact of immortality? If the evidence for belief in God is prayer, we should say that the evidence for faith in Christ is the assurance of life everlasting. If we do not believe in a hereafter for those that are His, we do not believe in Him. Yet books innumerable are written to prove, apart from Christ, that immortality is a fact, and as they are written they are hungrily read.

The latest book has been written by the Rev. Charles Lewis Slattery, D.D., Rector of Grace Church in New York. Its title is *The Gift of Immortality* (Constable; 5s. net). Dr. Slattery's proof (he knows it is not an absolute proof) consists of three parts: first, the individual as an individual is pledged to immortality; next, the race as a race is pledged; and lastly, God is pledged to it. These three, being what they are, are witnesses to the fact of a life beyond this life.

Is Schism Lawful? The answer is already known when we know that the Rev. Edward Maguire answered it in an Essay which he presented to the Theological Faculty of St. Patrick's College, Maynooth, as a Thesis for the Degree of Doctor. The answer however involves, or at least includes, a survey of Primitive Ecclesiology. The volume is published by Messrs. M. H. Gill & Son, in Dublin (5s. net).

Among other things, it includes a discussion of the Rock upon which the Church is built. Dr. Maguire (we hope he received the doctorate) holds by Simon as the Rock-foundation, and by Simon alone. He will have none of Dr. Gore's 'apostolic representativeness,' and none of Dr. Lindsay's 'Christian representativeness.' Neither did Simon stand for the Twelve, nor did he stand for the Church. He stood for himself alone.

How can Dr. Maguire do otherwise? The language about the Rock is parallel to the language about the Body. If 'Hoc est corpus meum' can only mean that the bread and wine are the literal Body of the Lord, then 'Tu es Petrus et super hanc petram' can only mean that Peter is the Rock, and Peter only. For just as Luther emphasized Hoc *est*, so Dr. Maguire emphasizes Tu *es*—This *is* the Body: thou *art* the Rock.

It is a pity (a pity for his case, we mean) that Dr. Maguire proceeds to quote the Greek—and to translate it. For the Greek means simply, 'Thou art Peter, and upon this rock I will build my Church.' But Dr. Maguire translates it, 'Thou art Rock (which needs πέτρα, not πέτρος); and he slips in a 'very,' which is not required at all—'Thou art Rock, and upon this very rock.' But he is wise to quote the French. For there the two words are identical; and as he says, triumphantly, 'The reader can see at once that Simon is the Rock upon which Christ promises to build His Church: "Tu es Pierre et sur cette pierre."'

The Ministry of Reconciliation (Headley; 1s. net). 'This book is the work of men who believe that war is indefensible from the Christian standpoint.' Do not all men believe that? Does it follow that a Christian must under no circumstances take part in war? That is what these men believe. 'Other men, actuated by motives just as noble, and with as sincere a desire to follow Christ, have felt that they had no option but active support of the war. We believe that they are wrong, and we have tried to explain why, but we do not judge them. For ourselves we cannot do otherwise: for us, discipleship of Jesus Christ involves abstention from war.'

The tone is good, whatever the conclusion may be. The tone could not be better. Perhaps it owes something of its fineness to the conclusion. In any case this book may be read profitably even by the keenest advocate of war—the keener perhaps the more profitably.

Professor Henry Sloane Coffin, one of whose books was noticed only two months ago, has now published a book on *The Ten Commandments* (Hodder & Stoughton; 5s. net). In this paragraph we see the theory and practice of the Ten Commandments, and understand Professor Coffin's book.

'Scholars tell us that the Hebrews took over the habit of dividing time up into weeks of seven days from their Semitic ancestors in Babylonia, from whom also came the idea of holding one of these days as sacred to the gods, a day of ill-omen on which to work or journey. But Israel's faith transmuted everything it received in its heritage; and

what it made out of this day, its ancestors considered unlucky for work, discloses the kind of God Israel worshipped, the sort of festival they thought would please Him. Its sabbath was primarily a humane day: "Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid and the sojourner may be refreshed." "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt." Our Lord gave the true interpretation of the meaning of the day, as it was understood by Israel's spiritual leaders who had planted it in the consciences of their people, when He said: "The sabbath was made for man." Israel's God differed from the deities of Babylon in His humaneness; He cared for the slave, the stranger, and the dumb cattle. A day set apart to Him must be a humane day; and the sabbath was an early step in leading Israel up to the conviction that God is love.'

The Right Rev. A. C. A. Hall, D.D., Bishop of Vermont, has added to his long list of theological works a small book on *The Psalter: Its Growth, Character, and Use* (Longmans; 1s. net). 'I have drawn very freely,' he says, 'on Dr. Kirkpatrick's book on the Psalms, and on the article by Professor W. T. Davison on the Book of Psalms in Hastings' DICTIONARY OF THE BIBLE. My attempt has been to bring together in a short form for ordinarily intelligent people a summary of some of the conclusions of scholars, with a view to a better understanding of the Psalms, especially as they are used in the Church's service.'

The first set of lectures under the Pringle Stuart Foundation has been delivered by the Rev. T. A. Lacey, M.A. The founder of the lectureship gave his benefaction for the purpose of promoting the study of the writings of the early Fathers of the Church, and also of the writings of John Keble. Mr. Lacey accordingly turned to St. Augustine. Here is an early Father. If Keble could not be added, at least he need not be contradicted. Mr. Lacey felt sure that in what he would say about the depravity of human nature in Augustine and his writings would agree well with what Keble might have said and in some degree did say.

Now human nature in the teaching of St. Augustine is inseparable from the nature of the Universe. And the nature of the Universe cannot be discussed without discussing miracle. The title of the book accordingly is *Nature, Miracle, and Sin: A Study of St. Augustine's Conception of the Natural Order* (Longmans; 6s. net).

And Mr. Lacey sticks to his text. He has a modern mind, if we understand what that is; and he has a modern way of speaking his mind. In these days of theological disgust few will be attracted to the book by its title. And theirs will be the loss. Mr. Lacey is interested in St. Augustine, but he is more interested in you and me. And every word he utters touches us more or less intimately. The subject of 'Sin' is, of course, for ever interesting, more's the pity. 'Nature' is coming rapidly within the sphere of our close concerns. And even on 'Miracle' there is a discussion which keeps in touch with reality and promises things to come. St. Augustine's conception of Nature was so elastic that he found ample room for miracle within it; Mr. Lacey thinks it possible that we may soon achieve another conception equally elastic.

A description and translation of *The Coptic Psalter in the Freer Collection* has been made by Mr. William H. Worrell; and it has been published most handsomely by the Macmillan Company of New York ($2 net). Only Coptic students will seek it out; but students of the Psalter, if they are at all enthusiastic, will see that they read at least its Introduction. It will be worth any man's while, if he is publishing however small a commentary on the Book of Psalms, to add to his literature this new book, and show that he knows what is in it.

Was Plato a Christian? How gladly would the Rev. William Temple say Yes. And he came so near. How admirable is his idea of Justice. But 'noble as is the picture of Justice, it is still not love; for love finds sacrifice its most natural expression and does not stop to balance up the good abandoned and the good secured, for it knows that in itself, active in sacrifice as it is, it has a value greater than either. It is just this failure to pass from justice to love which prevents

Plato from finally rounding off his system; for the Idea of Good, as we have seen, is justice in the universe. All the parts exist to serve the whole; so far so good; but he never went on to say that the whole exists for service of the parts; nor did anyone else say so until God came into the world and shewed His love alike by life and by death.' So Plato was not a Christian. How near and yet how far is very attractively set forth in three lectures on *Plato and Christianity* (Macmillan; 2s. net).

Mr. R. A. Gregory, Professor of Astronomy in Queen's College, London, has written many scientific books, or collaborated with other men in the writing of them. But he has never written anything so truly great as the book which has just been published, and to which he has given the title of *Discovery* (Macmillan; 5s. net). The very idea which informs it is great. It is to tell the world what science is and what it aims at accomplishing. In telling us what science seeks to do, Professor Gregory cannot help telling us something of what it has done. But it is principles not results that he is concerned with.

The titles of the chapters are attractive—Outlook and Endeavour, Truth and Testimony, the Scientific Mind, Inquiry and Interpretation, the Conquest of Disease, and seven more. And the contents of each chapter are as attractive as its title. For Professor Gregory means to make this book popular. He has written it in language that is 'understanded of the people,' and with an appeal to the universal imagination. To add to its popularity the publishers have reproduced eight famous paintings—all symbolical of some aspect of scientific purpose.

Dr. W. Rhys Roberts, Professor of Classics in the University of Leeds, gave an address on *Patriotic Poetry, Greek and English*, on the 500th Anniversary of Agincourt. Now he has published the address, adding many Notes to it, giving references, and throwing into the bargain four illustrations (Murray; 3s. 6d. net). We do not know which to prefer, the address or the notes or the illustrations. The Notes are sometimes little more than quotation of authorities used; but then they are sometimes independent discussions of deeply interesting matters, like the synonyms for patriotism — motherland, fatherland — and the curious history of that word 'patriotism' itself. Throughout the book there is a very pretty mixture of Greek and English, Ancient and Modern; and ever the difference is maintained between the pseudo-patriotism which is selfishness and the true patriotism which is self-sacrifice. After a word on Callinus, we read: 'Callinus is one of the very first in that long line of poet-warriors which includes the psalmist David, Tyrtaeus, Aeschylus, Sophocles, Ennius, Sidney ["Sidney, as he fought, And as he fell, and as he lived and moved": Shelley, *Adonais*, xlv.], D'Annunzio, Rupert Brooke.'

Messrs. Oliphant are to be commended for their enterprise in issuing in time of war so many books which do not deal with war, and for the attractive originality which they have exercised in the production of them. One of their new books is called *Hidden Pictures; or, How the New Testament is Concealed in the Old Testament*, by Ada R. Habershon (3s. 6d. net). In it the story is retold of all those incidents in the Old Testament which have been used for evangelical instruction. The story is retold with literary skill, and the instruction is brought out with spiritual insight. The short chapters of the book could be read easily at a meeting of workers. The book itself would be a gift much valued by a sincere Christian, old or young.

Is it possible to find Christ throughout the Old Testament without breaking the laws of true interpretation? This is what the Rev. Francis L. Denman, M.A., Vicar of Cold Harbour, Surrey, has tried to do in a book entitled *Christ in Holy Scripture* (Oliphants; 1s. 6d. net). His method is to identify the Jehovah of the Old Testament with the Christ of the New. And that is legitimate enough; for it is done in the New Testament itself.

Seven quite exceptionally fine evangelical booklets have been published by Messrs. Oliphant at sixpence each.

1. *Not against Flesh and Blood.* By Alexander Whyte, D.D.

2. *The Invincible Love.* By the Rev. James Philip Lilley, D.D.

3. *The Forgotten Friend.* By Bessie Porter Head.

4. *The Way Home from the Homeland.* By Dan Crawford.

5. *The Supreme Need.* By Andrew Murray, D.D.

6. *When the Boys Come Home.* By Lettice Bell.

7. *The Shining Path.* By the Rev. Dr. John Hume Townsend.

Not a word more need be said about them. The choice of author and subject gives variety of approach, but the approach is always unmistakably to the Cross. Send these wholesome Christian booklets to our soldiers and our sailors. They are as good to read, being written with style every one of them, as they are good for the saving of the soul.

We would have a reputation for wisdom, some of us, even if we had none for goodness. Well, 'he that winneth souls is wise.' And how that reputation may be made is told plainly in *The Soul-Winner and Soul-Winning*, by the Rev. Joseph W. Kemp (Oliphants; 1s. net).

The Soldier's Companion (Oliphants; 1s. net) contains 'messages of hope, comfort, and love' from many of the most acceptable devotional books, including the Bible. Some of the messages are in prose and some in poetry. They are arranged under general titles—Love to the Uttermost, Answering the Call, Onward and Upward, Gaining the Victory, the Peace of God. The little book is charmingly bound in khaki and made to be carried in the pocket.

Books on Prayer pour out of the publishing offices. The latest to come has a striking title: *The Dynamic of All-Prayer* (Oliphants; 2s. 6d. net). And it is a striking book. The author is a licentiate of the Royal Institute of British Architects, his name G. Granger Fleming. And not being known as a student of prayer, his book has been introduced by Dr. Andrew Murray. Dr. Murray says: 'If people can only be got to read and think out carefully the message this book contains, I feel confident it will lead many a one, not only to acknowledge that he has a new insight into what Prayer is, but deliberately to yield himself to Christ as one of His holy priesthood through whom the blessings of God's grace are to be dispensed to the world.' One thing may be added, that, however many books on prayer you have already, there will be no overlapping if you give this one a place beside them.

In the same attractive printing and binding the same publishers have issued a book by Mr. Paget Wilkes on *The Dynamic of Faith* (2s. 6d. net). But the books are very different. Mr. Granger Fleming is 'original or nothing': Mr. Wilkes is content with a well-ordered attractive exposition of what faith is and what it does. That is a book for the thinker; this for the worker. That touched on philosophy; this clings close to the Word of God. We should say that the man who can write so clearly and so simply has mastered his subject more utterly than the seer.

To the 'American Lectures on the History of Religions' a volume has been added on *Mohammedanism* (Putnam; $1.50 net). The author is C. Snouck Hurgronje, Professor of the Arabic Language in the University of Leiden. And that, to those who know, guarantees the book. Professor Snouck Hurgronje (after one or two attempts you get it) gave himself early and entirely to the study of Mohammedanism. In 1888 he was sent out to Batavia in Netherlands-India, and remained there, studying and teaching, till 1906. He has not confined himself to any special part of Islam, but has studied the Muslim faith in its widest aspects. For that reason his name has not yet appeared in the ENCYCLOPÆDIA OF RELIGION AND ETHICS, but he is the better qualified to write such a general sketch as will be found in this volume.

Ever so many preachers have been sent by the war to the prophets. The Rev. T. W. Crafer, D.D., Vicar of All Saints', Cambridge, has gone to Zechariah. In six living impressive sermons he has offered a message of Repentance and Hope, to the Nation and to every individual of it, based on Zechariah i.–viii. The title is *A Prophet's Visions and the War* (Skeffington; 2s. net).

Mrs. Humphry Ward knows that whatever she writes will command attention. She has written six letters to an American friend for the purpose of showing what Britain has done and is doing to bring the war to a successful end. She requested and obtained the privilege of visiting the munition factories, the Grand Fleet, and even the fighting army in France. She writes, therefore, not from

hearsay but from sight. The book is published under the title *England's Effort* (Smith, Elder; 2s. 6d. net).

It is a great story, and it loses nothing in the telling. Perhaps the seriousness is a little unrelieved, but the issue is serious, and it is a serious thing that we have been so misjudged in America and elsewhere. The only gleam of humour is in the Preface. There Mrs. Humphry Ward makes solemn apology for the title of her book—apology for ignoring in the title the contributions of Scotland and Ireland, of India and the Colonies. And what is her apology? That *England's Effort* (the title chosen) sounds best! 'Let anyone,' she says, 'try the alternatives which suggest themselves, and see how they roll—or do not roll—from the tongue.' Well, to be not less serious, *Does* 'England's Effort' roll from the tongue any better than 'Britain's Effort'? There is, however, the blessed alliteration. There is no getting over that. We might have suggested 'Britain's Bit,' but the last word wants a syllable for the rolling. Yes, the alliteration settles it. We commend this conclusion to the readers of the *Spectator*, where there has been a long but inconclusive controversy over the matter.

Questions of War and Peace (Fisher Unwin; 3s. 6d. net) are discussed by Mr. L. T. Hobhouse, D.Litt., Martin-White Professor of Sociology in the University of London, in three essays, two of which are thrown into the form of dialogue. The questions are just those which we are all discussing, so that the dialogue form is appropriate. They are concerned not so much with this war as with war, though the origin of this war and the responsibility for it are not left untouched. The book is easily read, and we have read it right through. But if any one were to ask us what Dr. Hobhouse's conclusions are we should not tell him, partly because we are not sure, and partly because it would serve no purpose. We must all reach our own conclusions. Discussion is the thing, and here it is. We must be taught to think.

Bishop Boyd Carpenter has the English gift of clearness. We may agree with what he says, or we may not agree, but we always know what he means to say. He delivered the Donnellan Lectures in Dublin in 1914, and in Westminster Abbey in 1916. He has now published them. The subject is *The Witness of Religious Experience* (Williams & Norgate; 2s. 6d. net). The most popular title now is Mysticism, but Dr. Boyd Carpenter does not once use that word. His argument is that personal intercourse with God on the part of a believer in Him (Christian or not) is a fact. It is a fact which touches every part of a man's personality. It may become ours by the steady process of the opening of the life to God's Grace, or by the cataclysm which is called conversion. But it always consists in the surrender of the will. Jesus surrendered His will naturally (guard against the misuse of the word 'natural'); Paul surrendered his will cataclysmically. The issue is Communion with God, and the joy of it.

The Fourth Book of Esdras and St. Paul.

By the Rev. C. W. Emmet, M.A., Vicar of West Hendred.

The great interest attaching to the eschatological sections of 4 Esdras, such as the 'Son of Man' and the 'Eagle' Visions, has caused the quieter theological passages to be somewhat ignored. And yet they are of considerable importance for our understanding both of Judaism, and also of certain aspects of the New Testament, and in particular of Paulinism. Indeed, we may go further; they are of permanent religious value as giving poignant expression to those questions which vex the thoughtful mind in every age, questions to which even Christianity can give no complete answer. The writer is in line both with Job and with the anxious religious inquirer of to-day; indeed at times his point of view is, as we shall see, extraordinarily modern. We shall not be surprised to find that his statement of difficulties is sometimes more convincing than his answers. This feature really adds to the value of the book; it is no superficial apologetic, but the faithful record