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gospel incarnate in Jesus is the only thing that matters. The impressiveness of his faith and his extraordinary mental powers was heightened and intensified by a character of such goodness, such pureness, such sensitiveness to all that is high and worthy, that one seeks in vain, throughout the circle of one's knowledge, for its like. God took him—so we may apply his words regarding another—God took him; not nature, or disease, or death, but the God with whom he had walked.

Literature.

THE EARLY ENGLISH CHURCH.

Sir Henry H. Howorth's name is known in widely separated branches of study, and it is always and everywhere known as the name of a scholar. Recently he published two volumes on Gregory the Great and Augustine the Missionary, so that his new book in three great volumes on *The Golden Days of the Early English Church*. (Murray; 12s. each net) will not be the surprise it would have been had it been the first-fruits of his interest in English history. Nevertheless it is a surprise. Three such volumes in a new study and for a man of his years is an achievement of rare enough occurrence. We can compare it only with the work of that yet more venerable veteran, Dr. E. A. Abbott, whose work, however, has nearly all been done in the department of the Gospels. Dr. Abbott was born in 1838. Sir Henry Howorth was born in 1842.

Sir Henry Howorth has had the joy of a great discovery. He has discovered that the historians of Early England have neglected the ecclesiastical writers—hence poverty of material and misrepresentation of life. They have even neglected Bede. Now 'we alone in all Europe possess a work of the matchless worth of Bede's *Ecclesiastical History*, unequalled in its time in style, picturesqueness, and extraordinary general accuracy, and presenting an historical and moral outlook of a very ideal kind. It is the one matchless literary work of art in the European literature of the first half of the eighth century A.D., and it forms a splendid scaffolding upon which to raise our building, and on which to hang the various illustrative decorations or additions which lesser lights have provided for us.'

That discovery is enough to send a man to the writing of a great book. And that 'explains the object and purpose with which, at the close of an exceptionally strenuous life and by the evergreen kindness of my old friend, Mr. Murray, I have written five volumes of closely packed matter dealing with the beginnings of the English Church during less than a century and a half of its early career.'

But what were the Golden Days of the Early English Church? They were the days which began with the arrival of Archbish op Theodore and ended with the death of Bede. Bede himself is the great figure, and Sir Henry Howorth is never done speaking of him. In a long Introduction to the first volume he describes the whole of Bede's writings and gives an estimate of their historical value. And even in the Preface he names two matters for which he deserves particular credit. 'First, so far as we know, he was the first to introduce into the Church's creed north of the Pyrenees the clause about the double procession of the Holy Spirit of which the first authoritative pronouncement was made at the third Council of Toledo. At all events, so far as our evidence goes, it first occurs in Bede's writings. Secondly, he was the first Western scholar, so far as we know, to use the two Latin versions of the Bible systematically, the older Vulgate, sometimes called the Itala, and Jerome's edition; Cassiodorus and St. Gregory had both done the same in part, but Bede did it systematically, being tempted to do so in all probability by the presence in the library at Jarrow of a splendid codex of either version.'

After he got the command of his sources Sir H. H. Howorth seems to have written his book with ease. Such a book is usually read with difficulty. It is not so with this book. It may be read as easily as it was written. For the author's mind is orderly, and his orderly mind controls the use of his copious vocabulary. Now and then he seems deliberately to disregard the scholar, as he translates familiar Latin phrases and tells good stories

that are equally familiar. This takes nothing away from the actual learning, of which every page is evidence, while it certainly gives the book a longer reach of reading public. And the illustrations, which are both many and good, will increase its popularity.

TERTULLIAN.

From the Cambridge University Press has come an edition of Tertullian's Apology with an English translation, which will be welcomed as a contribution to Patristic literature of the very first importance. Its title is *Q. Septimi Florentis Tertulliani Apologeticus* (12s. 6d. net). The late Professor John E. B. Mayor, President of St. John's College, is the Editor. Using the text of Oehler, Dr. Mayor annotated the Apology. His annotations occupy two-thirds of the volume. He also wrote an Introduction to it. The translation is the work of Professor Alexander Souter of the University of Aberdeen.

In the Introduction, a delightful joint production of Professor Mayor's amazing scholarship and forcible English style, students of the Latin language are urged to carry their studies beyond 'the handful of writers, barely filling a single shelf, which are counted as Latin classics,' and to continue them until they include Bede and Alcuin. Thus they will take Tertullian by the way. And how much better for acquiring a knowledge of the language is Tertullian than any 'classical' author. 'Many of the Fathers write very simply, and might serve admirably for the neglected discipline of the ear; even as Cicero and the younger Pliny pursued their studies by the aid of *readers*. It is certain that an entire volume of either Chrysostom (Dio —to name a heathen—or John) could be read carefully in shorter time than is spent on the study of the few hundred lines of the Agamemnon. And the path through the former would be all luminous, through the latter dark with corruptions and conjectures and despairing interpretations.'

But is Tertullian worth studying for his own sake? Professor Mayor answers that question also. He says: 'A once popular book, of solid but unobtrusive learning, now forgotten, by an accomplished Cambridge scholar (*Biography of the Early Church*, by R. W. Evans, 2nd ed., London, 1859, 2 vols. sm. 8vo), if read with the authorities cited in the notes, will form an excellent introduction to patristic study. Listen to this character of Tertullian's apology (i. 336–8):

'"Its power is far superior to that of any former defence. Tertullian not only surpassed his predecessors in information and talent, but was peculiarly fitted by temper to treat such a subject. No one could express in such forcible language the indignant sense of injustice, or represent its detail in a more lively manner. None could press his arguments so closely, and few had so learned an acquaintance with heathenism, and could expose its follies with more bitter sarcasm (*Apol.* 42), or whip its wickedness with a heavier lash (*Apol.* 35). The subject too, while it gave free scope to the range of his argumentative powers, neither allured him, nor compelled him to sophistical subtilties. The free and elastic vigour of a mind that had still half its strength in reserve pervades the composition; and if we put the mere mechanism of style out of the question, and consider the copiousness, the variety, the interest of the matter, the skilfulness of selection of topics, and the powerful grasp with which they are handled, together with the greatness of the occasion, it will not be too much to say, that it is the noblest oration among all which antiquity has left us. . . . In what a state of mind do we rise up from it! Its brilliant pictures are glowing before our eyes, its deep tone of declamation is sounding in our ears, its imploring, its condemning, its expostulating accents have touched our feelings to the quick. . . . Heaven and hell have been moved, and have entered into a mortal struggle, of which we are now enjoying the fruits, in a victory which has decided the fate of mankind for all eternity. What literary gew-gaws do the finest orations of Cicero and Demosthenes appear after this! How do we put them away as childish things, and feel ashamed that we should set such value on the vituperative fifth which is poured forth upon Aeschines and Antony, political rivals on the narrow stage of a corner of this little world."

'I believe that of those who have really grappled with Tertullian's difficulties, few will challenge this verdict of a most competent judge.'

It is not necessary to add that the translation is the last word of accurate scholarship and felicity of phrase. All Professor Souter's work is so.

INTOLERANCE.

'Most of us feel that intolerance is an antiquated evil.' That, says Professor Arthur J. Klein, is because we do not know what intolerance is. Professor Klein has done research work in the theory and practice of *Intolerance in the Reign of Elizabeth, Queen of England* (Constable; 7s. 6d. net). He has done this with a thoroughness which could scarcely be due to mere antiquarian interest. Clearly he believes, as he says he believes, that intolerance is by no means of the past, but very present and oppressive still. His book therefore is really didactic. But, as becomes a Professor of History, he teaches by historical example. He goes back to the reign of Elizabeth, and gives such a picture of the hateful and hideous thing there that we must abhor it. He paints it so minutely that we must recognize its features wherever we find them, in ourselves most surely of all. And so he does all that in him lies to lift us out of our darkness into that light in which we may acknowledge, as Cromwell said, that it is possible we may be mistaken.

One thing is brought to great clearness and certainty. Ecclesiasticism and militarism are within hail of one another. It is so to-day. It was so in the days of Elizabeth. 'When Elizabeth ascended the throne of England more than a generation had passed since Luther had stirred the souls of men by his proclamation of revolt. His call to arms as it echoed over Europe had roused men of all nations to range themselves in fighting mood upon one side or the other. Religious enthusiasm, national feeling, a new vision of moral and intellectual life had stirred Catholicism and Protestantism alike to the very depths. No longer were ideas and ideals to be passively received and held; they became banners to lead armies by, the standards for which men joyfully flung away their strength. Hatred, unreasoning and unreasonable, obscured high purpose and lofty aim; in the name of religious faith both sides descended to unexplored depths of savagery and cruelty. But such sacrifice could not continue. Here and there in Europe evidences of returning sanity were seen. Vicious combat brought desire for peace, and the realization that ultimately an adjustment of its religious quarrels must be made if European civilization was to endure manifested itself in the first vague gropings for some basis of settlement. In Germany a certain basis of toleration in a small territorial setting was offered by the Peace of Augsburg. In France the wisdom of L'Hôpital attempted to secure an adjustment upon humane principles only to be defeated by the militarist elements which broke down the first slight barriers of moderation and left us the memory of St. Bartholomew's Eve. In England the same groping took form in a policy which may appear petty, but which, at least in the maturing consciousness of the national State, created a national Church. The pettiness of England's compromising religious policy may be forgotten and forgiven in the wider significance which that policy has as one phase of a general European adjustment.'

The Bibliography is very full; it fills eighteen large closely printed pages. And it is very good—even though among the Histories of Scotland no mention is made of John Hill Burton or Andrew Lang.

ILLINGWORTH.

If he had not been a writer of letters it would have been difficult for his wife to make a book of *The Life and Work of John Richardson Illingworth, M.A., D.D.* (Murray; 10s. 6d. net). For the outward incidents were very few. Here is the biographer's own

CHRONOLOGICAL TABLE.

June 26, 1848	Born.
1857–1867	St. Paul's School.
1867	Corpus Christi College, Oxford.
1872	Fellow of Jesus College, Oxford.
1872–1883	Tutor of Keble College, Oxford.
1875	Ordained Deacon.
1876	Ordained Priest.
June 26, 1883	Rector of Longworth.
Aug. 2, 1883	Married.
Aug. 22, 1915	Died.

Between the dates marked 'Married' and 'Died,' Dr. Illingworth did his duty by the rural (and immoral) parish of Longworth, received the annual visit of the 'Lux Mundi' party, and wrote books. His work was the writing of books. Early in life he made a covenant with himself and God that he would write books in defence of the Faith, and he carried out that purpose loyally, unflinchingly, and successfully. He had written

the last book that he wanted to write just before he died. We have given the Chronological Table of his life, we shall give the list of his books also:

BIBLIOGRAPHY.

1870–1876	Three Sermons in *Keble College Sermons.*
1882	*Sermons Preached in a College Chapel.*
1889	Two Essays in *Lux Mundi*, 'The Doctrine of the Incarnation' and 'The Problem of Pain.'
1893	*University and Cathedral Sermons.*
1894	*Personality Human and Divine* (The Bampton Lectures).
1898	*Divine Immanence.*
1902	*Reason and Revelation.*
1904	*Christian Character.*
1907	*The Doctrine of the Trinity.*
1911	*Divine Transcendence.*
1915	*The Gospel Miracles.*
1915 (July 16)	*The Problem of Pain* (Reprinted from *Lux Mundi*).

Canon Scott Holland speaks frankly about the books. He says: 'Longworth did much for him: but it had one lack. It gave him no intellectual intercourse with men of his own calibre. He was alone with himself, so far as thought went, for the greater part of every year. And he was never much of a reader. He read a few great books well: but hardly anything else. So it came about that he, who, in his younger days, was our most audacious pioneer in the free play of reason, grew unsympathetic to the new intellectual moods. He did not keep up with their changes and chances. He reacted from their excesses. He chaffed: he mocked: he held them at arm's length.

'And this told on his own thought. He did not advance on the positions that he had taken. He was content with applying in some fresh form the familiar premises which he had made his own. This ended by giving a certain sameness to what he had to say. It was the inevitable price that he paid for the security and peace of the unchanging background which alone enabled him to do his work. But this work, in spite of every drawback, retained all its keenness of edge, its delicate force, its sureness of touch, its fine distinctiveness. It was as good in his last book as it had ever been: and this is surely a high tribute to his intellectual discipline and to his sincerity of purpose. Still and always he retained the same gracious charm, the same mystical fragrance.'

The biography is made up mainly of letters. They are of a simple friendly character and need not be quoted. Here are some other things.

'The rector had a keen sense of humour, and used often to tell us of a sick visit he paid to a very old man in the village. He had said an extempore prayer with him, as he always did, and when he got up from his knees, the sick man said in admiring tones, as his sole contribution to the office, "My, what a head-piece you have got!"'

'He controlled a very irritable tongue with difficulty, and did not always control it. He was then apt to think much of himself and of his own ailments; his temper was by no means what he would have desired it to be. Much of this was no doubt to be attributed to ill-health. But year by year he steadily grew in self-control; year by year he became more and more unselfish, more and more thoughtful for others — extraordinarily thoughtful indeed; more and more patient, more and more gentle and loving.

'He was greatly pleased when some of his books were translated into Japanese, and when one day we heard through a friend that one at any rate was also in Chinese, I well remember how moved he was, and how he remained silent for a little while, and then told me it was really an answer to his prayer. I give the exact words he said from a note made at the time in a book kept for such purposes: "I don't mind telling you that I had long been praying for this, the call of China seemed so pressing, and I wanted to have a share if possible."'

THE CHURCH AND THE SACRAMENTS.

Dr. P. T. Forsyth is always himself. But he never wrote more like himself than in this volume on *The Church and the Sacraments* (Longmans; 6s. net). He never says a thing one way if it can be said four ways. He dares the most audacious alliterations. And he snatches at every idea or fragment of an idea as it rushes into his mind and smites it down on his page, to the bewilderment of his admiring readers. He says once—surely not

without a smile—that 'more suggestions crowd in on me than there is place for here.' It gives us a glimpse of what we might have had. What we have we know.

And there is no use leaving it unsaid that these characteristics of Principal Forsyth as a writer make his books hard reading. If we could only let them alone. We do not let them alone, we read them to the end, protesting of course all the time and as astonished at ourselves as at him when the end comes. For this book is not only filled with suggestive ideas about the Church and the Sacraments, it is filled with one idea, and that idea is so great and held so tenaciously that all the other ideas and half-ideas gather round it for its impressiveness. The idea, we need not say, is the Atonement. The Church and the Sacraments owe to the Cross of Christ everything that they are in themselves and everything that they can do for us. If therefore we exalt the Incarnation and neglect the Atonement in the interest of our ecclesiasticism or our sacramentarianism we are faulty theologians and false witnesses.

In the middle of his book Dr. Forsyth prints a chapter by his colleague Professor Andrews. Why does he do so? He does not agree with it. He could not possibly agree with it and be himself. For Professor Andrews goes in for baptismal regeneration and consubstantiation. He begins at once to contradict it, and he goes on contradicting it to the end. Yet he never *says* that he differs from Dr. Andrews; he seems to say that he does not differ. What is the meaning of it?

Once, however, Dr. Forsyth differs from himself. It is in his use of the word 'priest.' At one place, referring to public prayer, he says: 'Here the minister is no more prophet but priest. His effectiveness is not prophetic but priestly. His voice does not now come to the Church, but rises from it. He is the organ of the common priesthood of the Church.' At another place, speaking of baptismal regeneration, he says: 'It is a truth beneath even the errors of the baptismal regenerationists that Baptism is an act of the Church, and of the Spirit through the Church, that it is an act which is at least shared by others than the child and the parents. Well, if it be an act of the Church, must not the Church be there to perform it? Ought the Church to depute and leave not only the agency but the whole act to the minister? Somebody of course must be deputed to conduct the proceedings, and perform the visible deed. But the spiritual act—is that to be turned over completely to the minister? If that is done, the minister is no more a minister. He is a priest. He not only acts on behalf of the Church, but he acts instead of the Church.'

WILLIAM PENN.

William Penn would surely have been numbered among those (of whom the world was not worthy) who were examples of the faith that endures persecution, if the prophetic writer of the Epistle to the Hebrews had included the Christian along with the Jewish dispensation in his list. The history of his life, told so affectionately by Mr. John W. Graham, M.A., and published under the title of *William Penn, Founder of Pennsylvania* (Headley; 6s. net), is one long persecution. He might have said, though we do not know that he ever did say, with St. Paul, 'we are killed all the day long; we are accounted as sheep for the slaughter.' It was not only one long persecution, his life was also one long disappointment. And yet he might have added, again with the Apostle, 'in all these things we are more than conquerors.' It is a pathetic story, quite humiliatingly pathetic and painful; and if Christ had not warned us, saying, 'Think not that I am come to send peace on earth,' we should have been much perplexed thereat. 'Yea, he that killeth you will think that he doeth God service'—that is the pity of it, think so sincerely, though perhaps never guiltlessly.

Mr. Graham has proved himself a competent biographer, giving us a living portrait, and lovable as living, and not letting one dull page slip through his hands. There are many portraits and other illustrations.

Once only does Mr. Graham leave his subject for a little, and then he is more interesting than ever. The great doctrine of the Quakers is the Inward Light, and the great difficulty of that doctrine is how to preserve and give full value to the historical Christ. This is the occasion of Mr. Graham's departure, and this is what he says:

'One receives from the writings of the early Friends the impression that they had not succeeded in finding or stating the connection between the historical and inward Christ in a clear way. There has not been published, even now, any philosophic account of the identity which we have always

asserted between the historical human Jesus of Nazareth and a living and universal spiritual Presence. The traditional view about the personality of Jesus, and the lack of a sufficiently scientific psychology, have combined to prevent the solution of this puzzle in our own day.

'However, the conception of the subliminal self has, through the work of the Society for Psychical Research, become part of the current coin of philosophy. We realize that there is at the back of the external mind a large range of faculties below the threshold of consciousness,—a man in the cellar,—to put into English the literal meaning of "subliminal." This region is still only partially explored. It contains faculties both higher and lower than those of the normal man. There are to be found there remnants of personality that have been outgrown in the course of civilization, and the dim beginnings of faculties that have not yet been reached in our spiritual evolution. Not all that is subliminal is wise and good. Nevertheless it is also true that in this great untapped reservoir of the water of life are to be found the hidden origins of motive, the bases of visible character, and contact with that spiritual environment where God dwells. In this great region of the soul lie the fountains of inspiration, the track of prayer, and the way to the Whole, the universal soul. This is the region of mystical experience, and all religions are so many means of battering at its gates. In terms of this conception, then, we find the key to the experience of the early Friends, the psychical explanation which has been lacking. The subliminal mind of Jesus Christ was such that it is fitting to call Him a Son of God, a human phrase which tells of a spiritual affinity, of a descent comparable to the physical relation of father and son. A subliminal personality like His, stimulated by His, crystallized under the same laws of crystallization as His, and bearing to His a relation of close kinship, is what the Friend means when he speaks of the birth of the Divine Creature, of the Light of Christ within, and of the eternal Word of God, the light and life of men. The humanity of Jesus of Nazareth presents no difficulty, for it is not questioned. The link between the inward and outward in Him is no more mysterious than the link between the inward and outward in ourselves. The identity is in the subliminal region.

'This theory has come to me from a lifelong study of the work of the Society for Psychical Research, and it has been a great delight to find that the venerable Professor Sanday of Oxford, our greatest living theologian, has in his recent book, *Christologies. Ancient and Modern*, adopted the above as his final and accepted view. The earlier chapters of his book are devoted to criticising and exposing the errors in all the other Christologies of history, and then he closes on the kinship between the subliminal self of Jesus and the anointing that comes to ours. "We have the mind of Christ" is the Apostle Paul's way of putting it. The subliminal, in this sense, is, it will be seen, an accurate scientific term which includes what we popularly have called the Soul.'

Dr. R. W. Dale used to say that he read every book about preaching that he could lay his hands on. Bishop William Fraser McDowell says: 'For more than a generation I have been reading the Yale Lectures as the successive volumes have appeared, reading them with an ever-growing profit and interest.' And for that reason, as well as others, Dr. Dale and Bishop McDowell are the authors of two of the very best of the celebrated Lyman Beecher Lectures on Preaching. Bishop McDowell delivered the Yale Lectures in 1917. They are now published under the title of *Good Ministers of Jesus Christ* (Abingdon Press; $1.25 net).

The lectures recall another great Yale lecturer. There is an unmistakable recollection of Phillips Brooks throughout the volume. And that is not surprising. For into the atmosphere created by Phillips Brooks and by Professor A. B. Bruce the author of the latest Yale Lectures was brought when a student and was much influenced thereby. 'The first gave relief from a mechanical theory of the origin of the Bible by showing how it sprang out of life, the life of the redemptive God and the life of man whose redemption God sought. The other gave relief at a half-dozen points by showing what is now a commonplace, that the contents of the Bible "chiefly relate to a purpose of grace, and its great watchword is redemption." The first answered the question how there came to be a Bible, the second what it supremely contained.'

But there is a greater influence here than the influence of Brooks or of Bruce. It is the influence of our Lord Himself. The men whom the

lecturer addresses are told that their ministry must be a ministry of Revelation, a ministry of Redemption, a ministry of Incarnation, a ministry of Reconciliation, a ministry of Rescue, a ministry of Conservation, a ministry of Co-operation, a ministry of Inspiration. And in every case *their* ministry was first *His* ministry. The one looks to the other; it is possible and it is imperative because of the other.

The Rev. H. Maynard Smith preached, and under the title of *The Church and Social Questions* (Blackwell; 1s. net) he now publishes, five social sermons. He preached them at the command of his bishop. He told his people so; and he told them plainly enough that but for the bishop's command he would not have preached them. Thus in beginning the sermon on 'Sunday,' he said: 'By command of the Bishop, I have this morning to discuss with you: "The Church's duty in procuring for all classes a Christian Sunday." What this duty is and how a Christian Sunday is procured I am unable to say. If the sentence means that the Church is to propose and further fresh legislation, to make everyone attend Church, whether they be Christians or not, the project seems somewhat out of date; and yet a Christian Sunday without worship is a contradiction in terms. If it means that the Christian Sunday ought to be enjoyed by everyone who wishes to enjoy it, we are on safe ground; but then we know large classes do not wish for a Christian Sunday, but for a beanfeast. If, however, the word *Christian* is not to be pressed, we imagine that the sentence should be paraphrased as follows: "The Church's duty to procure for all classes one day of rest in seven." This third interpretation is the only one that is consistent with the address given last Thursday by the Organizing Secretary of the Bishop's Company.'

This is not eccentricity but independence. Every sermon is sane and searching. The other topics are Capital and Labour, the Relation of Sexes, the Church and Public Life, and the Church and Amusements.

How many of the men who have fallen in the war will be remembered? Those will be remembered who have had a biographer. The biography need not be long. Viola Meynell's biography of *Julian Grenfell* (Burns & Oates; 1s. net) is the length of a magazine article. But it is very choice. Nothing in his short life that counts has been forgotten; everything has been set in the light. Julian Grenfell deserved remembrance, and he will be remembered.

There is no occasion for regret. He went to the war as to a banquet. He was a born fighter. And his following of Christ did not affect his ardour for the battle. 'There is a story,' says Charles Lister, in a letter to Julian's mother, 'there is a story in one of Miss Kinsgley's books of a West African Medicine-man, who found himself at death's door. He applied all his herbs and spells, and conducted all his well-worn rites before his idols, and with his friends' intercessions—without any effect. At last he wearied of his hocus-pocus, and took his idols and charms down to the sea-shore and flung them into the surf, and he said, "Now I will be a man and meet my God alone." Julian, from the time I knew him, had flung away his idols and had met God. His intense moral courage distinguished him even more than his physical bravery from the run of common men—and his physical bravery was remarkable enough, whether he was hunting, boxing, or whatever he was at.'

Julian Grenfell was the eldest son of Lord Desborough. On the 12th of May 1916 he was struck by a shell on the Ypres-Menin Road, and died in hospital on the 26th.

The revelation of the Spirit in the Acts of the Apostles is the revelation of a Spirit which impels to missionary action. So Mr. Roland Allen reads the book, and we doubt not reads it aright. For that reason he has brought together the references to the work of the Spirit in that book, classified them, and set their meaning forth in a readable narrative. His subject is about the most vital that any Christian writer can handle, and he handles it to the reader's very great profit. Undoubtedly this little book is one of the books of the present year of grace that will live. Its title is *Pentecost and the World* (Oxford University Press; 1s. net).

Mr. J. C. F. Grumbine has published ten *Boston Lectures on the New Psychology* (Fowler; 2s. 6d. net). The title 'New Psychology' is used to cover now one thing and now another; Mr. Grumbine's system has much affinity to spiritual-

ism, clairvoyance, telepathy, and the like. And it may be taken on trust that he knows all about it. But he has so copious a vocabulary that he is handicapped in his efforts to impart his knowledge to others. Thus he says:

'What is most difficult for the lay mind to intelligently—that is, scientifically—comprehend and demonstrate is how one who is Divinity or eternal absolute Spirit, with potential attributes of omnipotence, omniscience, and omnipresence, realizing the supernormal powers of clairvoyance, clairaudience, clairsentience, being in the world, and yet not of it, should be compelled, in the earth life at least, to live a life of apparent contradiction, subsisting, as it were, upon the substance of the physical phenomenal life and yet simultaneously with every breath that is breathed knowing that his Divinity, his eternal self, needs none of these things.'

But when he gives illustrations of his ideas he is intelligible enough. This is one of them: 'A lady of extreme sensitiveness in the city of Chicago had a son who was wild and unmanageable. In an altercation with a male companion he was shot down in cold blood. His mother, who was at her home some miles from the tragedy, heard the shot and swooned at the moment when the life of her son was taken. A few hours later his body was brought home dead. Her fears and the strange psychic phenomenon had been verified.' We wish he would always give illustrations. He believes that poetry may be 'received' by spiritualistic revelation. 'Some splendid specimens of such poetry purporting to emanate from the spirits of Robert Burns, Edgar Allan Poe, and Mrs. Robert Browning could be cited.' Why does he give no examples?

What is Quakerism? (Headley; 2s. 6d. and 1s. 6d. net). The question is asked by Mr. Edward Grubb, M.A. His answer is that Quakerism is the Inward Light in doctrine and in practice. That was George Fox's discovery; that is his followers' distinction still. What is the Inward Light? Mr. Grubb finds it hard to say. He doubts if it is possible to make it intelligible to the inexperienced. He approaches it by analogy. The perception of the beauty and worth of poetry is a kind of inward light. So is the recognition of true character.

'Now we see what this discussion is leading up to: it is by the "Inward Light" that we have the knowledge of God. This knowledge does not come to us by observation of the things about us, like our knowledge of the world of nature, nor by intellectual proof, nor by the testimony of others embodied as the authority of Church or Bible. All these are invaluable as aids and preparations for the true knowledge of God, but they cannot give it us until we come to the point of "seeing" with our own inward eyes. In other words, the knowledge of God comes *by revelation*.'

The book is very modern. Mr. Grubb says plainly that the early Quakers were mistaken in some matters. They drew too rigid a distinction in their doctrine of the Inward Light between the human and the Divine, the natural and the supernatural.

'The Divine works normally through the human and not apart from it. Particularly we are learning that right guidance comes from God *through the fellowship* of gathered souls, and that we shall rarely find it except as we make ourselves part of the fellowship, and are bound into the harmony of the One life that is flowing through it like the sap through the vine.'

We commend Mr. Arnold J. Toynbee's book, *The German Terror in Belgium* (Hodder & Stoughton; 1s. net) to the notice of the Pope. 'But they deny it,' he has said, helplessly. Can they deny the facts, so sifted and searched, that are stated here? Can they deny the photographs? It is the best book yet issued for the few remaining 'neutrals.'

The Rev. A. S. Duncan-Jones, M.A., has stated 'An Englishman's Belief in his Church,' calling the book *Ordered Liberty* (Longmans; 3s. 6d. net). It is the Hulsean Lectures for 1916–1917. Mr. Duncan-Jones has little fault to find with the Church of England, which he thinks is better prepared to face the future than any other Church in the world. Take the matter of authority. He says that there are, roughly speaking, three methods of reaching assurance in matters of faith, which may be denominated the Ultramontane, the Catholic, and the Lutheran. The Ultramontane stands for obedience to the Church without question; the Lutheran makes the individual's own opinion the final authority; the Catholic (that is, the Anglican) is the right mean, neither too much

dependence nor too much independence. It may be true that the *via media* is not always the best for facing the future with. But Mr. Duncan-Jones looks upon its sweet reasonableness as not only the chief characteristic but also the surest hope of the Church of England. For in the future men will be less concerned with extremities and more interested in essentials.

The Rev. H. M. B. Reid, D.D., is Professor of Divinity in the University of Glasgow, and it is very proper that he should write the lives of the Professors of Divinity in that University. He has determined to do so. The first volume of his work is ready. It deals with the first six professors who were also Principals of the University. So he calls the book *The Divinity Principals in the University of Glasgow* (Maclehose; 6s. net). Their names are Andrew Melville, Thomas Smeaton, Patrick Sharp, Robert Boyd, John Cameron, and John Strang. It is not a large book to hold six memoirs, but time has sifted the materials, letting go the unessential and preserving that which is of permanent use and interest. They are real biographies with all their brevity, and those who would study more fully have a bibliography provided for them. The volume contains portraits of Melville, Boyd, and Cameron, and would have contained portraits of the others also if they had been found.

The volume of *The English Catalogue of Books for 1916* (Publishers' Circular; 7s. 6d. net) gives little indication of the shortage of paper or the restricted output of literature of which we have heard so much since the war was taken seriously. The volume for 1914 announced the issue of 11,537 books; this volume announces 9,149 books. And the present writer's experience points to the possibility of the output of 1917 exceeding that of 1916. For in the twenty-eight years of THE EXPOSITORY TIMES, not once were so many books sent for review in the month of May as were sent this year. And they are not pamphlets or books about the war. Some of them are great expensive volumes of theology and philosophy. It is all in the way of that home production which is so much preached to us, and it is a form of home production that is better than even potatoes.

The most remarkable feature of this volume is the number of books of poetry that are announced in it as having been published last year. It is not the business of the English Catalogue to tell us what the volumes are worth. But if we may judge by those that have been noticed in THE EXPOSITORY TIMES their average of excellence is remarkably high. That much at least the war has done for us, and it is one true gain.

The *Thoughts on the Epistle to the Romans* (Stock; 2s. net) which have been written 'for laymen, by one of them,' are simple and orthodox. This layman has got at the heart of the Pauline theology.

The Rev. A. A. C. N. Vawdrey, M.A., Vicar of St. Budock, Falmouth, is a preacher of short sermons. So short are they that he finds room for one-and-twenty in a small volume of just over a hundred pages. But there is thought—one thought at least—in every sermon, and there is sincerity. The volume, which is called *The Christian Warrior's Home* (Scott; 2s. 6d. net), has much to say about the Church.

The same author has published a still smaller book on the Holy Spirit. Its title is *Our Unheeded Comforter* (Scott; 9d. net).

The Angel of Hope, by the Rev. Paul Louis Quillet, A.K.C.L. (Stock; 1s. net), is an earnest gentle effort to bring the comfort wherewith the author himself has been comforted to other sorrowing and anxious men and women.

In a Note to a letter in the February number of his Diocesan Gazette, the Archbishop of York laid before the Church certain suggestions as to the ways in which the National Mission might be carried on. That Note has been amplified by the Rev. Charles C. Bell, M.A., Canon of York, into a book, which is published by the S.P.C.K. under the title of *Carrying on the National Mission* (1s. net).

Before the war began a Committee was appointed by the Archbishop of Canterbury to inquire into the history of the use of unfermented wine in the Holy Communion. The Committee consisted of Dean Ryle (as Chairman), Dr. Oesterley, Professor Swete, Mr. Turner, and Dr. Woolley. It could not easily have been more authoritative. The report is now issued. Its title is *Unfermented*

Wine (S.P.C.K.; 6d. net). What is its judgment? Against—against decidedly. But that judgment will not stay the movement.

There is still ignorance, and plenty of it, regarding *Comparative Religion*—what it is, and what it seeks to do. And ignorance is the poverty-stricken parent of fear. So Dr. A. S. Geden has done well to write a short and simple book under that title (S.P.C.K.; 2s. net). He is just the man to write it well, for he is a trained scholar who has given many hours and years to the study. This is his aim—

'The following work,' he says, 'is and can only be a brief introduction to a serious and most important subject. For those whose interest is enchained, and who desire to pursue it further, it is hoped that the bibliography at the end of the book will afford aid and guidance for more unrestricted study. Only a selection from a great and growing literature has been possible. In this respect, as in many others, the *Encyclopædia of Religion and Ethics*, edited by Dr. Hastings, is a treasury of all good things. There are many ways, however, of approaching the study of Comparative Religion. The best, in the judgment of the writer, is that of attempting to gain an insight into the teaching of some of the more influential religions of the world, collating then the results obtained, and estimating the significance of truths held in common and of the cleavages and differences which profoundly separate them. It is from this point of view that the following introduction has been written. If it may conduce in some measure to a deepened interest in a subject that yields to none in urgency and promise, the purpose and hope of the writer will have been fulfilled.'

Bishop McDowell, in his Yale Lectures for 1917, tells us that in America there are ministers who fear that they may be spoken of as children's preachers. In this country no minister covets a more honourable attribute. The only trouble with us is that so few are worthy of it. Dr. A. E. Garvie, Principal of New College, London, is much concerned about the neglect of the children both in public worship and elsewhere. He has written a book on *The Minister and the Young Life of the Church* (S.S. Union; 2s. net) to urge the duty and pleasure of work among the little ones, and the obligation that lies on every student for the ministry to train himself directly for it. He writes with ample experience; and so simply and sincerely that no one can miss either his meaning or the pressure of it.

The Coptic Cabala.[1]

By D. S. Margoliouth, M.A., D.Litt., F.B.A., Laudian Professor of Arabic in the University of Oxford.

That ancient authors, both sacred and profane, at times employed cryptic modes of expression is known partly from their own statements, and partly from traditions recorded by others, while occasionally it is to be inferred from certain phenomena. In languages whose letters have numerical values it is natural to utilize this fact for puzzles of the sort; and, indeed, in the great encyclopædia of old Islamic diplomacy which the Sultanic Library in Cairo is now publishing, a recognized form of cypher consists in substituting for the letters of names their values as numbers; thus, the series *forty*, *eight*, *forty*, *four* might represent *MHMD* (Mohammed), though this method was often thought too simple, and the process was complicated in some way. The Rabbinic name for this process is *Gematria*, usually identified with the Greek word γεωμετρία, 'geometry,' but more probably a corruption of the word γραμματεία in the sense 'cryptic alphabet' (as *notae* is used in Latin), since the word is applied to puzzles on a different principle, *e.g.* that which consists in substituting ה for א, ש for ב, etc. The Rabbis made some wonderful discoveries in the Old Testament by the use of the numerical *gematria*; thus they

[1] *A Preliminary Investigation of the Cabala contained in the Coptic Gnostic Books*, by F. H. Blond and T. Simcox Lea. (Oxford: Blackwell, 1917. 3s. 6d. net.)