

or minimized. It was the exposition of eternal principles in the language of the time; rooted in the history and institutions of the chosen people; conditioned by the temperaments and fortunes and environments of individual prophets; yet none the less surely a message from God and no mere fanciful aspiration of enthusiasts and fanatics, or natural expression of moral ideals by the best representatives of a naturally religious race.

(3) Criticism compels us to revise our doctrine of the inspiration of Scripture. We must not ascribe an equal value and authority to every part of the Old Testament. We must no longer talk of its infallibility and inerrancy. We must distinguish its temporary, imperfect elements. Our Lord Himself taught us to do so. While we hold fast to the belief that the Old Testament contains the record—the divinely-shaped record—of God's revelation of Himself to Israel and through Israel, we seem to be forced to admit that the record was not given and has not been preserved in such form as we might antecedently have expected and as has generally been believed. And surely, in this connexion, the fact that for centuries the Old Testament was known to the Church only through a most imperfect version gives much matter for reflection.

What follows from these results of criticism? Is not our theology liberated, deepened, strengthened?

(1) It is liberated.—We are relieved of a multitude of difficulties in the study of the Old Testament when we accept in general principles, if not in every detail, the critical account of its origin and character. We need no longer spend our time and energy in attempting to reconcile every supposed discrepancy. We can recognize most frankly that the immoralities and barbarities and imprecations which shock us belong to a

lower stage of religious history. Unfulfilled prophecies need no longer perplex us. We can look away from details to the great central truths which were being slowly taught to an unwilling nation, to the great divine purpose for the world which was being patiently wrought out in and through the vicissitudes of the nation's history and the sufferings and triumphs of its individual members.

(2) It is deepened.—For at the present moment, through the instrumentality of this criticism which to many seems destructive and unsettling, God is surely driving us back, lovingly, if sternly, from the letter to the spirit; from the word to the Speaker; from external details to the great spiritual truths which underlie them. We only follow our Lord's example if we concentrate attention on the great principles which sum up the teaching of the Old Testament (Mt 7¹² 22⁴⁰).

(3) It is strengthened.—Criticism compels us to a deeper and more careful study of the way in which God wrought out His purposes in the world in history as well as in creation; and I cannot but believe that it has a special message for our time, because it presents to us a view of His action in past history which will confirm our faith and help us to believe more confidently in His continued working in the world. As we enter more and more sympathetically into the nature of the process of God's working in old time we begin to realize how hard it must have been, at the time, to be sure that God was guiding the destinies of Israel; yet, as we survey the completed history, we cannot fail to trace His guidance: and so we are encouraged to believe that, hard as we may sometimes find it to recognize His guiding hand in the tangled history of the present, all is converging to the 'one far-off divine event'—the universal establishment of His eternal sovereignty.

At the Literary Table.

ENGLISH MEN OF LETTERS:
JOHN RUSKIN.

Macmillan, 2s. net.

LITERARY men and biographers have conspired to say there shall be no more heroes. It is perhaps a reaction. There was a time when every villain of

the past was washed a hero or a saint, till of Judas himself it was said, that 'all the ends he aimed at were his country's, his God's, and truth's,' and when he fell, he fell a 'blessed martyr.' But when English men of letters write on other English men of letters, they ought to be able to resist reactions.

Mr. Frederic Harrison's *John Ruskin* is the best of the new series yet issued—though there is one curious and particular weakness in it. It is a book well written and of good proportions. It describes Ruskin's work and Ruskin's person in such a way that one obtains real knowledge of the work, even of the enormous mass of work, which Ruskin did, together with a memorable picture of the person. And although Mr. Harrison has joined the conspiracy, and reveals his 'man of letters' a creature of no heroic blood, he at least finds him a genius, and says so. He approves of Ruskin's writing. Ruskin's style, not always to his taste, yet often calls out praise unstinted. Ruskin's thoughts are sometimes wholly right, sometimes the seed of great and good movements in our land. Thus: 'In the sixth chapter of the second volume of the *Stones of Venice* is a passage about the mental slavery of modern workmen, which may be said to be the creed, if it be not the origin, of a new industrial school of thought. It is as powerful in expression as it is elevated in conception.' And his description of Ruskin himself, as he saw him first in 1860, deserves to be quoted in our school books.

Yet Ruskin is no hero. For he was a reformer, and the best that Mr. Harrison has to say of 'Reformers, Hot-gospellers, and Prophets' is, that 'we must take them as we find them, and accept from them what we can.' It is towards the end of the book that the worst comes. The book itself somewhat degenerates then, as if Mr. Harrison were getting tired of it. There are repetitions, and the style is less effective. Then comes this on Ruskin's remarks about Leighton and Tadema: 'He reminds us of a rabid monk at Naples or Seville denouncing "The Revolution." It is an offence, not so much against reason and taste as against morality and fairness, which no skill in judgment or beauty of language can excuse, and which even the approach of cerebral disease can hardly palliate.' The judgment on *Fors* is not less terrible. But the last chapter, the chapter on *Præterita*, is something of a redemption.

We said there was one curious and particular weakness in the book. It is this. Mr. Harrison writes, not as a man of letters, but as a man of a certain religious persuasion. He gives us to understand that there are just two classes of religious people in the world, Positivists and Cal-

vinists. He himself and Auguste Comte and John Ruskin (as it turns out) and a few others are Positivists; all the rest of the world are Calvinists. And it is a dreadful thing to be a Calvinist, though there are degrees of dreadfulness in it. One of the worst kinds is a Bible Calvinist. John Ruskin's mother was that. John Ruskin himself loved his mother, but Mr. Harrison cannot find words severe enough to describe her. 'The father was a man of singular prudence, patience, practical talent, conventional views of life, and fine taste. The mother was a woman of great power, indomitable will, harsh nature, and an almost saturnine religion.' And so the infant Ruskin 'was often whipped, was not allowed any pretty toys, was surrounded by things forbidden, and was forced to read the Bible aloud day by day.' It is terrible. And yet there is relief in it. To find Mr. Harrison claiming Ruskin as a Positivist almost touches the grotesque. The index gives six references to Comte, but there are several more. 'I often had occasion to remind him,' says Mr. Harrison, 'in public and in private, that most of his social doctrines had been anticipated by Auguste Comte.' And then near the end comes the claim of conversion: 'A passage in *Præterita* well expresses the root religion of his life: "I grew daily more sure . . . that the only constant form of pure religion was in useful work, faithful love, and stintless charity."—Well! that is the essence of the religion of humanity.'

THE FATHERHOOD OF GOD.

T. & T. Clark, 8s. net.

The great difficulty in the way of reaching assurance on the doctrine of the Fatherhood of God—and it is difficult to reach assurance on it—is the apparent inconsistency of the New Testament teaching on the subject. Mr. Scott Lidgett examines the New Testament teaching with very particular care. His conclusions are these: First, that the Fatherhood of God, as revealed by our Lord, is in a special sense Fatherhood towards the Son; that, secondly, it is Fatherhood towards those who, through faith in Christ, become sons of God; but that the use of the name 'the Father,' the express teaching, and still more the underlying assumption of our Lord and His apostles; and, finally, their doctrine of human nature as a whole, especially in its relation to

Christ, compel us to regard the universal Fatherhood of God as everywhere set forth in the New Testament, though man's sonship is but a latent capacity marred by sin, until he receives 'the redemption that is in Christ Jesus.'

If the doctrine of God's Fatherhood has been winning of late, Mr. Scott Lidgett does not think its victory is due to theology. Rather the tendency of the most active theology, that of the High Church, has been toward the mediæval doctrine of the sovereignty of God. It has been through the sense of neighbourhood and brotherhood which men have been gaining toward one another. 'A new gentleness and sympathy have been awakened. And such brotherliness has of necessity found its source and its justification in the fatherliness of God. The source of what is truest and best in me must be in Him; therefore, if I am brotherly, how much more must He be fatherly!'

The danger lies in the introduction of sentimentalism. Mr. Scott Lidgett believes that one of the great theological tasks set before the twentieth century is to exclude sentimentalism, give the doctrine of God's sovereignty its place, and rescue the whole realm for the supreme truth of the eternal Fatherhood of God.

It is a great book. Since Candlish and Crawford we have at least made progress toward the apostolic precept to speak the truth *in love*. We have made progress also in our sense of the vastness of God's thoughts concerning us.

THE WORLD'S EPOCH-MAKERS.

T. & T. Clark, 3s. each.

Two more volumes of the 'Epoch-Makers' have been published. The one is *Euclid: His Life and System*, by Thomas Smith, D.D., LL.D.; the other, *Pascal and the Port Royalists*, by Professor William Clark LL.D., D.C.L.

We cannot say that after reading Dr. Smith's book we know much more about Euclid than we knew before. But we know more about many other things, and we have had an hour or two's excellent enjoyment. Dr. Smith does not treat his subject as a joke exactly, but he lets his humour play all over it, and easily shows us that in his eighty-fifth year the writing of a book like this is mere child's play to him.

He is very funny about critics and myth-

makers,—the two are indistinguishable to his thinking. So little do we know of the life of Euclid that, he says, 'a thoroughgoing mythist might even doubt, and consequently deny,—for, with the proper mythist a very small measure of doubt warrants a very decided denial,—that Euclid was ever born, or ever existed as a man at all.' And then he gives an ingenious hint to the 'mythist' to discover the complete myth in the name. For *Euclides* is compounded of *eu* 'well' and *kleis, kleidos*, 'a key': what could be more appropriate for the science of geometry than to call it *the happy key*?

Again, he says that in his own lifetime Euclid's fame must have rested on his *Music*, his *Optics*, and the rest, not on his *Elements of Geometry*, and he illustrates: 'Sir Walter Scott was known to the people of Selkirkshire as *the Shirra*, and to his young sportsman-son as ever the first to descry the hare in his lair; we know him as the author of *Waverley*.'

For the modern Bible critic Dr. Smith says a Roman physician would have prescribed a course of Hellebore: 'our receipt is Euclid, to be taken undiluted.'

He scores against one biblical and mathematical critic,—it is not Bishop Colenso,—who concludes that the Jews paid little attention to geometry since the author of 1 Kings vii. 23 (and 2 Chron. iv. 2) says that the circumference of a circle is three times its diameter. What would the critic have had him say? He would have had him say *in a popular book of religion*, not that 'a line of thirty cubits did compass it about,' but that 'a line of 31.4159 cubits did compass it about.'

Dr. Smith has faith in the future of geometry: 'We are convinced that there neither is nor can be any department of study which could supply the means of continuous exercise of the reasoning faculty to any extent approaching that to which they are afforded by geometry.'

Professor Clark had a great subject assigned him,—no more attractive in all the range of the series,—and he has made a great book of it.

THE HOLY LAND.

A. & C. Black, 20s. net.

We may have a vague idea that colour-printing is making progress, but when a book like this comes into our hands, the idea gets realized. The book is written by John Kelman, M.A., and

painted by John Fulleylove, R.I. Its title is simply *The Holy Land*, its size a small quarto, its material workmanship fit to make it a quick choice out of all the books that lie on the bookseller's counter.

There are ninety-two illustrations. They are all full-page and on special paper, and they are nearly all in colour. Do you know the Eastern blaze? Do you know the special colour-scheme of Palestine? If not, you will scarcely accept these pictures; they will seem unfinished, they will seem glaring. Mr. Kelman says (and he is speaking only of the land, not of the picturesque people of the land): 'When the plains are behind you, and you are in among the valleys up which the road climbs to Jerusalem, you at once recognize the fact that a new and surprising world of colour has been entered.' Recognizing it there, you recognize it here. But if you have not seen it among the valleys, you may miss the reflection of it in these pages. Yet who can miss the effect of the Lake of Galilee looking north from Tiberias, or the Interior of the Mosque of El Aksa from the south-east, though the difference between these two is so great?

Mr. Kelman divides his description of Palestine into three parts: the Land, the Invaders, the Spirit of Syria. He treats of the Spirit of Syria in five chapters. There is the literary flavour in their very titles: (1) The Lighter Side of Things; (2) The Shadow of Death; (3) The Spectral; (4) The Land of the Cross; (5) Resurrection. What does he mean by the Spectral? 'The Shadow of Death,' he says, 'is always haunted. A strong and pure faith peoples it with angels, and is accompanied through its darkness by that Good Shepherd whose rod and staff comfort the soul. When the faith is neither strong nor pure, and when those who sit in darkness have been disloyal to their faith, it is haunted by spectres, and its darkness becomes poisonous. . . . This unclean spectral element is a very real part of the spirit of Syria.'

It was lavish to give us those pictures and this writing in one book. And yet so well do they associate, that two separate books would not have been equal to this one.

FOR THE SUNDAY SCHOOL.

Notice first of all Mr. Melrose's Wall Pictures. No infant-class teacher can get on without them.

The ear has no chance with the eye. And these pictures are striking enough to catch the dullest eye. Nor is there crowding of figure to cause confusion. Mr. Melrose has sent a series on the first half of the Acts of the Apostles, and a number of detached Old and New Testament scenes.

Messrs. Fleming H. Revell of Edinburgh and London have published some practical Sunday school-books. *Bible Lessons for Little Beginners* are in two parts to fulfil a two-years' course. The author is Mrs. Margaret Cushman Haven. *Outline Studies* in Acts and the greater Epistles are suitable for private study as well as for Sunday-school teaching. The author is Mr. William G. Moorhead.

More systematic and direct is *Arnold's Practical Sabbath-School Commentary on the International Lessons for 1903*. For each lesson it gives the text in both versions, a commentary, a practical survey, practical application, blackboard exercise, and hints to primary teachers. *The Child for Christ* is a Manual for Parents, Pastors, and Sunday-School Workers. It is written by Dr. McKinney, and contains a 'Prologue' by Dr. Schauffler.

From the Church of England Sunday School Institute have come the Lessons for the First Year of a Five Years' Course of *Bible and Prayer-Book Teaching*; together with *Lessons on the Sunday Gospels*, by the Rev. C. A. Goodhart, M.A.

A NEW SCIENCE.

Macmillan, 8s. 6d. net.

Its name is 'Social Economics.' It is not our old acquaintance, Political Economy, with a new name. It touches Political Economy, it partly covers the same ground. But it is practical where Political Economy is theoretical. It is an applied science. When once it has really become a science, and is recognized in our school-books, it will teach us how to do our own work in the world and how to get all the other members of society to do theirs. Be up to date. Find out about this coming science. Give it a helping hand.

The most recent contribution to the infant science of Social Economics is *The Strength of the People*, by Helen Bosanquet. It is a fresh unconventional book, palpitating with enthusiasm and big with hope—just the book to prepare the way for a new science. Much of it looks quite familiar

—the 'Problem of Poverty,' 'Work and Wages,' and the like—but read it; the familiar has at least a new setting, it is being brought under the sway of the laws of Nature, it is on the way to the making of a science. The great practical lesson which the book contains is this: Set everybody to work; set everybody to some work, somewhere; make everybody an *administrator*. Sometimes it can be done in the Church: 'I have in mind one parish in East London where there was a large and empty church, and the whole church-machinery of vicar, curates, and lay visitors, working *in vacuo*, wholly out of touch with the parishioners, except for those who looked for alms. There was also a very poor little Mission, I forget of what denomination, presided over by a zealous harness-maker, and consisting entirely of working-class members—hard-working men and women who spent their evenings in actual mission work amongst the poorest and the worst. They *were* the Church and did the work of it, and so it was a reality to them. The great spiritual leaders have always been those who made great demands upon their followers; who knew that they could not give except to those who were strenuously exerting themselves to partake; and who knew also that the less you ask of human nature the deeper it falls into apathy and indifference.'

MUSIC IN THE WESTERN CHURCH.

Smith, Elder, & Co., 10s. 6d. net.

There is no subject whose history is harder to write than that of Music. Keats says—

Heard melodies are sweet, but those unheard are sweeter.

No history, therefore, can be written of the sweetest music of all. But how easily do even heard melodies perish, passing away almost with the breath that gave them being. How important was the place which music held in the services of the Hebrew sanctuary, yet how little can now be said about it.

Professor Edward Dickinson of Oberlin College has written the History of Music in the Western Church; or rather, as he more modestly puts it, has written on Music in the History of the Western Church. For he knows the delicate elusive character of his subject, and has found out how necessary are caution and reserve in the handling of it. The question, he says, which is

ever before us is this: How shall Music contribute most effectually to the ends which church worship has in view, without renouncing those attributes upon which its freedom as fine art depends? The question cannot be answered without some knowledge of the history of music in the Church, some knowledge of 'how music, in issuing from the bosom of the Church, has been moulded under the influence of varying ideals of devotion, liturgic usages, national temperaments, and types and methods of expression current in secular art.' The knowledge of the history of music, he believes, will not only deepen interest in church music to-day and guide the judgment, but will also tend to promote humility and reverence. His book is well arranged and well written. The preliminary chapter on Primitive and Ancient Religious Music at once arrests the attention, and gives the reader confidence that he is in the hands of an authority. If one knows anything of the subject, more is suggested by what is left unsaid than by what is actually affirmed, so many theories, once plausible and popular, being simply passed in silence.

So judicious and so considerate is Professor Dickinson in all his writing, that even the later chapters will give instruction without offence; we mean the chapters on the 'Musical System of the Church of England,' and on 'Congregational Song in England and America.' In regard to England Professor Dickinson says: 'English Church music has never been in a more satisfactory condition than it is to-day; there is no other country in which religious music is so highly honoured, so much the basis of the musical life of the people.'

THE ELDORADO OF THE ANCIENTS.

Pearson, 21s. net.

This is a book of travel, of exploration and discovery. Dr. Carl Peters claims to have done something for the interpretation of the Old Testament. We shall speak about that in a moment. In any case he has written a book which the innumerable multitude who love to sit at home and read tales of enterprise abroad will thoroughly enjoy and thank him for. His style is lively. Perhaps his imagination is lively also. Without imagination a traveller and explorer is of little account. Outside the interpretation of the Old Testament the liveliest imagination can do no harm, and even in relation to the Old Testament

it has its place. Where is the visitor to the Holy Land who was not at first disappointed with the tameness of the scenery? But imagination came to his aid, and lo! it was once more the goodliest of all lands on earth. Dr. Carl Peters sees with the eye, enlivens with the imagination, and then vividly describes the scenes which eye and imagination have together placed before him.

'Shortly after our arrival I heard a loud noise in the village as if somebody were sneezing hard. This sneezing continued. It was the chief, who was crying out from a high wooden scaffolding across the country, 'Skoff, skoff!' ('Food, food!'), by which he gave his people to understand that they should pound flour, and bring it for sale.'

Dr. Peters believes that he has discovered the Land of Ophir, whence Solomon's navy brought 'gold and silver, ivory and apes and peacocks'; and he devotes a large part of his book to the proof of that. Well, it is a most interesting part, and by no means to be neglected; but Dr. Peters has not placed the matter wholly beyond dispute. He gets over the difficulty of the 'peacocks' by suggesting guinea-fowls, but some difficulties remain. And although it is evident that he has not only explored the country, but also studied the literature of the subject, there are elements in the problem which he has not taken into account. Nevertheless, this part of the book also holds the attention, and affords one the additional pleasure of working comfortably through an old hard problem towards a possible and even plausible solution.

Books of the Month.

THE MAKING OF A CHRISTIAN. By C. Anderson Scott, M.A. (*Allenson*, 1s. 6d.).—Mr. Anderson Scott possesses two rare gifts, gifts that are very rarely found in combination—keen appreciation of knowledge, or what we call scholarship; and keen appreciation of ignorance, or what we call popular writing. Here he writes for young people, and succeeds in imparting to them a complete system of Christian doctrine, apparently with the greatest ease on his part, and we are sure with the greatest delight on theirs. He is not old-fashioned, except that he is in constant touch with the things that have been most surely believed among us from the beginning. In expression he

is quite modern, as in the title of chapter xi., 'The New Creature, His Gymnastics.'

Messrs. A. & C. Black have published *Who's Who* (5s. net) and *The Englishwoman's Year-Book* (2s. 6d. net) for 1903. Both have grown in bulk. Both are marvels, almost unexampled marvels even in these days of cheap and bulky year-books, of accuracy, of compass, of compression, and most of all, of price. A distinguished Professor of Logic used to say that his greatest wonder on earth was how people got on before soap was made. It is the wonder of every literary person now how they got on before *Who's Who* and *The Englishwoman's Year-Book* were published.

Mr. Capey's new volume of *Young People* (Burroughs) has as pretty pictures and as pleasant reading as any of the Young Folks' Annuals we have seen. The illustrations, in truth, for all the cheapness of the book, are masterpieces of soft suggestive work.

The Cambridge Press has issued a *Concise Bible Dictionary*, based on the 'Cambridge Companion to the Bible' (1s. net). It will take the place of all other cheap dictionaries.

From the same warehouse comes Dr. Cunningham's *Gospel of Work* (2s. net), consisting of four lectures on Christian Ethics. The titles of the lectures should create an appetite for the book: (1) Divine Vocation and the Dignity of Work; (2) The Duty of Diligence; (3) The Spirit in which Work is done; (4) The Appreciation of Work.

RELIGION AS A CREDIBLE DOCTRINE. By W. H. Mallock (*Chapman & Hall*, 12s.).—In writing his new book, Mr. Mallock has certainly no new end in view. It is simply the reconciliation of science and religion. But an old end may be pursued in a new way. Mr. Mallock's claim upon our attention lies in this that he attempts the reconciliation not as an advocate on either side, but 'as an intellectual accountant who will go carefully over the books of both parties.'

Now in all work of this kind the first and often the last necessity is to know what is meant by 'Science' and by 'Religion.' By science Mr. Mallock means Physical Science, with its materialistic tendencies, and its difficulty in recognizing