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Literature.

PENANCE.

THE REV. OSCAR D. WATKINS, M.A., Vicar of S. Cross, Holywell, Oxford, has written *A History of Penance* (Longmans; 42s. net). The book has been published in two handsome octavo volumes. The first volume contains a study of the authorities for the whole Church to A.D. 450; the second for the Western Church from A.D. 450 to A.D. 1215.

What is Penance? It is the power to bind and to loose, the power to remit sins and to retain them. It is that power which the Ascending Lord conferred on His disciples when He breathed on them, and said, 'Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.'

Now it has to be admitted that to many Christians, and even to whole Christian Churches since the Reformation, that commission has been and is still practically a dead letter. They believe, and act steadily on the belief, that no one can forgive sins but God only. To Mr. Watkins it is, next to the Cross, the most significant thing in Christianity. For it is the application to men, and in his sight the only application, of the victory over sin won on the Cross. 'If it be asked,' he says, 'what is the part which men can play in the forgiveness of offence against the majesty of God, it may be answered that in the mysterious wisdom of God it would seem that the fallen human race is required to work out its own redemption. Only as a man will the Divine Word Himself become the Redeemer of the race: and when from Calvary and Hades the risen Lord passes to His place at the right hand of the Father, He leaves upon the earth His chosen officers to apply to the sons of men, each in his several need, the great Atonement which He has wrought for them. When the Lord thus breathes upon the Apostles, He is in the traditional acceptance of the Church to be understood as conveying at that point of time the actual commission which He expresses in words. From that point of time His ministers stand commissioned to remit and to retain the sins of their fellow-men.'

Clearly it is to such a believer a worthy subject for a great book. Mr. Watkins is a historian. He is not a theologian. What the commission involves for theology he does not consider. He is occupied with life. What has it been in the history of the Church?—that is his topic. And that topic he works out with amazing learning. How does a man come to this minute knowledge of the writings of the Fathers?—a knowledge as sure as is the knowledge of Scripture to the best students of the Bible.

Mr. Watkins finds Penance in close contact with Baptism. Is Penance the application of our Lord's commission to those only who have not been baptized, or does it cover also the case of those who have been baptized and have 'fallen from grace'? 'The exercise of the commission in the practice of Penance shows in history the most extraordinary variations. In the first three centuries there is a keen contention as to whether baptized offenders in any of the three capital sins of apostasy, impurity, and bloodshed are or are not admissible to reconciliation in this present life. Hermas (? A.D. 100) indicates that on this point there were already in his time at least two strains of teaching. Some teachers regarded Baptism as the only opportunity of forgiveness for such mortal offences: while others took the view that forgiveness for such offences was readily open even after Baptism. It would seem that a similar tendency to divergence of outlook may be found in the New Testament. The stricter line appears to be taken in the Epistle to the Hebrews: while more lenient practice can be discerned in S. Paul and in S. John. Hermas, while sympathising theoretically with the stricter view, announces a revelation of present mercy to all offending Christians who will repent before a limiting day, a mercy having reference to an imminent persecution and to the approaching end of the age. All the greater writers of the second and early third centuries are found on the side of rigorism. This is the case with Clement of Alexandria, who, however, follows Hermas in mercy to a penitent adulteress: it is no less the case with Hippolytus, with Tertullian, and with Origen. On the other hand, there are bishops of this period who are conspicuous in their advocacy of a more lenient attitude. Such were Dionysius of Corinth; and notably Callistus, who was bishop of Rome from A.D. 218 to A.D. 223. It was to the courageous initiative of Callistus that

was due about the year A.D. 220 the revolution of practice at Rome which admitted the reconciliation of the adulterer, and which in the event will be found to have determined the attitude of the Christian Church in this matter for all future time.'

THE DEVELOPMENT OF THEOLOGY.

The Shaping Forces of Modern Religious Thought is the title which the Rev. Archibald B. D. Alexander, D.D., has given to his new book (Maclehose; 14s. net). It is a good title. But the volume might very well have been called by its sub-title, 'A History of Theological Development.' That is no doubt a higher claim; and because it is higher Dr. Alexander did not make it. Yet is it not too high. This is a history; it is a history of theology since the beginning of the Reformation; it is a history of the development of theology, every doctrine being seen in its relation to other doctrines, and the great scientific law of continuity being clearly and impressively revealed. Dr. Alexander has written only some three or four books; for he is too thorough a scholar to be able to write rapidly; and every book has taken its proper place as the authority on its subject. This is the most authoritative of them all. It is likely to be adopted as a text-book in Colleges; it is sure to be kept within reach of the preacher who is a student.

One of the most distinguishing marks of merit in the new book is the unbiassed yet outspoken judgment it pronounces on the great theological movements of the past. Dr. Alexander is unmoved by imperfectly informed opinion of the present day, however great the volume of it. He does justice to Chillingworth as he does justice to Hooker. He does justice to the Puritans as he does justice to the Anglo-Catholics. Here is one representative paragraph: it shows us the historian as we must now insist that the historian ought to be.

'It would be futile to belittle the work of the liberal school, who sought to strike the fetters from the intellect and provide larger room for liberty of worship and religious opinion. But no one can read the works of such men as Hales, Chillingworth and even Jeremy Taylor, and others of this party, without perceiving in what a narrow prescribed area of thought they moved. They have no large horizons. They are occupied for the most part with the little affairs of parochial ecclesiasticism. They meant well, and did excellent work in their own day, but their view was limited. Puritanism was something deeper and broader. It dealt with larger issues. As its outward vestments fell away it revealed the strength and vitality of great fundamental principles. The excrescences of Calvinism, the elevation of the few at the expense of the many, which seemed to some to be the characteristic note of the doctrine of Election, passed into oblivion; but the profounder principles of the Sovereignty of God and the sanctity and vocation of the human soul, with all the vital truths connected with these convictions, lived on and became the permanent contribution of this age to its successors. The greatness of Puritanism, in spite of its inconsistencies, which belonged to its age and environment rather than to its essence, lies in its vivid consciousness of God and the spiritual world and the emphasis it placed on the sacredness and purpose of life as entrusted to man by God.'

THE RESURRECTION OF CHRIST.

'That the Resurrection holds the place of centrally determinative importance in the Apostolic Church is a fact which, if not always sufficiently realized by the friends of Christianity in subsequent centuries, is at all events acknowledged by her opponents. D. F. Strauss, *e.g.*, the most trenchant and remorseless of her critics, in dealing with the Resurrection acknowledges that it is the "touch-stone not of lives of Jesus only, but of Christianity itself," that it "touches all Christianity to the quick," and is "decisive for the whole view of Christianity" (*New Life of Jesus*, Eng. tr., 2 vols., London, 1865, i. 41, 397). And P. W. Schmiedel, after recalling the cardinal Pauline doctrines as determined by his belief in the Resurrection, says: "It seems accordingly in logic inevitable that if at any time it should come to be recognized that the resurrection of Jesus never happened, the Christian faith with respect to all the points just mentioned would necessarily come to an end" (*Encycl. Biblica*, iv. 4039). If this goes, all that is vital and essential in Christianity goes; if this remains, all else remains. So it is that through the centuries, from Celsus onwards, the Resurrection has been the storm centre of the attack upon the Christian faith.

'The character of this attack has varied from age to age. To-day it differs in important respects

from what it was even fifteen or twenty years ago. The application of new and more stringent methods of criticism to the evidence, the rich store of new material provided through recent researches in comparative religion and mythology, the re-discovery of Judaistic apocalyptic literature, and the new interest in the psychology of religion—all this has given "a new face" to the critical attack. It is not, indeed, that the apostolic belief in the resurrection of Christ, or the centrality of this belief to Apostolic Christianity, is denied. These are admitted on all sides as incontestable. What is called in question is the validity of the belief, the historical reality of the fact or facts on which the belief was based. It is held that in the light of the new critical methods applied to the evidence and the new knowledge made accessible to us to-day, in the light of what is generally, though ambiguously, called "modern thought," it is no longer possible for us to believe in the Resurrection as the apostles believed in it. In particular, in much present-day discussion it is maintained that, in view of modern scientific-historical criticism of the evidence, it is impossible to believe in the resurrection of Christ in any other sense than that of a spiritual resurrection. The result is that to-day we are faced with this somewhat new situation, that not by the opponents of Christianity only but by some of its most honoured supporters and advocates, in their effort to recommend Christianity to the "modern mind," the bodily resurrection of Christ is denied or minimized as forming no vital or essential part of the Christian faith.'

That is the situation to-day. We have quoted the whole passage from Professor J. M. Shaw's new book on *The Resurrection of Christ* (T. & T. Clark; 9s.). The book is a republication of the article 'Resurrection of Christ' in the DICTIONARY OF THE APOSTOLIC CHURCH, the opportunity being taken to expand and amplify the original article at different points with a view to greater clearness and explicitness of position. That article needs no commendation now.

THE PASTORAL EPISTLES.

The Rev. R. St. John Parry, D.D., Fellow of Trinity College, Cambridge, has written an Introduction to and Commentary on *The Pastoral Epistles* (Cambridge: at the University Press; 20s. net). Two things are notable: one that Dr. Parry is a scholar of the first rank, the other that he believes the Pastoral Epistles to be letters which were written, just as we have them, by the Apostle Paul.

Apart from the Introduction, the Commentary is a distinct accession to our materials for the study of the New Testament. It is on the lines made familiar to us by the great Cambridge commentators of last generation, Lightfoot, Westcott, Hort. The outward form is similar; the strong sense of responsibility for the right interpretation of a particle is the same. But there is also advance. The language is now recognized as colloquial, the papyri have been taken account of. Every word is still weighed, but it is weighed with more freedom of movement.

But it is the Introduction that gives the book its significance. Dr. Parry believes that at the end of two years' imprisonment in Rome, St. Paul was released, that he then went on a new missionary journey as far as Spain, that he wrote the Pastoral Epistles at some place or places in the course of that journey, that he was again arrested (probably at Ephesus), taken back to Rome, and suffered martyrdom at the hands of Nero. The arguments which have been urged against the genuineness of these letters are all taken account of, but not directly. Dr. Parry's method is to prove the genuineness, not to disprove the spuriousness. He calls us to come to the epistles with open minds and to consider the circumstances, the style, the atmosphere, and see for ourselves that Pauline authorship is possible, is credible, is probable, is sure.

Take the matter of atmosphere—the most telling of all matters. Nairne was quoted *against* in last month's EXPOSITORY TIMES. Set this beside Nairne: 'It is not reasonable to expect that, a private letter, addressed to a personal friend, for his own instruction and consideration, should exhibit the same features as a letter addressed to a community for public, oral communication. If we ask in particular what differences may be expected, we may say, what may be described as a more uniform and quieter style, an absence of declamation, rhetorical argument, impassioned pleading. And, when the friend is also a trusted companion and disciple, versed in the teaching and story of the writer, we shall not expect the elaboration of the elements or even of the greater themes of that teaching: they will be taken for granted or only alluded to: we shall expect references to the

common experience, and intimacies of mutual knowledge. Moreover such a letter will deal directly with the immediate situation: it will leave much untold just because present to the minds of both writer and reader: it will have a large background as clear to them as it is obscure to us. Thus the difference of address will materially affect both the manner and the matter. If these letters closely resembled the earlier letters they would thereby betray the hand of the imitator.

'For many readers it is probably the general impression derived from reading those epistles consecutively after one of the others which gives the feeling that we are in presence of a different writer. But it is just this general difference which is most directly due to the change of address. It is not too much to say that the impression could have been scarcely less strong if these epistles had dealt with the same subjects as those, for instance, of Galatians or Corinthians, but had been addressed to Silvanus or Titus, for their direction in dealing with those Churches. Indeed if we could have possessed such a private letter to compare with the public letters on the same theme the differences in style and expression might easily have been still more startling.'

THE LOLLARD BIBLE.

The Cambridge University Press has undertaken the issue of an important series of works under the editorship of Mr. G. G. Coulton. What is the purpose? Let Mr. Coulton tell us:

'There is only too much truth in the frequent complaint that history, as compared with the physical sciences, is neglected by the modern public. But historians have the remedy in their own hands; choosing problems of equal importance to those of the scientist, and treating them with equal accuracy, they will command equal attention. Those who insist that the proportion of accurately ascertainable facts is smaller in history, and therefore the room for speculation wider, do not thereby establish any essential distinction between truth-seeking in history and truth-seeking in chemistry. The historian, whatever be his subject, is as definitely bound as the chemist "to proclaim certainties as certain, falsehoods as false, and uncertainties as dubious." Those are the words, not of a modern scientist, but of the seventeenth-century monk, Jean Mabillon; they sum up his literary profession of faith. Men will follow us in history as implicitly as they follow the chemist, if only we will form the chemist's habit of marking clearly where our facts end and our inferences begin. Then the public, so far from discouraging our speculations, will most heartily encourage them; for the most positive man of science is always grateful to anyone who, by putting forward a working theory, stimulates further discussion.'

The first volume has been written by Margaret Deanesly, M.A., Mary Bateson Fellow of Newnham College. Its subject is *The Lollard Bible and other Medieval Biblical Versions* (31s. 6d. net). It is a volume of five hundred octavo pages—attractive, scholarly, thorough—the most important work on the English Bible which has been issued for many a day. Miss Deanesly handles her 'monstrous regiment' of facts without feeling of exhaustion or appearance of effort. One reads the book with increasing enjoyment and with deepening interest right on to the end. It is good to have already some knowledge of the English Versions, but it is not necessary.

Among the curious facts clearly brought out is this. There was some consciousness that the reading of the Gospels in a tongue *not* 'understanded of the people' needed explanation. The explanation given in one of the early mass-books, the *Merita Missae* is that merely to hear the reading is edifying though it is not understood, 'just as an adder is affected by the charm pronounced over her, though she does not understand the words.

Though ye understand it nought,
Ye well may wit that God it wrought,
And therefore wisdom were it,
For worship all God's works,
To lewid men that been none clerkes:
This lesson, now go lere it.

And why ye should this lesson lere,
Hearkneth all and ye may hear:
There an adder hauntës,
Ye well may find, and ye will seek,
She understands nothing thy speech,
When thou her endauntës:

Nevertheless, she wots full well
What is thy meaning every deal,
When that thou her enchantës.
So fareth there understanding fails,
The very virtue you all avails,
Through grace that God you grantës.'

HENRY SCOTT HOLLAND.

Canon Wilfrid Richmond has given himself to the thankful task of editing the work left by Professor Scott Holland unpublished at his death. Two distinct books have been issued in one volume, demanding the double title: *The Philosophy of Faith and the Fourth Gospel* (Murray; 12s. net).

To take the last first. The contribution to the study of the Fourth Gospel consists of two Introductions. They were written at different times and they express different conceptions of the Gospel, but they have to be read together if Scott Holland's mind is to be understood. And Mr. Richmond is more concerned that we should understand Scott Holland's mind than that we should understand the Fourth Gospel. Nevertheless these Introductions are good for the understanding of the Gospel. They may give some readers their first firm footing in respect of the authorship of it, they will give every reader new understanding of its majesty.

The first part of the volume is an exposition of Scott Holland's theology. Canon Richmond has used his published works (almost all volumes of sermons), including sermons published in the *Christian World Pulpit*, and in a masterly way he has quoted from them, introducing his own hand as rarely as possible, and so arranging the quotations that we see quite clearly and instructively what were the beliefs on which Scott Holland lived and died.

THE EVANGELICAL REVIVAL.

It is a firm principle in historical writing that the history of a movement should be written by one who is in sympathy with it. The Rev. S. Baring-Gould, M.A., who writes the history of *The Evangelical Revival* (Methuen; 16s. net), is not in sympathy. The consequence is a perpetual sense of irritation. Nothing is right. All the seamy side is turned up. And the reader at last concludes that the Evangelical Revival was the sorriest effort of men and women to follow the mind of Christ in all the history of Christianity—if Mr. Baring-Gould is a faithful and true historian.

Now it may be admitted that the Evangelical Revival needed a sympathetic historian. It has also to be admitted, however, from the other side, that few movements repay sympathetic treatment better. Why, then, did Mr. Baring-Gould undertake to write its history? Partly, we think, because he has an interest in psychology as it is to be studied on its religious side, but chiefly because he desired to show that the hymn is all wrong which says that 'God moves in a mysterious way His wonders to perform.' He moves, Mr. Baring-Gould believes, in a perfectly natural straightforward businesslike way, and has no wonders whatever to perform. In older days he would have used strong words of 'enthusiasm'; in these days he uses strong words of 'abnormal spiritual phenomena.' All is to him normal and natural. Conversion 'is no miracle, it is a produce of natural processes, the materials have been accumulating since infancy. We do not dispute that it is God who is the cause; for He made man, and gave to his spirit the faculty of incubation of all that is necessary for the final explosion.' 'To entertain the idea, so general in Wesleyanism, that Conversion is due to the miraculous interposition of God, to a sudden descent of the Holy Spirit on a man, instantaneously changing his heart, is not in accordance with psychology. We know that all the elements conducing to this phenomenon have been accumulating and ripening for the convulsion.'

LAFAYETTE.

To their excellent and successful series 'The "True" Biographies and Histories,' Messrs. Lippincott have added a volume on Lafayette. The title is *The True La Fayette* (10s. 6d.). The author is Mr. George Morgan.

It is a volume of nearly five hundred pages, and it is fully furnished with index and illustrations—quite enough to show the world how grateful even yet the American nation is to the wealthy French aristocrat who threw himself and his money into their struggle for democratic freedom. Mr. Morgan writes with a grave sense of the importance of his subject. His admiration for Lafayette is able to lift him over all the difficult places in his career. He has too high a feeling for the grandeur of biography to deny the existence of faults and failings. But they disappear in the general greatness of the man, his disinterestedness, his loyalty to the cause which it seemed so impossible that he could ever really believe in. How much of his enthusiasm was due to sheer love of adventure, and how much to sheer hatred of the British, is as impossible now to estimate as it is needless.

The volume is national. It is a nation's offering to one whom it will always delight to honour. It is a full commentary on the words of General Pershing at Lafayette's tomb. 'One may be pardoned for recalling the exact circumstances of the incident referred to. The situation was simple. All clouds, all complexities (if not all doubts) had been swept away when the United States resolved to strike for the liberties of mankind. The enemy, by reason of enormous successes in the East, was concentrating in the West. His submarines were in the full fiendishness of their activity. Then it was that General John J. Pershing, Commander-in-chief of the American Expeditionary Forces, having arrived in France with the vanguard of our overseas army of two millions of men, made a pilgrimage in Paris to Picpus Cemetery and, standing by one of the tombs, said reverently: "*La Fayette, we are here.*" That utterance—those four words—meant much to us and a great deal to the hard-pressed French. One meaning was that we were about to pay something of our inextinguishable debt to France. Another meaning was that America, with its three millions in young La Fayette's time, had enlisted, with its one hundred millions, in the very cause La Fayette had championed.'

'A Brief Account of the Freudian Theory' called *Psycho-Analysis* has been given by Miss Barbara Low, B.A. (Allen & Unwin; 5s. net). It is also an intelligible account—no small achievement. The style is simple and the examples are numerous. What Psycho-Analysis means no one need any longer be ignorant of. Miss Low is no doubt keen to make converts, for she is an ardent disciple of Freud. And there is no reason why she should not make them. There is no pseudo-scientific occultism here. There is no danger to the balance of the mind. Rather is there healing and help in this scientific exposition of the ways of 'the Unconscious.' And there is sometimes a wholesome humour. 'As an instance of the Unconscious working through a so-called "slip of the tongue," Freud gives us this case: a doctor, who had been treating a wealthy patient, now convalescent, began cheering her with the prospect of an expedition to the country very soon, and the pleasures she might look forward to, ending up with, "You will be able to have a very pleasant time if, as I hope, you will *not* soon be able to leave your bed."'

The Christian life is a life of progress, and the progress is a process of letting go and holding on. Some things we let go. What are they? Dr. Anna Robertson Brown says they are pretence, worry, discontent, and self-seeking. What are the things we keep hold of? They are work, happiness, common duties, friendship, sorrow, faith. It is all fully set forth in one of Mr. Allenson's 'Heart and Life' booklets entitled *What is Worth While?* (1s. net).

The wise pastor is the pastor of the children. The Rev. H. G. Tunnicliff, B.A., gives the best of his brains and the tenderest of his sympathies to the feeding of the lambs. He will be rewarded. After issuing three or four volumes of children's sermons he has become ambitious and has published a new Children's Pilgrim's Progress, calling it *The Road of Adventures* (Allenson; 2s. 6d. net).

There is not a children's address that is more effective than the parable. It catches the attention, it remains in the memory, it carries its lesson home. If only it were easier to tell a parable. The Rev. W. T. Tutton has the gift. He is short, simple, direct, natural. His book of parables called *The Box and the Bird* (Allenson; 3s. 6d. net) is good for reading as well as for preaching.

The importance of the Comparative Study of Religions is being recognized at last. Missionaries have discovered that the first demand made upon them is to understand the religion they have gone to supersede. Preachers at home have learned that nothing has been more effective in winning their most intelligent young people away than the popular belief, so industriously advocated in press and on platform, that one religion is just as good as another. One of the signs of the awakening is the circulation of the ENCYCLOPÆDIA OF RELIGION AND ETHICS. Another is the issue of an 'Introduction to the Study of Religions,' by Principal A. E. Garvie of New College, London. It is an excellent book for the purpose. To the missionary it will be especially instructive. And it is written with ample knowledge and enthusiasm. The title is *Tutors unto Christ* (Milford; 4s. 6d. net).

Why do we behave well? Mr. Stephen Ward does not deny that we do, sometimes. Why? He answers, Because we have one natural endowment called Activity, and we learn to exercise it in a way that is good—good for others and so for ourselves. Knowledge, then, applied to Activity—that is the way.

And in that way we make progress. The whole world makes progress. 'It is not fifty years ago that Queen Victoria wrote of the women who advocated female suffrage—a mild and unobtrusive body in those days—that they ought to be whipped. That is, a hard-working and high-principled lady saw nothing shocking in advocating such punishment for her own sex on account of a harmless doctrine. To-day, most of us are eager to accommodate; we are not so sure we are right, or that there is only one way of doing things. But this is not the consequence of greater morality; we hesitate to speak on this matter with the conviction of our fathers. It is due to greater enlightenment, greater common sense.'

Mr. Ward does not altogether ignore Christ. 'With an originality striking in his own time and circumstances he seized upon a salient characteristic of human nature, the mutual give and take whereby men live in harmony. By an arrangement with his master's debtors the unjust steward contrives that in the event of his dismissal he shall fall upon his feet.' But he must look at Christ again. His book is *The Ways of Life: A Study in Ethics* (Oxford University Press; 6s. 6d. net).

Messrs. Dent have reissued Mr. Clement K. Shorter's book on 'George Borrow and his Circle' in their Wayfarer's Library and have given it the title of *The Life of George Borrow* (2s. net), thereby pleasing the author and increasing the number of his readers. And the book is well worthy both of its place in this series and of its new name. The two-volume life of Borrow by Dr. Knapp is far from satisfactory, as Mr. Shorter himself makes very manifest. We demand to know every man at his best, not at his worst. And with this man the best and the worst were far apart.

All that is known, and all that needs to be known, about *Girls' Clubs, their Organization and Management*, is contained in Miss Helen J. Ferris's book with that title (Dent; 8s. net). It is an American book, by an American author, and it is American through and through. But that only serves to make it complete and suggestive. For Girls' Clubs are a great institution in the United States of America, and all the rest of the world must sit at the feet of the American 'Leader' and be taught. Moreover, there is a future to be prepared for, a future with momentous possibilities. Very business-like is Miss Ferris throughout. There is plenty of fun, but there is no silliness. The very illustrations are an education in the fulness, the freedom, and the responsibility of girl life.

He would be a foolish Roman, and he would be a more foolish Protestant, who took exception to Mr. J. E. Rattenbury's *Roman Errors and Protestant Truths* (Epworth Press; 2s. net). For the tone of the book is beyond cavil, as the facts it contains are beyond controversy.

The Problem of Christian Ethics (Epworth Press; 3s.)—is not that the problem of our time? For the question for us is not what we should do, but why we should do it. And that brings in Christianity. Why should we do this and refrain from that? The answer is because God requires it of us, and God is seen in the face of Jesus Christ. That is why we urge religion upon men, that is why we urge the Christian religion. The Rev. Ernest W. Young, M.A., has brought it all out most attractively in his Thesis with that title, and he has sent it home to our heart and conscience by many a well-chosen literary illustration.

Mr. F. W. Boreham's new book is entitled *A Bunch of Everlastings* (Epworth Press; 6s. net). It is described openly on the title-page as 'a volume of sermons.' Is Mr. Boreham able to preach such sermons as these—exactly as they are printed here—and is his congregation able to receive them? Their interest is undoubted and even intense. For Mr. Boreham is an artist. Thoughts are not thrown down as they occur, nor are they clothed in the words that they happen to catch hold of. Every sermon is constructed. Every thought is in its place and properly expressed. And there are no marks left of the constructing. To the literary student as to the average hearer of sermons every sermon is literature. And every sermon is more.

For in every sermon the Gospel is contained. And yet more. In every sermon the Gospel is sent home to heart and to conscience with quite unusual force. The end of preaching is persuasion, and that end is not for one moment forgotten by Mr. Boreham. Oh yes, he preached these sermons, and you or I could preach them, if only they were ours.

This volume is occupied entirely with the texts which were the power of God unto salvation of certain great men — Thomas Chalmers's Text, Martin Luther's Text, and all the rest.

Mr. G. Watt Smith, M.A., has begun with the Nineteenth Century and gone back, century after century, to the First, showing popularly who were the great men and what the characteristics of each century since Christ came. His title is *Men and Marks of the Christian Era* (Gardner). The Nineteenth Century was the century of Science, its great men were James Watt and Sir James Simpson. The Fifteenth Century was the century of the Printing Press. Its leading men were John Hus, Jerome of Prague, Fust, Gutenberg, and Savonarola.

The Jewish Publication Society of Philadelphia has in hand a series of volumes describing 'Movements in Judaism.' 'Zionism,' by Professor Gottheil, has already been published. Now *Hellenism*, by Dr. Norman Bentwich, is out. Others to follow are 'Mysticism,' by Chief Rabbi Hertz; 'Rationalism,' by Dr. Isaac Husik; and 'Reform Judaism,' by Dr. Schulman.

The volume on Hellenism is as necessary as any of them. For Dr. Bentwich's subject is not Hellenism in its influence on Christ or St. Paul, though that also is in some need of exposition. It is Hellenism as representing the culture of the ancient world in its conflict with and its entrance into Rabbinic Judaism, a much more rarely discussed subject. So the value of the book is first of all for the student of Judaism. And Dr. Bentwich is an unbiassed guide who knows the way. He writes as an historian, not as an apologist. But the value of the book does not end there. It is, after all, the student of the Pauline Epistles who will find most profit in it. Here is one expressive sentence: 'The mission of Paul marks the radical conversion of the ethical Hebraic teaching of Jesus into a new Hellenistic religion, in which the theology of the advanced Alexandrian reformers takes the place of the life according to the Jewish law as the basis of union. "The letter which is the law kills and leads to death. The spirit which is the Lord gives life and leads Godwards."'

It never rains but it pours — Commentaries. We all know that Canon Charles has finished a Commentary on the Apocalypse for the 'International Critical' series—a Commentary which is to be issued immediately in two volumes. Only a month ago a handsome volume came from America, mostly of Introduction. This month we have *The Revelation of John* (Johnson; 6s. net) by Professor A. S. Peake, both Introduction and Commentary and a work of the first importance.

Professor Peake chose the Apocalypse when invited to deliver the nineteenth Hartley Lecture. Now the Hartley Lecture, if we mistake not, is delivered at a sitting, whereas this is a volume of four hundred pages. What is the meaning of it? The meaning of it is that the book contains a full introduction as well as a fairly full exposition of the Book of Revelation, and yet has all the 'readableness' of the popular lecture.

It is enough to add that until Charles comes Peake tells us all that is known about the Apocalypse. Scholarship and Sanity—both in full flower—these are its characteristics.

Platform speakers, in order to get into touch with their audience, used to begin by denouncing the Devil. The writers of books have caught the trick. Their Devil is John Calvin. It is enough to mention the name. From Catholic to Quaker, Calvin and Calvinism have for a generation been the anathema of anathemas. And now a Christian and a scholar, the Rev. A. Mitchell Hunter, M.A., has the audacity to write a great book on *The Teaching of Calvin* (Maclehose; 10s. 6d. net).

A great book? You have not often, in theology, stumbled upon a greater. Mr. Hunter is master of a gloriously masterful style—clear as crystal, momentous as a steam engine. If he had been a writer of literary essays all the critics would have called his book great. Much more than that, he is a writer on a subject which itself is great—he proves it to be great—one of the greatest ever occupying the attention of man's mind, and he rises to the greatness of it.

He is not a slavish Calvinist. Who could be? Who could be a slavish Augustinian, or even a slavish Newmanite? In one generation we can go higher than any man has gone. How much more in four centuries! But he does this for Calvin. He makes it impossible for any man to speak disrespectfully of his head or his heart. And he does this for Calvinism. He makes it dangerous for any man to mention the word, on platform or in press, until he has read and reckoned with this book.

Professor R. M. Maciver, D.Phil. of the University of Toronto, wrote his book *Community* (Macmillan) to prove that sociology is a science. The book has already reached a second edition, and in the preface to that edition he avows that purpose is an unmistakable challenge. 'Is sociology a real science, or only a bundle of snippets hung on a thread of good intentions? I hold it to be a real science, still in its infancy. And this book is to be judged by its degree of success in suggesting the subject-matter of that science. If its contents can be divided up so that this part can be assigned to psychology, this to economics, this to politics, and so on, then the quest has been in vain.'

It has not been in vain. The reviewers have approved of the book, the buyers of books have bought it, its readers have discovered a new science and rejoiced in the discovery. As an introduction to the study of the science of Sociology the book will not easily be surpassed.

Mr. Owen Wister is a citizen of the United States of America and he has quite a good opinion of his country and people. 'Owing to one thing and another we are cleaner, honester, humaner, and whiter than any people on the continent of Europe. If any nation on the continent of Europe has ever behaved with the generosity and magnanimity that we have shown to Cuba, I have yet to learn of it. They jeered at us about Cuba, did the Europeans of the continent. Their papers stuck their tongues in their cheeks. Of course our fine sentiments were all sham, they said. Of course we intended to swallow Cuba, and never had intended anything else. And when General Leonard Wood came away from Cuba, having made Havana healthy, having brought order out of chaos on the island, and we left Cuba independent, Europe jeered on. That dear old Europe!'

Is his book then simply a glorifying of ourselves? It is nothing of the sort. What we have quoted from it is there to show the American people how needless it is of them (being so great) to be jealous of the people of Great Britain. The title is *A Straight Deal; or, The Ancient Grudge* (Macmillan; 6s. net). It is a forcibly written, highly courageous, and firmly patriotic book.

Last month was noticed here a great book on China by the late James W. Bashford, Bishop of the Methodist Episcopal Church. This month there comes out a volume of sermons and addresses by Bishop Bashford. Most of its contents are addressed to students in training for the ministry. And even the more apparently popular discourse is likely to be most profitable to preachers. This seems to have been the call to which Bishop Bashford responded. He determined not merely himself to discover 'latent saints,' as Christina Rossetti would say, but to send saints out in the discovery of other saints. If he addresses theological students, it is never to make them theologians: always is it to make them witnesses. If he preaches an apparently popular sermon it is to make every man and woman who hears him a servant of the Lord Jesus Christ. The volume contains twelve full thoughtful stirring discourses. Its title is *The Demand for Christ* (Methodist Book Concern; $1.50 net).

One of the essays in Professor Henry C. Sheldon's volume of 'Essays in Philosophy and Religion,' entitled *Pantheistic Dilemmas* (Methodist Book Concern; $2.50 net), is concerned with the truth and error of Mysticism. And, as is the way with writers on Mysticism, Professor Sheldon gives a list of definitions. It has the usual result. Not two of the writers agree together. One man says it is 'the assertion of an intuition which transcends the temporal categories of the understanding.' Another says it is a belief in a God who answers prayer. Dr. Sheldon's own definition is this: 'Mysticism stands first of all for a very pronounced theory and faith relative to the possibilities of intercommunion between the soul and God; secondarily it stands for a very pronounced theory and faith respecting the significance of nature as the veil, robe, or symbolical expression

of a transcendent reality.' The essay is then an exposition of the first part of that definition, the second part being used as introduction to it.

The volume is made up of essays that are independent but all concerned with living issues. There is one on Pragmatism and another on Bergsonism (if that word is lawful) which will give the beginner in the study of modern philosophy a very fair idea of those two isms. Dr. Sheldon is a severe critic of both systems.

What is Christianity? Mr. Carl K. Mahoney says it is one of two things. Either it is 'that set of teachings promulgated by Jesus Christ and his disciples, especially those of Christ himself, and embodied in the New Testament Scriptures.' Or it is 'the social organism growing out of the movement started by Christ in the world, an organism seeking to follow in its development the principles that he taught, and striving, with a greater or less measure of success, to attain unto the standards of life which he set up.' Now it is certain—it ought to be certain by this time—that Christianity is neither the one nor the other. Christianity is Christ. A man may accept the teachings of Christ and try to live by them; he may also be a loyal member of the Church of Christ; and yet he may not be a Christian. To be a Christian is to have Christ in the heart by faith. Why, then, does Mr. Mahoney limit his definition to the teaching and the social organism? Because he is a psychologist and his purpose in the book entitled *Social Evolution and the Development of Religion* (Methodist Book Concern; $1.25) is 'to present the results of a study of religion from the standpoint of social psychology.' Now 'the psychologist in the field of religion does not discuss the supernatural at length because it lies without his province. It lies in the realm of the theologian.' Well, it is all right and excellent as an adjunct. But it is not, and Mr. Mahoney knows that it is not, Christianity. Listen to this: 'Too much is made of Greek and Roman influences upon the growth of Christianity. Not enough has been made of those influences that had their genesis in the personal life of Jesus Christ, that sprang fresh and new from the depth of his being. Out of his personal life came the determinative dynamic elements and factors of the Christian religion and its development.'

Primary Visitation Charges are not as a rule exhilarating reading. But the charge given by Lord William Cecil on his primary visitation of the Diocese of Exeter will both stimulate and astonish. Dullness?—there is not a dull sentence in it. The Bishop gives expression to every thought of his heart, and the thoughts of Lord William Cecil's heart are very active and even revolutionary. First comes the subject of 'The Temporalities of the Church.' He says: 'I should like the funds of the diocese to be regarded as belonging to the diocese and not to individual parishes, and I would not exclude either the incomes of the capitular bodies or the Episcopate. Out of that fund the incomes should be from time to time distributed according to the needs of the diocese. The incomes of the Canons might be transferred to the Archdeacons. For I am convinced that endowed Archdeaconries would contribute far more to the efficiency of the Church than any increase in the Episcopate. I would even like to see the income of the Deans apportioned to the Suffragan Bishops. Suffragan Bishops have, as a rule, no endowment while Archdeacons receive sums which barely pay their expenses. Yet on the splendid work of the Suffragan and the Archdeacons the whole efficiency of the Church depends.'

Is that all? There is more than that. 'I have every regard for the Cathedral Chapters, but we cannot truthfully say that their office is in any way indispensable to the Church. If they adorn the Church it is from their own intrinsic merits. I cannot see why such a reasonable reform as to unite the offices of Archdeacon and Canon, and by leaving the Bishop to be his own Dean as he is in many dioceses to use the income of the Deanery to supply a Suffragan, should be regarded as a radical measure, due regard being paid to all life interests. I will not touch on the income of the Episcopate as it would seem to be a personal subject, but I will merely say that in any scheme of a Redistribution Fund the Episcopal incomes would have to be redistributed with the rest. But I am on sure ground when I say that such a measure would augment the usefulness of the Church in the parishes. We should get a body of well-paid men doing adequate work; unburdened with the sense of poverty, they could throw their whole energies into that which they have chosen as their life's work, preaching the Gospel.'

This Charge will be read. Its title is *Difficulties and Duties* (Nisbet; 4s. 6d. net).

The Way of Health, by Charles W. Budden, M.D. (Pilgrim Press; 4s. net), is further described as 'Plain Counsels in Personal Hygiene.' And so far there is nothing likely to catch the attention of the man or woman who turns over the books on the bookseller's counter. A glance inside, however, discovers coloured illustrations, clever enough to arrest the eye, and mysterious enough to insist on further examination. The reading of the book follows. And then the surprised and delighted reader is found wondering why these things, so necessary that he should be aware of, and so imperative that he should attend to, if he is to do his work in the world, were not taught him at school, and made part of the daily and hourly practice of his life. Dr. Budden has a rare gift, or rather combination of gifts. He knows his subject practically and he can impart his knowledge most persuasively. We would encourage him to write yet another book on the body—a full and serviceable manual of health to be used by teachers. But for the instruction of the average man or woman this book could scarcely be surpassed.

For the better attendance at Holy Communion, and especially for the greater profit of that attendance, the Rev. Cecil J. Chesshire, M.A., has written a convenient manual of devotion, calling it *Holy Communion on Holy Days and Saints' Days* (Scott; 4s. net). He believes that we profit best when we obtain a single leading thought out of the Scripture Lesson and then turn that thought into the three great purposes of a Eucharist-Adoration or thanksgiving, Supplication or pleading the merits of the Cross, and Prayer for special grace, whether for ourselves or for others. His aim is to suggest the leading thought. And in that aim he is sure to be successful, if we use his little book with the sincerity it deserves.

Messrs. Scribner have issued an edition in America of Professor H. A. A. Kennedy's *The Theology of the Epistles* ($1.35). The book has already been reviewed. But it is right to say that the American is more attractive than the English edition.

Mr. Henry J. Cadbury holds that the Old Testament is the literature of the Hebrew nation, and that the Hebrew nation came into existence as a fusion of Israelites and Amorites (called also Canaanites). His interest is not in the wars and migrations which brought the Hebrew nation into existence. It is in the ideals which the nation held and which made it so great a power, though so small a people, in the history of the world.

There are three ways of regarding the history of the world. It may be looked upon as the unfolding of a Divine plan which man is powerless to alter: that is the apocalyptic way. It may be regarded as the playground of material forces—economic, military, political: that is the materialistic way. It may be considered as the operation of spiritual forces and ideals: the spiritual way. Mr. Cadbury believes that the history of the Hebrews, as it is found in the Old Testament, is the best example of the third way which the world has seen. And it is his endeavour in the book entitled *National Ideals in the Old Testament* (Scribners; $1.75) to describe these ideals and to estimate their value for mankind. There is a certain freshness, if not originality, in the conception: in the working out of it there is an undeniable originality, and that not of words but of thought and stimulus to thought.

Messrs. Scribner are the publishers of a volume on the *History of the Hebrew Commonwealth* ($2) written by Albert Edward Bailey, Director of Religious Education in Worcester Academy, and Charles Foster Kent, Ph.D., Litt.D., Woolsey Professor of Biblical Literature in Yale University—a volume of scholarship and practical value. Its practical value as a teacher's handbook to the Old Testament is evident in the turning of its pages. On every other page there is a clear reproduction of some ancient tablet or modern photograph, illustrating the narrative in which it is set, and at once making that narrative alive with intelligence. A glance at the end of the book confirms the impression of its usefulness. There we discover eight-and-twenty maps, coloured in the most eye-arresting manner, and absolutely up to date in accuracy. As the story is told, the pupil is plied with questions. They also are practical and up to date. Below a number of photographs from the monuments of Aramean, Hittite, Hebrew, and other faces, we find this list: 'What similarities of feature do you discover in these types? Is there

any especially intellectual countenance? Are there any evidences of refinement or spirituality? Are any of the men strong-willed? Are any physical weaklings? Pick out specimens that are fit to be world conquerors. Any that would make religious fanatics. Imagine these men living in America to-day: what kinds of citizens would they become, and what would be their probable occupations?' Perhaps Director Bailey and Professor Foster will publish the answers of the smart American boy.

On the 24th day of June 1908, at one of the sittings of the Pan-Anglican Congress, a special offering was made for Foreign Missions. The sum contributed was £352,000. How was that sum spent? The whole story is told in *The Spending of a Thank-Offering*, a handsome illustrated volume, edited by Aubrey Baskerville Mynors, M.A., and published by the Society for Promoting Christian Knowledge (4s. cloth, 2s. 6d. paper, net).

Mr. Arthur Herald's *Essays in Moderation* (Swarthmore Press; 5s. net) are chiefly essays in Utopianism. The last half of the book is deliberately given to the description of a perfect State. Only the first essay deals directly with Moderation. It is a sermon on the text, 'Let your moderation be known unto all men' (Ph 4^5). Mr. Herald takes the word to mean 'a proper sense of proportion' or the putting of first things first.

'One great weakness of the churches at the present time is that we are still groping after a theology which is at once simple and profound, loyal to the historic revelation and loyal to the manifestations of truth in modern science—a theology which would interpret life's meaning and purpose as clearly as Calvinism used to do or as Marxism does—a theology which will satisfy the mind and stir the heart—a theology that can be preached.'

The Rev. Herbert G. Wood, M.A., does not profess to supply this theology or to be able to supply it. But in the Swarthmore Lecture for 1920 on *Quakerism and the Future of the Church* (Swarthmore Press; 1s. 6d. net) he does very clearly open the way for it. He shows that 'all the leading ideas of the older theology have broken down in the form in which they used to be presented. The idea of the sovereignty of God and of predestination and election have to be reshaped. The doctrines of the Fall and Original Sin, of a substitutionary Atonement and of Eternal Punishment are no longer believed and can no longer be preached. The popular conception of the authority and inspiration of the Scriptures can no longer be maintained.' But he shows just as clearly that the theologian who tosses all these doctrines aside and offers no substitute for them is not the theologian that we are in search of.

Nicodemus.

By the Reverend George Steven, D.D., Edinburgh.

It is of importance for the understanding of this story that we keep in mind throughout the position of Nicodemus and the high esteem in which he must have been held by his fellow-countrymen. He was not only a man of education and blameless character, but of such marked ability that he had been chosen a member of the Sanhedrim, the highest civil and ecclesiastical court of the land. This position of honour and influence it was his duty to maintain. It has been customary to despise him for visiting Jesus under cover of the darkness, yet there are not many men among us of high place and repute who would not shrink from what they might think was compromising themselves by showing openly an interest in a movement which was limited to the lower classes, and was said by the more influential people of the time to be subversive of the national faith.

It is of importance also that we have a clear conception of the motive which led Nicodemus to visit Jesus at all. As is manifest from the Gospels, our Lord's work and teaching were causing great discussions everywhere, and Nicodemus may have taken part in them. At any rate he confessed he