

the path of duty, and the mystery of pain, and the hour of worship, proves that we have not followed cunningly devised fables when we keep this day the Festival of the Transfiguration, taking heed to the sure word of prophecy which the apostles of

Christ delivered who were eye-witnesses of His majesty. 'For He received from God the Father honour and glory when there came such a voice to Him from the excellent glory: This is My Beloved Son, in whom I am well pleased.'

At the Literary Table.

THE ENCYCLOPÆDIA BIBLICA. VOL. IV.

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

THERE has been no expectation that the last volume of the *Encyclopædia Biblica* would alter the character of the work, and it has not done so. Between the first and fourth volumes there is undoubtedly a considerable difference; the chief editor's mind has been making rapid progress while the work has been passing through the press; but the progress has been in the way of extending the scope of that peculiarity which has given the book its character, and the fourth volume but adds increased emphasis to it. Christ is less in this volume than in any of those that preceded it, and Jerahmeel is more.

Dr. Cheyne is aware that he has made progress. In the article on RACHEL he says: 'As pointed out in JACOB, the phraseology of Gn 29¹ suggests that, according to a very early form of the tradition the home of Laban was among the Jerahmeelites of the south. Evidence which was not in the writer's hands when that article was written, or at least was not fully appreciated by him, is now before him in abundance, showing that this was indeed the case, *i.e.* that Laban was indeed originally regarded as an Aramæan or Jerahmeelite of the south. Laban's Hāran was, however, not Hebron, but a district of the Negeb, which also supplied to Sanballat (?) the designation Hāranite. It was there that Rachel and Leah—a distinction without a difference, if both names are corrupt fragments of Jerahmeel—dwelt, according to the early tradition, and the Bethel where the divinity appeared to Jacob was, if not, strictly speaking, in "the land of the children of Jerahmeel," at any rate at no great distance from it, for, like Hāran, it was in the Negeb.' And so Jerahmeel is now not only the name of a large number of persons and a large number of places, but also the name

of a god, and 'there are several indications that the worship of Jerahmeel had made its way into Judah some time before the fall of the state.'

The sub-editing, if we may use that convenient expression for the work that is really finest in all the book, is exceedingly well done. Only one slip has been noticed, the omission to say whose are the initials C. C. which are found under the very first article. But is it not a loss of space to allow Dr. van Manen to express at length such an obvious fact as that he is independent both of science and tradition?

In this volume a little more attention is paid to the theology of the Bible than before. The lack of the Biblical Theology has been the only serious fault of the book on the side of omission, and it is pleasant to see that omission supplied, though so late and to so limited an extent. The article on RECONCILIATION is the first of this kind, and even although it occupies but three inches, and is purely linguistic, it is very welcome.

THE PRESBYTERIAN MINISTRY AND SACRAMENTS.

Blackwood, 6s. net.

This book is the Baird Lecture for 1903. Its title is *The Doctrine and Validity of the Ministry and Sacraments of the National Church of Scotland*. Its author is Dr. Donald Macleod.

It is often said, it seems to be almost universally believed, that the Presbyterian ministry of Scotland has no interest in itself or in its Sacraments. A month or two ago Principal Lindsay published his Cunningham Lecture on the *Church and Ministry*. Last month Mr. Lambert's Kerr Lecture on the *Sacraments in the New Testament* appeared. And now Dr. Macleod publishes his Baird Lecture on the *Presbyterian Ministry and the Sacraments*. They have all chosen the Ministry or the Sacra-

ments or both; they have chosen them independently; they have chosen them as the subject of most pressing interest at this time. Surely the notion that the Sacraments are nothing to Scotsmen, and that Scottish ministers have no interest in their own Orders, will be a little disturbed.

These three books are strong, the work of strong men. Dr. Macleod is as little dependent as Dr. Lindsay or Mr. Lambert on secondhand authority, and he is as little tempted to uncharitable words concerning those who deny him the standing of a minister of Christ and his Church the authority of a Church of Christ. It does not even embitter him that he is driven upon the defensive. He accepts that position. He does not cross the border. He defends the Presbyterian form of government, and the Presbyterian administration of the sacraments, *in Scotland*. And he says that if the Church of England can claim historic continuity for Episcopacy in England, much more can the Church of Scotland claim historic continuity for Presbyterianism in Scotland. To pretend that in Scotland Episcopacy is of the essence of the Church is to go against history. For Episcopacy, he says, did not exist as a form of Church government in Scotland until the attempt was made to force it in from the English side.

No doubt the defence of Presbyterianism in Scotland compels Dr. Macleod to look beyond the history of Scotland. If Episcopacy is of the *esse* of the Church, it is of no use to point to its absence from Scottish history. So Dr. Macleod investigates its origin. And he holds that while the presbyterate is the New Testament form of government, the episcopate arose out of the presbyterate by 'elevation'; that 'essentially, as the Roman Church itself teaches, it was not a separate order, but a dignity, even as an archbishop is not a new order, but a dignity invested with certain privileges and powers.'

The Sacraments are dealt with in Lectures 6 and 7. The space may seem disproportionate, and no doubt a separate detailed exposition of the Reformed doctrine of the Sacraments is a necessity. Mr. Lambert has just supplied that necessity. But Dr. Macleod's purpose is sufficiently served. For the chief difference between the doctrine of the Church of England and the doctrine of the Church of Scotland on the Sacraments, arises from the difference regarding those that administer them. Let the Ministry be settled,

and the Sacraments, including the vital question of Sacrifice, will settle themselves. Round the Lord's Supper has raged the fiercest controversy of the modern Church, but it is really a personal controversy.

Dr. Macleod's book has come at the right time. He has Dr. Gore to answer and Dr. Moberly, but he has also the Bishop of Salisbury, and his is the latest and most approachable statement. He has, moreover, such able and candid newspapers as the *Pilot*. It is true that the *Pilot's* review of Dr. Lindsay's *Church and Ministry* was inadequate and disappointing; but that was only one error in judgment in a most honourable career. Even the High Church now is ready to consider whether these things are so.

THE FAITH OF R. L. STEVENSON.

Oliphant, Anderson & Ferrier.

A great book on the religion of Robert Louis Stevenson, an artistically bound, a beautifully printed book, an ideal gift and greedy possession! But what is the use of it? What does it matter what the faith of R. L. Stevenson was? What does it matter to us whether he had any faith at all? Well, the answer to that is, first, that when a man can write a book so well as the Rev. John Kelman can write, the subject of the book is of very little consequence. Let him write. Izaak Walton wrote a book about Angling—is it only among anglers that it is immortal? In the writing of a book matter is of infinitely less consequence than manner; for, as Buffon says, the matter of a book, even if it be original to the author, soon becomes common property, but the style remains his own,—*ces choses sont hors de l'homme, le style est de l'homme même*. Mr. Kelman can make a book. The style belongs to himself. Its phrases haunt you; its atmosphere goes with you; if it were a tune you would discover yourself humming it all day long.

But there is more than that. Robert Louis Stevenson is the idolised of innumerable young men in our time. Is it nothing to a young man whether his idol is a believer or not? It is everything. Mr. Kelman is greatly concerned about the religious attitude of our young men. If he can show them—show them honestly, without straining or suppressing—that Stevenson was a man of God, he knows that he has gone some

way to win them to that which he would have them be. It is really an apology for Christ. Mr. Kelman does not conceal it. But he knows that to be an apology for Christ, it must be no apology for Stevenson; and he tells the whole truth.

It is right well done; an achievement in biography; one of the greatest, we may yet recognize, of our time.

Books of the Month.

The interest in the personality of Phillips Brooks seems to be as keen as ever. New editions of two of his most personal books have lately been published by Messrs. Macmillan. And now Mr. Allenson has issued two booklets; one *The Life with God* (1s. net), an address to business men, delivered in 1891, the other, *Huxley and Phillips Brooks* (1s. net), the reprint of an article in the *Bibliotheca Sacra*, by Professor Newton Clarke.

Messrs. A. C. Armstrong & Son of New York have issued a new edition of Dr. Broadus's famous *Harmony of the Gospels*. The new edition is revised by Professor A. T. Robertson. The book deserved the revision, for it was a true scholar's original work, and at the same time a practical teacher's effort to meet the teacher's needs. And the revision is worthy of the book. Now we have a Harmony in the words of the Revised Version (with the margins also), with cross references, and many useful notes and analyses.

The Hulsean Lectures for 1902-1903 were on Marcionism. Who is interested in Marcionism? Who has the courage to find interest in any theological *ism* since Huxley's way with that offensive termination? Canon Foakes-Jackson is aware of it. He has to *make* his *ism* interesting. He has to show that Marcionism is a matter of to-day, and there are many Marcionists amongst us. He has to show—and he does it—that to say the Sermon on the Mount is the thing, let the supernatural husk go and give us the ethical kernel, is to be a mere repeater of an old-fashioned and utterly exploded heresy. The title of the book is *Christian Difficulties in the Second and Twentieth Centuries*. It is published both by the Messrs. Heffer of Cambridge and by Mr. Edward Arnold.

Do not let it escape you. It is as living and instructive a book as the month has produced.

To the 'Guild Text-Books,' edited by Dr. Charteris and Dr. M'Clymont (*A. & C. Black*, 6d. net), an important addition has been made by Professor W. P. Paterson of Aberdeen. It is a volume on the Teaching of St. Paul, the first of two volumes on *The Apostles' Teaching*. Insignificant in size, this book is likely to leave its mark on the religious education of the country. For it is the work of a fully furnished scholar, and it is his best work. Professor Paterson is singularly fitted for the hard task of writing a small book. His interest is in thoughts rather than in words; he commands his words to convey his thoughts expeditiously, and then get out of the way. And they convey his thoughts accurately, so that no time is lost in deciphering the language; the only delay is over the fulness of meaning. One thing in the thought deserves emphasis—its orthodoxy. This front thinker and fearless expositor is not ashamed to agree with St. Paul.

CRITICA BIBLICA. PART III. By T. K. Cheyne, D.Litt., D.D. (*A. & C. Black*, 3s. net).—This third part covers the Books of Samuel. In handling the text of the Books of Samuel Dr. Cheyne has had to handle Dr. Driver's great book, as well as Professor H. P. Smith's edition in the 'International Critical Commentary.' But his methods are so peculiarly his own, and his suspicion of the text is so sleepless and so ruthless, that he scarcely comes into touch with any of his co-workers. He might be discussing a different part of Scripture from Dr. Driver, so rarely does he even name him. Never had geography so much to do as here, and never was geography so much in the air. Thus on 2 S 17¹⁷—a verse at random—'The original of Ain-Rogel was En-jerahmeel (En-gilead is less probable). Since the original form of Jerusalem was probably Ir-ishmael or Ir-jerahmeel, it would not be surprising if there were one En-rogel near Jerusalem and another near Kirjath-jearim.'

While other men are wondering if it is possible to teach the Old Testament in its 'critical' interpretation to children, an Aberdeenshire minister, the Rev. Alexander Wilson, M.A., of Ythan Wells, has been doing it. And now to encourage

others (for he says he has been quite successful), he has published the matter of his teaching in a little book called *Prophets and Prophecy* (Blackwood, 1s. net).

CRITICAL QUESTIONS (*S. C. Brown, 5s.*).

—The Rev. James Adderley is deeply interested in those questions of the criticism of the Bible which are deeply interesting to every thinking man to-day. He believes that the more openly those questions are discussed the better it will be for us all. And he invited to his Church of St. Mark's, Marylebone Road, Dr. Kilpatrick, Dr. Swete, Dr. Knowling, Dr. Robertson, Dr. Sanday, and Mr. Headlam, allowed them to select their own topic, and called his people together to hear. The topics selected were: 'How to read the Old Testament,' 'The Trustworthiness of the Gospel Narrative,' 'The Authority and Authorship of the Acts,' 'The Resurrection of our Lord,' 'The Virgin-Birth,' and 'The Witness of St. Paul.' The lectures are gathered into this volume. It is the most timely and the most trustworthy of all the recent volumes of theological and critical lectures.

TWO LECTURES ON THE SCIENCE OF LANGUAGE.

By James Hope Moulton, M.A., D.Lit. (Cambridge: *At the University Press, 1s. 6d. net.*)—Much as the Nineteenth Century did for many sciences, Dr. Moulton is right when he says that there are few for which it did as much as it did for the science of Language. One of the things it did was to make it a science. Another was to give very many people an interest in it. Now in this small book Dr. Moulton can do little for Language as a science, but he can do a great deal for an interest in the study of it. He is as enthusiastic as he is scientific. He shows us that the pursuit of the severest scientific method is possible along with the most catching love of the labour. And he does that which it is the highest hope of a teacher to do, he sends us to pursue the subject further for ourselves. In the first lecture he tells us what the science of Language is; in the second he shows us what the science of Language can do in the way of recovering unwritten History. At the end of both lectures comes an invaluable guide to the bibliography of the subject.

MACEDONIAN FOLKLORE. By G. F.

Abbott, B.A. (Cambridge: *At the University Press, 9s. net.*)—What are our University Presses coming to? To publish a book on Folklore—the very author of it calls it 'nonsense'; and to publish such a book on Folklore, frivolous and frolicsome to the length of punning!

The book is fit for any Press's publishing for all that. It is all in the interest of science, it is all original and most painstaking investigation. Mr. Abbott went to Macedonia for his Macedonian Folklore. He went to the unknown villages, to the khans where the peasants are found, and to their private dwellings. 'At Melenik I was doomed to a second disappointment at the hands of an aged story-teller. Fame described her as a walking *Arabian Nights' Entertainments* in a complete and unexpurgated edition. But, when weighed in the balance, she was found sadly wanting, and the few things which I lured out of her reluctant mouth had to be expurgated to a point of total annihilation. A third female—a renowned witch—on whom I had been led to build high hopes, showed her diabolical wickedness by dying a short time before my arrival. These failures shook my faith in old women—of the fair sex, at all events. But the fortune that favours the folklorist enabled me, before leaving Melenik, to fall in with an old woman of the opposite sex. Kyr Liatsos, though a mere bearded man, was from the student's point of view, worth at least a dozen ordinary old dames rolled into one.'

The folklore which Mr. Abbott gathered from Kyr Liatsos and others is set down in melodious modern Macedonian Greek and thoughtfully translated into less melodious English. Much of it is of deep mysterious import. Thus (we omit the Greek)—

It snows, it snows,
And white the flagstone grows,
Now cooks the cat,
And romps the rat.

Or thus: 'For a bleeding nose, say to the part whence the blood flows, secretly in the ear, "mox, pax, ripx," and it will stop.'

If you are not a folklorist, you will see no wisdom in that. But read this book and you will be a folklorist.

Messrs. Cassell have begun to reissue the pocket edition of Bishop Ellicott's *Commentary*

at the very low price of 2s. a volume. Now Bishop Ellicott's *Commentary* is not out of date; work like Sanday's can never be out of date; and this enterprise deserves encouragement.

BIBLE CLASS PRIMERS: JEREMIAH THE PROPHET. By the Rev. John Robson, D.D. (*T. & T. Clark*, 6d.).—Not one of the prophets suffers more from the arrangement of his prophecies than Jeremiah. To rearrange them is to write his biography. And then how deeply moving and how memorably instructive a biography it is. This 'Primer' may be used in any class, and it may be used with excellent effect upon the moral life and the spiritual temper of the young.

A POPULAR HISTORY OF THE FREE CHURCHES. By C. Silvester Horne, M.A. (*Clarke*, 6s.).—There is much meaning in this book. In the very title of it there is something to make us think. There has been a Free Church in Scotland for many years. When it took its name Mr. Gladstone objected. It was an assertion, he thought, that the other Churches were not free. The adoption of such a name in England was then undreamt of; the idea that the great unestablished denominations could come close enough together to go under one name, was scarcely thinkable.

And the book itself is full of meaning. If this is true history it is an honourable one. It is an inspiring history. It is such a history as ought to be made known to every young man and woman. To some it will bring sorrow that a battle like this should have had to be entered upon and continued; to others it will bring honest pride that it has been fought so manfully and so long.

After the 'Free Churches' found their name, it was natural that they should look around for their historian. A better for them and for us all could probably not have been found. To tell the story of the past with pride is not to shut any door to the future.

STUDIES IN THEOLOGY. By J. Estlin Carpenter and P. H. Wicksteed (*Dent*, 5s. net).—The essays that make up this volume are so significant that each of them should be reviewed by itself. Their significance rests upon their in-

trinsic worth and upon the importance of that movement in 'liberal' thought in which they take their place. It is a movement which undoubtedly springs from a sincere denial of all that is called supernatural, but its method is wholly new. The denial is less than the assertion, the negative is almost lost sight of in the constructive. And even when the denial is most manifest there is none of the old bitterness clinging to it. Whether it is the sense of power, or merely a wiser policy; whether it is the influence of Jesus, or the inevitable outcome of 'better manners, better laws,' it is a welcome change. No one need read a page of this book with pain or shame; every earnest believer in a supernatural Saviour will be drawn to the writers and profit by what they write. For there is much in the essays with which the mind of Christ can have no quarrel. 'He that is not against us is on our side.' And in so far as he is not against us, is he on our side. Professor Carpenter is willing to learn from Buddhism: surely we may learn from Professor Carpenter.

SCHLEIERMACHER. By Robert Munro, B.D. (*Gardner*, 4s. 6d. net).—This study of Schleiermacher, Mr. Munro tells us, was begun for Blackwood's 'Philosophical Classics.' Hindered by illness from finishing it, he found that series discontinued, and now he publishes it by itself. Schleiermacher ought to have been included among the 'Philosophical Classics.' He is not easily made accessible to the unphilosophical reader, but the task is worth endeavouring. Mr. Munro makes no effort to furnish food for babes. He takes for granted some knowledge of the language of philosophy. But he has been most careful to enable those who were capable of understanding Schleiermacher to understand him, and not to run away with false impressions of him. It is an able book. It is a successful book. It will do something for the knowledge of Schleiermacher amongst us, and it will do something for the knowledge of Mr. Munro.

LOMAI OF LENAHEL. By Frank H. L. Paton, B.D. (*Hodder & Stoughton*, 6s.).—There is much more here than Lomai, but Lomai is enough. Lomai is enough for a novelist's hero, and behold he is only a naked New Hebrides savage whom the truth as it is in Jesus has made free. The story is told without art, at least without conscious

art, though there is much of that natural tact in telling which springs from sympathy with one's subject. More art might have made Lomai less a hero.

The author is a son of the famous John G. Paton of the New Hebrides. So that he is following his father in first carrying the gospel personally to the savage and then in persuasive books to us.

RITSCHLIANISM. By James Orr, M.A., D.D. (*Hodder & Stoughton*, 6s.).—The interest in Ritschlianism is spreading. Dr. Orr has found that his essays on the subject, contributed to various periodicals, are often quoted, and he wishes men to get at them more easily and quote them as freely as they wish. Two of them appeared in *THE EXPOSITORY TIMES*, one of the two being an excellent estimate of Ritschl himself, far more necessary, because far less often attempted, than estimates of his theology. There are two new essays. Though not named after Ritschl they have the Ritschlian air around them, and it was right to give them a place. The one is on 'The Miraculous Conception and Modern Thought'; the other on 'Faith and Reason.' Few men can speak to scholars and to the public at the same time. Professor Orr can do it.

THE RELIGIOUS SENSE IN ITS SCIENTIFIC ASPECT.—By Greville Macdonald, M.D. (*Hodder & Stoughton*, 3s. 6d.).—There has been no Systematic Theology for a long time. Biblical Theology has been the only theology in evidence. Is Systematic Theology never to come again? Are the old terms dead, and the old hair-splitting distinctions? Are we no longer to hear of Infralapsarianism and the Offices of Christ? Here is a manual of Theology. It is wholly scientific. There is not a definition in it that is not expressed in terms of physical science. There is not a phrase, there is scarcely an important word, that the old systematic theologian would have known the meaning of. If Systematic Theology is to return in this form, can we call it Systematic Theology?

Dr. Macdonald will not care what we call it. This is theology, this is God and the doctrine of God, and that it is revealed through Nature makes it not less true and not less a revelation. This is the theology to which the modern mind

will listen. That it is expressed in terms of science rather than philosophy makes it more acceptable, and does not make it less true.

FREDERICK WILLIAM FARRAR: THREE SERMONS (*Longmans*, 2s. net).—The late Dean of Canterbury—he will always be remembered as *Canon Farrar*—was greatly hated or greatly loved. For he himself was 'ever a fighter.' So when he died three friends came and preached these three sermons—the Master of Trinity and the Master of Pembroke Colleges in Cambridge, with Archdeacon Spooner, were the three—and told how they loved him.

GOD AND THE INDIVIDUAL. By T. B. Strong, D.D. (*Longmans*, 2s. 6d. net).—The purpose of the Dean of Christ Church in the four addresses which are contained in this book, is to protest against 'an extreme and exclusive individualism.' If he feels the danger he is right to protest against it; many feel that to-day the danger is all the other way. And feeling so, they will feel that Dr. Strong runs the risk of advocating an extreme and exclusive—whatever you call the opposite of individualism. For God does touch the individual. God has often touched individuals who were out of connexion with the Catholic Church, so that they became manifestly endowed with power from on high. Is it the question whether the individual or the Church is first? It is a question that is fundamental, and men will always differ fundamentally upon it.

THE BLESSED LIFE. By the Rev. Jesse Brett, L.Th. (*Longmans*, 2s. net).—The Beatitudes have far less attention in the pulpit than they might have. The reason is their want of incident. To make them effective pulpit themes demands study—persevering, self-restraining study. But then, what a harvest of delight! Mr. Brett has gathered some of it. Very quiet he is, very orderly, what he does see he holds by and makes us see also. If we receive what Mr. Brett offers us we shall find it is enough to make all things new to us. And yet there is much left in the Beatitudes to know and to do.

AUTHORITY IN THE CHURCH. By T. B. Strong, D.D. (*Longmans*, 2s. 6d. net).—Much of the interest of modern ecclesiastical

life arises from ecclesiastical controversy. Ecclesiastical controversy is usually the result of ignorance, the one side being usually as ignorant as the other. Read the letters which are published in a religious newspaper on some subject which you happen to know. Is it wise, then, to remove this ignorance? Where would the joy of life be to the controversialist? Yet Dr. Strong determines to remove it. And that, too, in respect of the question which produces more ecclesiastical controversy than any other—the question of the Authority of the Church. The only chance for the controversialist is not to read the book, and that is a not unlikely chance. But after all it does not make an end of all strife. It does not settle the great controversy as to the relative authority of Church and Bible. To some of us the Bible is the sole authority; to others the Church. The question really is whether the Church can invent new contents of worship or only modify the forms in which worship is to express itself. Take the invocation of Saints. Dr. Strong says there is no sign of it in Scripture, nor any language suggestive of it. That is enough for some. He says that it cannot be traced in the earlier centuries of the Church. That settles it for others. It is true the practice exists. It grew up through ignorance, Dr. Strong thinks, and then was sanctioned by the Church as the easier way to deal with it. But *can* the Church sanction it? That is the question. There is interest in life for the controversialist yet.

REUNION ESSAYS. By the Rev. W. R. Carson (*Longmans*, 6s. 6d. net).—The Church of Rome is always ready to give an account of itself, and it is always accommodating enough to suit the manner of the account to the condition of those it addresses. This is an apology for Rome addressed to the English and American Episcopalian, and in particular to the High Church Episcopalian. There is a sense of sympathy. It is not obtruded, it is simply there. All that can be named as common is rejoiced in. The one thing more is shown to be logical and inevitable. Indeed, one feels that less is claimed of a Protestant by this Roman Catholic than by many an Anglican Catholic. If one has gone so far, it seems easy enough to go all the way; in some respects it is almost a retracing of one's steps. And even as to the one thing needful, the recog-

niton of the pope and reordination, is even that demanded by this bold and astute theologian? The appendix on the Bull *Apostolica Cura*, in which the Orders of the English Church were declared to be 'absolutely null and utterly void,' ends with the expectation of a time when that decision will be reversed by some pope that is to come.

JEWISH HISTORY. By S. M. Dubnow (*Macmillan*, 2s. 6d. net).—Is it possible to write the history of the Jews within 160 small pages? Dubnow has done it. There are events he has not described, there are persons he has not named. But what the Jews mean to the philosophy of history and to us, he has written, and it is sufficient. For Dubnow is the master of a scientific mind, and his pen is a most obedient servant. In the hurry to know, this book will serve, and we shall really know.

PASTORAL THEOLOGY. By the Ven. James M. Wilson, D.D. (*Macmillan*, 3s. 6d. net).—Is it possible to unite evangelical fervour with the recognition of science? Is it possible to preach the gospel of the grace of God persuasively and yet believe that there is an evolutionary progress of the race? Archdeacon Wilson thinks that it is. Who could be more fervently anxious that Christ should be received and be all in all to men? Who could more earnestly urge that *every* good gift, scientific, philosophical, educational, cometh down from above? This volume on Pastoral Theology restores the Christian minister to his place in the march of intellect, and shows him no less a minister. There are pastors, says Dr. Wilson, who speak of 'unbelief,' and what they say of it is twenty or even fifty years out of date. He would have them understand the unbelief of to-day—the unbelief that is serious not light-hearted, conscientious not scoffing, often full of sadness and pain.

Parting Words is the name which Miss Rainy has given to a volume of selections from Luther's sermons on John 14-17. The sermons have not hitherto appeared in English, and Miss Rainy is heartily to be thanked for giving them to us, and for giving them in such appropriate English. The volume is published by Messrs. Oliphant, Anderson & Ferrier (2s.).

THE MARTYR GRAVES OF SCOTLAND. By J. H. Thomson (*Oliphant*, 7s. 6d.).—This very handsome volume is welcome on many grounds. Chiefly on the ground of Mr. Thomson's own pleasantly discursive and deeply touching description of the places where they lie whom Scotland most delights to honour. It is also welcome, however, because for the first time, so far as we know, a complete list is given in it of the Duntottar prisoners—a list to make the intolerant among us stop and think. For that list we are indebted to Dr. Hay Fleming. And it is to him we owe the third feature that gives the book its value. That is 'The Story of the Scottish Covenants in Outline.' The story is well told. Just this brief and just this sympathetic but altogether unbiassed narrative was needed. The book is a great book; the illustrations add to its value and its popularity; it is well worth its price; but still we hope that Dr. Hay Fleming's 'Story of the Scottish Covenants' will be printed separately. For there are thousands who would read it and profit by it most, to whom this book is forbidden.

The only effective apology for Missions is found in the lives of missionary converts. Such an apology, undeniable, unforgettable, is the life of Matula, a Congo convert, which is told in *A Miracle of Modern Missions*, by John Bell (R.T.S., 2s.).

Under the title of *Eden and Gethsemane* Mr. Robinson has published a volume of Addresses for Communion Services (3s. 6d. net). They are contributed by Principal Stewart, Mr. Greenhough, and others. Who suggested the title, and what does it signify?

Another of Mr. Robinson's volumes of sermons by various preachers is *The Divine Artist* (3s. 6d. net). Its authors include the late Dr. Hugh Macmillan and Mr. J. H. Jowett. The sermons are for the sorrowing.

The first volume of a new edition of *The Shepherd of Hermas* has been published by the S.P.C.K. (2s.). The editor is the Master of St. John's College, Cambridge; and the Committee could not have found a more competent editor than Dr. Taylor. The most original thing in the

book is the proof that one of the chief sources of the *Shepherd* was the Tablet of Kebes. Dr. Taylor works that out with irresistible persuasion.

CONTEMPORARY PSYCHOLOGY. By Guido Villa (*Sonnenschein*, 10s. 6d. net).—Professor Villa opens his book by saying, 'The word Psychology is nowadays on every one's lips.' The saying is true, and it has a wider application than he seems to know. For he mentions only the departments of Law, Economics, and History; whereas the students of Theology have the word on their lips as often as any others. Professor James of Harvard has done that for us. Not that we never heard of Psychology till he delivered his Gifford Lectures, but that he accelerated its pace, brought it on us with a rush, and now the Psychology of Religion is quite the proper subject to talk about.

It is important, then, that just at this stage we should have good guidance. We are beginning to learn about Psychology, let us get on the right lines in our studies, let us learn so that we shall not have to unlearn it all again. Professor Villa is on the right lines. His book is easy enough to be an introduction, and full enough to give us a working (or at least a talking) knowledge of the subject; and we shall not have to retrace our steps. That it should have been chosen by Professor Muirhead for his 'Library of Philosophy' speaks more for it than any words of ours. It has not only been so chosen, however, but it has been translated and edited with very great care, and with the English reader constantly in mind.

But we must not mistake the book. It is not an apologetic for Christianity; it is not a manual of Theology, or Religion, or even Morality. Its chief aim is to separate psychology from all other sciences whatever, and after asserting its right to the name of science for itself, deal with it on strictly scientific lines. And Professor Villa has much respect for his science. 'The physical world,' he says, 'is subject to mechanical laws; the moral world, on the contrary, is spontaneous and independent. Mental energy is continually on the increase, and is the product of a conscious activity, and not an inevitable force to which free will is foreign. History, society, art, religion, and science are the result of a continuous and incessant action which has no precise limits, and which,

issuing from the untrammelled will, is the expression of the noblest and most elevated part in man. The spiritual world exists by itself, as a psychical reality, as positive and real as any material reality.'

THE SILVER VEIN OF TRUTH. By the Rev. H. Livesey (*Stockwell*, 2s. 6d. net).—This is the anecdotal style of preaching, and it does not matter how old the anecdotes are. The anecdotal style is chosen deliberately. Is not the revelation that is in the Bible given through anecdote? What else are the lives of Abraham, Moses, and David? Can a better method of preaching be discovered by us than that which the Spirit has used?

SOME GREEK PLAYS. By Cyril Grey (*Stockwell*, 2s. 6d. net).—The story of certain of the great plays of the Greek dramatists is here told. But it is told with a purpose. It is told to show the superiority of the Hebrew morality over the morality of Greece. In short, the book is an apologetic for the Bible. And it is a clever apologetic, cleverly conceived and honestly executed.

There is no subject that takes hold of men and women with so unrelaxing a grasp as that of the Second Coming. True, there are many who pooh-pooh the whole subject. The apostles were mistaken, they say, and all their foolish successors have been mistaken with them. Is it so certain that the apostles were mistaken? Why should they have been mistaken in this one thing? Mr. F. B. Proctor, Fellow of King's College, holds most firmly that the apostles were not mistaken. If we mistake them, that is our business. He shows that a new interpretation of every utterance in the New Testament is worth making. He makes it. He gives it consistency. He delivers the apostles from our charge. He brings Christ near. He shows that the literal word is good, 'The Lord is at hand.' The title of his book is *Maranatha* (*Stockwell*, 3s. 6d. net).

The most direct road to the memory is through the eye, not through the ear. That Sunday School teachers may be taught that, a book has been written and illustrated by A. W. Webster and the Rev. W. Dryburgh, D.D., and republished by the

Sunday School Union. Its title is *Through Eye to Heart*.

From the Sunday School Union come two books on the Sunday School Lessons. The one is called *The Captain on the Bridge* (1s. 6d. net). It is written by Mr. Newton Jones, who has the evangelist's eye for immediate and striking effect. Its purpose is to prompt the teacher, whether for his class or his quarterly address. It recognizes the place of the anecdote, and offers anecdotes to fill the place. The other book is *Bible Talks with the Little Ones*, by Clara R. Nash—a series of fifty-two infant class lessons (1s. 6d. net).

HEINRICH EWALD, ORIENTALIST AND THEOLOGIAN. By T. Witton Davies, Ph.D., M.R.A.S. (*Unwin*, 3s. 6d. net).—It is to be hoped that Professor Witton Davies does not hate as he loves. There is no reason why he or any man should do so. He loves intensely. He loves perseveringly. And he lets his love cost him something. Once he knew and learned to love Heinrich Ewald, Orientalist and Theologian, and now, after all these years, he has erected to the great man's memory that *monumentum aere perennius*, a living book. The book touches on many things, and introduces many people (of most of whom a portrait is given), people associated in some way with Ewald; but Ewald himself is ever the centre of it. And the book closes with a very acceptable and laborious bibliography of all the books and pamphlets which Ewald ever wrote.

WESLEY AND HIS PREACHERS. By G. Holden Pike (*Unwin*, 7s. 6d.).—Mr. Holden Pike has made a hit this time. He is not less popular than before. His style is still unencumbered with shading and qualification, just as a popular style must be. His illustrations are plentiful and pleasing, and the people love to have them so. But this time he is more than popular. He is original. The very idea of taking Wesley's preachers from behind their great leader and placing them so that they may be seen by everybody is original. And it has cost him not a little original and laborious search. What a time it was and what men it made! Looking back upon it now we stand, as it were, beside Christ Himself, and with His prophetic vision we see the greatness

of the men the world counted small, the smallness of the men the world counted great. Already the first are last and the last first.

Biblical Quotations in Early English.¹

THE volume before us is an outcome of the recent bicentenary commemoration of Yale University. It was suggested, on that occasion, that a series of works should be issued under the superintendence of professors and other members of the teaching staff, to serve as specimens of the chief studies pursued at Yale. Professor Cook had already, in 1898, published the first instalment of a work on the *Biblical Quotations in Early English Prose Writers*. The book now under review, accordingly, is the second instalment of this important work. The extracts containing the quotations from the Bible, in the Anglo-Saxon tongue, are from the writings of King Alfred (†900) and Ælfric (Abbot of Peterborough in 1004), the *Blickling Homilies*, and the like. The editor claims no higher result of his labours than the furtherance of the study of Anglo-Saxon literature. The comparison of different renderings of the same passages in the original Latin will furnish material, as he expresses it, 'for synonymic study, even if we disregard the varying form of the Latin.' But we venture to urge that 'the varying form of the Latin' should on no account be disregarded. It is one of the properties of good work like Professor Cook's that those who have tasted of it crave for more. Professor Cook, in giving the original Latin at the foot of each page, prefixes an obelus to those passages which do not agree verbally with the Vulgate. This, we venture to submit, is not enough. It would be interesting to ascertain in what cases the variations from the Vulgate point to a use of the *Vetus Itala*; and in what cases an independent rendering has been followed. It would also have been a concession to the ignor-

¹ *Biblical Quotations in Old English Prose Writers*. Second Series. Edited, with the Latin Originals, with Indices, etc., by Albert S. Cook, Ph.D., L.H.D., Professor of the English Language and Literature in Yale University. New York: Charles Scribner's Sons; London: Edward Arnold, 1903.

ance of the ordinary reader, for which he would have been duly grateful, if, without overlapping the contents of the first volume of the series, the date and authorship of the Anglo-Saxon authorities could have been briefly indicated. The labour spent on this task must have been immense. The index of biblical texts alone fills twenty-three large octavo pages. To say that the work has been well and scholarly done, is no more than to say that it sustains the reputation which Professor Cook has previously earned.

A few misprints may be noticed.

Page 3, col. 2, for 'littora' read 'littore'; page 5, col. 1, for 'iudicavit' read 'indicavit'; page 9, col. 1, for 'aeternam' read 'aeternum'; page 19, col. 1, for 'hoc nocte' read 'hac nocte'; page 60, col. 1, for 'dignem' read 'ignem'; page 61, col. 1, for 'abundabit' read 'abundabat'; page 72, col. 1, for 'delictuum tuum' read 'delictum meum'; page 93, col. 1, for 'sermones meas' read 'sermones meos'; page 94, col. 2, for 'medio nocte' read 'media nocte'; page 95, col. 2, for 'sicut ab ablactatus' read 'sicut ablactatus'; page 99, col. 2, for 'visitasti' read 'visitastis'; page 100, col. 1, for 'oculos meas' read 'oculos meos'; page 103, col. 2, for 'acquivit' read 'acquirit' or 'acquiret' (the Vulgate has the plural); page 106, col. 2, for 'sive aliquid qui' read 'sive aliud quid'; page 111, col. 1, for 'fili' read 'filius'; page 128, col. 1, for 'divident' read 'dividant'; page 137, col. 1, for 'ad cum' read 'ad eum'; page 137, col. 2, for 'servare' read 'servire'; page 138, col. 1, for 'diligit' read 'diliget'; page 151, col. 1, for 'domicilum' read 'domicilium'; page 166, col. 1, for 'debat' read 'dabat'; page 169, col. 1, for 'speluneam latronium' read 'speluncam latronum'; page 169, col. 2, for 'respondentis' read 'respondeatis'; page 192, col. 1, for 'incendentis' read 'incedentes'; page 193, col. 2, for 'scapulus' read 'scapulas'; page 196, col. 2, for 'massam . . . quem' read 'massam . . . quam'; page 199, col. 1, for 'levari' read 'levavi'; page 200, col. 2, for 'preparata' read 'preparatum,' but see vv. ll.; page 201, col. 2, for 'iniquitatem' read 'iniquitatum'; page 206, col. 2, for 'manum amus' read 'manum suam'; page 208, col. 1, for 'elcemosynam' read 'eleemosynam'; page 215, col. 2, for 'impudicitis' read 'impudicitia.'

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Some Heathen Survivals in Christianity.¹

THE brilliant lectures named below are Dr. Rendel Harris's farewell to Cambridge; and in the whole series of research studies with which he has enriched the University Press during his tenure of the Readership in Palæography, there is nothing more characteristic of his ingenious mind and his rich and varied stores of learning. The book will increase the wonder of the learned world that his College should have allowed Cambridge to lose him. Clare must have some wonderful undergraduates on its boards if it is to keep the level of its Fellows from suffering a heavy fall when Dr. Harris's last year expires.

The Dioscuri in the Christian Legends is not too technical for the educated non-specialist to follow. This being so, I hope the little book will be widely read by those who still think it a serious matter that England's Christianity should cease to be catholic and become 'Catholic' once more. Anthropological research has been demonstrating of late with startling effectiveness how much paganism popular Christianity has contrived to digest in most periods of its history. It has been done on principle, and a very plausible case for such policy could no doubt be made out. The common people are devoted to the old cult of the corn-mother and the corn-baby. Greek religion conserves it under the names of Demeter and Persephone, and in the same spirit Christianity contrives to capture it for devotional use by bringing in the innocent picture of the mother Mary and the Holy Child. They little thought whereto this thing would grow! In an earlier book, *Annotators of Codex Bezae*, Dr. Harris showed how the myth of the Assumption veils the old idea of the corn-spirit's return to heaven after the harvest. Dionysius the Areopagite was selected for sponsor at its christening simply because his name was so conveniently near to 'Dionysus'; and a primitive practice of beheading the last

¹ *The Dioscuri in the Christian Legends*. By J. Rendel Harris, M.A., D.Litt., late Reader in Palæography in the University of Cambridge. 64 pp. Cambridge University Press, 1903.—[I had sent the present notice in before the appearance of Dr. Agnes Lewis's paper in THE EXPOSITORY TIMES for June; and it has seemed best not to cut out the parts of my paper which partially repeat what she has written.]

sheaf, and tucking the head into the centre, was preserved in the veracious story of 'St. Denys's' martyrdom. It was doubtless thought that people would be more easily won for the faith if they could keep their old rites and myths with only the names changed, and that when they were once Christianized, these rites and legends would become a means of grace. The former expectation has always been gratified, as the baptisms of Jesuit missionaries show to the present day. But doubts may fairly be harboured as to the price paid for such success. Among other ill effects we see the impulse given to the pious fraud. The present volume brings before us a startling example in the 'discovery' of the relics of the blessed martyrs Gervasius and Protasius at Milan. Dr. Harris shows that these twin saints are described in terms borrowed from the story of the Dioscuri at Lake Regillus, and that they were really wanted as antagonists against the Arians. Of course, the Arians were wrong and Ambrose was right; but Truth is not served by concocted miracles, however well-intentioned, and one is sorry to find Ambrose smirched with complicity in this fraud. I wonder what Dr. Westcott would have said to this damaging chapter, in the light of his interest in 'the open graves of Sts. Gervasius and Protasius, so full of memories of Ambrose and Augustine' (*Life*, i. 255). One is wickedly disposed to quote his own words (*ib.* 394), 'Can it really be that principles of honour die out in Churchmen? It is a terrible spectacle for our enemies.'

The particular survival with which these lectures are concerned is the cult of the Divine Twins. Its origin lies buried in the wastes of primitive antiquity, and the anthropologist and the nature-mythologist may both perhaps with equal right claim their share in its interpretation. To this day the woman who has borne twins is led round the fields in Uganda to impart the fertility of which she is so marked an example. But in the later forms of the cult, as seen in the familiar story of the Dioscuri, twins of whom one is mortal and one divine, we may recognise a combination with phenomena of the skies.

'Sweet Hesper-Phosphor, double name
For what is one, the first, the last,
Thou, like my present and my past,
Thy place is changed; thou art the same.'

The primitive astronomer had not learnt the identity of Hesper and Phosphor, who accordingly

became Heavenly Twins, the former mortal, 'Sad Hesper o'er the buried sun,' the latter deathless. A variety of attributes attached themselves to these popular divinities. They became the patron saints of sailors, and they had a close connexion with the horse—in both those rather incongruous features resembling Poseidon. They were, moreover, famous builders. Dr. Rendel Harris shows how these characteristic notes recur in a series of twin saints who have inherited the worship paid to the Great Twin Brethren under their various ancient styles. Generally the names rhyme.¹ The learning and ingenuity shown in combining indications from the most unlikely quarters to bring out the characteristics in each case are very familiar to readers of Dr. Harris's work: they produce a peculiar mental exhilaration in the reader as he comes to the successive disentanglements of what at first looks so complicated. But we must not here attempt to summarise his results. It will suffice to sketch the most startling of them. There was a very obvious Biblical resource for pious daring to exploit when Twin-worship was to receive its baptism as a holy exercise for good Christians to indulge in. Was not there an apostle whose own personal name had disappeared behind the surname which proclaimed him 'Thomas, that is, the Twin'? But it takes two to make twins, and the other brother must be found. Will it be believed that, following the Greek story that Leda bore Pollux to Zeus, but Castor to the mortal Tyndareus, Thomas became 'Judas Thomas,' the twin-brother of *Jesus*!! It will take a good deal to surprise us after that, and we read calmly the *Acts of Thomas*, which brings out successively all the now familiar features of the Dioscuri. Most of us know already that remarkable story of Thomas's adventure in India, where he undertook to build a magnificent palace for the king, spent the money on almsgiving, and

¹ By the way, one of the Biblical pairs Dr. Harris cites for this practice will hardly do (p. 1): תָּוֹם and תָּוֹם (Gen. 22²¹) do not rhyme, any more than *use* and *booze*. I fear philology is never likely to make the 'nexus between the names of Castor and Pollux' (p. 2).

escaped death at the hands of the angry king by showing him the mansion in the skies which his involuntary charity had reared for him. We probably felt some hesitation about accepting its moral, but it hardly occurred to us that the saint who took over the functions of 'the Great Twin-brethren to whom the Dorians pray' must be given to 'edification' even as they were.

The fact is that these primitive semi-demi-Christians who wrote the *Acts of Thomas* and similar literature were forerunners of Dr. Josiah Oldfield, who came to set Indian missionaries right in the last number of the *Hibbert Journal*. Like him, they had either not read the Gospels, or had read some remarkable novelties into them, comparable with that verse which the modern critic apparently found in his copy, 'The Son of Man came neither eating nor drinking.' The ancient romancer knew that there flourished in India a cult of the *Açvināu*, the Twin Horsemen, a cult which was presumably brought into the Punjab, ages before Vedic times, by the ancestors of the men who worshipped the Alci in the country near the Baltic in the days of Tacitus, and of those who sang of the Dioscuri or the Theban Twins, Amphion and Zethus, in Hellas. He undertook therefore the pious task of adapting Christianity to the popular cult, that baptism might not involve the sacrifice of the divinities to whom sailor and stonemason and horseman especially loved to pray. We see the results of this policy in the superstitions of modern Europe, and the polytheism which is fostered by Roman hagiolatry. Perhaps, after all, our missionaries are not so far wrong when they decline to preach a compromise Christianity, adorned with skillfully disguised Hindu myths, and feebly competing for a prize of ascetic virtue with fakirs to the manner born.

There are other reflexions which will occur to the reader of these fascinating lectures, but perhaps these will suffice as introduction to the study of a little book which every reader will be sorry to finish so quickly.

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