

C. Wesley, Watts, Bonar, are among the leaders. The unknown singers alone are a great host. Watts excels in hallelujahs: 'Praise ye the Lord, 'tis good to raise.' 'I'll praise my Maker while I've breath.' 'Before Jehovah's awful throne.'

*Prayer* is also to be a Christian habit. It is inwoven in the texture of Christian thought and practice. It scarcely bulks larger in the New Testament than in the Old. Then, as since, it was the soul of worship, the means of divine fellowship, the Jacob's ladder of divine communion; and the New Covenant continues the strain. The subject is ever to the front in the Gospels and Epistles. To pray 'without ceasing' in words is of course impossible. The use of the phrase shows that the essence of prayer was always found in the inner desire of the heart, the soul's fervent breathing after God, so perfectly expressed in Ps 63, 'My soul thirsteth for thee, my flesh longeth for thee.' Prayer is the most spiritual act of man; in it the Lord's words are most perfectly fulfilled, 'They that worship him must worship in spirit and truth.' Mental prayer, if not the highest, is a very high form of prayer. It has been carried to great excess by some mystics and Quietists, so-called, in France and Spain. Still it is often the only form of prayer possible and is never unblest. Montgomery's words are true and pointed, 'Prayer is the soul's sincere desire, uttered or unexpressed'; and again, 'Prayer is the Christian's vital breath, the Christian's native air.' The Christian soul lives by prayer, as the body by breathing. St. James's words are true to experience, 'The prayer of a righteous man availeth much in its working,' or, as the passage has been rendered, 'the energized (=inspired) prayer of a righteous man is of great force.' No idle breath, but a master force in the spiritual life. Jesus made no

greater promises than those made to prayer (Mt. 7, Jn 15). The association of prayer with the Holy Spirit is significant (Ro 8<sup>26</sup>, Eph 6<sup>18</sup>, Jude 20). Jesus spoke a parable to enforce the truth that 'men ought always to pray and not to faint,' a truth which Paul was quick to repeat as essential to the practical Christian life. 'Without ceasing' is the mark of the prayer that never fails.

*Thanksgiving* is also to be habitual. The apostle does not say 'for everything' but 'in everything.' There are many things for which we cannot give thanks, but we can be thankful in their despite. However many the adverse experiences of life, the favourable are always more; there is always more of the bright than the dark. A psalmist's experience was 'Light is sown for the righteous, and gladness for the upright in heart.' While the Lord reigns, goodness and righteousness can never be finally put to shame. A Christian has abundant justification for believing that the bright side of life is the truest to reality. Clouds hide but do not blot out the sun. Hard things are written of optimism. There was never a greater optimist than Paul. He defies evil at its worst. 'We are more than conquerors,' super-victorious. 'Where sin abounded, grace abounded more exceedingly.' The cross is not the last word; resurrection, triumph, and joy are to follow. 'To them that love God all things work together for good.' 'Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory.' What contrasts—affliction, glory,—light, weight—for the moment, eternal—more and more exceedingly! Paul is a master of words, but even on his lips words fail to describe the greatness of the Christian hope. John also writes, 'It is not yet made manifest what we shall be'; 'In everything give thanks.'

## Literature.

### THE RUSSIAN AS A STORY-TELLER.

ONE of the most surprising and at the same time most fruitful gains of the war is the approach we are making to the Russian mind. It was a distant and dreadful mystery before the war; admittedly not well known, and complacently considered to be better so. It is true we had begun to read

some of the most popular of the Russian novelists, but we only wondered the more at the distance between us.

But the war has brought us near. Some of our men have lived with the Russian soldier, and found it possible. The psychology of the ordinary Russian peasant has been declared to be quite simple and sometimes admirable. And even the

religious life he lives, and the mythological stories he believes, have been found to be human enough, though of a somewhat primitive humanity. The consequence is that books about Russia are now of the kind which the booksellers call 'best selling.' And such a book as *The Russian Story Book* of Mr. Richard Wilson (Macmillan; 7s. 6d. net) will have a fine opportunity.

And it will not miss its opportunity. The stories are wonderful. The illustrations of Mr. Frank C. Papé are as wonderful as the stories.

#### A SHORT HISTORY OF GERMANY.

Mr. Ernest F. Henderson published in 1902 *A Short History of Germany*. He was already fairly well known for his historical work, especially for a *History of Germany in the Middle Ages*. The new book was well received. In spite of the fact that the author was educated partly in Germany and had married a German lady, no one complained or could complain of an unfair bias towards Germanism; while every one had to recognize industry in the gathering of facts as well as ability in the weaving of them into a reliable and readable narrative.

Mr. Henderson has now issued a new edition of his *Short History* (Macmillan; 2 vols., 15s. net). To the original book, which closed with the assumption of the imperial crown in the palace of Versailles on January 18, 1871, he has added three new chapters, which carry the history down to the murder of the Austrian heir-apparent at Sarajevo on June 28, 1914. In the period covered by these three chapters, 'we have seen the country,' says Mr. Henderson, 'advance to unheard-of power and prosperity; we have seen it take its place as a world power and at the same time develop from a land unable to prevent its people from emigrating into one that attracted nearly a million foreigners yearly. And then, as though with the cut of a sharp knife, the old order ceased, the workers and traders turned into soldiers, the industrial plants into munition factories.'

The three new chapters deal, first, with Political Developments in the period from 1871 to 1914; next, with Economic Progress; and, finally, with Social Progress. Of these chapters the most instructive probably is the third. Mr. Henderson takes no side, but he speaks out frankly. In respect of German education, for example, he

points to the tendency in recent years to make the instruction in elementary schools as realistic as possible by the aid of illustrative material. 'One is amazed,' he says, 'when visiting a modern school museum to see the innumerable devices of this kind. For religious instruction one can buy Solomon's temples, altars for burnt offerings, manna, myrrh, aloe, and hyssop, water from the Jordan, salt from the Dead Sea, crowns of thorns, golden calves, David's slings, parchment indulgences, and other objects; one firm in Berlin has between 60,000 and 70,000 stereopticon slides representing different phases of ancient art; the number of pictures and of illustrated books on all subjects is legion. Some of the schools have their own moving-picture apparatus, and there is a "Central office for scientific and school cinematography." Graphophones grind out the pronunciations of words; calculating apparatuses represent fruit gardens; false heads and throats show the actions of the vocal cords; in some schools fresh hearts, stomachs, lungs, eyes, etc., are procured from the butcher for the classes in biology, while firms make a specialty of pickled or embalmed organs. There are skeletons with attachments for hanging the organs in their proper places. For fifty or sixty marks one can even purchase the arm of a human embryo, while in some of the industrial art schools the young pupils, girls as well as boys, sit and draw details from actual human corpses.'

There is more opportunity, however, than we may think for the use of such realistic aids to education. For 'one evil in the schools, the existence of which will seem incredible to many, must be mentioned here: the use of alcohol by the pupils. The children themselves, of course, are not so much to blame as are their ignorant parents, many of whom think that beer is wholesome and strengthening. But the nation of late has been thoroughly aroused to the extent of the evil. Various comprehensive investigations have been made. An examination of 30,000 pupils in Saxony showed that 197 drank brandy daily, and that 2282 drank it at least once a week. An inquiry by a teachers' temperance society, conducted in different parts of the Empire, showed that out of 7338 children examined only 2 per cent. had never tasted alcohol, and that 11 per cent. indulged in it daily in one or another form. Many schools have now opened a regular campaign

against the evil. In the "Workman's Museum" in Munich there are wax models showing the ravages of alcoholism on the human organs; and the "beer liver," swollen to many times its normal size and honey-combed by disease, is a sight to frighten the boldest child.'

#### OCEANIC MYTHOLOGY.

The steadily gathering interest in the religions of the world which marks our time is bringing also an interest in Mythology. It is only now that a publisher would have felt it safe to undertake the issue of thirteen large volumes on *The Mythology of All Races* (Boston: Marshall Jones). Even yet it may take a little time for such a work to receive remunerative recognition. But the publisher has been fortunate in his editor. Dr. L. H. Gray is an accurate and enthusiastic scholar, and has had large experience. The choice of authors has also been good. Give it time and this work on Mythology will create a constituency for itself by its own merits. Meeting the growing interest in such studies, it will give that interest impetus and prepare for the time when the education will be accounted deficient which does not include a knowledge of the religious thought of other lands, however remote these lands may be, and however immature their religious aspirations.

The ninth volume (the third in order of issue) deals with *Oceanic Mythology*. The term Oceanic is used to cover Polynesia, Melanesia, Indonesia, Micronesia, and Australia. The author of the volume is Roland B. Dixon, Ph.D., Professor of Anthropology in Harvard University.

Dr. Dixon is one of the very few scholars who are capable of giving any useful account of a series of beliefs so extensive and intricate as those of Oceania. He makes no absurd claim to completeness. He even regrets that the war has interfered with such approach to completeness as he had hoped to attain. But the selection (and in any case a selection had to be made) is that of a master. In every instance he has given the Myths of the origin of things and of the Deluge. And that alone will bring readers to the book. But his work has been most difficult when he came to the choice among miscellaneous tales. We must thank him that he has not been concerned solely with such tales as are merely popular, but has selected such as are representative and instructive.

#### ISLAM IN ITS INFANCY.

A valuable work on the early history of Muhammadanism by al-Balâdhuri long lay in manuscript. In 1866 Professor de Goeje had it printed and published under the title of *Kitâb Futûh al-Buldân*. Now the Arabic original has been translated into English by Philip Khûri Hitti, Ph.D., of the Syrian Protestant College in Beyrout. It is published by the Columbia University as one of their 'Studies in History, Economics, and Public Law.' The first volume alone has yet appeared. The title is *The Origins of the Islamic State* (P. S. King & Son; 16s. net).

Dr. Richard Gottheil, to whom the translation is dedicated, contributes a Foreword, in which he tells us that the Futûh al-Buldân of al-Balâdhuri is one of our chief authorities for the period during which the Arab state was in process of formation. He commends Mr. Hitti's translation. 'The style of al-Balâdhuri is often cryptic and unintelligible. This is perhaps due to the fact that the work, as it has reached us, is a shortened edition of a much larger one, which, though existent up to the seventeenth century, has not been found in any of the collections of manuscripts to which we have access. In its present form, the work mentions often men and matters that probably were treated of in the longer recension, but of which now we know nothing. Dr. Hitti's translation is, therefore, in a certain sense, also a commentary and an exposition. As such, I trust that it will be found useful to Orientalists as well as to students of history. His fine sense for the niceties of Arabic expression has often enabled him to get through a thicket that is impenetrable to us Westerners.' To these words it is enough to add that even to the uninitiated (and it takes a good deal of initiation to test the worth of the work or the fidelity of its translation) the book is brimful of interest, and that the form in which it has been published is altogether admirable.

#### LIFE AND LITERATURE IN POLAND.

The volume of *More Tales by Polish Authors* which Mr. Blackwell of Oxford has published (5s. net) has been translated with so much skill and sympathy by Else C. M. Benecke and Marie Busch that as we read it we do not once observe that it is a translation. The situation in the tale

of 'Two Prayers,' utterly diverse as it is from any experience of ours, is placed vividly before us. The description of the cold is real, and so well rendered that we begin to shiver. The tales are terrible in their sadness. What a struggle life is with the Pole, a struggle of man with man, and yet more of man with nature. We were promised dominion over the earth. We read these tales and feel that in Poland, as in Russia, the outstanding and awful fact is that that dominion has not yet been gained. Of course the stories are all realistic—once or twice mercilessly so, in their quiet way. The powerful story entitled 'The Stronger Sex,' by Stefan Zeromski, moves us at once to deep pity and irresistible contempt, and all out of its sheer realism. For an understanding of the struggle for bare life which goes on year after year in the untamed regions of Poland this book is enough.

### THE SOUL.

*The Soul and its Story* is a great subject for a book, and Mr. Norman Pearson has risen to the greatness of it (Arnold; 10s. 6d. net). He has come at the right time. Our old ideas of the psychology of the Bible, and most other psychology as well, have had to be radically modified or abandoned altogether; and we have been looking for some authoritative guide to newer and more scientific conceptions. It is not that the Bible is wrong. Practical, and with the religious interest absorbing every other, the Bible is always right, if we would treat it fairly. It is our interpretation that is wrong. It is our demand that the Bible should give us more and other than it was ever intended to give.

Mr. Pearson is not a theologian. He therefore invited two theologians of repute—Archdeacon Bevan and the late Professor Gwatkin—to tell him what is now 'of faith' regarding the *origin* of the soul. Their replies are as interesting as they are able. Archdeacon Bevan writes: 'I should be inclined to say that no authoritative statement has been put forth by the Christian Church as to whether *Traducianism* (or the theory of derivation of the child's soul from that of the parent) is, or is not, to be preferred to *Creatianism* (or the theory that every soul born into the world is a fresh creation). It may be that the *πνεῦμα* as well as the *ψυχή* is implanted by the parent, or it may be

that there is a spiritual birth at the same moment as the physical birth. If the soul of man was originally *evolved*, I should imagine that that was because it was *involved* from the very first in some germ form; but Genesis i. 26 seems to favour the idea that, as life and consciousness must have been new creations originally, so the *soul* was *added* to the human ape-like animal, which was thus "made *man*"; i.e., (1) God made man of the "dust of the ground"—in other words, the *animal* called "Man" was evolved like other animals; but (2) God said, "Let us make this man into our own (spiritual) image"—so man "became a *living soul*." (I take it that a "*living soul*" means *πνεῦμα* plus *ψυχή*.) Being a "living soul," therefore, he would naturally transmit his entire nature (body, soul, and spirit) to his offspring.'

Professor Gwatkin is less venturesome but more final. He says: 'Liddon has no right to say that Christianity is committed to Creatianism. Leo of Rome says the precise contrary, and the Church of England lays down no doctrine on the matter. In fact, I believe both theories are untenable. If the soul comes straight from God, it must come pure, and the evil is in the body—which is Gnosticism. And if it is simply derived from the souls of the parents, we get into materialistic difficulties. As a matter of fact, a man is not simply the resultant of his ancestors. Even in plants we cannot keep a variety true from seed; we must have cuttings. Both theories are bad, for (1) they assume a dichotomy of body and soul instead of the threefold division of body, soul, and spirit. The non-bodily part is double, not single. And (2) Can we sharply and exactly separate even these three? Is even the body fully expressed by what we see? Are we not coming to see that we do not even know what matter is? May not this mortal frame enclose (not a *Luz* but) a new body fed by faith and ready to break the husk at the archangel's call? Delitzsch gave the position some forty years ago, but it needs revision in the light of the newer theories of matter, scientific and philosophical.'

We shall let these quotations introduce the book. Mr. Pearson separates the soul from the self; the one is continuous, the other is of the moment. And then he passes to a criticism of the materialistic denial of the existence of the soul, and from that to a most useful discussion of life, its conditions, appearance, and evolution. Further

chapters deal with Sex, the Soul and the Absolute, the Soul and the Particular, the Soul and the Universe. One of the subsidiary discussions is on the fashionable topic of Reincarnation.

#### A NEW PSYCHOLOGY.

The behaviour of the Germans, so different from what was expected of them, has led Sir Bampfylde Fuller to write a book on moral conduct. And in writing his book he claims to offer a new psychology. Its title is *Man as He is* (Murray; 7s. 6d. net).

His argument is that we behave under the influence of a great number of *impulses*. There is the impulse to replenish (eat and drink) and there is the impulse to recuperate (rest). There is also the impulse to reproduce and the impulse to reinvigorate (change). All these he groups under the title of impulses of Function. Then there are the impulses of Development—to construct and to imitate, to experiment and to repeat (memory). Finally, there are the impulses of Seeking and Avoiding—to adopt and to reject, to assert oneself (as courage) and to efface oneself (as fear), to be sympathetic (as affection) and to be antipathetic (as anger).

Now these impulses affect men's conduct, and that seriously. For 'we may then distinguish our conduct according as it is determined by visions of pleasure and pain, or motivated by impulses to which pleasure and pain are unessential adjuncts. In fact, we lead two separate lives—the life of choice or of self-interest, and the life of impulse. The one may be figured as the smooth upper-current of a stream: the other as an under-current of swirls and eddies, which occasionally rise to the surface and disturb its placidity. It is the undercurrent which gives the stream its velocity.'

Conduct, then, depends upon the play of attack and defence between our unreflective impulses and our reflective power of choice. If we can select the right impulse to support, and if thereby it wins the battle, the victory is for good and God. If the wrong impulse is reinforced, or even allowed free play, the victory is such as the Germans hoped to win, but by God's grace never shall.

#### FRANCE TO-DAY.

Mr. Laurence Jerrold has written a book on *France To-day* (Murray; 7s. 6d. net). He knows

France well and he has great admiration. A militarist himself, his highest admiration is for military France, and this is the day and hour of her glory. His narrative is clear and crisp. When he tells the story of the Retreat from Charleroi and the Battle of the Marne, we see the shells dance and the bayonets flash. He exposes the blunders of the German command with its unchangeable organization. He rejoices in the cool clear-headedness of Joffre's strategy. But when he comes to the story of Verdun he is at his best. For he admires beyond measure the common French soldier with his simple determination to die there for France and scorn the thought of heroism.

When he deals with the Church and Religion Mr. Jerrold is not so happy. He does not understand religious feeling well. The Frenchman wants a human religion, he says, but does not say what that is. Because he wants a human religion there have been no great religious movements in France. And yet Mr. Jerrold has heard of the Jansenists and the Huguenots.

He is more at home when he enters French Society—the Society that does not worry about its sins. He is at home there, and again has great admiration. Mr. Jerrold believes that a new France will emerge from this war, and that it will be a better France than the world has ever known. Meantime let us all read this racy, almost riotous, appreciation of the France that now is. No doubt there are more things even in France to-day than are dreamt of in Mr. Jerrold's philosophy, but he knows much, and what he knows he can tell.

What to do for Christ and how to do it—that is the subject of a book which has been edited by Captain W. R. Davey, C.A. Its contributors are the Bishop of Salisbury, Prebendary Carlile, and many officers of the Church Army. The title is *Methods of Christian Work* (Allenson; 1s. 6d. net).

Messrs. Blackie & Son have published a well-illustrated and well-written book for boys under the title of *Great Deeds of the Great War* (2s. 6d.). The author is Mr. Donald A. Mackenzie. The illustrations are twelve large coloured separate plates and many black-and-white drawings in the text.

Mr. W. Warde Fowler, though much occupied with the study of Roman Religion, in which he is our great authority, has felt the pressure of the war. For relief he has written essays—short bright essays on all manner of profitable subjects. These essays he has published under the title of *Essays in Brief for War-Time* (Blackwell). Read them. They are easily read. They are just what they profess to be—essays in escape from depression. One is on Reading Aloud, one on Birds at the Front in France, one on Hope, Ancient and Modern. And these are but three out of twenty in the small volume.

In his book on *The Story of the New Testament* (Cambridge University Press; 4s. 6d. net), Dr. Edgar J. Goodspeed, Professor of Biblical and Patristic Greek in the University of Chicago, has succeeded in making a true story, and an entertaining one, out of the facts that are known regarding the origin, authorship, and contents of the New Testament Scriptures. His attitude is fairly conservative. He accepts all the Epistles ever attributed to St. Paul, except Hebrews and the Pastorals. Of the Pastoral Epistles he says that 'short genuine letters of his were made the basis of them by some later follower of Paul who composed them.'

At the end of each chapter Dr. Goodspeed gives 'Suggestions for Study.' These suggestions are also the finished work of the scholar.

A new contribution to 'Texts and Studies' is welcome in war-time. It is the fourth part of the eighth volume. Its title is *The So-called Egyptian Church Order and Derived Documents* (Cambridge: At the University Press; 10s. 6d. net). The author is Dom R. Hugh Connolly, M.A.

The book is a discussion of an extremely difficult subject—the date and interdependence of the most ancient Church Orders. Dom Connolly has written to upset received opinions. Since 1891, when Achelis published his *Canones Hippolyti*, the Canons of Hippolytus have been generally regarded as the most ancient of all Church Orders, and as the source from which all the others have sprung. Dom Connolly disbelieves both opinions. The results which his investigations have led him to are these:

(1) Neither the *Canons of Hippolytus* nor the *Apostolic Constitutions*, bk. viii., can be accorded

the place of honour; (2) the *Canons of Hippolytus* in particular are one of the latest members of the group; (3) the so-called *Egyptian Church Order*, which has persistently been thrust into a subordinate position, is not merely the earliest of all, and the main source of each and all of the other Orders, but is in reality the work of Hippolytus, and dates accordingly from the early decades of the third century.

The name 'Egyptian Church Order' is no real title of the document which it denotes, but only one amongst other modern makeshifts for a title; it was invented and bestowed upon the document by Achelis, as he says, 'merely to give it a name, which so far it lacks.' Its proper title is 'The Apostolic Tradition.' And Dom Connolly hopes that under that title it will in future be included in an edition of the *Quae supersunt omnia* of Hippolytus.

'That consummate master of statecraft, that great world citizen, Benjamin Franklin, pierced through the veil of periodic misunderstandings between Mother and Daughter to a convinced belief in the far distant confederation of all English-speaking peoples as the natural evolution of ultimately recognized identity of their world mission and world interests. We venture to suggest that any such confederation or commonwealth might fitly bear the name of *Britamerindia*, uniting either the whole or the characteristic part of the names *Britain, America, Erin, and India*.'

That paragraph shows at once the aim of Mr. Benchara Branford in writing his book *Janus and Vesta* (Chatto & Windus; 6s. net), and his ability to accomplish it. For it indicates earnestness along with ingenuity, and skill in arresting the attention. He believes that there are crises, periodical crises, in the lives of nations as of individuals. Such a crisis the European nations—nay, all the nations of the world—are in the heart of. Out of it will come, he hopes, this federation of the nations, and if it comes it will be worth the agony of the crisis. He has faith in Franklin. 'Into the thieves' kitchen of diplomacy of the eighteenth century he carried the honesty of the sound craftsman printer and the morality of the good father of a family.' He believes that Franklinism will beat Machiavellianism yet. What is Franklinism? It is this: 'If you wish for peace, prepare in every way for peace: by honest and open diplomacy:

by cautious and mutually progressive disarmament based upon a sober assessment of prevalent world-factors; by a spirit of sane international co-operation everywhere and always: by a conviction, instinctive and reasoned, that the ultimate and highest welfare of all states coincides with that of each.'

The great pleasure of the first disciples was the pleasure of surprise. They found every day some fresh occasion for wonder, and it always brought gladness. The Rev. Joseph Pearce thinks that Christ's servants ought to recapture this sense of wonder. The ministry is as new and surprising as it was at the beginning. In *The Wonder of the Ministry* (Chatwin; 3d.) he writes as one who knows the joy and strength of it.

In *Nationalism and Internationalism* (Constable; 4s. 6d. net), Professor Ramsay Muir shows how recent is the rise of the sense of nationality in Europe, and how steadily its progress has gone hand in hand with that of internationalism, or a sense of relation between one nation and another. 'Nationality,' he says, 'as a political axiom, even among the western European peoples, scarcely goes back so far as the French Revolution, but owes its ascendancy rather to Mazzini, and to the great nationalist movements which engrossed the attention of Europe from 1830 to 1870.' He desires to encourage this sense of solidarity in a nation—small nation as well as great, great nation as well as small. But he desires also to purge it of all sheer self-seeking. It is not the enemy of internationalism, nor is internationalism its enemy. Let us study this subject a little. Much will depend, in the years that lie before us, upon its right apprehension.

From Drummond's Tract Depot in Stirling there are issued cards and booklets, Biblical and Evangelical. One of them has for title, *Why has God permitted this War?* The answer is that the Devil is still going to and fro in the earth and walking up and down in it.

From the same publishing house have come copies of those popular and progressive annuals, *Little Footprints* (1½d.), *Good News* (4d.), *The Gospel Trumpet* (6d.), *The British Messenger* (1s.).

Descriptive studies of some Pre-Raphaelite Paintings have been made and published by the

Rev. John Linton, M.A., under the title of *The Cross in Modern Art* (Duckworth; 5s. net). The painters whose pictures have been described are Ford Madox Brown, Dante Gabriel Rossetti, John Everard Millais, William Holman Hunt, and George Frederick Watts. Mr. Linton knows that Madox Brown was doubtfully a Pre-Raphaelite. Was Watts ever counted one and all? Twelve pictures are described, and there are good reproductions of all the twelve. It is a pleasant book to read; and one encouraging fact is ever before the reader's mind—the greatest painters are also the best Christians.

The great question of the war is the place God holds in respect of it. Principal P. T. Forsyth has written a book on *The Justification of God* (Duckworth; 2s. 6d. net). Not every one will be able to read it, though he wants every one to read it, for he has no desire to address himself to the already persuaded. Not every one will read it, because it has all Dr. Forsyth's nimbleness of intellect in almost exaggerated illustration. But it is a great book, and simply must be attacked again and yet again. This is what Dr. Forsyth says about the Athanasian Creed—it is plain enough: 'As to that creed exception is here taken less to its matter than to its manner. So far as the matter goes, if the doctrine of the Trinity (which certainly is at the heart of Christianity) was to be expressed in the intellectual conditions of the fourth century it probably could not have been better done. I do not even object sweepingly to the damnatory note. There are not nearly enough preachers who preach, nor people who take home, the reality of damnation, or the connexion of liberty with it. The vice in the creed is the association of salvation or damnation with forms which, though they are not intellectualist, are yet much too intellectual and too little ethical for general faith, and must be taken on external authority. There must, indeed, be external authority, but not on the thing that makes a soul Christian and settles its Eternity.'

Mrs. Lily L. Allen is a follower of the once greatly followed Samuel Smiles. She believes in Self-Help. Make a man of yourself, she says, in *Personality* (Fowler; 3s. net). Be a person, she says. And in order to be a person she bids us study and practise right belief, self-knowledge,

intuition, decision, self-trust, thoroughness, and many other efficacious virtues and graces. Mrs. Allen writes persuasively; for clearly she is herself persuaded.

A biographical sketch has been written of *Robert Linklater*, who is described as 'Man, Missioner and Priest,' and 'an Ideal Catholic' (Wells Gardner; 3s. 6d. net). His work was done chiefly in London, at Holy Trinity, Stroud Green; and it was well done albeit on advanced 'Catholic' lines. The biography also, brief as it is, is well done. We see the man and we are drawn to him, whether we are drawn to the priest or not. We can accept one-half at any rate of a certain Presbyterian's opinion; 'Dr. Linklater the man, I love; Dr. Linklater the ecclesiastic, I abhor.' 'He possessed,' says one who knew him in his earlier life, 'a marvellously magnetic personality, which few or none could resist. Then, too, he was an Irishman, and had, therefore, a very keen sense of humour. This it was that gave him a healthy vision and kept his judgment from becoming distorted and atrabilious. His desire was not to make us goody-goody. In this he approached somewhat to Kingsley. But he did try to teach us a healthy, ruddy, manly Christianity.'

Dr. Masaharu Anesaki is one of the best and best known scholars of Japan. He has made Buddhism his special study, and he knows it in all the lands of its acceptance, though he knows it best in Japan. He has also obtained a mastery of the English tongue, such mastery as few foreigners can ever compass. He is Professor of the Science of Religion at the Imperial University of Tokio in Japan, and he has been Professor of Japanese Literature and Life at Harvard University in America. Dr. Anesaki has just published a biography of *Nichiren the Buddhist Prophet* (Harvard University Press). It is a surprise in the literature of biography. For Nichiren is an interesting and attractive personality, and Dr. Anesaki has made his life something of a prose idyll. Of course he was no prophet as the Hebrew prophets were. That his biographer knows and says. Yet he deserved to be distinguished both from the priest and from the theologian; and 'prophet' is the best title that could have been given him.

The Rev. A. H. McNeile, D.D., C.F., who

lately issued a little book on Self-Training in Prayer, has now sent out a companion volume on the Lord's Prayer. Its title is *After this Manner Pray Ye* (Heffer; 1s. 3d. net). If there is anything left to be said on the Lord's Prayer, Dr. McNeile with his accurate knowledge and spiritual experience is likely to say it. But his aim is not originality—reality rather. He would have us pray with the understanding, but he would have us pray.

*The Key of the Grave*, by Sir W. Robertson Nicoll, is undoubtedly a classic of consolation. It is right to re-issue it (Hodder & Stoughton; 2s. 6d. net). It might have been re-issued even earlier in the war.

Messrs. Hodder & Stoughton have begun the issue of a new edition of *The Expositor's Bible* (2s. 6d. net each). The printing and the paper are a little warlike, but only in comparison with the earlier and dearer edition. The binding is very attractive. The volumes already issued are 'The Book of Deuteronomy,' by Professor Andrew Harper; 'The Book of Joshua,' by Dr. W. G. Blaikie; 'Judges and Ruth,' by Dr. R. A. Watson; 'The First Epistle to the Corinthians,' by Dr. James Denney; 'The Second Epistle to the Corinthians,' by the same; and 'The Epistle to the Galatians,' by Professor G. G. Findlay.

It will be enough at present simply to mention the issue of a volume of *Apocalyptic Problems*, by the Very Rev. H. Erskine Hill, M.A., Provost of St. Andrew's Cathedral, Aberdeen (Hodder & Stoughton; 6s. net). There are ideas in it which deserve discussion, and we hope to return. Meantime let it be understood that the 'problems' are not abstrusely theological. They belong to the sphere of interpretation, and do actually interpret both the language and the ideas of the Apocalypse. Moreover, Provost Erskine Hill is the master of a lively and energetic English style, the very sworn enemy of all abstruseness.

Those who are affected with the eschatological ailment—and it has really settled upon some minds like a fever or bloody flux—must read a lecture which Canon Scott Holland delivered at Liverpool. It is published by Messrs. Longmans under the title of *The Real Problem of Eschatology* (6d. net).

The Rev. Paul B. Bull, M.A., Priest of the Community of the Resurrection, calls his book on *The Three-Fold Way* (Longmans; 2s. net) 'An Aid to Conversion.' But it has to be understood that the word 'conversion' is used by him in a different sense from that to which Reformed theology has consecrated it. His use is the very opposite. By conversion he means the slow painful climbing of the mystical ladder, through the Purgative and the Illuminative to the Unitive Way. Conversion is usually associated with that New Birth to which Nicodemus was invited; Mr. Bull's 'conversion' is the advice to Nicodemus to persevere in the way he has been following. Of that way it is a fine candid exposition.

Messrs. Longmans have published the first volume of a work called *Teachings of Christ and the Apostles*, by a Priest (6s. net). Its aim is to provide the preacher with suggestions for sermons or addresses on the New Testament Lessons. This volume deals with the Teachings of Christ.

This has never been well done, though many have tried to do it. Those who have attempted it have not read the best commentaries, or they have not had the courage to follow them. But their chief mistake has been to treat the preachers for whom they write as if their minds were quite undeveloped. This Priest has done better. He has both courage and insight, and he demands a little hard thinking. This book will be less a crutch than a discipline.

The Rev. H. H. Jeaffreson, who spent much of his life at Fiesole, ministering at both the English churches in Florence, was a letter-writer. He had the gift, and he used it thankfully. His letters have now been published under the editorship of the Rev. C. E. Lambert, M.A., and under the title of *Letters of the Rev. H. H. Jeaffreson* (Longmans; 4s. 6d. net).

Many of them are occupied with doubts, and they counsel patience, not argument; many with sorrow, and they often counsel confession to a priest. But with the confession there are difficulties, and sometimes the advice is direct and courageous. Mr. Jeaffreson believed that God would recover everybody before the end, and that belief made consolation easier with him. He did not often use the Bible; and that is the more striking when we are told that his education was in

an evangelical atmosphere. Again and again the word of a Psalmist or an Apostle occurs to us as appropriate, but he does not use it. One thing is always evident—his sincerity.

In the United States of America, we are told, there is at present a great appetite for books on Efficiency. The books spell it with a capital. It is their 'blessed word' now that the word Mesopotamia has fallen from that estate. The efficient writer is the writer on Efficiency; it is of less account how he writes. One of the writers, one of the most efficient, is Mr. Edward Earle Purinton. And Mr. Purinton's latest book, called *The Business of Life* (McBride; 6s. net), contains 'Efficiency Problems and their Solution.'

You will be surprised to hear that the book begins with a definition of Efficiency. The cunning dramatist leaves his solution to the end. But Mr. Purinton is too sure of his subject and his audience to trouble with tricks or plots. What is Efficiency? 'It is not an effort of greedy corporations to reduce their workers to money-making machines. It is not a panic to do so much that you wear yourself out. Efficiency is the science of self-management.'

The next question is, 'Are you efficient?' But on second thoughts Mr. Purinton says he will not ask it. Why? Because his readers carry heads not hods. 'The difference between a hod-carrier and the head of a great corporation is that the hod-carrier works his hod instead of his head. For the hod he has trained his muscles, to the hod he is bound. To get ahead—get a head!'

And so the book on Efficiency is written. It is all as lively as the lively passages quoted.

It is rarely possible to recommend books which advocate the instruction of the young in sexual matters. But *Sex-Education*, by Maurice A. Bigelow, Professor of Biology in Columbia University (Macmillan; 5s. 6d. net), may be recommended without hesitation. It is a book for teachers. It may be read by pupils.

The author of *Pro Christo et Ecclesia* has written a book on healing by prayer and faith. The title is *The Christian Doctrine of Health* (Macmillan; 2s. net). It is a subject much and anxiously considered at the present time. We doubt if we should ever have dropped the practice of it. We

would gladly recover it if we knew how. Well, the whole subject is discussed in this book, temperately and competently.

Professor H. B. Swete of Cambridge has published another volume of his lectures on the doctrines of the Creed. Every volume is a contribution of lasting worth. For there is no exaggeration; the scholarship is scholarship's last word; and the purpose of commending the truth to every man's conscience in the sight of God is fulfilled. The new volume is on *The Forgiveness of Sins* (Macmillan; 2s. 6d. net). It is divided into three parts: first, the Forgiveness of Sins in the Bible; second, the Forgiveness of Sins in the History of the Church; and third, the Forgiveness of Sins in the Experience of Life. There is an additional note on the Biblical Terms for Sin and Forgiveness.

When Prebendary William Leighton Grane delivered his Hulsean Lectures in 1913 (they are not yet published), he 'attempted to set in strong relief the Unifying Power of the Christianity of Christ, and then to illustrate and urge its application in certain regions remarkable for lack of unity. In the pre-war world there were three spheres of life conspicuous for its absence. We saw the Divisive spirit in full possession of Christendom itself—both Catholic and Reformed. We found it fomenting social and industrial strife. We feared it in those antichristian Inter-State relations which threatened the relapse into barbarism so soon to occur.'

Of these three scenes of failure the first is, from the Christian point of view, fundamental; because it relates to the very Body of Christ—the Organism created to be the guardian and dispenser of His Spirit. But this vital subject, by the limits of his Hulsean scheme, was condemned to fragmentary treatment in a single lecture, which seemed so inadequate to its urgency that he has devoted a separate book to its development. He calls the book *Church Divisions and Christianity* (Macmillan; 5s. net).

Granted the disunion of Christendom, what are the way-marks on the path of recovery? They are these three: (1) Willingness on the part of all organized Christendom to acknowledge error. (2) A new understanding of and regard for the most Fundamental Verities. (3) A much more absolute

allegiance to the Supremacy of Christ. Of these the first is the greatest and the most difficult. Mr. Grane is sincere. When he says 'willingness to acknowledge error,' he means that those who think with him, and worship with him, are willing to acknowledge error, and that he himself will lead them. There is no other way. In all the history of this great controversy about reunion no book has been published rendering more sincere service than this.

The war has given the study of nationality a tremendous impetus. Patriotism, or the love of country, may be good or evil; we have not two words. But nationality (or the right of a nation to be a nation) and nationalism (best expressed in the boast, 'My country, right or wrong!') are distinguishable—although nationalism is used by some writers in a good sense. Dr. Edward Krehbiel, Professor of Modern History in Leland Stanford Junior University, has written a source book on Nationalism, that is to say, on the evil of setting one's nation above humanity. That evil ends in war sooner or later, and in the demoralization of Society. So he calls his book, *Nationalism, War and Society* (Macmillan; \$1.50).

We have called it a source book. The author's object is to furnish thinkers and speakers with facts and references. And nowhere else will they be found, we believe, more accurately or more easily. His references to literature are especially copious and correct.

The book is strengthened by means of an Introduction by Mr. Norman Angell. Take two sentences from the Introduction: 'Most critics will reply, "Yes, that is all very well, but what would you have done in August 1914, when Germany challenged Europe?" Well, it does not invalidate anything that I am arguing, to say that I would have fought.'

Mr. William Butler Yeats has written *Reveries over Childhood and Youth* (Macmillan; 6s. net). And he has written with so much sincerity that the reader will not weary though there is no external incident to thrill the nerves. Apart from the perpetual sense of a supernatural world all around, a perpetually disturbing and sometimes seriously distracting world of supernatural beings, no longer to be taken account of in any civilized country except Ireland—except that, there is nothing in

the book which might not be experienced by any one growing from childhood to manhood under the guidance of a strong imagination. But it is all told so sincerely, and with so much grace of thought and language, that the volume cannot be spoken of otherwise than as a work of high art.

We shall quote one passage, a passage of a supernatural colour, as most expressive of the book. But the quotation must not be allowed to suggest that the life here displayed so unreservedly was other than healthy.

'Though it was all years ago, what I am going to tell now must be accurate, for no great while ago she wrote out her unprompted memory of it all and it was the same as mine. She was sitting under an old-fashioned mirror reading and I was reading in another part of the room. Suddenly I heard a sound as if somebody was throwing a shower of peas at the mirror. I got her to go into the next room and rap with her knuckles on the other side of the wall to see if the sound could come from there, and while I was alone a great thump came close to my head upon the wainscot and on a different wall of the room. Later in the day a servant heard a heavy footstep going through the empty house, and that night, when I and my two cousins went for a walk, she saw the ground under some trees all in a blaze of light. I saw nothing, but presently we crossed the river and went along its edge where, they say, there was a village destroyed, I think in the wars of the seventeenth century, and near an old graveyard. Suddenly we all saw light moving over the river where there is a great rush of waters. It was like a very brilliant torch. A moment later the girl saw a man coming towards us who disappeared in the water. I kept asking myself if I could be deceived. Perhaps after all, though it seemed impossible, somebody was walking in the water with a torch. But we could see a small light low down on Knock-na-rea seven miles off, and it began to move upward over the mountain slope. I timed it on my watch and in five minutes it reached the summit, and I, who had often climbed the mountain, knew that no human footstep was so speedy.'

Under the title of *The Ages of Man* (Murray; 7s. 6d. net), Mr. Charles Sayle has gathered together and published one or more references in literature to every year of man's life from the first to the hundred and tenth. Nor does he stop

there, but goes on (though no longer without omissions) till he finds himself among the hundred thousands.

There is much variety of interest in the book, but like the dictionary it is not for continuous reading. For the most part there is one quotation for each year. Here is a year for which there are two:

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SHAKESPEARE.

*Kent.* Not so young, sir, to love a woman for singing, nor so old to dote on her for anything. I have years on my back forty-eight.—*King Lear*, I. iv. 40.

SAMUEL JOHNSON.

You, who perhaps are forty-eight, may still improve if you will try; I wish you would set about it.—*Miscellanies* (ed. Birkbeck Hill), ii. 262.

There was an error in the notice of Dr. Lukyn Williams's Commentary on *The Epistle to the Romans* (R.T.S.) last month, due to a line having dropped out in the typing. The text is not given, but an interpretation of the text. Each great paragraph of the Epistle is interpreted in clear and interesting narrative, and then the Notes are confined, as was stated, to the very smallest compass.

Mr. J. Ellis, under the title of *Keep to the Right* (Scott; 2s. net), has published a volume of 'Ten-minute Talks to Children.' To the Talks he has added some five-and-twenty pages of Illustrations.

The Rev. J. Stuart Holden, M.A., in publishing a volume of sermons, says that 'each of them at the time of its delivery called forth a measure of testimony from those who recognized in it some voice of God.' What would other preachers give to be able to say the same! Perhaps it is owing partly to the fact that every sermon has to do with one or other of 'the things which cannot be shaken'—not even by the war. They are therefore sermons of comfort—not of consolation merely, but of the comfort that is strength. The title is *The Confidence of Faith* (Scott; 2s. 6d. net).

The Rev. W. Escott Bloss, A.K.C., believes that a generation has grown up which knew not Newman, and he has retold the whole story of

Tractarianism, Secession, and the Cardinalate in a volume which he has called *'Twixt the Old and the New'* (S.P.C.K.; 5s. net). The first chapter of the book prepares the way for the entrance of the principal actor by a survey of religious life, particularly in Oxford, for some fifty years before. Thereafter the story is the biography of Newman. It was wise to gather it round his imperishable personality.

Georgiana M. Forde is a hero-worshipper. And her hero is the Book of Common Prayer. She writes on *Heroes and Writers of the Book of Common Prayer* (S.P.C.K.; 3s. 6d. net); but she has run all the heroes and writers into a composite photograph, out of which comes imaginatively the very Book itself. And so in them she worships and adores it. And is it not worthy? Is it not the product of their heads and their hearts? Did not the great men and good throw their best into it? More than that, the Book of Common Prayer has been everything to herself—education, inspiration, comfort. She has given herself to it, and to the commendation of it.

So this is the story of the men who made the Book of Common Prayer and of the Saints to whom it was consecrated. And it is in some measure an exposition of the Book itself.

*The Everlasting Gospel* (Stock; 2s. net) is the title of a volume of short practical sermons—not dominantly doctrinal as their title might suggest—by the Rev. E. H. Keymer, M.A.

A new revised edition has appeared of *A History of the Church of the Cymry*, by the Rev. William Hughes, Vicar of Llanuwchllyn and Rural Dean (Stock; 10s. net). The book has been on the whole well received, for it brings together much historical information, and it is written without either rhetoric or resentment.

A new volume has begun of the University of Missouri Studies—a new volume of the 'Social Science' series. It has begun with a study of *Assyrian Historiography*, by Albert Ten Eyck Olmstead (Univ. of Missouri Press). Where do we find our facts for the history of Assyria? What reliance can be placed on the sources when found? These are the questions answered. They are answered with much learning and enthusiasm.

Three hundred and sixty-five ministers and laymen (mostly American) have each written a prayer, and the three hundred and sixty-five prayers have been published in one volume by the Vir Publishing Company under the title of *God's Minute* (2s. net). Let this prayer 'For Communion Sunday' be quoted by way of example. The author is Dr. O. E. Maurer of New Haven.

'We sing our eucharistic hymn this day, O God, with voices from which all tones of mortal sadness have vanished away. We sing the song of new-born life, and not of death. In the beginning was the Word, and the Word was made flesh, and men beheld the glory of Thy love in the face of Jesus Christ.

'Come, O Creator Spirit blest, and impart anew Thy marvelous gifts. May Christ be born again in every heart. Purge our ears from the rattling noises of the world, until they are quick to hear the heavenly song of Thy peace and good-will for men. Lead all seekers to some spiritual Bethlehem and help them to find the Holy Child. May the nations come to His light, and rulers behold the brightness of His rising.

'May the kingdoms of the world become the kingdoms of our Lord and of His Christ, that He may reign forever and ever.—*Amen.*'

The leading feature of *The R.P.A. Annual for 1917* (Watts; 9d. net) is a symposium on the question: Will Orthodox Christianity survive the World War? The answer is of course in the negative. But some of the writers write what is not expected of them. Sir Ray Lankester is one. He says: 'The Christian morality has been deliberately rejected by the leaders of German militarism. We are fighting for the triumph of that morality—to make an end of the German moral system which teaches that treachery, murder, and torture are rightly applied by Germans to their fellow-men in order to increase German wealth and material domination. The triumph of the Allies will lead to the firmer establishment of "peace upon earth, goodwill towards men"—the ideals of Christian morality.'

This is the day of specializing. But the specialist may be more or less special. The late Professor *Raphael Meldola* claimed no authority outside physical science, but there does not seem to have been any branch of physical science that was

beyond his grasp. An appreciation has been written (Williams & Norgate; 5s. net). It has been written by twenty-three specialists in science; and every one of them writes of him as if he were a specialist in the particular branch to which the writer belongs. And with all his erudition he was a man. His humanity seems to have impressed everybody—his sympathy, his humour, his general good comradeship. He could tell good stories too. Here is one he told about Charles Lamb.

'Somebody—let us say a fellow-clerk in the

India House—had twitted Lamb with his infirmity of speech.

"That's my p-p-peculiarity," said Lamb. "Everybody has some p-p-peculiarity."

"Nonsense," said the other. "What is mine?"

"Well," rejoined Lamb, "I sup-p-ose you stir your tea with your right hand?"

"Why, yes, of course."

"Ah, that's *your* p-p-peculiarity. Most p-p-people do it with a s-p-p-poon!"

## The Last Days of Babylon's Independence.

BY THEOPHILUS G. PINCHES, LL.D., LONDON.

IN more than one respect the tablets which bear upon the fall of Babylon are of interest to us. Compared with the present war, that waged by Cyrus against Nabonidus and Belshazzar was a model conflict from the view-point of humanity and consideration for the vanquished. When we think, moreover, of the great change resulting therefrom, it was one of the briefest of conflicts. In the main the war waged by Cyrus against the Babylonians seems to have been due to his desire to dominate the then known world, or at least that portion of it which was most accessible, and best worth having; and in this it resembles the conflict now raging, for there are but few, in all probability, outside the boundaries of the central allies and the body of their subjects abroad, who would deny that the first desire of those empires is to dominate the world, and apply the destructive power of the weapons which they have so long toiled to perfect, to acquire not only the fullest political overlordship, but also an unassailable position in commerce. Cyrus's aim was probably the same, though whether he realized to the full the commercial advantages to be obtained thereby is a matter for discussion. In any case, the great power which Persia obtained must have had the advantage which falls to the lot of every nation possessing a similar central position and world-wide influence.

The entry, in the Babylonian Chronicle, for Nabonidus's 17th (and last) year, refers to certain religious ceremonies which were performed, possibly to ask the gods for success in the conflict with

Cyrus and his allies which, it was felt, was coming. These ceremonies took place between Nisan and Elul, the first and the sixth months of the Babylonian year. The chronicler then states that Cyrus fought a battle 'in Opis' (*ina Upê<sup>ki</sup>*) upon the Tigris (*nâr Idiqlat*, written in the puzzling way which some of the scribes liked to use, namely, *ni-ni-lat*). According to my first reading, this took place in Tammuz, but the contract-tablets indicate no disturbance of the normal life of the country during that month, and as the ideograph for Tisri differs from that used for Tammuz by the addition of a single wedge only, this must be the month intended. The Babylonians were defeated, and on the 14th day of the month Sippar was taken without a battle, and Nabonidus fled. On the 16th Ugbaru (Gobryas) of Gutium (Media), with the army of Cyrus, entered Babylon, likewise without a battle, and Nabonidus seems to have been found and captured there. The next statement is to the effect that <sup>the</sup> *tukkumê* (? cuirassiers) of Gutium surrounded the gates of Ê-saggil (the temple of Belus), and *baṭla ša mimma* (? failure of a thing) in Ê-saggil and the temples did not take place (*ûl iššakin*, 'was not made'), and a (single) gem(?) passed not (out) (*simanu ûl êtiq*). Though not certain, this is the translation which I would propose for these unusual phrases, and it has at least the merit of being consistent, and of recording events which might well be due to the orders of such a man as Cyrus. The next historical statement of the Chronicle, as I translate it, is also characteristic. The words 'Cyrus entered into