

finds that in such fasting there is nothing specially pleasing to God, and that it is really a matter of personal or national idiosyncrasy. Flinging the thought aside as unworthy of further serious consideration, he immediately asserts what is of the most awful importance. He rings the changes on the everlasting truths proclaimed by prophets of old, and thereby at the end, as at the beginning of his lifework, proves himself the true prophet, who voices the everlasting word of God in its constant bearing upon human life. Execute true judgment, he cries; show mercy, oppress not; think not evil of a neighbour; and learn by the mournful past, for it was because of the neglect of common morality, justice, and kindness that destruction overtook your fathers.

Next follow ten other short oracles full of 'tender charm and strong simplicity.' This eighth chapter recurs to the noble picture of the new Jerusalem which God has made His home.

What a beautiful picture our prophet gives of the city blessed by 'the two benedictions of life,' old age and childhood seen on its happy streets! What a contrast to homes desolated by war, and faces hunger-bitten by famine! There will yet be a glorious return of God's people from the ends of the earth. There will be no more poverty, but only prosperity. The past with its bitter lesson has melted into a glorious present. Therefore, let them speak truth and follow justice and peace, and think no evil one of another; and as for fasts, why, past fast-days shall now be turned into feast-days, and the world itself shall in the end be won to God. Then men of all nations shall take hold of the skirt of the Jew, saying, 'We shall go with you, for we have heard that God is with you.' With this glowing picture of happy streets within the city, and Jerusalem itself the centre of the world's worship, these pithy, beautiful oracles close.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE SONG OF SOLOMON. By the Rev. Andrew Harper, D.D.—ST. MARK IN GREEK. By Sir A. F. Hort, Bart., M.A. (Cambridge: *At the University Press*).—The latest addition to the Cambridge Bible for Schools and Colleges is worthy of the highest reputation of the series. Principal Harper of Sydney was an ideal choice for the Song of Solomon, he is so accomplished a scholar, he is so religious a writer. The outstanding feature of his commentary is the plea he enters for the recovery of the allegorical interpretation. His position is stated best in one sentence of his own: 'Nevertheless, it is still possible that while the exhibition of human love at its best, so far as that was known in his time, was the primary object of the writer or compiler of the Song, he may also have felt and intended his readers to feel that he was therewith setting forth also the excellence of the highest love to God.' That possibility is then urged in a most entertaining and edifying chapter.

Sir A. F. Hort is less religious, more strictly exegetical. But he, too, can be allegorical when

he needs to be. Thus: 'The *hand*, the *foot*, and the *eye* stand for things good and useful in themselves which may be put to a bad use, and are then better dispensed with. The disciple must be willing to sacrifice even something which might supply his needs (*hand*), or which might be to him a support (*foot*), or which might aid his perception (*eye*), so soon as he finds that it does *not* do so, but has become a snare.' His notes are as brief as notes can be, but there is scarcely an irrelevant word in them.

THE ROMANES LECTURE, 1902: THE RELATIONS OF THE ADVANCED AND THE BACKWARD RACES OF MANKIND. By James Bryce, D.C.L. (Oxford: *At the Clarendon Press*).—Among the matters dealt with in this lucid and judicious lecture is the burning question of the white and black races in the United States. Dr. Bryce has shown that when a higher and a lower race intermarry, the world is on the whole a loser. So he says that this is against the mixture of whites with negroes. 'The wisest men among

the coloured people of the Southern States of America do not desire the intermarriage of their race with the whites. They prefer to develop it as a separate people, on its own lines, though of course by the help of the whites. The negro race in America is not wanting in intelligence. It is fond of learning. It has already made a considerable advance. It will cultivate self-respect better by standing on its own feet than by seeking blood alliances with whites, who would usually be of the meaner sort.'

There are questions suggested by this book which go to the very root of theology and of life. They are suggested, not answered. But one thing is certain, and Dr. Bryce can state it emphatically. The sense of a common humanity among the races of mankind is steadily gaining strength.

STUDIES IN THE LIVES OF THE SAINTS.

By Edward Hutton (*Constable*).—It is not easy within the space of a few pages to make a saint alive and interesting, but Mr. Hutton has succeeded. He has sympathy and knowledge, he writes naturally, and what is more than those things, he has some single clear thought to combat or express in every study. There are twelve portraits, all done within 150 pages. No other book is so likely to touch the first chords of interest in those noble and blessed men and women whom we call the Saints.

Do you know the *Sun-Children's Budget*? It is a quarterly magazine solely devoted to the open air. Its motto must be 'He prayeth best who loveth best all things both great and small,' for the editors never weary in commending the love of the garden and the lane and all things that grow in them, crawl over them, or fly above them. No, its motto we have discovered. It is less hackneyed, but it means the same: 'To win the secret of a weed's plain heart.' The editors are Phoebe Allen and Henry W. Godfrey. The publishers are Messrs. Wells Gardner, Darton, & Co. The fourth yearly volume has been published.

THE CENTURY BIBLE: REVELATION.

By C. Anderson Scott, M.A. (*Jack*).—This volume might itself be the making of the 'Century Bible.' The opportunity was unique; for no commentary we can consult in English on the Apocalypse yields any satisfaction; and Mr. Scott has seized it. His

qualifications are an open mind—itself a unique advantage here—and thorough knowledge of what has hitherto been done. He may never satisfy us wholly, probably he never satisfies himself; but he delivers us from innumerable follies of interpretation, and lets us see that even this book can be handled at once historically and religiously.

ENGLISH MEN OF LETTERS: WILLIAM HAZLITT.

By Augustine Birrell (*Macmillan*).—Mr. Birrell is as much in this book as William Hazlitt, and he is as interesting. Some day a volume of the 'English Men of Letters' will have Augustine Birrell for its subject, and this volume will be useful for material. The very choice of subject is characteristic. The treatment is thoroughly so. Mr. Birrell's motto is, 'A man's life is his whole life, not the last glimmering snuff of the candle,' which is neither very Christian nor very remarkable, but it is very appropriate. For the life of William Hazlitt is slowly, steadily allowed to run its course before us like a lazy midland river, and we understand him all in all. It is not a heroic life. An English man of letters—the title does not claim much, and it carries no more than it claims in this case. But there is a pleasant sensation of something yet to come, which never lets you set the book down. And there is also an occasional flash of genius—it may be Hazlitt's or it may be Birrell's, but it is genius.

THE LAW OF GROWTH. By the Right Rev. Phillips Brooks, D.D. (*Macmillan*).—We thought we had all Phillips Brooks' sermons already. But there is no doubt these are his. Look at the second. 'Truth shall spring out of the earth, and righteousness shall look down from heaven.' We know the ordinary treatment of that text. Phillips Brooks' treatment is extraordinary. There is a heaven and an earth, he says, in every man. His earth is the practical part of him, what he does; his heaven is the ideal, why he does it. The earth is his *method*, the heaven his *motive*. And there are four kinds of men, three bad and one good. The first bad man has the world of motive alive within him, but not the world of method; the second has the world of method alive, but not the world of motive; the third has both at work, but they are not in harmony. These men are failures. The good man is he 'who never thinks a high thought without instantly

seeking to send it forth into its fitting action ; who never undertakes an active duty without struggling to set behind it its profoundest motive.'

THE BOOKS OF THE BIBLE. By Adeline Campbell (*Marlborough*).—The 'criticism' in this book is not quite acceptable, but there is not much of it. The idea of the author is to express the leading characteristics of every book of the Bible, and in some striking way indicate its chief contents. Occasionally the 'studies' remain with us, and may bear fruit in further reflexion. And no doubt the author desires this above all, to make us think and give our thinking to the Word of God.

A little book of expositions of Scripture, light of touch, and delightful within and without, has been written by the Rev. Charles G. Moore, and published by Messrs. Marshall Brothers. Its title is *Out of His Treasure*.

Messrs. Marshall Brothers have published a new edition of *Hymns of Consecration and Faith*. The first edition was compiled by the Rev. J. Mountain. The new edition is compiled by Mrs. Evan Hopkins. It is a new book, not merely a new edition. It contains 604 hymns. In such a number, especially when they are restricted to 'consecration and faith,' there must be some—there *are* some—that are neither poetry nor religion. But the surprise is that so many are both. Surely no subject of religious thought could lend itself to song as the spiritual life does. The settings are mostly familiar, of course. Yet some are both new to us and very melodious.

WITH THE ARABS IN TENT AND TOWN. By A. Forder (*Marshall Brothers*).—Dr. Selah Merrill, who introduces Mr. Forder, speaks of him as a second Doughty. And it is at least true that he goes to see for himself and sees. His experiences have been sometimes thrilling enough, and they have been among the Arabs as Doughty's were. He has also something of Doughty's inconsequential way of telling his story. His book is assuredly good reading, and first hand information which may be relied on. Among the illustrations, all of which are well chosen, there is a fine one of a scene on the Abana, near Damascus. It has not the picturesque tumble

and tangle course of the Jordan, but for bathing in, clearly the Abana is the better stream. Still better and more valuable is the photograph of the ancient temple at Petra.

METHODS OF BIBLE STUDY. By W. H. Griffith Thomas, B.D. (*Marshall Brothers*).—At various times we have seen 'Bible Studies' in the *Record* by Mr. Griffith Thomas, and they have seemed suggestive and scholarly enough to demand preservation. The latest, we think, was in the issue of 30th May, the subject being 'Royal and Loyal.' So it is no surprise to receive this book describing his methods for studying the Bible, it is no surprise to find it surpassingly sane and enlightening. Some of the methods of studying the Bible that are commended to us turn the Bible into a child's box of puzzles. Mr. Griffith Thomas sees the religious and not the mere verbal correspondences, and gets at the purpose of the Bible.

THE MAKING OF THE EMPIRE. By Arthur Temple (*Melrose*).—The publisher explains that this is a new edition of Mr. Temple's well-known book only in name. 'For the most part,' he says, 'it has been recast and rewritten, and a slight juvenility in its appeal removed, in order that it may take its place as a serious record of the marvellous development of the British Empire.' It is the book, we should think, which boys would select out of the crowd and thoroughly enjoy, though it is less than before a mere boy's book. It is the book which their fathers will read when the boys are done with it. For it is on such a subject and with such a book as this that boys find themselves old and men find themselves young again. The volume is tastefully bound and enriched with photographs.

The Religious Tract Society has published a very good historical novel under the title of *The Friends of Pascal*. It carries us into the heart of a great movement until we throb with sympathy. It introduces us to men and women who would have been great or mean in any age, but whom circumstances made great exceedingly or mean incredibly. It diverts us for an hour, it makes us wise for all time. The author is Mr. D. Alcock.

ANGLO-JEWISH CALENDAR. By Matthew Power, S.J., B.A. (*Sands*).—This title Mr. Power

gives to a work in which he discusses the dates in the life of our Lord. His discussion is based on ancient Jewish authorities; but he is chiefly indebted for impulse and direction to two masterly essays (though they are little known and very rare) by Joh. Fried. Wurm, 'the eminent mathematician and astronomer of Stuttgart.' The first date which Mr. Power fixes is the date of the Crucifixion. It occurred on Friday, 27th April, Nisan 15, in the year 31 A.D. That date, which is central, is defended with confidence, and the authorities are referred to in voluminous footnotes. When the discussion is over, a complete calendar, Jewish and English, is given for every day in our Lord's public ministry.

ADDRESSES FOR HOLY WEEK. By A. F. Winnington-Ingram (S.P.C.K.)—The Bishop of London preaches Christ, not sermons merely. Every word tells. And it is all modern because it is all eternal. 'I used to think,' he says, 'as a young man that there was something almost unreal in year by year pretending, as some people put it to me, to believe that the whole great scene was happening over again; but if the Incarnation is true—in a perfectly true sense it *is* happening over again.' His first address is on Judas, and he says that he chose Judas because there were possible Judases among his hearers. For his conception of Judas (got, he acknowledges, from Hanna's *Last Days of Our Lord's Passion*) is that he was overmastered by one dominant idea—the love of power and the love of money.

HOW JESUS HANDLED HOLY WRIT. By the Rev. H. Rose Rae (*Stockwell*).—Mr. Rae not only quotes the places where Jesus quoted the Scriptures of the Old Testament, but he also makes many unconventional remarks thereupon. Otherwise, perhaps, he could not have written a book about it, for his subject is limited in scope. His remarks are thoroughly modern, and their refer-

ences and illustrations are taken from the latest popular literature. No space is lost in platitude.

OINOSVILLE. By William Gourlay (*Stockwell*).—Oinosville, which being interpreted is the drunkards' town, is a novel with a purpose. The Church has much to do and suffer in it. Church-membership and deep-drinking are properly antagonistic things, and they are unable to walk together in this book. The effect of the picture is to be got best when standing back, but its purpose is as good as it is unmistakable.

Messrs. Watts have published a cheap edition of Samuel Laing's *Modern Science and Modern Thought*, for which Mr. Edward Clodd has written a preface. They have also issued a cheap edition of Mr. Clodd's own *Pioneers of Evolution*.

MY SEARCH FOR TRUTH AND WHAT I FOUND. By J. Horton (*Williams & Norgate*).—Mr. Horton found that the Fall of Man and his Redemption in Christ are scarcely, if at all, taught in Scripture, and are not true to fact. 'Christ Himself never mentions the Fall of Man, nor once speaks of Himself as our Redeemer or as a Sacrifice,' is one of his sentences. But there is no questioning Mr. Horton's sincerity.

The Books of the Month include—*The Scriptural Limitations of the Friends' Doctrine of the Sacraments and The Eschatological Pendulum*, by W. Tallack (Headley Brothers); *The Buccaneer Queen*, by J. H. Townsend (Marshall Brothers); *The Master's Guide* (new ed., Stock); *Sermons in Brief*, by J. J. Knight (Stockwell); *Asked of God*, by L. St. Clare (Stockwell); *The Blessing of Peace*, by the Bishop of London (Wells Gardner); *Early Conversion*, by the Rev. E. Payson Hammond (Passmore & Alabaster); *The Passover, the Communion, and the Mass*, by R. B. Girdlestone, M.A. (Charles Murray).