

men struggling grimly for a bare existence. Sorrow, pain, suffering are on all sides, and how can one believe that the omnipotent God is good?

Here again the words of the Psalmist give the answer. 'Taste and see that the Lord is good.' Certainly pain and sorrow are unrelieved where there is no faith. The misery and the troubles of life lead then to despair. Human life is made a hell. But taste and see that God is good. Believe in the love of God in Christ Jesus. Make the experiment of faith, and you will find that pain, sorrow, affliction are not hopeless things. The Christian sees the silver lining in the clouds of suffering. Christianity is the Gospel; it is good news; it makes men hopeful in passing through life's dark places. All afflictions are seen to be light and but for a moment. The Christian knows that these words of St. Paul are true: 'Though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' Suffering makes the Christian a stronger and a better man. It brings not despair, but a fuller trust and hope.

iii. The experience of bereavement has made many a one drink of the bitterness of doubt and unbelief. There are some who are of such a shallow and selfish nature that bereavement leaves no wound. Even the loss of a good father or mother may have little or no effect on one who is

bound up in self or living a life of sin. What keeps men from being moved by the great atoning Death on the Cross of Calvary, keeps them from being touched by the death of one bound to them by the tie of blood.

But we can thank God that such natures are rare. It is natural for men to feel the sorrow of bereavement; and when there is lost by death, one who was really loved and revered, there comes a sorrow of heart that time alone will never heal. There are natures strong, deep, and noble, that never forget the agony of bereavement. The careless, selfish, worldly man soon forgets the death even of one he had reason to love, but the Christian does not find solace in forgetting; he finds it in the hope of immortality, and in his trust in the goodness of God. The wound is healed not by forgetfulness, but by God. Sorrow gives way to hope. He believes 'we fall to rise, are baffled to fight better, sleep to wake.' Taste and see that God is good. Believe in the mercy of God in Christ, and you will know that Death is never victorious over Love.

To the man who is suffering and sinning and who finds in the universe no trace of God's goodness, we should say: 'Taste and see that God is good. Make the experiment of faith. Believe in God. Accept Jesus as Saviour. Live the life of faith, and you will know through the experience of a Christian life that God is good.'

At the Literary Table.

A NEW LIFE OF OUR LORD.

THE DAYS OF HIS FLESH. By the Rev. David Smith, M.A. (Hodder & Stoughton. 10s. 6d. net.)

THE first thing to notice is Mr. Smith's limits. It is the life of Christ *upon the earth*. He knows that that is not all the life of Christ. He knows that that is only a portion cut out of the middle of the life of Christ. Some day perhaps he will write the rest. We wish he would. For he has written this part well.

Mr. Smith is a critical student of the Gospels. He gives no account of their criticism. He even mentions no literature, except in an occasional footnote. For that is not his business. But in

writing the life of Christ upon the earth, he writes as one to whom Schmiedel has spoken, as well as Sanday. Behind his quiet narrative there lies many a problem painfully considered; and the readers who find spiritual rest in these pages may be assured that it has been bought at a great intellectual price.

It is a life of Christ for the home. We might even say for the heart. Yet the method is simply historical. The order of events is followed. The teaching is given where it occurred. The abundant edification which the book affords is the edification of the narratives themselves. There is no intrusion of the author's person or the author's judgment. We read on without distraction of any kind, un-

disturbed by doubt, unconscious of division of opinion. It is only when some new aspect of a familiar fact is presented to us that we hesitate. But there is nothing painful in the hesitation. Sometimes we rejoice in a clearer vision of the meaning of the fact. And even when we cannot agree with the author's interpretation we see that in His words and works Christ is not confined within the limits of one man's comprehension. We see that He reaches us still at sundry times and in divers manners.

The readers of THE EXPOSITORY TIMES will be in no way surprised that this book should have given us so much pleasure. They themselves have tasted the spirituality of Mr. Smith's mind and seen how true an expositor he is.

OUTLINES OF CHRISTIAN APOLOGETICS.

OUTLINES OF CHRISTIAN APOLOGETICS.
By Hermann Schultz, Ph.D. Translated
by Alfred Bull Nichols. (Macmillan.
7s. 6d. net.)

Is there a science of Apologetics, or are our Apologetic Chairs the one utterly unscientific relic which we have retained in our schools of theology? The late Professor Hermann Schultz, who was a scientific theologian, held that there is a science of Apologetics. He taught Apologetics to the end. He published his lectures. This volume is a translation from the second enlarged edition of them.

But the Apologetics of Professor Schultz was not that which we in this country call Apologetics. We have no Chair yet from which such lectures as these are delivered. The volume is divided into three books. The first book is entitled 'Defence of the Religious View of the World.' It treats of the Nature of Religion, of the Postulates of the Religious View of the World, and of the Reasonableness of the Religious View of the World. The second book is described as 'Religion in its Historical Phenomena.' It treats of Nature Religions, of Culture Religions, and of Prophet Religions. And there are Prophet Religions on Aryan, as well as on Semitic soil. The third book is a 'Defence of Christianity.'

So then, two-thirds of the Apologetics of Professor Schultz are ignored in this country. We begin with his third book. Our method is the easier. Our professor of Apologetics requires no

knowledge of Comparative Religion. He need never have heard of the Toltecs. He need know nothing of what Buddha did to Brahmanism. But what are our lectures on Apologetics worth? What do they do for Christianity or for us? Do they stand us in any stead whatever when we read John Robertson or Joseph M'Cabe?

Our professors of Apologetics must learn to lecture as Hermann Schultz did. For Robertson and M'Cabe are read to-day. Their books sell by the thousand—their publishers say by the million. There are Robertsons and M'Cabes in our very congregations. And their right to a real modern apology for Christianity is all the greater that they are not so self-confident, and indeed are mostly silent.

ETHICS AND MORAL SCIENCE.

ETHICS AND MORAL SCIENCE. By L.
Lévy-Bruhl. Translated by Elizabeth
Lee (Constable. 6s. net.)

Why is it that the study of Ethics is so unpopular? It is because there are so many systems of Ethics, and they are all in such hopeless contradiction. Why are there so many systems? Because each writer starts with his theory and then attempts to get the facts to agree with it. What is the remedy? The remedy, says Professor Lévy-Bruhl, is to start with the practice. And what then? Then, he says, you find that the practice is everything, that you need no theory, and that every ethical writer is in harmony with every other.

'Every ethical doctrine,' says Professor Lévy-Bruhl, 'jealously defends the originality of its ethical principle against the objections of others, but it formulates the guiding rules of conduct, the concrete precepts of justice and charity, in the same terms as its rivals, whether its adherent is a disciple of Kant, a critical philosopher, a pessimist, a positivist, an evolutionist, a spiritualist, or a theologian.' The way out of the chaos of theoretical Ethics, then, is to deny its existence. There is no such science. The only science of Ethics is the practical. Its object of study is the conscience of man. Its rules and obligations are what the conscience reveals to experience.

It takes Professor Lévy-Bruhl half his book to get rid of theoretical ethics. Then, however, he is free, and he moves more rapidly in the discussion of Natural Ethics and Ethical Feeling. He ends with a chapter of Practical Results.

THE NEW FERNLEY LECTURE.

THE UNREALIZED LOGIC OF RELIGION. By
W. H. Fitchett, B.A., LL.D. (*Kelly*,
3s. 6d.)

What do you say about the man who gives to his work the title of *The Unrealized Logic of Religion*? You say that he cannot write. He may be a deep thinker, you say, but he has no language to convey his ideas. He may be the student's idol, but he has no message for the man in the street.

But Dr. Fitchett can write. He has a ready command of the simple Saxon speech which we all delight in. The title is heart-breaking; but the book is a perpetual pleasure.

It is the thirty-fifth Fernley Lecture. Now the Fernley Lecture is a single discourse, and the audience is supposed to sit it out. This Fernley Lecture runs to 275 crown octavo printed pages. We all have our make-believes. This is the innocent and interesting Wesleyan one.

But we should like to know what parts of the volume were actually preached. For it is a miscellaneous volume. It even rests all its worth on its miscellaneousness. It is the only volume we have ever handled which rested all its worth upon its miscellaneousness. And while we see the force of Dr. Fitchett's notion, the notion that Christianity is best attested by a multiplicity of unrelated and unexpected proofs, still we should like to know what the author considers the best proofs of Christianity, or the best bits of his book.

The idea is a good one. It is taken perhaps from Sir Oliver Lodge. Sir Oliver Lodge says that it is a mistake to link our religious beliefs too closely to historical facts. He means that if we rest the truth of Christianity on the Resurrection, it is like supporting the earth on a pillar. If the pillar gives way, where is the earth? So Dr. Fitchett (not foregoing the historical facts) finds that, as many forces go to the floating of the earth, so many facts and influences and experiences go to the proving of the truth of Christianity.

*THE HISTORY OF PHILOSOPHY
IN ISLAM.*

THE HISTORY OF PHILOSOPHY IN ISLAM.
By Dr. T. J. de Boer. Translated by Edward
R. Jones, B.D. (*Luzac*, 7s. 6d. net.)

"We can hardly speak of a Muslim Philosophy in the proper sense of the term. But there were

many men in Islam who could not keep from philosophizing; and even through the folds of the Greek drapery, the form of their own limbs is indicated. It is easy to look down on these men from the high watch-tower of some School-Philosophy, but it will be better for us to get to know them, and to comprehend them in their historical environment."

So says Professor de Boer frankly and modestly. Who were these men? The casual reader has heard the names of Avicenna (Ibn Sina, Professor de Boer calls him) and Averroes (his name is properly Ibn Roshd), perhaps also the names of Farabi and of Gazali. But the rest are unfamiliar, and therefore unattractive. And it may be admitted at once, indeed Professor de Boer himself is quite ready to admit it, that few of these unknown names—Kindi, Ibn Maskawaih, Ibn al-Haitham, Ibn Baddja, Ibn Tofail, Ibn Khaldun—made much original contribution to human thought. Yet they are worth studying, one and all of them. They show, for one thing, how unique was that Greek intellect which did all the philosophizing of the world; and, for another thing, they show how incapable Greek philosophy is of satisfying the heart and mind of our common humanity. These philosophers of Islam had both ability and mental subtlety. They strove hard to make the philosophy of Greece workable in their own very different world. But they never made the philosophy their own. It is the philosophy of Greece still, with only the thinnest Eastern varnish.

It is for the Eastern varnish, however, that we study the work of the Muslim philosophers; and Professor de Boer's is the book in which to study it. No man living knows the subject better, though there are other men, as Professor D. B. Macdonald of Hartford, who know it well. It is indeed a most valuable and readable book, and it has been admirably translated.

WHY IS CHRISTIANITY TRUE?

WHY IS CHRISTIANITY TRUE? CHRISTIAN
EVIDENCES. By E. Y. Mullins, D.D.,
LL.D. (Chicago: *Christian Culture Press*.
\$1.50.)

Mark the title. Not 'Is Christianity true,' but 'Why is Christianity true?' The title itself marks progress. Even in the defence of Christianity we are passing milestones. We must never again go back and ask if Christianity is true.

Why is Christianity true? There are four reasons. First, because the Christian view of the world is the only scientific view—the only view that has held and will hold. Next, because the evidence of Christianity is Jesus Christ, and Jesus Christ is true, as all mankind is witness now, with only such eccentric exception as makes us notice the agreement. Thirdly, the experience of Christian people has now been long enough and wide enough, and Christian experience says that Christianity is true: it expects the right things from man; and when it gives it gives liberally, withholding no good thing from him. Finally, the history of Christianity shows that it is the only religion that is good for all times and places. Muhammadanism might have been a useful schoolmaster to bring the idolatrous Arabs to Christ, if, like the Law of Moses, it had been content with that. Christianity is the only religion that brings every man to God.

Those are the four divisions of President Mullins' book. Each division is subdivided in such a way that the argument rises from the known to the unknown, from the facts that are freely admitted to the facts that pass comprehension. For Dr. Mullins has not made the mistake of proposing to prove Christianity true by withholding everything that makes it worth proving true. Christianity is not morality touched by emotion. It cometh down from above, from the Father of Lights; and it ascendeth up where it was before. It is supernatural where it is most natural, and natural where it is most supernatural. Dr. Mullins does not gather the miracles of Christ into a compartment by themselves, and call it the supernatural compartment. He holds certainly that Christianity without its miracles is a better religion than any other; but he holds that that is not Christianity. And yet no man could be more willing than he is to recognize the progress that has been made in the critical study of the Gospels.

Notes on Books.

MESSRS. A. BROWN & SONS are the publishers of a new Exposition of the Beatitudes by the Rev. F. J. Laverack. The title is *These Sayings of Mine*.

The Rev. D. H. D. Wilkinson, Secretary of the

C.M.S., has published through his Society an elementary guide to *Systematic Scripture Study* (1s. 6d.). So far as it goes it goes on right lines.

Wherein lies the originality of the Christian religion? Some say it has none. Of those who say it has, the most part answer now: In the revelation of the Fatherhood of God. But there is a better answer than that. Christianity is Christ. And when Christ came He declared both by word and deed two things that were new: the first, that there is none righteous; and the second, that there is no unrighteous person that may not be made righteous. These two things make the gospel.

One of these two is insisted upon by 'a Layman' in a book published by Messrs. Funk & Wagnalls, under the title of *The Church of Christ* (4s.). This book on the Church of Christ is a book about Pardon. Its first part is the History of Pardon; its second is the Evidence of Pardon. It is sound doctrine, and most needful for our time. But first comes the declaration that there is none righteous. That is as sound and much more needful. For as soon as the need of pardon is seen, the pardon comes, and all the rest follows sweetly. Let our Layman now write another book on that other and greater claim of Christianity to be the religion, the only religion, for the whole world.

Messrs. Funk & Wagnalls have published *The Gift of the Morning Star*, a story of Sherando, by Armistead C. Gordon. Now Sherando is the land of the Brethren, who administer baptism by trine immersion, and are called Dunkards by corruption of the German Tunker or Dipper. It is the first well-informed and sympathetic study of the Dunkards in fiction form that we have got. The love of the Dunkards and the love of nature are the two best things in the book. Its weakness is in plot construction. The man with the broken back, for example, might have been made much of. But he comes from no one knows where (unless he comes from Mr. Crockett's *Raiders*), he never touches the progress of the story, and he has to be got rid of at last by a runaway horse.

Professor Driver, who has taken the greatest interest in the present widespread controversy on the Higher Criticism and has been the means, far more than any other man, of guiding it towards a reverently progressive issue, has edited three

papers, under the title of *The Higher Criticism* (Hodder & Stoughton; 1s. net.), which clearly and temperately explain what that title, by which so many are offended, really means.

What is it to know God? It is to be God. No one but God knows God. Jesus expressed His deity when He said, 'Even so know I the Father.' So when Mr. A. T. Schofield, M.D., set out to write a book on *The Knowledge of God* (Hodder & Stoughton; 3s. 6d.) he knew that he could not do it, since he could only write of the knowledge of God which a man has. But even a man may have a personal knowledge of God which, although it may fall far short of the knowledge of God which Jesus had, is nevertheless in itself so great and powerful a thing that it separates him from his fellows more than anything else he possesses. That is the knowledge of God of which Mr. Schofield writes. He works with the words for *know* in the New Testament, and does so to edification, in spite of his prejudice against breathings and accents. But he is strongest when he can say I know, speaking out of his own personal experience.

Dr. Agar Beet, now happily free from the restrictions of a Chair, has republished his volume on *The Last Things* (Hodder & Stoughton; 6s.). He has not, however, republished it in the very form in which it was withdrawn from circulation a few years ago. He has revised it throughout and partly rewritten it. Dr. Beet justly claims that since the issue of the book in 1897 theology has been moving on the subject of the Last Things, and that it has been moving in his direction. The Minutes of Conference are perhaps somewhat like the laws of the Medes and Persians; but Dr. Beet seems to think—and again he is probably right—that if Conference came to a vote to-day on this book, even exactly as it was in 1897, the vote would not be exactly the same, but very much more favourable to the book. For what Dr. Beet claims is simply toleration. And if there is anything on earth upon which we have made real progress within these years it is toleration. We shall never burn any more heretics; we shall have great difficulty in ordering the withdrawal of a heretical book.

Dr. George Matheson has published his *Repre-*

sentative Men of the New Testament (Hodder & Stoughton; 6s.). We have been waiting for it with much longing since the two volumes on the Old Testament came with their audacity of independence, making us amazed at the little we knew of the most familiar persons in the most familiar book in the world. There is no disappointment with the New Testament volume. Dr. George Matheson always surprises. We thought we knew the Apostle Paul before we read Dr. Matheson's chapter on 'Paul the Illuminated.' When we read it we could not say we knew him better now. We were surprised to see that we did not know him at all before. It is easy to blame Dr. Matheson and to say that his originality is mere imagination. Imagination it no doubt is, but not mere imagination. It is imagination brought into captivity to the mind of Christ. Let us not complain but pray for it.

A writer, who seems to have left Christianity when he left the monastery, lately wrote a book to prove that Christianity had done nothing for woman. The Dean of Lichfield provides an antidote. Dr. Luckock has written a companion volume to his 'Footprints of the Son of Man.' He calls it *Footprints of the Apostles* (Longmans; 5s.). The text of the fifth chapter is in these words: 'With the Women' (Acts 1¹⁴). It is a chapter in Christian Apologetics, short and to the point. The chapters are all apologetic, just because they are all expository.

The books that are most welcome at present are volumes of essays. This is the result of the rage for magazines. Those who feel that the magazines are scarcely sufficient, and that a book should be taken into the hand occasionally, reach the length of a volume of essays. It is the literature of the magazine still, but it is in the shape of a book.

So Dr. J. Chotzner's *Hebrew Humour and other Essays* will do (Luzac; 5s. net.). It is a volume of magazine articles, and better than magazine articles usually are. It is not too deep, however. Let not magazine readers fear that, under the outward guise of 'articles,' they are to be decoyed into a volume of hard thinking. It is quite simple reading; we are none the worse and we are not much the wiser when we have read it to the end. Dr. Chotzner has a most pleasant way of helping

us to pass our time. The titles are formidable sometimes, but that is a device to cheat us into thinking that we are being mightily instructed. There is no real danger. We shall not become learned overmuch, even after we have read the essays on Yedaya Bedaresi, on Immanuel di Roma, and on Kalonymos ben Kalonymos.

If for no other reason than for the joy we have in his command of the English tongue, it is right that not one sentence of all which Professor Henry Sidgwick wrote should remain unpublished. But there are other reasons for the welcome men will give to the new volume of Lectures and Essays. Half of its contents is a series of Lectures on the Metaphysics of Kant; and we do not know any way by which the beginner in Philosophy can approach Kant, or indeed Philosophy itself, so easily. The danger is that he may find the way too easy and wonder at the end of it what men can mean by saying that there are things hard to understand in Kant. That would never do. But the student, if he is a student, will not fall into that mistake. He will have the joy of the journey, but he will know that he has not come to the end of it.

The title of the book is *Lectures on the Philosophy of Kant, and other Philosophical Lectures and Essays* (Macmillan; 10s. net). Besides the Lectures on the Metaphysics of Kant, it contains three Lectures on the Metaphysics of T. H. Green, and three on the Philosophy of Herbert Spencer. Besides the Lectures there are five Essays—on the Sophists, on the Incoherence of Empirical Philosophy, on Time and Common Sense, on the Philosophy of Common Sense, and on the Criteria of Truth and Error.

On the Sophists we are back again to Grote. It is a remarkable vindication of the estimate of the Sophists with which that historian of Greece startled the world of his day and for which he has been so much sniffed at in ours. Professor Sidgwick did not live to complete his article on the Sophists, but it is enough as it stands to give the book a character. And Dr. Henry Jackson did well when he advised the editor of the volume, Professor James Ward, to include it.

In and Out of Hospital, by C. S. Vines (Marshall Brothers; 2s. net), is a collection of short sketches of Indian life as seen by a lady missionary. She writes in an interesting and graphic manner. Some of the sketches are painfully

realistic; as, for example, the story of 'Lachmi.' They make one comprehend a little the privations and ill-treatment to which many of the Indian women are subject. Others, again, such as the account of the 'Christian Babies,' are written in a bright and humorous vein.

'For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.' Was St. Paul mistaken? He has not descended with that shout yet. Will He never descend? For the most part the Church of Christ is now content to answer, Never. But Prebendary Webb-Peploe is one of the few who still refuse to answer so. He takes this prophecy as he finds it. He takes it literally. He expects yet to hear the voice of the archangel. He counts it part of his gospel to expect that. He preaches it. And in a volume entitled *He Cometh* (Marshall Brothers; 2s. 6d.) he publishes what he has preached.

Messrs. Marshall Brothers have also published three new 'Bible Hour' volumes; one on *The Acts*, by the Rev. W. H. Griffith Thomas, B.D.; one on *St. Luke*, by the Rev. A. E. Barnes-Lawrence, M.A.; and one on *St. Paul's Epistles to Thessalonica*, by the Rev. Harrington Lees, M.A. (1s. each).

Mr. H. W. Marshall has published an anonymous little book with the title, *What can We Believe of Jesus?* It is a sincere effort to arrive at the simplicity that is in Christ. The author's favourite text is, 'The kingdom of God is within you.' He understands this to mean that we are each by nature a son of God. There is another text, 'The Son of man is come to seek and to save that which was lost'; but 'men are lost when they do not know God the Father truly and fully, and also when, by consequence, they do not truly and fully know themselves, their own Godhood or God-relationship, or God-possession, that they are sons of God.' And so 'the death of Jesus is the Atonement for us and for our sins, because that through the revelation He made to us, which led to His death, He reconciles us, who were estranged by our ignorance and unbelief from the Father, to the Father, revealing the Father to us and His own natural Godhood or Sonship as a man, and our natural godhood or sonship as men.'

It must be gratifying to the Rev. A. Morris-Stewart and to his publisher, Mr. Andrew Melrose that a book of so much originality, a book that owes so little to superficial cleverness, as *The Crown of Science*, has already reached its fifth edition (3s. 6d. net). Still it must have demanded faith, at least on the publisher's part, to publish an edition at sixpence. If it does succeed we shall never again complain that our age will read nothing but magazine articles.

The Rev. R. W. Dobbie, of Glasgow, has prepared, with endless labour, an *Aid to the Use of the Psalms and Paraphrases* (Menzies & Co.; 1s. 6d. net). It is the most convenient handbook for the singing of the metrical Psalms and the Scotch Paraphrases that exists or was ever conceived. You choose your Psalm, you turn to the page of this thin octavo (easily carried in your pocket), and you find the first words, the right tune, the first line of the tune (in sol-fa), and its key. The Psalms and Paraphrases are also divided topically, and there are other useful lists. The book has come just late enough. And for some of those who sing Psalms still, the presence of the Paraphrases will be an offence.

Messrs. Methuen have prepared and published an edition of that book of 'most wholesome precepts' with its 'marvellous profitable preface,' the *Enchiridion Militis Christiani*, of Erasmus (3s. 6d. net). It is a book to be worn done with carrying in the pocket, and this is the edition to carry.

The Rev. John C. Young, of Sheikh Othman, Aden, has written an Introduction to a new volume by Dr. S. M. Zwemer, the author of *Arabia the Cradle of Islam*. The new volume is on *The Moslem Doctrine of God* (Oliphant, Anderson & Ferrier; 3s. 6d. net). 'The evident purpose of this book,' says Mr. Young, 'is to compare and contrast the Allah of Islam with the God of Christianity, and I do not know any person more fitted for the task than Dr. Zwemer, who for the last fourteen years has not only been an earnest missionary to the Arabic-speaking Moslems of Bahrein, but also an ardent student of all the literature of Islam.'

Now this is the right way to compare one religion with another, for it is its doctrine of God

that makes a religion or mars it. Dr. Zwemer shows that Muhammad got the name of his God from the Arabs among whom he dwelt, while he got all his ideas about Him from that same Arabian paganism, together with Talmudic Judaism and Oriental Christianity. He will not allow that Muhammad even improved upon the things which he borrowed, rather did he misunderstand or degrade them. The unity of God, for example, is not original to Muhammad; the Arabs unquestionably had it before him. And what has he done with it? He has turned it into an autocracy, the most merciless autocracy in the world. For it is the autocracy of fatalism. There is a God of love, read the Gospels; and there is a God of fatalistic indifference, read the Koran. What does He say? He says, 'These are for Paradise, and I care not; and these are for hell-fire, and I care not.'

Messrs. Oliphant, Anderson & Ferrier are in good time with their Christmas booklet. The author is Mr. A. M. Sutherland, and the title *The Greatest Need of the Modern Church*. Our greatest need is of course a new baptism of the Holy Spirit; and one of its results, for which Mr. Sutherland prays, is that the string of our tongues may be loosed.

The new volume of the American Lectures on the History of Religions has been published (Putnam's; 6s.). It is the fifth series. It contains the lectures for 1903 to 1904. The lecturer is Dr. Steindorff, of Leipzig, and the subject is of course *The Religion of the Ancient Egyptians*.

Dr. Steindorff's book is a fresh study of an intensely interesting subject—a subject too that is almost as widely interesting as it is intense. It is a study up to date, and freshness is found in that. But the new value of it lies in the care with which the religion of Ancient Egypt is traced from its earliest hints, offered by the lie of the body in the grave, right on throughout its mighty history, to the full philosophy of the Ba and the Ka and the Zi. But oh, the pity of it, that those ancient Egyptians did not learn to spell. We are still startled with uncouth names like Hatshepsowet and Newoserré; for the modern Egyptologist makes the Egyptians spell as the ancient Israelites lived, every man doing that which was right in his own eyes. The last part of the last lecture is devoted to the re-

ligion of Egypt as it took root and flourished in lands beyond the Nile. It is by far the most difficult part of the whole study, and it is a pity that Professor Steindorff could not have given at least one complete lecture to it.

Helen Murdoch, by J. A. Horne (Religious Tract Society; 2s.), is the tale of a young and irresponsible girl whose character is deepened and sweetened through her brother Robert's love and care of her, and by reason of the various trials and sorrows which overtake her. The story is simple and of a high tone, but tedious in parts; also it lacks the saving grace of humour. Still, to those who care for a quiet, pleasantly-told home story, the book will no doubt be welcome.

Dr. Frank W. Gunsaulus, pastor of the Central Church in Chicago, is one of the great preachers of America. What is it that has made him great? It is, for one thing, his choice of text. How do you choose your texts? There are men who ransack the Bible, rushing through it every week, and on Friday evening they shut it up despairingly. There is not a text in it. Dr. Gunsaulus has no difficulty in finding texts. He first thinks of his people. What am I to say that will be to them for life and growth? I shall do little good to them if I fetch a text and preach upon it. Let me give them some great doctrine or some great idea in its fulness. The texts will come that should declare it. So he chooses Power. He preaches one day on 'Power through a vision of God,' his text being the Burning Bush. Another day he preaches on 'Overshadowing Power,' his text the Annunciation. Another on Steadying Power, his text this time being 'Paul purposed in the spirit, saying, I must see Rome.' The texts come. They are waiting for him. He loses no time in hunting for texts. The volume is entitled *Paths to Power* (Revell; 4s. 6d. net).

The interpreter of prophecy has fallen upon evil days. How glorious were the days of Dr. Cumming and Dr. Baxter. But the glory is departed. Even the *Christian Herald* circulates now by the realism of its sermons and the creepiness of its anecdotes.

But Dr. H. Grattan Guinness, Fellow of the Royal Astronomical Society, is an interpreter of prophecy still. It is seven and twenty years since

he published his *Approaching End of the Age*. He has just published *History Unveiling Prophecy* (Revell; 7s. 6d. net). It is a far better book than the *Approaching End of the Age*. It has more in it. It has cost the author more. And yet it will never touch the circulation of the *Approaching End of the Age*. It will scarcely ever move.

Is it not an interesting book? It is deeply interesting. Its calculations are marvellous. What they must have cost the author, and how appropriate they are! Its style is fascinating. Its tone is excellent. By the few who still interpret prophecy this way, it will be welcomed as their last great classic. But the multitude will not take it seriously. They have been badly treated. They have been scared out of their wits. They have been so often shocked with the inevitable approach of doom which did not come, that they have ceased to care. The alarm clock still strikes, but they do not hear it.

Is Dr. Guinness then a vulgar almanack-maker? God forbid. Few books will be published this season so filled with the sense of responsibility to God and man as this book is. But he will suffer for the deeds of his fellows. Their predictions cost them nothing; but their language was strong in proportion to the emptiness. And now we are not only undisturbed, but we cannot read prophecy in this way any more.

Missions from the Modern Point of View, by Robert A. Hume, of Ahmednagar, India (Revell; 4s. 6d. net). What is the modern point of view? It is the point of view of modern science. One chapter is entitled 'Missions and Psychology,' another 'Missions and Sociology.' And the whole atmosphere is new and scientific.

That is right. Let us look at missions from every point of view. Psychology and Sociology have something to say about missions. They have more to say than the churchgoer at home and even than the missionary abroad has yet been able to realize. Let every possible aid be brought to bear on the understanding and encouragement of the work of the missionary. Let this fresh fervent book be well studied. It will repay the study.

Messrs. Skeffington have published thirty plain sermons by the Rev. H. J. Wilmot-Buxton, M.A., under the title of *Day by Day Duty* (5s.). Few men in our day have found so much encourage-

ment to publish their sermons as Mr. Wilmot-Buxton. The reason perhaps is that he does not publish his sermons because he has preached them and now sees no better use to make of his MS., but writes them directly for publication. He is, in short, a preacher's preacher. He has compassion on them that are ignorant and out of the way. He knows how hard it is for men burdened with the care of parishes to find time to write good sermons. He knows that some of them could not write good sermons if they had every hour of the day and every day of the week to write them in. He himself can write good sermons and apparently he can write them easily. Let no man take these sermons and preach them as if they were his own, for it will be a disaster if they are found out and a greater disaster if they are not. But let every man read them, and the writing of sermons will be easier.

Two of the magazines are out already in their bound volumes for the year—*Young England* (5s.) and *The Child's Own Magazine* (1s.)—both published by the Sunday School Union. First come should be best served. And in any case there is no need to wait for the rest. *Young England* is just as good for boys, and *The Child's Own* is just as good for their smaller brothers and sisters, as there is any use for. With all their enterprise their tone is above reproach.

At last the children are coming to their own in Hymn Books. Some years ago the Free Church of Scotland issued a Hymn Book for children which had only one fault, it came before its time. It was and is a magnificent collection, in some

ways better than the book before us. But the book before us is a great effort, worthy of an enthusiast like the Rev. Carey Bonner, and worthy of a great children's publishing house like the Sunday School Union. We have had no time to read the book, we have had no time to sing it yet. We simply notice that it is an immense collection, for there are 610 hymns in it, and that everything is done, by indexes and otherwise, to make its stores easily available.

Messrs. Swan Sonnenschein have published a new edition of Frances Power Cobbe's *Duties of Women* (2s. 6d.). The Duties of Women, says the Emperor of Germany, are expressed by three k's—kirche, küche, kinder (which our vulgar schoolboy translates kirk, kitchen, and kids). But Frances Power Cobbe was not an emperor and she was a woman. There are other duties. You never read a better answer to the Emperor of Germany than this book. It is complete and crushing. For all the good of the three k's (with kirche doubtfully) is in it, and there is a world of goodness and greatness beyond. How utterly removed is it also from the new woman's notions, which the Emperor of Germany meant, no doubt, to frown upon. Between the Emperor and the new woman is Miss Cobbe demanding the glory that to the woman is due—the glory that was given to her in the days of Deborah and Antigone, and will come to her again.

Mr. Philip Wellby has published a cheap edition of Mr. W. Gorn Old's translation of *The Simple Way* of Laotze (1s.).

Recent Biblical and Oriental Archaeology.

BY PROFESSOR A. H. SAYCE, D.D., OXFORD.

ANOTHER volume has been published, containing some of the results of the Babylonian Expedition of the University of Pennsylvania (*Early Babylonian Personal Names*, by Hermann Ranke, Philadelphia, 1905). Strictly speaking, a large part of the material for it has been collected from early Babylonian tablets belonging more especially to the British Museum, but the incitement to the work as well as the funds for the publication of it have their

origin in the great American excavating expedition. The work undertaken by Dr. Ranke has been a most laborious one, involving not only the registration and analysis of hundreds of proper names, but also the verification of them in the original texts. Its importance and value to the Assyriologist, the Semitic scholar, and the Old Testament student need not be insisted on.

Here I shall confine myself to its bearing on

biblical studies. It is now some years ago since Dr. Pinches and myself pointed out how important the study of Babylonian proper names is for the history and criticism of the Old Testament Scriptures, but it is to Professor Hommel that we owe the first systematic application of the evidence derived from them to the questions of biblical criticism. In his *Ancient Hebrew Tradition*—a book which unfortunately has been much misunderstood in this country—he tested for the first time current theories about the age and authenticity of the Pentateuch by the history of Semitic nomenclature as it has been revealed to us in the contemporaneous monuments of Babylonia. At the time that he wrote no attempt had been made to compile exhaustive lists of the names found in the multitudinous cuneiform tablets that have thus far been examined, or to distinguish in them names of native Babylonian and foreign 'West-Semitic' origin. This it is for which we now have to thank Dr. Ranke.

Dr. Ranke has confined himself wisely to the personal names of the dynasty of Khammurabi, in other words, to the age of Abraham. Recent excavations have placed at our disposal an exceptionally large amount of materials belonging to this age. It was an age, moreover, when the West-Semitic element in the upper-class population of Babylonia was very considerable; the kings of the dynasty themselves bear names which show that they belonged to the same section of the Semitic race as the great ancestor of the Hebrews. Numerous bodies of 'Amorites,' as they were called, were settled in Babylonia, and the rule of the Babylonian king extended over 'the land of the Amorites,' or Syria and Canaan.

The number of West-Semitic names met with in the legal and commercial documents of Babylonia at that time is quite surprising; lists of them are given by Dr. Ranke in the introduction of his book. The names are in many instances common to both Hebrew and South Arabian; on the linguistic side, in fact, the statement of Genesis that Yoktan, as well as Peleg, was the son of Eber, has been fully confirmed by the inscriptions. Here and there the origin of a Pentateuchal name is cleared up by its correlative in the cuneiform texts: Reuben, for instance, has its analogue in Raibum, the רַאִבּוּם of South Arabia; and Noah, which we may gather from the etymology in Gen 5²⁹ once had the form of Nukhum, is Nukhum, with its hypocoristic Nukhi-ya, 'my rest.' With this Dr. Hilprecht is

certainly right—as against Ranke—in associating the name Nakhum-Dagan, as well as Nakh-ilu, 'the god is at rest.' Other names of interest are Yasharum and Izi-shar, the Hebrew Isra-el, and Yarkhamu, the Yerahme-el of the Old Testament with which my old friend Professor Cheyne has made us so familiar.

It goes without saying that the signification of many of these early names is still unknown, or doubtful. In many cases Dr. Ranke has ventured to give no explanation of them; in other cases he has done so with the addition of a query. Even in cases where no query is added I should sometimes be disposed to differ from his translation, and in one instance—that of Yakub-ili—the conjecture of his editor that it is a compound of *bi* for *pi*, 'mouth,' is clearly wrong. The Hyksos scarabs of Egypt show that it is merely the Jacob of the Old Testament, as was pointed out by Pinches and Hommel long ago. That Ikibum is an abbreviated form of Yakubum or Yakub-ilu is also shown by the scarabs.

That Egyptian influences are perceptible in the Babylonian names of the Khammurabi period I feel convinced. In one of the texts we have Sa-Mizrim, 'the Egyptian,' and the names of the Egyptian gods, Horus, Set, and Râ, are, I believe, contained in the names Abi-Khar, Abi-Sat, and Abdi-Rakh. With the latter must be coupled 'Sumu-Rakh, 'the god Shem is Ra'; Abia-Rakh, 'my father is Ra,' which also takes the form Abi-e-rakh, perhaps through confusion with the name of the moon-god, Arkhu. In Samsu-e-rakh, however, 'the sun-god is Ra,' the moon-god seems to be out of the question.

There is yet another series of names over which discussion may arise. These are the names in which that of the national god of Israel has been supposed to occur. The first name of the kind was pointed out by myself in a letter to THE EXPOSITORY TIMES (ix. p. 522), which has been the starting-point of a good many far-reaching conclusions and acrid controversy. This name was Yaum-ilu, 'Yahu is god,' with which Dr. Ranke compares Khali-Yaum and Lipus-Eaum. Can we also compare Yawi-ilu (or Yawa-ilu) with its abbreviated form, Yawium or Yawaum, and Yakhwi-ilu? None of the explanations hitherto offered of these names is satisfactory, and if Dr. Hilprecht is right in thinking that Yawi-ilu and Yakhwi-ilu are really variant forms of the same name, it may, after all, correspond with the Hebrew Yahweh. For myself, however, I at present incline to a contrary opinion.

Before parting from Dr. Ranke I must call attention to an important observation which he has added to his preface. A tablet dated in the fourth year of Khammurabi couples a certain Samsi-Hadad with the Babylonian king in the formula of the oath. The name 'does not once occur in our list of early

Babylonian personal names, but is familiar to us from the earliest records of rulers in Assyria. Therefore it seems suggestive to assume that we have here, for some reason or other, the name of [an] Assyrian king (or *patesi*) mentioned alongside of the king of Babylonia.'

The Reading of Holy Scripture.

ITS PLACE IN THE SERVICE OF CHRISTIAN WORSHIP, AND THE PRINCIPLES WHICH SHOULD REGULATE ITS ORDER.

BY THE REV. W. TAYLOR, M.A., MELVILLE MANSE, MONTROSE.

THE reading of Holy Scripture lays undisputed claim to be a constituent part of Christian worship. It is an exercise which, if it is not first in point of importance, is not by any means last. Our first endeavour in this brief inquiry will be to find out what exactly ought to be the position of the reading of Holy Scripture in the order of divine service. Now, it may be remarked at the outset that, judging from the general usage of the Christian Church, no part of the service has a more settled position than the Scripture reading. There are other parts of it which might be, and frequently are shifted from one point to another without our feeling that any violence has been done to the harmony and dignity of the whole. It is not possible, however, to take such a liberty with the Scripture reading. Somehow, it drops naturally, and fits exactly into the place which it holds by a tenure as certain as it is ancient, namely, immediately after the opening exercise of prayer, or praise and prayer. The use of the Psalter after praise and prayer does not, of course, indicate any competition for priority, because the Psalter is itself one of the Books of the Bible, and is, as St. Athanasius has called it, 'the epitome of the whole Scriptures.'

'The Bible and the reading of the Bible as an instrument of instruction,' says Dean Stanley, 'may be said to have begun on the sunrise of that day when Ezra unrolled the parchment scroll of the Law.' For our purpose at present it is of the highest importance to notice that the order of public worship as conducted by Ezra and his assistants on the occasion of the Feast of Tabernacles is clearly recorded.¹ In modern language

¹ Neh 8¹⁻⁸.

that order is prayer, reading, and exposition. The reading of the Law stands by itself as a distinct act of worship, and takes place immediately after access to God in prayer. To the period of the Return from captivity may safely be assigned the setting up, all over the land, of synagogues in which Moses and the Prophets were read every Sabbath day. We are told on the authority of Josephus that if a man asked a Jew concerning the Law, 'he could tell him everything more readily than his name.' Our Blessed Lord Himself in His youth and manhood regularly attended the synagogue services, one reference to this being particularly interesting—'And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read.'² There is abundant evidence from the writings of the early Christian Fathers that the form of worship in the Church at the close of the apostolic age was in its main features very much like our own. Among other things there was the regular and orderly reading of the Scriptures, both of the Old and of the New Testament. Writers of a later date declare that the Scriptures continued to be read in the congregation as an indispensable part of worship. Augustine, for example, refers to the universal practice of the reading of the Scriptures in the churches, 'where,' he says, 'is a confluence of all sorts of people of both sexes, and where they hear how they ought to live well in this world, that they may deserve to live happily and eternally in another.'

Fortunately the same state of matters lasted for

² Lk 4¹⁶.