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minated. At no distant date all animals of this contumacious type will inherit—not the earth—but only iron cages in Zoological collections. And should there be certain castes or communities amongst men, hopeless alike in their savagery and morals, they will no doubt inherit in due time—not the earth—but an enclosure in wired reserves or a house of bondage and fetters of steel. But God forbid that there should be any such hopeless class of permanent outlaws from civilization and the kingdom of God. The analogies of the past all point to the elimination of such characters from this world. The ruthless empires of ancient days fell successively before more law-abiding powers, till at last Rome, the most law-respecting nation of pre-Christian times, notwithstanding its severities, became the inheritor of the ancient world. At present the whole world is threatened with a reversion to those old and evil days, when might claimed only too successfully to be right, and when the weak, the few in number, the friendless and the destitute, were helpless thralls of the merciless and the strong. But the promise abideth sure: 'Blessed are the meek; for they shall inherit the earth.'

Of these great words an American humorist made use in order to give point to a jest at the expense of England, when he said, 'The English must be a very meek people, seeing they inherit so large a part of the earth.' But herein Mark Twain expressed unwittingly a great truth. For it is just because Great Britain, despite its many grievous sins of intemperance, impurity, covetousness, and unfaithfulness to plighted word on the part of corporations of employers and employed, it is just because that Great Britain, we repeat, has, in spite of these grievous derelictions, been obedient more than any other nation in the present or the past to the higher light vouchsafed it by God, alike in its internal and its international relations, and has more than any other people striven to be faithful to its covenants, to be just to the weak, a stronghold to the needy in their distress, a champion of the oppressed, that in its case the promise of this beatitude—'the meek shall inherit the earth'—has in some measure been fulfilled and justified.

In conclusion, I cannot sum up better the promise of these two great beatitudes than in the words of St. Paul. If as individuals and if as a nation we learn to be humble in heart and manifest this humility in our conduct and character as willing servants of our God, then we can claim as ours the wondrous promise set forth by the Apostle: 'All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's.'

Literature.

CHRISTIAN ORIGINS.

In *The Rise of the Christian Religion* (Macmillan; 12s. net), Dr. Charles Frederick Nolloth has given a full account of Apostolic Christianity—as full at any rate as any man can desire who is not intending to specialize upon it.

He has described the Sources (first Jewish and Pagan, next Christian), and the Preparation (first in Judaism, next in the Dispersion and especially Philo, then in Greek Thought, in Greek and in Roman Religion). He has discussed the modern attitude to Miracles and to History. He has written a Life of Jesus in thirteen rich chapters, one of which explains the doctrine of the Two Natures (so far as we are able to receive it). He passes into the Acts of the Apostles, being first arrested at Pentecost and then astounded at the progress of the gospel throughout the Roman world. He expounds the doctrinal and ethical teaching of St. Peter, St. Paul, and St. John. He ends with the transition from the Apostolic to the Sub-apostolic Age.

It is an immense subject, but the range is not impossibly wide for one man. Dr. Nolloth, as we know, has made the New Testament the study of his manhood. And he has never lost time by running after barren novelties, never even been tempted to covet the heretic's ephemeral fame. The whole book is sane, the author's own undoubtedly, and therefore original enough—personal experience, as every good work and word must be, but experience tested by the thoughts of other men and of the whole Church of God. It is a strong

healthy orthodox book to be put with confidence into any student's hand, to be read and re-read by clergyman and by layman for edification and growth in grace.

LUTHER.

The last volume has been published of the English translation of Professor Hartmann Grisar's *Luther* (Kegan Paul; 12s. net). It is the last and it is the most engrossing volume. For it deals with Luther's psychology, his death, and the judgments that have been passed upon him. In handling these delicate matters Dr. Grisar is not at his best. Certainly he rejects the stories which were so speedily invented about suicide and the like, and even lays bare the essential immorality of the Catholicism which accepted them. But he fails to appreciate the real greatness of the man whose psychology was capable of such contrasts, and treats the temptations and trials through which Luther passed as though they were expressed in modern scientific language. Do we not all read the story of 'how the devil had twice appeared at the Wartburg in the shape of a great dog and had tried to kill him' with a smile of superiority? Ought we not all to understand that it makes nothing against his psychological sanity or his Christian sanctity? No doubt in judging such incidents or stories just the touch of sympathy or antipathy makes all the difference.

The same criticism must be passed on Dr. Grisar's account of Luther's intolerance. He was intolerant. But who was not? What he did was to make men see the wickedness of intolerance, perhaps also the folly of it, and so make possible our condemnation of some of his own judgments. Moreover, Luther was ever a fighter. He had to be. And a fighter, as we know now only too well, cannot be so merciful as he would like to be, or even so consistent.

Professor Grisar has done a great service to Luther's memory in that he has cleared away the mass of rubbish in the shape of silly gossip and lies which had gathered round his name in Roman Catholic writings. He has also, it is probable, done something to open the eyes of the anti-Protestants outside the Roman Communion to the almost unapproachable eminence of this man and the unique service he rendered to the Christian cause. His mistake has been to estimate the Reformer by the standard not only of morals but even of knowledge of the present day. That fault is due, we believe, much more to lack of historical imagination than to ecclesiastical antipathy. For his recognition of so much in Luther that is after the mind of Christ he has, or ought to have, the thanks of the whole Church.

And now it is necessary to say that the translator, whose name is E. M. Lamond, is all that a faithful sympathetic translator ought to be. We end our notice of this the last volume of a great work by quoting three short paragraphs. They will at least illustrate what has just been said of the translation.

'The Papal Bull of 1520 condemned among the other selected theses of Luther's, his attack on the Primacy and the Councils, though saying nothing of his doctrine of the Church, then still in process of growth. "The Roman Pope, the successor of Peter," so the 25th of these condemned Theses runs, "is not the Vicar of Christ set over all the Churches throughout the whole world and appointed by Christ Himself in the person of St. Peter." And the 29th declares: "It is open to us to set aside the Councils, freely to question their actions and judge their decrees and to profess with all confidence whatever appears to be the truth whether it has been approved or reproved of any Council."

'The originator of principles so subversive to all ecclesiastical order had perforce to reassure himself by claiming freedom in the interpretation of Scripture.

'Hence, for himself and all who chose to follow him, he set up in the clearest and most decided terms the personal reading of the written Word of God, above all tradition and all the pronouncements of the teaching office of the Church; in this he went much further than he had done hitherto in the questions he had raised concerning justification, grace, indulgences, etc. It is easy to understand why it was so necessary for him to claim for himself a direct enlightenment by the Spirit of God in his reading of the Bible; in no other way could he vindicate his daring in thus setting himself in opposition to a Church with a history of 1500 years. At the same time he saw that this same gift of illumination would have to be allowed to others, hence he declared that all faithful and devout readers of the Bible enjoyed a certain kind of inspiration, all according to him

being directly guided by the Spirit into the truth without any outward interference of Church doctrine, though the first fruits of revelation belonged to him alone.'

THEISTIC IDEALISM.

It used to take a theologian to write the Philosophy of the Christian Religion; now any philosopher can do it. For there is so rapid an approach from philosophy to theology that the time seems at hand when no distinction will be found between them. The theologian will interpret Christianity philosophically, the philosopher will be its theological expositor. Dr. James Lindsay has written *A Philosophical System of Theistic Idealism* (Blackwood; 12s. 6d. net). It is just the doctrine of Christ in philosophical language. And that is not because Dr. Lindsay is also a theologian. He is a philosopher first. And he only accentuates a movement that is at the present moment sweeping every philosopher along with it. We have had respite from the scientific agnostic since Huxley passed; now we shall have rest from a far more formidable foe, the unbelieving philosopher, and leisure to commend the truth as it is in Christ Jesus to every man's conscience.

We have one objection to Dr. Lindsay's book, and we shall begin with it. His index, so indispensable to such a work, is worthless. Every page upon which there is the least reference to a subject is noted, and merely noted; there are no sub-sections. We shall quote one example (there are thirty just as bad) that he may never do it again.

'Being, 14, 29, 35, 38, 41, 45, 47, 49, 50, 52, 55, 57, 59, 66, 67, 69, 72, 73, 74, 82, 84, 85, 86–89, 91, 92, 97, 98–109, 111–115, 119, 120, 122, 124, 125, 127, 129, 130, 134, 138, 139, 140, 141, 145, 146, 147–150, 154, 158–161, 164, 165, 167, 168–173, 176, 181–183, 185–187, 189–191, 195, 199, 201–203, 206–208, 211–213, 221, 240, 241, 243, 247, 258, 259, 265, 270, 274, 278, 279, 300, 301, 306–308, 313–315, 337, 338, 342, 355, 360, 375, 382, 388, 394, 399, 402, 406, 407, 417, 424, 428, 434, 435, 442, 449, 454, 456, 457, 458, 462, 468, 472, 491, 502, 503, 510, 511.'

Now to the book. We have called it Christianity. But it is not Christianity as you read it in the Bible or hear it from the pulpit. It is the religion of Christ in the hands of a philosopher, whose pursuit is truth and who uses his whole personality to hunt for it, but especially and finally his reason. That goes without saying. It is also, however, all that has to be said. You may object to the use of such a term as idealism to describe the teaching of Christ, but needlessly. What is the Sermon on the Mount but idealism—idealism from the first word ('Blessed are the poor in spirit') to the last ('Be ye therefore perfect, as your Father in heaven is perfect')? You may wish more of Christ and less of God, perhaps. But needlessly again. For in Dr. Lindsay's *Theistic Idealism* Jesus stands for God. The Christ of the Gospels is the Creator as well as the Redeemer. This philosopher could easily say, in full accord with his Philosophical system, what Thomas the philosophical doubter was led at last to say, and he could say it to Jesus, 'My Lord and my God.' We do not mean that we should send any one who was under conviction of sin and crying, 'Sirs, what must I do to be saved?' to this book. But we should send the far greater crowd of the indifferent and irreligious. For it is really an apology for Christ and His doctrine, such an apology as Tertullian wrote, and good for the same type of unbeliever.

Dr. Lindsay is a great reader, and he quotes freely enough from his reading. But this book is his own. There is no surprise of felicitous phraseology such as Professor William James would have given us, but there is never-failing earnestness of purpose, orderly thought, adequate expression.

THE RESERVED SACRAMENT.

The burning question of the hour in the Church of England is Reservation. Now the Church of England is a historical Church. For what it believes it must have a basis in history. The success of the Oxford Movement was due to the persuasion that it was no new thing. If the Sacrament is to be reserved as its advocates demand, they must prove that Reservation is of the past.

This service has been rendered by the Rev. W. H. Freestone, M.A., late of the House of the Resurrection, Mirfield, in a volume entitled *The Sacrament Reserved* (Mowbray; 20s. net). And he has rendered it once for all. The literature of

the Church is ransacked with an ardour that knows no weariness, and with a scholarship that is baffled by no obstacle of language or archæology. The 'List of Principal Authorities' which he gives is appalling in its magnitude, but it is no showy list: the book itself makes manifest that every document has been consulted.

And what are the conclusions? The conclusions are these:

1. First, we must recall the fact that from the earliest times *viaticum* was regarded as indispensable wherever it could be obtained.

2. We have seen good cause to believe that from at least the second century Christians were accustomed to receive the Eucharist at home when, by reason of infirmity or other sufficient cause, they were unable to communicate at the Liturgy.

3. So far as direct evidence goes, the earliest method of providing for the needs of such cases was by distribution of the Eucharist from the regular Liturgy.

4. This practice was generally superseded by the habit of private reservation by the laity; the change being brought about by the character of the later persecutions. Private reservation survived among the religious and the clergy after it had been forbidden to the laity.

5. Celebrations in the sick chamber were probably always exceptional. As soon as the Church began to own and to use public buildings for its services, the custom of celebrating in private houses and chapels was restricted and carefully controlled.

6. All other methods of providing for the necessities of the sick were ultimately superseded by constant official reservation, and this arose as a natural modification (due to change of circumstances) of the private kind.

7. It is certain that the Eucharist was commonly reserved in private only under the single species of Bread; and if we are right in supposing that official reservation represents the restriction of the private habit, there is every reason to suppose that originally the Eucharist was reserved officially in the same form. This contention is borne out by the scanty evidence that we have been able to collect on the subject.

8. During the early Middle Ages there was in some areas a pronounced tendency to insist upon the use of both species conjointly for sick communion.

9. Eucharistic doctrine subsequent to the tenth century led to an undesigned return, on theoretical grounds, to the primitive practice of reservation under the sole kind of Bread.

10. Apart from the merely temporary expedient associated in early times with the Presanctified and with the communion of the newly-baptized at solemn seasons, there is no evidence for the existence of any regular practice of reserving the species of Wine.

11. In case of necessity layfolk may act as ministers of the reserved Eucharist.

12. The original purpose of official reservation was purely practical. The development of any *cultus* of the reserved Eucharist was the direct outcome of the acceptance of the doctrine of transubstantiation as the orthodox belief.

RECONSTRUCTION.

Belgian architects are busy with plans for the reconstruction of their country. We also, say Professor Patrick Geddes and Professor Gilbert Slater, must occupy ourselves, even while the war lasts, with plans for reconstructing our commerce, our education, our city and country life — our religious life also, no doubt, but that part of the programme they leave to be drawn up by others. Accordingly these two able and far-seeing social reformers have together written a book with the title of *Ideas at War* (Williams & Norgate; 5s. net). It has been written in a style which is bound (as no doubt it is meant) to catch the attention of readers to whom many other prophets and reconstructionists are addressing themselves. And, besides the lively style, the book has facts at its back, facts that are made use of most masterfully for impressiveness.

Perhaps the central thought is that all reconstruction must begin at the top. The spiritual is not only greater than the material, it is earlier. 'When, after the war in which Denmark was crushed under the heel of Prussia, Bishop Grundtvig took up the work of reconstruction, he began at the right end. He did not start by making butter, though every one who eats a pound of Danish butter is a debtor to him; he began by renewing the vital spirit of the people of Denmark through their art and history and their ancient Sagas and Epics; he made them feel that they counted for something in the world, and thus

in the first place he put fresh heart into the people. Next he set to work to give them fresh intelligence; he organized schools for the grown-ups, schools which are now famous throughout the world, and keenly valued by all the people of Denmark, schools which have attained not only the original German ideal of "Lehren Freiheit, Lernen Freiheit," but which also are vitally related to the lives of the people who study in them. The inspirited hearts of the people and their enlightened heads gave a new efficiency to their hands, and Denmark embarked upon a definite policy of draining her marshes, cultivating her heaths, renewing her wastes, establishing her peasantry, and as the inevitable result captured the English market for butter and eggs. To the practical man this result at least seems an important achievement. The butter dealer would be incredulous if you told him that the first step was the writing of new songs based upon the prehistoric Edda, but as an actual and undeniable fact it was so.'

This volume is the first of a new series, to go by the name of 'The Making of the Future,' and to be edited by Professor Patrick Geddes and Mr. Victor Branford.

CHRISTIANITY AND HINDUISM.

The Rev. Arthur H. Bowman, B.D., M.A., L.Th., has been for five-and-twenty years resident in India. And during that time he has studied Hinduism and has lectured in most of the leading University centres throughout India on the superiority over Hinduism of Christianity. These lectures form the foundation, he tells us, of a book which he has now published under the title of *Christian Thought and Hindu Philosophy* (R.T.S.; 2 vols., 12s. net). Mr. Bowman has evidently studied Hinduism to some extent in its own literature as well as in its daily fruits in life and conduct. He has also read the best and most recent books. But his purpose is a purely apologetic one. He describes Hindu philosophy only that he may refute it. He describes Christianity only that he may commend it. On every page this comparative estimate is expressed, so that the book is addressed, as the lectures were, to the people of India. To them it is a sustained and earnest appeal to give up serving idols and to renounce a vain philosophy of life; it is an appeal to them to come and serve the living and true God and embrace the safety of the gospel.

But, this purpose served, Mr. Bowman turns to us. For in refuting Hinduism he expounds Christianity. And the exposition is the more easily understood that it is addressed to the darkened understanding of the heathen. Moreover it covers the whole ground. There is scarcely a doctrine of the Faith that is omitted from its compass. We have in these two volumes an elementary and almost complete account of Christian doctrine and ethics. It is easy, therefore, to conceive of many a reader finding Mr. Bowman instructive, although knowing nothing of Hindu philosophy, and not even deeply interested in the Hindus.

It is not surprising, when we remember the genesis of the book, if sometimes we find a doctrine demonstrated too easily. It is not that Mr. Bowman is impatient of mystery. The simplicity is due to a determination not to introduce distracting ideas. It will sometimes be necessary to supplement the argument a little. When, for example, the author touches upon faith, we see that he looks upon faith as beginning where reason ends. It is just as true, however, to say that reason begins where faith ends. Indeed, that is how it happens with the very illustration used. Science, as well as religion, says Mr. Bowman, is dependent upon faith; and he quotes from Sir George Stokes the statement that before reason, that is, observation and experiment, can do anything with light, it has to *imagine* ether. Then, however, he uses his illustration well, showing that it is about as difficult for science to believe in ether as it is for theology to believe in the Incarnation.

That it is possible to write scientifically as well as popularly on so difficult a theme as our Lord's Second Coming is proved conclusively by a book which has been published at the Abingdon Press in New York by George P. Eckman. The title of the book is *When Christ Comes Again* ($1.25 net). By writing scientifically we mean writing accurately according to the findings of good scholarship. The author says that the doctrine of the Second Coming divides people into three classes—those who think it is nothing, those who think it is everything, those who think it is something. All

those classes are recommended to read this book, but especially the last and largest class, for they will learn to know what it is, as surely as it is possible.

Read the *Proposals for the Prevention of Future Wars*, by Viscount Bryce and others (Allen & Unwin; 1s. net), and be ready. Read the Introduction, which is full of well-digested information, all set in the light of eternity—is it not the work of Viscount Bryce himself? Read the quotations from leading statesmen at the end.

P.S.—Why has Viscount Bryce or any other permitted the mistake of calling Lord Grey 'Viscount Grey of Falloden'? Others do so. The *Spectator* did so for a while. The title is Fallodon.

Mr. G. Lowes Dickinson has written a volume in support of the movement known as 'A League of Nations.' He does not say so; perhaps he did not deliberately purpose so, but so he has done. For he makes it as clear as clever capable writing can make it that *The Choice Before Us*—that is the title of his book (Allen & Unwin; 6s. net)—that the choice before us is between the League of Nations to secure peace and a fiercer competition than ever before in preparation for the next war. There is no force that will prevent the piling up of armaments or the making of another war except the League. Will the Church be helpless? More than helpless, he says, to prevent; helpful to encourage. These are his bitter words about the Church and this war: 'The attitude of the clergy in the present war has shown that the apparent teaching of the Gospels need not interfere with an enthusiastic support of war by ministers of a Christian Church; and that, in the view of many, the dispensation of Jesus left standing in full authority that of the God of the Jews. The Sermon on the Mount, we have been told in effect, was merely a string of amiable metaphors. The real Jesus Whom we are to treat as our Master was the one who used the scourge of small cords in the Temple, not the one Who bade us turn the other cheek. When He said, "Greater love hath no man than this, that he give his life for his friend," what He meant was that we are to kill our enemies. And when He said, "Render unto Cæsar the things that are Cæsar's," He already by anticipation condemned those who, in the future, in His name, might refuse military service. This adaptability of Christianity, as professed by the Churches, suggests that its forms might still be preserved even in an era of universal militarism. Nor need we be troubled by the fact that Christianity is a universal religion, and that all Christians are supposed to worship the same God. For we have seen also, in this war, that each nation can claim, with the full support of its Church, that its national god is really the universal god; so that Christian nations may not only fight against one another with a good conscience, but each may be sure, in so doing, that it is fighting for the true God, Who is being denied by its enemies.'

If the study of Greek and Latin is to be retained at the Public Schools, it does not follow that it is to be pursued on the same method as before. Great educators like Dr. Rouse of the Perse School, Cambridge, and Professor W. Rhys Roberts of Leeds, are already working on methods that are wholly other than the old. What these methods are Professor Rhys Roberts tells us in his British Academy lecture on *Greek Civilization as a Study for the People* (Milford; 1s. net). They are described as direct, literary, and historical: the point is that they are no longer simply philological, linguistic, or grammatical.

The war, we have often been told, is a war of ideals. Very well; let us see to it that *our* ideals are right. What are right ideals? We shall discover pleasantly if we read *Ideals True and False*, by Florence Edgar Hobson (Headley; 1s. net). Let one pertinent quotation be the book's commendation. 'From among many true ideals a few which are essential and universal stand out in clear relief. Such are: love, service, justice, truth, beauty, simplicity. From the Buddha, who, impelled by love and pity for the unfortunate and unable to enjoy personal happiness while conscious of their sufferings, wandered forth to succour them, deserting his luxurious home for a life of simplicity and service; from the heathen Socrates and Antoninus to the Christ of the Gospels, who "came not to be ministered unto but to minister"; through the long array of saints and mystics to the Ruskins, Emersons and Tolstoys of our own time we find these principles embodied in the life and constituting the very heart and essence of the teaching of every idealist who has ever

lived to shed his light upon the darkness of the world.'

The Rev. Frank Ballard, D.D., has written many volumes, some of them bulky, but we could give them all back to him if he will let us keep a small and utterly unpretentious book, the latest of his pen, which goes by the title of *The Rational Way to Spiritual Revival* (Kelly; 1s. net). Its title is the worst of it. And yet it is difficult to suggest a better. Let us explain. Like all the rest of us, Dr. Ballard has his eye on the world beyond the war. And he sees, as few of us see, that the world then, which will be so ripe for experiment, can be restarted on a great future only if the spiritual is exalted above the material, the eternal above the temporal. He calls his demand a demand for spiritual revival. But that is only half. The revival which is spiritual must also be rational. Is Dr. Ballard against the materialists? He is certainly not less opposed to the irrational, the unreasonable spiritualists. And he is right. He is right to be as indignant as he is with those who call every kind of knowledge devilish except the knowledge of the letter of the English Bible. He quotes two sentences from the *Primitive Methodist Leader* of August 17, 1916: 'No exposures will remedy the proneness to fancy religions, unless the reverent and reasonable study of the Scriptures for their own message is restored. Here is a task that the Church has not taken seriously.' He might have made these sentences the motto of his book. There is much more in it than that, but that is in it supremely.

The only regret one has on receiving *Celtic Mythology and Religion*, by the late Alexander Macbain, M.A., LL.D. (Stirling: Mackay; 7s. 6d. net), is that the book was not issued a few years earlier. Dr. Macbain was up to date, as few men were, while he lived. But some things have changed in the department of Celtic Religion since he died; some subjects in the front row then have been pushed back a little, and other subjects have been brought forward; and just a touch, something that is scarcely more than atmospheric, has made the study of Celtic mythology a little different from that which was known to him.

But when we have said that (and perhaps we have said too much) there is not a word left but praise and thankfulness. The short biography by Professor Watson is enough to gain friends for Macbain who never heard of him, and readers for his essays. It is the memoir of a man.

The essays are three in number—on Celtic Mythology and Religion, on the 'Druid' Circles, and on Celtic Burial. They have all appeared elsewhere already, but only the first in book form. Now they appear together in a fine illustrated volume, and distinctly gain by their companionship. There is, for example, a chapter in the first essay on Druidism which it is profitable to read along with the essay on the so-called Druid Circles.

No doubt it is by his Gaelic Dictionary that Macbain will be remembered, but these essays will at present be more widely read. The editor gives a hint that others may follow. Let it be soon.

All the essays in Mr. Bernard Bosanquet's new volume, *Social and International Ideals* (Macmillan 6s. net), have already appeared in periodicals, except the last, and the last is—a sermon. It is a sermon with a text. The text is, 'My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean?' And so the title is 'The Wisdom of Naaman's Servants.'

Now we wonder if this is the kind of sermon which we are recommended to begin preaching as soon as the war is over. There is not much of the gospel in it. There is not much about God or the Son of God or Eternal Life. But there *is* much about man and this present life. There is also much about states and communities, their rights and their duties. Are we expected to ignore henceforth the love of God, and the redemption that is in Christ Jesus, and preach on the nature of the state? Professor Bosanquet gives us no such advice. That is his business; it is not the business of those to whom has been entrusted the ministry of reconciliation.

Yet Professor Bosanquet considers it the duty of every man, whatever his calling of God, to be a good citizen in a good state, to know what a good state is and seek to attain it. We may say that that follows on the preaching of the gospel: let us see then that we make it follow. For if we had not neglected our citizenship as we have, the world would not have been where it is to-day.

The other essays deal with Patriotism, Com-

pensation, Charity, Justice, and other political and social matters of the utmost importance and urgency.

Of the things which have amazed us since the war began one of the most amazing is the beginning of it. For it has been evident for a long time that Germany was gradually becoming 'Deutschland über alles' by diplomacy, and had only to continue her efforts to accomplish her aims. But we have never seen this fact brought out more convincingly than in a small volume by Professor Christen Collin of Christiania University, which has been translated into English under the title of *The War against War* (Macmillan; 2s. net).

Professor Collin quotes from a book, by Paul Rohrbach, entitled *The War and German Policy*, which was commenced some months before war broke out, and was published after it began. This German author asserts that, after the settlement of the Moroccan crisis, England became much more accommodating in her attitude to Germany. Rohrbach, it must be remembered, is a German patriot to the very core. He maintains the assertion of England's 'encircling' of Germany; but he points out that the 'actual encircling' decreased or ceased after 1911. 'Before the outbreak of the War, Germany and England had come at last to an understanding both with regard to the Bagdad Railway and also to the plans of German expansion in West Africa.'

'England,' says Rohrbach, 'no longer makes any objection to the construction of the Bagdad Line which she had so long sought to hinder. The Bagdad Line is to be built, and built with German capital. For a time we had renounced our claims to complete the last stretch of railway line from Bagdad to the sea. We left that to the English. . . . The English, however, have now left to us the completion of this part of the line also. The Bagdad Line is to have its terminal harbour, not at Koweit, which lies within the English sphere of influence, but at Basra, which is indisputably Turkish. The works at Basra harbour are to be undertaken by a company in which German capital is in excess of English. North of the 31st degree of latitude not a single English rail will be laid, nor will any English railway concession be applied for.' So wrote Paul Rohrbach immediately before the outbreak of the War.

Why did the German nation throw the world into war? Professor Collin holds that it was the work of a small militarist section. 'The maddest thing'—these are his words—'the maddest thing of all about the colossal slaughter now going on is, in my opinion, just this, that one of the most industrious nations in the world—a nation excelling in agricultural and manufacturing pursuits, a nation of artists and men of science—has been led, against its will, to carry on against other no less industrious and cultivated peoples a war of mutual destruction, simply because a minority, perhaps a relatively small minority, have been betrayed, not by wickedness, but by a frightful superstition, into willing the War.'

The Free Church Year Book for 1917 (London: Memorial Hall) is a business document. We sorely miss the papers that used to be given verbatim—some of them of lasting value as well as of present inspiration. Yet this volume has two addresses of the finest quality—the President's address, in which Dr. Selbie demands the better recognition and freer operation of the Holy Spirit, and the address of the ex-President, the Rev. J. H. Shakespeare, M.A., on the Union of the Free Churches. Mr. Shakespeare ends his address in this way: 'I went recently into a great Government Department, and I saw over a desk three labels pasted on the wall over three piles of letters, Queen Anne, Micawber, Lloyd George, and I asked the meaning. I was told that the first was a pile of letters which were dead and done with, the second of matters waiting for something to turn up, and the third of things that must be done with promptness and decision. The union of the Free Churches does not admit of delay. I realize the tremendous responsibility of having raised the issue. I know too well what it means if, after the appeal to Scripture, to reason, and to patent facts has been made, the Free Churches show that they are incapable of magnanimity, generosity, and splendid vision—that they are another Ireland, Catholic against Protestant, North against South, Ulster against the Nationalists, and all the while the great waters of indifference and godlessness roll round the isle, that in a new brotherhood might be so fair. There are some things in this world, in politics and in religion, that are so difficult as to be impossible—they cannot be solved by logic, but they can be solved by a great act of generosity—an appeal to all that is noblest

and best in men's hearts. This is my confidence —that the God who led our fathers in the past will in this momentous hour pour into our hearts the very spirit of His Son.'

To the series of volumes entitled 'Murby's Larger Scripture Manuals' there has been added a commentary on *St. Luke* (Murby; 3s. net). The commentator is the Rev. Charles Knapp, D.D., Junior Chaplain of Merton College, Oxford. Dr. Knapp, it will be remembered, wrote also the commentaries on the Acts and on St. Mark in the same series. For this commentary he has written a Preface, in which he tells us that in view of the life we shall have to live when the war is over he has given particular attention to the ethical teaching of Jesus. Does that mean that after the war our preaching will have to be ethical? Some of us think that it was too exclusively ethical before the war, and that the war is due in part to the want of a religious basis for conduct.

However that may be, there is no doubt that this commentary is admirably adapted to its purpose — the training of the more advanced students in the knowledge and practice of Christianity. The Notes explain just the things that require explanation, and never a superfluous word is used. The Introduction is full of interesting matter, all abreast of the latest knowledge. One section deals with the Characteristics of St. Luke's Gospel. They are (1) its universalism; (2) the frequent reference to the Holy Spirit; (3) the Ministry of angels; (4) the Gospel of joy and thanksgiving, and of sacred song; (5) the Gospel of prayer; (6) the Gospel of forgiveness; (7) the Gospel of the Infancy; (8) the Gospel of women.

The Story of Bible Translations has been told, from the Jewish point of view, by Dr. Max L. Margolis (Philadelphia: Jewish Pub. Soc.). The 'Bible' is of course the Old Testament. Yet the book is free from anti-Christian bias. So free is it that the author finds welcome place for this missionary anecdote.

'A Malagasy woman, Rafaravavy, went to purchase an idol. The maker had none ready, and asked her to wait while he made one. He thereupon went out into the forest, and cut down a small tree. Of the trunk he fashioned the idol, and kept the branches for fuel. When preparing the evening meal, he used some of these to boil his rice. The woman saw all that happened, and went home carrying her purchase. A day or two later a missionary read in her house some passages of the Scriptures, including the forty-fourth chapter of Isaiah. "He heweth him down cedars, and taketh the ilex and the oak. . . . Then a man useth it for fuel; and he taketh thereof, and warmeth himself; yea, he kindleth it, and baketh bread. . . . He burneth the half thereof in the fire; with the half thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth himself, and saith: 'Aha, I am warm, I have seen the fire'; and the residue thereof he maketh a god, even his graven image; he falleth down unto it and worshippeth, and prayeth unto it, and said: 'Deliver me, for thou art my god.'" The woman immediately forswore idolatry, and became a devoted Christian. The words of the prophet in the Hebrew Scriptures uttered thousands of years ago approved themselves as potent to convert a far-off African heathen.'

The little book is altogether admirably written for elementary instruction in the principles of Bible translation. It contains a few excellent photographs of manuscripts.

The exposition of the doctrine of *Love in Hindu Literature* which has been made by Mr. Benoy Kumar Sarkar (Tokyo: Maruzen Company) will do little to commend Hinduism to Western readers. A better argument for the supremacy of Christianity could scarcely be found. For the highest conception of love in Hinduism is so far below St. Paul's Song of Love that they belong to different worlds. There ought to be two words; one word to express the deification of sexual lust, and the other to point to the sacrifice of Christ on the cross. The book is scholarly, unbiased, and well written.

Professor Charles Foster Kent, Ph.D., Litt.D., of Yale, first made himself a scholar by diligent and unfettered study of the Bible and then began to write. He has lived to write and publish eleven volumes, every one of which is a masterpiece of condensed learning, and an authoritative exposition of its subject. The eleventh volume gives an account of the social ideas that are to be found in the prophetic writings of the Old Testament and in the New Testament. Its title is

The Social Teachings of the Prophets and Jesus (Scribners; $1.50 net).

The first surprise to the reader (if Professor Kent finds such a reader) who has been told that socialism is a modern idea, will be to discover that it is as old as literature. The next surprise will be to find that the Bible is from first to last a social book. Then will come the surprise of the discovery that the best way for a self-respecting and self-denying socialist to obtain all that is worth striving for is to follow Christ.

Professor Kent is no apologist. He has no desire to make proselytes for Old Testament or New. He writes scientifically. He leaves it to others to bring the truth of Socialism as it is in Jesus home to the hearts and lives of men. He writes for students, for preachers. And although he has given all that any student or preacher can require, he adds a long list of relevant literature. For a course of lectures on the Family, the State, Wealth, and the like, this is the book.

Jesus and the Pharisees.

A STUDY IN THE SECOND CHAPTER OF ST. MARK.

By the Rev. Theodore H. Robinson, M.A., B.D., Lecturer in Semitic Languages in University College, and Professor of Hebrew in the Baptist College, Cardiff.

We are so accustomed to think of the Pharisees as being in more or less constant opposition to Jesus, that we do not immediately realize the import of the statement made in Mk 3^6 to the effect that after Jesus had healed the man with the withered hand, the Pharisees went out at once and took counsel with the Herodians as to how they might destroy Him. As a matter of fact, on the surface of things there would seem to be little reason why the Pharisees should have been hostile to Jesus. As far as actual theological tenets went, there was little in the doctrines of Jesus to which they could not have subscribed. They were an intensely patriotic party, but not more patriotic than Jesus Himself. They believed in the Resurrection and in a future life, and they clung with passion to the hope of a Messiah. It is true that they held rigidly to the sanctity not merely of the Law but also of the oral tradition which was based upon it; but in spite of this, their general attitude was far nearer to His than was that of any other party in the Jewish state. Moreover, they had behind them a great and noble history. Coming into prominence as a political faction in the time of the Maccabæan rising, they represented the religious side of that movement. It must not be forgotten that until the appearance of Christianity Judaism was the only faith that presented to the world an ethical monotheism, and that without that as a basis, Christianity itself could hardly have come into being. And it was the Maccabæan revolt which saved this element in Judaism from the attacks of Hellenism, and made possible the supreme revelation of God in Christ. They stood therefore in the direct line of which the culmination was to be found in Jesus.

The Herodians, on the other hand, stood for all that the Pharisees were pledged to try to overthrow. It is possible that the reference in Mark was not to a political or religious party, but to the group of officials who formed the court of Herod Antipas. But whatever may have been the exact signification of the term it is clear that they were attached to the Idumean dynasty. That fact in itself would make them abhorrent to the Pharisees. There had been from the time of the Exile onwards the bitterest hostility in the minds of all Jewish patriots against Edom, originating in the part that people had played in the overthrow of Jerusalem. Further, the Herods were the representatives of the Roman power which kept them in their place, and of the Hellenizing and heathen influences which the ancestors of the Pharisees had fought and died to resist. An alliance between the Pharisees and the Herodians was on the face of it an extraordinary event, yet it occurred at least twice in the life of Jesus. It might have been expected that the Pharisees would welcome one who was to be the fulfilment of so much of their hope and ideal, but when He appeared in their midst He aroused such