

Before a conclusion is arrived at regarding the critical and religious value of this book, it is eminently desirable that fresh attention should be directed to the history of Christian missions beyond the bounds of Abyssinia, and to the operations of the Arabs in East and Central Africa during the last thousand years. The difficulty arising from the non-mention of Jesus Christ and Mohammed will not be overlooked. But it is possible that, if the traditions in this volume are genuine, others may, by and by, be discovered.

It is not necessary to go into any detail regarding the third and fourth answers,—viz. (3) the traditions of the Masai, the Jews, and the Babylonians may have had a common origin; (4) the traditions originated with the Masai. A brief summary is all that is necessary to show the author's conclusion. The Amai, as has already been stated, are the primitive people from whom have sprung the Masai, the Hebrews, and the Amorites. And the Amai are the most remote source, at present available, of the traditions reported in this volume. The Masai, the direct descendants of the Amai, received the traditions

commands, and wrong, what He forbids. So, it may be said, it is with Jews and Christians. Yes; but would it be so if their God commanded woman to be beaten whenever she did not obey man; or if in a fit of temper he ordered a house to be burned within which was a mother with her sick child; or if he allowed his prophet—his special representative among Mohammedans, as Christ is among Christians—unlimited license with women, and severely restricted others? Cf. *Koran*, chaps. iv., xxxiii., lxvi., etc.

from them. The tribe El Eberet, part of the Masai, shared the traditions. But the El Eberet were the direct ancestors of the Hebrews, and these in turn received from their fathers the sacred traditions of the race. The Amorites (also, as noted above, a portion of the Masai, and therefore familiar with these traditions) settled in Palestine. After a time, as the world opened to commercial enterprise, these Amorites entered into relations with Babylon, visited that country, and communicated their religious traditions to the inhabitants. It appears from the Masai tradition that, when the Decalogue was given, the name of God was changed from E' majan, or E' magelani to 'Ng ai (cf. the change from יהוה אל שרִי, Ex 6³). In Babylon, while the external form of the Masai tradition, communicated through the Amorites, was accepted, the spirit of the state religion was too strong for the Masai monotheistic worship of 'Ng ai. Hence the form of the Babylonian traditions, to which so large an influence is being assigned in present discussions on the O.T. The original traditions are not Babylonian. They have come from the Masai.

It is obvious that, if Captain Merker has given us the real beliefs of the Masai, an interesting and important question has been raised for Biblical students. It would be unreasonable to throw the Captain's conclusions aside, as of no value; it would be foolish to accept them as beyond dispute. What is wanted is further investigation, and it is sincerely to be hoped that this may be undertaken without loss of time.

At the Literary Table.

THE EYE FOR SPIRITUAL THINGS.

THE EYE FOR SPIRITUAL THINGS AND OTHER SERMONS. By Henry Melvill Gwatkin, M.A., D.D. (Edin.), Dixie Professor of Ecclesiastical History, and Fellow of Emmanuel College, Cambridge. (T. & T. Clark. 4s. 6d. net.)

THE reception which has been given to the series of volumes entitled 'The Scholar as Preacher' seems to show that a change has come over the popular opinion about learning in the pulpit. There is an old-standing jest in Scotland that the Moderator of a vacant church, being asked by the

congregation to supply them with better preachers than he had been doing, threatened to send them a professor. They promised to worry him no more, lest this worse thing should come unto them. All that seems changed now. Accuracy and eloquence are found to dwell together. The deepest thought is found capable of being expressed in the most lucid language.

Partly, no doubt, the series owes its success to the care with which the 'scholar-as-preacher' has been chosen. Dr. Inge, and Dr. Rashdall, and Professor Theodor Zahn were known to be preachers as well as scholars, and readers were waiting for them.

But Professor Gwatkin will be a surprise. For although on the Continent his scholarship and genius have been recognized almost beyond that of any other theologian, his personal modesty has hitherto hindered him from attaining great popularity in his own country. It is significant that several of the sermons in this volume were preached before the students of Girton College. His articles in the *Dictionary of the Bible* are the highest achievement of lucid condensation. But even the readers who were fascinated by them could scarcely have expected that their author was an emotional and impressive preacher.

THE PROBLEM OF THE OLD TESTAMENT.

THE PROBLEM OF THE OLD TESTAMENT.
By James Orr, D.D., Professor of Apologetics and Systematic Theology, United Free Church College, Glasgow. (*Nisbet*. 10s. net.)

Dr. Orr's new book gives us some things to think about before we have gone far into it. It is the book which gained the Bross Prize in 1905. And the first thing to think about, for those who hope to live and to compete for the next Bross Prize, is that they had better be orthodox. The book is one of extensive reading and conspicuous ability, but the examiners would not have given it the prize if they had not themselves been orthodox. If the Board of Examination had been composed of Dr. Schmidt, and Dr. Briggs, and Dr. Preserved Smith, Dr. Orr would not have been awarded the Bross Prize.

The second thing is this. How has Dr. Orr found time to read all these books, and magazine articles, and newspaper letters, and to follow the controversy about the Higher Criticism through all its twistings and turnings, in a field of study altogether outside his own department? This introduces the first criticism of the book, and it may be the last. Dr. Orr with all his reading is not an Old Testament scholar. He knows he is not, and apologizes for it. And what is the result? Not that he has no business to enter this field, but that the task he has undertaken is much harder than it would otherwise have been. For he cannot expect, and does not expect, that anything whatever that he says will carry any weight because he says it. In the interests of truth that is no doubt an advantage. It is also a disadvantage. For it is not possible for him, within the limits of

a single volume, to give the evidence for every statement which he makes. And every statement for which he does not give the evidence lacks authority, and comes short of conviction.

We have read the book with care; we have tested many of its conclusions; we have tried to feel the force, the cumulative force, of its great purpose, its purpose being to discredit the methods and results of the Higher Criticism of the Old Testament; we have tried, as far as in us lies, to keep our mind open to new light. What is the result? The result is that Dr. Orr has undoubtedly discredited the methods of some men, but that he has not in the slightest degree affected the great mass of moderate criticism. What, after all, we ask ourselves, does the book prove? It proves that all critics are not of one mind. It possibly proves that there is not one single topic upon which they are all of one mind. But who with any knowledge of the subject would ever dream of denying that? Who would expect it to be otherwise yet, or for many years to come, or, indeed, at any time? In a science so new and so difficult the wonder is, not that there are stragglers, both in the van and in the rear, but that the main body is as compact as it is, or that there is a main body yet at all. Dr. Orr's work is of very different quality from the screaming invective of an Emil Reich. But, so far as we are able to judge, it has done no more than that did to bring the study of the Old Testament back to the place it occupied fifty years ago.

Is it necessary to add, that with a great deal of Dr. Orr's book we find ourselves in hearty sympathy? How could a man of Dr. Orr's learning and moderation write without frequently saying things which are both true and well said? For the sake of these things, and they are very many, we thank him for his book. And more than that, we thank him that whatever he has said, with whatever depth of feeling and vigour of language, he has not used one word with which any man need be offended.

THE EARLY SCOTTISH CHURCH.

THE EARLY SCOTTISH CHURCH: ITS DOCTRINE AND DISCIPLINE. By Dom Columba Edmonds, Monk of Fort Augustus. (*Sands*. 6s. net.)

This volume comes forth from the heart of the Highlands. The Abbey at Fort Augustus is

admirably placed for giving its monks the opportunity of studying the history and religion of Celtic Scotland. We trust that we may look for many volumes to follow this one.

The volume is formally divided into four parts, but properly into only two. The first hundred pages give a general statement of 'Papal Claims'; the rest of the book shows how early Christianity in Scotland agreed with these claims. The division is due to Dom Edmonds' purpose. His purpose is to show that Protestant, and especially Anglican, historians have been mistaken in claiming that the early Celtic Church was independent of Rome.

He has read the Protestant historians carefully, and he is careful not to misrepresent them. He quotes the pertinent passages in their own words. Among the rest he quotes Bishop Lightfoot, pleasing us by calling him 'so learned and generally fair-minded a writer.' It must be admitted that F. Columba Edmonds is not always quite so complimentary. On a later page he attributes to 'Bishop Lightfoot and other modern Anglicans' 'a spitefulness which is positively childish.' Such an outburst, however, is rare, and may be pardoned in a controversial work such as this openly professes to be.

What, then, do Bishop Lightfoot and other modern Anglicans say? They say that Celtic Christianity grew up a strictly native growth, and that at the Whitby Conference the real dispute was not over the tonsure or Easter, but whether the British Church owed its allegiance to Rome or to Iona.

Dom Edmonds denies all that, and seems to make good his denial. The truth is, that Bishop Lightfoot is thrown over by the latest of the 'modern Anglicans' themselves. Professor Bury, in his recent *Life of St. Patrick*, frankly states that the Irish Church in the time of St. Patrick, and the British Church in the time of St. Columba, recognized the Roman supremacy. And it does not seem probable that that much will be seriously questioned again.

But how much is that? It is by no means all that Dom Edmonds claims. He seems to claim that the Churches of Great Britain and Ireland throughout all their early period were practically as Roman as the Church in Ireland to-day. But that is beyond his power or the power of any man to prove. The evidence is far too scanty. More than that, such scanty evidence as there is con-

tradicts him. Dom Edmonds is bold enough to deal with it all, point after point, even including the difficult matter of celibacy. But the impression he leaves upon us is that he has not made out his case. More than that, he leaves the impression that his case cannot be made out. For where he has failed another is not likely to succeed.

JAMES, THE LORD'S BROTHER.

JAMES, THE LORD'S BROTHER. By William Patrick, D.D., Principal, Manitoba College, Winnipeg. (*T. & T. Clark.* 6s. net.)

The questions in New Testament criticism which are most keenly discussed at present have to do with James the Lord's brother. The visits of St. Paul to Jerusalem, the Apostolic Council, the connexion between the Epistle to the Galatians and the Book of Acts—these are the matters with which the student of the New Testament soon finds himself engaged. Round these every problem of the Apostolic Age tends to turn, and James the Lord's brother is the centre of them all. He has an interest also for the student of the Gospels. And even the theologian, who knows that Faith is the characteristic doctrine of Christianity, knows also that he cannot understand Faith, and therefore has not got at the mind of Christ, until he has discovered why James makes so much of works.

Now we know no man, whether German or Englishman or American, who has studied James the Lord's brother, and all the questions that gather round him, more thoroughly than Principal Patrick. He is acquainted with the literature, ancient and modern, and carries it along with him with ease. He understands the far-reaching consequences that are involved in the decision of a date or the explanation of a phrase. He recognizes how easily a man is swayed the one way or the other by his prepossessions or the demands of some argument which he is working out. We have not gone far into the book when we see that we are in the hands of a master of the subject, who keeps his eye upon everything, who will let nothing escape his scrutiny, least of all his own motives. We are confident that the conclusion to which he comes after discussing these intricate problems is the best conclusion that under all the circumstances can be come to.

Dr. Patrick writes well. There is a certain rush

of eloquence in the book, as if he had given his whole heart and soul to the writing of it. But that does not make it less a students' book. For the mastery of style, and even the emotion, do not prevent a single statement from being verified before it is expressed, or from being expressed with accuracy. We have always maintained that there is no reason why scientific precision and ungainly English should go together, and Dr. Patrick's book is a happy example of severe science wedded to engaging art.

The chapter in which Principal Patrick rises to his height seems to us to be the last. It is the chapter on the ecclesiastical position of James. One of the questions he has to answer here is, How much is meant by the title 'Bishop of Jerusalem'? usually applied to James in Christian writings. The title can be traced back to the middle of the second century. But what does it signify? We cannot condense the discussion. It is enough to say that it is a model of clearness and fairness. It is a discussion which should be taken account of now in any study of the early Christian ministry.

THE PHILOSOPHY OF RELIGION.

THE PHILOSOPHY OF RELIGION. By Dr. Harald Höffding. (*Macmillan*. 12s. net.)

The 'Philosophy of Religion' is not yet popular with us, either as a study or as a title. It still provokes a certain reserve, if not suspicion. It sometimes calls forth an open protest. It is felt that to bring religion and philosophy together bodes no good to religion. When religion was at its very best, in the days of the apostles, when it transfigured life till men could scarcely look upon it for the brightness of the glory, then philosophy held aloof. It is only now, when the days are darker and men's hearts are colder, when God is a peradventure and Christ a perhaps, that philosophy comes to explain religion to us, and of course to explain it away.

But we must not reject our heritage. It is the business of Christianity to bring every thought into captivity to the mind of Christ. Though not many wise men were attracted at the beginning, it was never the purpose of Christ to exclude them for ever. The whole world is our heritage, and it is our business to see to it that when the philosopher approaches Christ our religion shall capture his philosophy. The greatest foe of religion is not

philosophy, but indifference or worldliness. For the philosophy of religion which tries to discover the motives which have prompted men in all the ages of the world to 'seek after the Lord,' at least recognizes the existence of religion, and even gives us a new conception of the central part it has played in the drama of human existence. It enables us to see that the worldly and the indifferent are not only without God, but also without abiding influence, in the world.

Professor Höffding's *Philosophy of Religion* has two great merits, human interest and literary grace. It consists of three parts—the Epistemological Philosophy of Religion, the Psychological Philosophy of Religion, and the Ethical Philosophy of Religion. The human interest is most active in the second part, and it culminates in a psychological comparison between Buddha and Jesus. That comparison cannot be read without a little wincing. But the follower of Christ will see that to reduce Jesus to a level of comparison with Buddha is in the end to lift Him to an incomparable height. And it is striking to observe the point at which Professor Höffding makes their roads diverge. Buddha began his work in pity of others, as Jesus did, but he ended by providing only for himself. His Nirvana is his own attainment of unemotional quiescence. The nearer he approaches his goal, therefore, the less interest has he in the salvation of others. The end of existence being not to wish for anything, he cannot wish that even his own undisturbed absence of wishing may be shared by others. The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many.

THE EUAHLAYI TRIBE.

THE EUAHLAYI TRIBE: A STUDY OF ABORIGINAL LIFE IN AUSTRALIA. By K. Langloh Parker. *Constable*. (7s. 6d. net.)

Mrs. Langloh Parker has had the good fortune to catch the eye of Mr. Andrew Lang, who has written a long Introduction to her book. Mr. Lang takes the opportunity of repeating his arguments for his own theories of Totemism and Primitive Marriage, and of lifting up a stick upon the back of Dr. J. G. Frazer. That is all in the way of *quid pro quo*. Mrs. Langloh Parker gets the Introduction, and Mr. Andrew Lang gets the space. Both are satisfied, and the reader is well

content. For Mr. Andrew Lang is always good reading, whether riding his hobbies or not.

But, after all, the book is better than its Introduction. It is a first-hand painstaking study of a tribe of native Australians. Mrs. Langloh Parker has lived all her life among the Euahlayis, and has been allowed to witness ceremonies which no mere man could ever get access to. She has been most particular in sifting out the truth, and she has some idea of what the truth demands of us in the study of Comparative Religion. Henceforth, says Mr. Andrew Lang, Mrs. Langloh Parker will be quoted as you quote the *Journal of the Anthropological Society*.

That is the first thing: Mrs. Langloh Parker's book is science. The next thing is that it is right good reading. The chapter upon the 'Making of a Medicine-Man' is as likely to give you nightmare as the weirdest ghost-story that ever your grandmother told you. The prophets of Israel shrank from the burden which the Spirit of the Lord laid upon them; well might these Australian wizards shrink from the experience they have to pass through before they are recognized as prophets and seers.

Mrs. Langloh Parker touches some questions which are of great importance to religion, and she helps to solve them. One is the question whether the Australian blacks have any real belief in a God. Mrs. Langloh Parker makes it manifest enough that her tribe at least has always had, and has still, the belief in an 'All Father.' Another question is whether religion is the outcome, and therefore the evidence, of advance in civilization. Mrs. Langloh Parker seems to prove that it is not.

THE TREE OF LIFE.

THE TREE OF LIFE: A STUDY OF RELIGION. By Ernest Crawley. (*Hutchinson*. 12s. net.)

In the study of religion the field of most importance at present is Australia, and the books of most interest are Spencer and Gillen's, or Howitt's, with Mrs. Langloh Parker now thrown in. For the Australian blacks, with all their degradation, and no one seeks to deny that yet, are now discovered to be very far removed from the human animals, knowing nothing and incapable of knowing anything, having no notion of God, and unable to count four, which the early anthro-

pologists made them out to be. They are now to be credited with something which science calls culture. In Mr. Crawley's words, 'It is not too much to say that the remarkable culture of this people is a revelation to the student of the human mind.'

But the Australians are still our most primitive people. And the importance of Australia for the study of religion lies in this, that all speculation as to the origin of religion, as well as of marriage and other institutions, must take into account, and square itself with, the customs of these tribes. Mr. Crawley knows that well. Few know it better, or are more loyal to their knowledge. And so when he writes his book on the origin and use of religion he states quite frankly that he has found his chief incentive to the writing of it in the researches of Messrs. Spencer and Gillen among the natives of Central Australia.

Mr. Crawley's subject is the origin and use of religion. Where did man get his religion, and what is it good for? These are the questions he answers.

Now, Mr. Crawley will probably take no offence if we say that his book reads like an apologetic for Christianity. He will probably say that it is an apologetic, and was meant to be. For he manifestly believes that Christianity is the highest form of religion, and that it would be well if other forms of religion were given up in favour of Christianity. Yet he can scarcely hope that any believer in Christianity will thoroughly enjoy his Apology. For, in the first place, he says that Christianity has not been given by revelation; and in the second place, he criticizes the documents of Christianity, and Christianity itself, with the utmost individual freedom. He sees no more in revelation than a knife to cut a knot with. Modern science does not cut knots. The more difficult it is to account for religion—and the Australian blacks have made it much more difficult than it used to be—the more patiently science sets to work to untie the knot. When the knot is untied, Mr. Crawley finds that 'religion is an eternal fact of the human consciousness.'

Then comes the question about the function of religion. What is the use of it? The primary function of religion, says Mr. Crawley, is to affirm and consecrate life. What is life? Philosophy cannot answer, nor Science. The answer is in religion. For religion shows how the physical

and the psychical are united, and gives them both their value. Thus religion *affirms* life. It also consecrates life. It surrounds those critical moments in which the sources of life are in danger—birth, puberty, marriage, sickness, and death—with a halo of consecration which at the lowest preserves the life, and in the highest manifestations of religion, glorifies it.

Mr. Crawley may not satisfy any one, but he will be read by very many.

THE NEW REFORMATION.

THE NEW REFORMATION: RECENT EVANGELICAL MOVEMENTS IN THE ROMAN CATHOLIC CHURCH. By John A. Bain, M.A. (*T. & T. Clark*, 4s. 6d. net.)

First the Reformation; next the Counter-Reformation; then the New Reformation. Many histories of the Reformation have been written, and some of the Counter-Reformation. Of the New Reformation only one man seems to have really qualified himself yet to be the historian. For it is a movement which is not yet spent, which we are in the very heart of indeed, and which demands not the book-learning of one who sits many days in the reference library, but the personal experience of a man who moves from place to place, who sees with his own eyes the events as they take place, and who gets into actual contact with those whose hearts have been moved within them to seek a nearer intercourse with Christ and more liberty of spirit than the Church of Rome seems willing to allow them. Some of the movements which Mr. Bain describes are but of yesterday. But he describes them as a historian, verifying his facts with care, writing with ease and dignity.

The field affected is very large, larger even than that which was touched by the first Reformation. For although all the nations of Europe were affected then as they are now, there were no chapters in the history of the first Reformation to correspond with the last four in Mr. Bain's book, of which the titles are 'Canada,' 'Americanism,' 'The Decay of Romanism in the United States of America,' and 'America's New Dependencies.' Our interest is perhaps keenest in the places which are nearest home. Dr. C. A. Salmond's pamphlet on *The Religious Question in France* made some stir when it appeared last year. And Mr. Bain's chapters

which describe the movement among the French priests and people will probably be read with most eagerness. But it cannot be said that even France has more to teach the student of religion at present than Italy, and it has probably much less than Austria, where the marvellous manifestations have taken place which go by the name of 'Los von Rom.'

Notes on Books.

WE have just passed the centenary of Elizabeth Barrett Browning's birthday. Before it had passed Mr. Allenson had issued a leather-bound thin-paper edition of *Aurora Leigh* at 2s. 6d. net.

Which is the best students' edition of the Greek New Testament? Scrivener's. Some of us were taught to use it first at college, since when we have used no other. Only once did we hesitate for a little. It was when the British and Foreign Bible Society in 1904 published its Centenary Edition, edited by Professor Nestle. That edition is more accurate than Scrivener, and it is, of course, infinitely nearer the true text, because it is what is called a resultant edition. It is the resultant of a collation of Gebhardt's Tischendorf (1898), Westcott & Hort (1895), and Weiss (1902). But for ordinary working purposes nothing is so good as Scrivener's *Textus Receptus*, with the readings of the editors at the bottom of every page.

Professor Nestle has now edited Scrivener, removing an enormous number of minute errors, perhaps almost eliminating error, for Nestle's eye for accuracy is unique, and Messrs. George Bell & Sons have published it in two editions, one interleaved with writing paper and bound in leather at 10s. 6d. net, one, not interleaved, in cloth at 6s. net. Both are printed on india paper. This will now be to some of us our Greek New Testament till the end come.

Miss A. B. C. Dunbar's *Dictionary of Sainly Women* made a most favourable impression on the appearance of its first volume. The second and last volume just issued (George Bell & Sons; 10s. 6d. net), does a good deal to deepen the impression. The excellent union of accurate fact and good writing is even more conspicuous, and the space is still carefully divided between the

great saints and the little. What a host of saintly women there have been! These have all been found in the Early and Mediæval Church. Will not Miss Dunbar give us another 'Dictionary of Saintly Women' from the Reformation to our own day? It would be more difficult to get at them, for Rome has canonized only a very small proportion of them. But it would be work right well worth doing, and Miss Dunbar could do it.

One feature, perhaps it is the most striking feature, of Messrs. A. & C. Black's *Rome* (2s. 6d.) is its illustrations in colour. For Messrs. Black have carried this art to such perfection that other publishers are ceasing to compete with them. The artist here is Alberto Pisa. But for one's first few visits to Rome, the letterpress also is good, perhaps better than any other. It selects the most representative things, it is not too crowded with details, and it altogether avoids the high cicerone style.

One of the most delightful books of the month, and there are several good books this month, is Miss Geraldine Hodgson's *Primitive Christian Education* (T. & T. Clark; 4s. 6d. net). It is attractive both without and within. Who could have imagined that a title of apparently limited interest like this would have introduced one to so much that is of the deepest interest at the present time? No doubt education, Christian education, is the one absorbing topic with many of us just now. But Miss Hodgson's book is not directly political, nor in the narrow sense religious. It is a contribution to the history and theory of education which every earnest teacher should endeavour to read. And it is also a contribution to the history of Christianity itself, for Miss Hodgson has studied the authorities at first hand, and studied them thoroughly. It is, as we have said, an exceedingly pleasant book to handle, and those who read it will be pleased to make the acquaintance of a new writer who has such a mastery of her subject, and writes so pleasantly.

The interest in religion is rising. It is rising and spreading. It is deepening too. Messrs. Constable's shilling series, 'Religions, Ancient and Modern,' is not only popular, but also scientific. If the volumes do not go far, they are right so far as they go. They have hold of the right facts;

they draw the right conclusions. Four of them have already been published—*Pantheism*, by J. A. Picton; *Greece*, by Miss Harrison; *China*, by Professor Giles; and *Animism*, by Mr. Edward Clodd.

A second edition has already been published of Professor James Rowland Angell's *Psychology* (Constable). That means more than popular interest in psychology; it means popular interest in the new study of psychology. For Professor Angell, who is head of the Department of Psychology in the University of Chicago, is a leading exponent of that newer study of psychology which gives more attention to the phenomena of consciousness than to the structure of the mind. The value of the new study (which, of course, must never separate itself from the old—and Professor Angell takes very good care of that) is that it associates itself with the problems of philosophy, and even with the more practical problems of education and ethics. No doubt there is always the risk of popularizing a science till it ceases to be a science. But Professor Angell has been mindful of that danger also. He has written his book for study, not for easy reading. Its success means, not that spiritualists and other dilettante dabblers are flattered by it, but that the number of honest plodding students of an engrossing science is now considerable, and that they have discovered the value of Dr. Angell's book as a text-book.

The sixty-eighth volume of the *Christian World Pulpit* is out (James Clarke & Co.; 4s. 6d.). It is the volume for July to December 1905. We must review the *Christian World Pulpit* regularly, for we read it regularly and know what is in it. We read it regularly, and observe this as we read, that the quality of the average good sermon has been steadily rising for a few years, or else the editor of the *Christian World Pulpit* has been publishing a better average selection. In this volume there are two sermons by Mr. Campbell, one by Mr. Samuel Chadwick, one by Mr. William Crooks, M.P., one by Dr. Marcus Dods, four by Bishop Gore, six by Mr. Horne, five by Dr. Horton, one by Mr. Jowett (we could have taken ten from you, Mr. Jowett)—and we are only at the J's yet. These names are good; their sermons are better than even their names give promise of.

Some books are published for the sake of their

illustrations; Mr. George Watson Macalpine has published his book for the sake of its charts. He calls his book *The Days of the Son of Man* (Frowde). It is well written, and must not be missed. But it contains less than fifty pages, and is really an introduction to the charts which it carries in either pocket. These charts deserve the book and its pockets. They are beautifully printed, and they are a careful student's long work of faith and labour of love on the connexion of events in the Gospels.

'If any man will come after me, let him deny himself, and take up his cross, and follow me' (Mt 16²⁴). Here is a new idea. We call it self-denial. We must coin our word for it. For before the rise of Christianity not one of the Western languages had any word for self-denial. It is a new idea. It is also a new ideal. Some one has suggested that perhaps the sentence is misplaced as we have it here in Matthew, and that it may really be an incident of the *Via Dolorosa*. Perhaps it was while Jesus was actually struggling towards Calvary with the huge rough cross upon His shoulder, struggling to bear up under that cruel load, ere Simon relieved Him of it, that He cried, 'If any man will come after me, let him deny himself, and take up his cross, and follow me.' So that was a new pattern for imitation. The sentence suggests a new idea, and also a new ideal.

A volume has just been published by Mr. Philip Green, *Richard Acland Armstrong, Memoir and Sermons* (5s. net). One of the sermons is on self-denial, and we have condensed the introduction to it. The memoir may be little of a revelation to those who knew R. A. Armstrong; to those who knew him only as a popular Unitarian minister in Liverpool it will be a revelation and a surprise. And the sermons will prove that the memoir has not been overdone.

Mr. Francis Griffiths has published the first volume of *The Biblical Elucidator*, by the Rev. Charles Neil, M.A. It contains the Pauline Epistles. What is the 'Biblical Elucidator'? It is a magnificent effort towards making the Epistles of St. Paul easily understood by the ordinary reader—an effort that is magnificent for its daring and its patience and its success. It consists of three parts, all of which are visible to the eye at any place at which the book is opened. These

three parts are a structural display of the text, an analysis, and notes. The chief thing is the structural display of the text. And the best thing that can be done in order to show the value of the book is to take a difficult example and quote Mr. Neil's display. We shall take the most difficult sentence in all the Pauline Epistles, the first sentence of the Epistle to the Romans. The thing to notice, then, is how the lines range at the left side, where the numbers are.

1. Paul, { a servant of Jesus Christ,
called *to be* an apostle,
separated unto the gospel of God,
2. which he promised afore by his prophets in the
 holy scriptures,
3. concerning his Son,
 who was born of the seed of David
 according to the flesh,
4. who was declared *to be* the Son of God with power,
 according to the spirit of holiness,
 by the resurrection of the dead;
 even Jesus Christ our Lord,
5. through whom we received grace and apostleship,
 unto obedience of faith among all nations, for his
 name's sake:
6. among whom are ye also, called *to be* Jesus-
 Christ's:
7. to all that are in Rome, beloved of God, called *to be*
 saints:
 grace to you and peace from God our Father and the
 Lord Jesus Christ.

The eye at once travels from *Paul* in the first verse to *to all* in the seventh verse; *concerning his Son* corresponds with *even Jesus Christ our Lord*, and so on. How easily the intricate sentence yields its meaning. But there are still the analysis and the notes. If any difficulty remains, these will certainly clear it up.

The *Harmsworth Self-Educator* has reached its twelfth part (Carmelite House; 7d. each). Every department of knowledge appears to be represented, and every department is in the hands of a master. But no book or Scotch haggis ever provided more 'confused feeding.' After three pages about educational tours abroad, we have eight pages about butchers' shops, and then five pages about Tennyson and Browning. That is all according to the idea of the book, however, and if we do not like it we may leave it alone.

Of the new volumes of Dr. Maclaren's *Expositions of Holy Scripture* (Hodder & Stoughton; 7s. 6d. each) one finishes Isaiah and contains the

whole of Jeremiah; the other concludes St. Matthew. It is, of course, not a complete exposition of any of those books. For Jeremiah, indeed, we have only a number of selected passages. But it is almost all that the preacher needs, and it is all very suggestive and edifying.

When a woman in the company cried out, 'Blessed is the womb that bare thee, and the paps that thou hast sucked,' and Jesus answered, 'Yea, rather, blessed are they that hear the word of God and keep it,' did He mean to reprove His mother? Canon Carmichael of Dublin says so. Canon Carmichael has published a volume of *Sermons on Different Subjects* (Hodges; 2s. 6d. net). The first sermon is on 'The Lord Jesus and His Mother,' and in it he says that the statement which we have quoted 'carries with it a manifest censure, its obvious implication being that the mother of Jesus was not one of those who hear the Word of God and keep it.' Is Dr. Carmichael right? The topics of the sermons are striking, and so also occasionally is their treatment. The second sermon is on 'The Remonstrance of the Ass,' the fourth on 'the Providence of Law' (we will present a volume of the 'Scholar as Preacher' series to the first one who, without seeing Dr. Carmichael's book, sends us the text of that sermon); the fifth is on 'Words which God cannot have spoken,' where the text is—but any one can find out that text.

The second volume of the *Psalms* in the Century Bible has been written by Professor Witton Davies (Jack; 2s. 6d. net). Professor Witton Davies is an original writer, but he has, of course, had little room here for his originality. What can any one say in the way of verbal explanation of the Psalter that has not been said already? We hope an original writer will come soon who will show his originality by just saying the very things that have been said and acknowledging that he can do no better.

Have you seen any of the expository work of the Rev. C. L. Feltoe, D.D.? The Rector of Duxford is one of our finest scholars and most instructive expositors. Try *Our Reasonable Service*, Six Plain Addresses on the English Service of Holy Communion (Jarrold; 1s. 6d. net).

Here is another book on the religion of the future. It would be well if some of us paid a little more attention to religion in the present. But this is at least good reading. For the writer is that master of style, Mr. G. Lowes Dickinson. The title is *Religion: A Criticism and a Forecast* (Brimley Johnson; 1s. net).

What is Xenoglossy? If the dictionary does not describe it, and even if it does, you had better turn to the *Proceedings of the Society of Psychical Research* for December 1905 (Brimley Johnson; 5s. net). There Professor Richet and Mrs. A. W. Verrall discuss a case of Xenoglossy with intense earnestness and at considerable length. It is just like other psychical things,—if you are in it, it is intensely interesting; if you are not in it, it is nothing. Perhaps the article in this volume of the *Proceedings* most likely to catch the interest of the uninterested is that on 'Psychological Aspects of the Welsh Revival,' by the Rev. A. T. Fryer.

Mr. Kelly has added to his 'Library of Methodist Biography' a biography of *Richard Watson*, by Edward J. Brailsford (1s. net).

Simeon's Song, the *Nunc Dimittis*, has been made the subject of a volume of devotional exercises by the Rev. Thomas A. Gurney, M.A., LL.B., Vicar of Emmanuel Church, Clifton (Longmans; 3s. net). He calls it *The Song of the Watcher for the Lord's Christ*. It is a book of varied value. The devotional purpose leads, but there is also some suggestive exposition and sound theology. What is the meaning of the Song of Simeon? It is the song of a realized redemption. That is the meaning of it. And oh, how much there is in that!

One of the greatest enterprises of even the great house of Macmillan has been the publication of Mr. Charles Booth's *Life and Labour of the People of London*. It came out in three separate series, and ran to a large number of volumes. The third series alone, which dealt with the religious influences of London, ran to seven thick volumes. To make such a work accessible was to render a great service to science and to humanity. But now Messrs. Macmillan have made that service still greater. For they have issued the seven volumes

of the 'Religious Influences' at the marvellously low price of 2s. 6d. net each, or 15s. net for the set, and that exactly as they were originally issued, with all the maps and plans, and in the exceedingly handsome binding of parchment and gold. Is there any book in the language, for the reading of preachers and evangelists and Christian workers, to be compared in value with this book of Mr. Booth's? Illustrations innumerable it contains, and they are no fancies of the imagination; they are facts of observation, often very terrible in their reality. And they have not even to be dug for. The whole book, indeed, is a magnificent and awful illustration of what men become without Christ, and a magnificent and glorious illustration of what Christ can make of men. When Jesus sat in the synagogue in Nazareth He announced the survival of the unfittest. This book is the record of the fulfilment of that manifesto; and it does not show the unfit surviving as unfit, but as made fit to survive.

Messrs. Macmillan promise this great boon for only a limited number of sets.

Dr. Arthur S. Hoyt, Professor of Homiletics and Sociology in the Auburn Theological Seminary, has written a book on *The Work of Preaching* (Macmillan; 6s. 6d. net), in which he has said many sensible things about preaching. For this is the characteristic of the book—it is sane and sensible throughout. But the most sensible thing he has said in it is this, that no man can tell another how to preach. That does not mean, O young preacher, that no man can tell you anything that you do not know already. This book alone will tell you a thousand things which you never dreamed of, and which it will be very good for you to know. But it does mean that if you have not the preacher in you, no book or man will make you a preacher. The truth is, there is far too much instruction about preaching, and far too little preaching. Dr. Hoyt's method is to set you to preach. If you can preach, he will make you preach better. That is what he has written his book for. But you must be a preacher, and you must preach. Otherwise instruction about preaching is only a flattering delusion.

Professor Hoyt has an excellent chapter on illustration. We are losing the art of illustration. The great preachers have always exercised it,—Liddon and Spurgeon and Maclaren and Clifford,

—and more than anything else it has made them popular. But how many of the younger preachers exercise it? J. H. Jowett and G. H. Morrison and— There must be others, but we cannot think of them. But just ask those two men where they would be without the art of illustration.

Here is another volume of the 'Citizens' Library.' The 'Citizens' Library,' it will be remembered, is a library of economics, politics, and sociology, edited by Professor Richard T. Ely, of Wisconsin. The new volume is entitled *Some Ethical Gains through Legislation* (Macmillan; 5s. net). It is written by Miss Florence Kelley, General Secretary of the National Consumers League. The legislation is mainly American legislation, which gives it the more interest for ethics, it is so varied and even so contradictory. But what are the ethical gains of it? One is the right of children to the enjoyment of their childhood. Another is the right of women to a reasonable amount of leisure. These gains are both ethical, for the morals of men are made better thereby, while the life of women and children is made more tolerable. It is a gain in ethics to the women and the children also, as experience has proved. But there are other gains besides these. There is the right of women to the ballot, which gives them amongst other things a share in the enactment of marriage and divorce laws. That also is an ethical gain.

Dr. Nathaniel Schmidt has reached the height of his ambition. He has written a Life of Christ. Of how many good men and great writers is this the highest hope? And some attain to it. But only to be disappointed. No man ever yet sat down to write a Life of Christ and rose up satisfied. It is above and beyond us all.

Professor Schmidt is not satisfied, and no one will be satisfied with Professor Schmidt. For if it has always been impossible to write a Life of Christ, it is almost impossible even to attempt it now. Edersheim and Farrar could take the story as it stands. They could follow the Gospels from the beginning of St. Matthew to the end of St. John. But how much can the modern writer take? And when he takes this and rejects that, how many of his readers does he expect to agree with him? Professor Schmidt has taken little and rejected much. At least we would say so. Another would say that he has taken far too much and rejected

far too little. And so his book has none of the old comfortable edification in it which our fathers found in Edersheim and Farrar. It is to be read chiefly for its individuality—as a psychological study, so to speak, and that not of Jesus Christ, but of Nathaniel Schmidt.

Perhaps it is to be read also for its exegetical insight. Yes, Professor Schmidt is strong in exegesis. His individuality makes him strong. For it is a powerful individuality, and never dribbles away into mere eccentricity.

The most original and individual thing in his exegesis is the interpretation which he puts upon the phrase 'the Son of Man.' He holds that Jesus never used that term about Himself. It cannot, therefore, be argued that by using it He intended to assert that He was a mere man, as some say. Nor can it be argued, on the other hand, that He meant to imply that He was more than man. It cannot even be said that His use of it was a claim to Messiahship. He does not use it of Himself, says Dr. Schmidt, He uses it of man in general. And so, if Dr. Schmidt has one purpose more than another before his mind in the writing of this book, it is to reinterpret the life and teaching of Jesus in the light of this conviction.

It need not be added that *The Prophet of Nazareth* (Macmillan; 10s. 6d. net) is a book of great erudition. The Professor of Semitic Languages in Cornell has had his scholarship recognized for many years. His book will not be popular. His publishers and he will never fight over the spoil, as Farrar and his publishers fought. But no student of the Gospels will be thoroughly equipped if he is ignorant of it.

In June 1903 (the date is worth observing) the Senate of the University of Cambridge accepted the proposal of the Special Board for Divinity to add to the Theological Tripos a new section on the 'Philosophy of Religion and Christian Ethics.' The first examination in this section is to be held in June of the present year. How are the students to prepare for it? Professor Stanton considered that question, and generously established a lectureship, which will henceforth be known officially as the 'Lectureship in the Philosophy of Religion.' The course is to consist of at least twelve lectures in each academic year.

The first lecturer is Mr. Vernon F. Storr, M.A., Fellow of University College, Oxford. The lectures

are now published by Messrs. Methuen under the title of *Development and Divine Purpose* (5s. net). There are thirteen of them. What are they about?

By 'development' Mr. Storr means that which is more familiarly known by the name of 'evolution.' He prefers the name 'development' because the word 'evolution' has been used so recklessly, and now can scarcely be employed without the suggestion of prejudice. 'Development' is better. It describes a great discovery, the great discovery of our day, and it is waiting, without prejudice, to be filled with its proper meaning. Well, the chief question is, will 'development' turn out to be with purpose or without it? Is it a teleological conception, or is it not? To answer that question Mr. Storr has delivered his lectures and published his book.

Other two volumes have been published of Mr. Murray's 'Wisdom of the East' series (1s. net each). They are *The Wisdom of Israel*, being Extracts from the Babylonian Talmud and Midrash Rabbah, by Edwin Collins; and *The Oldest Books in the World*, being the Instruction of Ptah-hotep and the Instruction of Ke'gemni, by Battiscombe G. Gunn.

Messrs. Nisbet have published three volumes of a devotional character—*Aids to Holy Communion*, by the Rev. S. Udny (9d. net); *The God of all Comfort*, by Mrs. Pearsall Smith (2s. 6d.); and *The Bible and Spiritual Criticism*, by Dr. A. T. Pierson (3s. 6d. net).

The Life Superlative is the title which has been given to a volume of extracts gathered from unpublished or privately published sermons by Stopford Brooke. It would be easy to say that the sermons should have been published in full. It would be easy, and it would be accurate. But it is necessary to remember that sermons do not sell, and that in any case for one who will read a sermon in full, nine will read an extract from it. There is no test more severe which can be applied to any man's work than this test. But Stopford Brooke is strong enough to meet it. He is one of our greatest masters of English, one of our clearest thinkers, and one of the most sympathetic toilers on behalf of those who are weary and heavy laden. A book of extracts should have an index. The

lack of it is the only real fault we find with this book (Pitman ; 6s.).

Mission sermons may be easy to preach, but they are not easy to publish. The printer's press is apt to crush the emotion out of them. And what is a mission sermon without the thrill which carries it from human heart to human heart? But there is one advantage which mission sermons have over other sermons, whether preached or printed. They know no party shibboleths. Mr. Cyril Bickersteth of the Community of the Resurrection is a High Churchman, and he is very high. But his *Gospel of Incarnate Love* (Rivingtons ; 3s. net) will be read without offence by the most ardent Evangelical. It will be read with profit, for, among other things, the book contains mission sermons which could be printed.

For most practical and all popular purposes Villari's *Savonarola* is enough. But the historical student cannot be content with it. He cannot be content with the knowledge which other men have gathered on any man or thing. For knowledge grows from more to more, and it is his business, by independent investigation and independent thinking, to increase the sum of it. So there is room for *Fra Girolamo Savonarola*, by the Rev. Herbert Lucas of the Society of Jesus (Sands), of which a second edition has just appeared. For it is what it claims to be, a biographical study based on contemporary documents. Its chief value lies in the evidence which it furnishes to enable the student of history to come to his own decision on the perplexing matters involved in a study of the life of Savonarola, and especially on the most perplexing matter of all, the character of Savonarola himself. The book opens with a full and extremely valuable list of literature. That literature is used by the author himself pretty thoroughly and with manifest honesty and penetration. Occasionally he suspends judgment when the evidence appears to the reader clear enough on the one side or the other, especially when, to the Protestant reader, it seems to dip on the side of Savonarola. But his deliberate intention is to furnish us, not with his opinion, but with the means of forming an opinion of our own, and for that reason his book will serve the student's purpose much better than more pretentious or more dogmatic books.

No one should preach on preaching but a preacher. And every preacher should preach on that element in his preaching which makes it effective. Recognizing all this, the Committee of the Student Christian Movement of Great Britain and Ireland invited some good preachers to preach on preaching, or at least to write papers, and the volume containing these papers or addresses has now been published by the Secretary at 22 Warwick Lane, E.C., under the title of *Preparation for the Christian Ministry* (2s. 6d. net). The men are notable—D. S. Cairns, J. H. Bernard, A. E. Garvie, W. P. Paterson, and others,—and their work is worthy of them. The longest paper is the first. It will introduce Mr. Cairns to some who do not know him yet, and they will not forget him.

Mr. C. J. Thynne, who delights to call himself the evangelical publisher, has published three books of unmistakable evangelical savour which we are sorry we can only give the names of. They are (1) *Memorials of the Rev. Frederick Whitfield, B.A.*, with notes of some of his addresses, and a preface by Preb. Webb-Peploe (2s. 6d. net); (2) *Hymns for a Week*, by the late Miss Charlotte Elliott (9d. net); (3) *Riverbank Yarns with Public School Boys*, by M. Douglas (4d.).

Jesus—the title is laconic almost to irreverence. Has any man any business now to call the Saviour 'Jesus'? When Paul came to know Him as the Christ he refused to know Him any more as Jesus. No doubt Jesus means Saviour, and it is open to a man who has known Him first as the Christ and afterwards found Him to be a Saviour to go back and call Him Jesus once again. Is that what Bousset does? No, it is not that.

Still, Bousset's *Jesus* (Williams & Norgate ; 4s.) has to be reckoned with and read by some of us. For, with all his distrust of the supernatural, Bousset is a great scholar and honourable; with all his hospitality for the modern discoveries of mythology in the Bible, he is an immovable protest against the attempt to resolve Jesus into a mythological hero-god; nay, with all his critical scepticism, he describes a Jesus who is warm with life and sympathy and suffering.

Weinel's *St. Paul, the Man and His Work* (10s. 6d.), has already been reviewed in THE EXPOSITORY TIMES. It was reviewed on its ap-

pearance in German. Now we welcome it in an excellent English translation as one of the volumes of Messrs. Williams & Norgate's 'Theological Translation Library.' We welcome it in English in spite of its immense distance from the St. Paul of the New Testament and of the Christian Church. For, advanced as it is, there is a still more advanced position which it attacks and refutes triumphantly, even the position of Nietzsche. And more than that, its St. Paul, with all the difference, is yet a man and a missionary, a theologian and a Christian, commanding the unbounded admiration of even so advanced and sceptical a historian. It is a most eloquent book, and none of the eloquence is lost in translating it. We commend Weinell's *St. Paul* to Rabbi Kohler. 'He was no Hebrew,' says Rabbi Kohler. Let him read the chapter on 'Saul, the Patriot.'

The Rev. J. A. Macdonald has written a book which, with all the book-writing we have seen, it is a marvel and almost a miracle that nobody has written before. He has written a book on *Wesley's Revision of the Shorter Catechism*. It is well it was not done before, for Mr. Macdonald has proved himself just the man to do it. He has printed the Shorter Catechism in a good large type, and has drawn a red line through all the passages which Wesley deleted, and printed in red all the words which Wesley substituted, so that what Wesley did to the Shorter Catechism is seen at a glance.

More than that, he has written notes, scholarly searching notes, and many of them, so that his book is one of the best editions of the Shorter Catechism in the market. Just one thing we are

sorry for, that it did not occur to him to prepare an index. What he says about Perfection, for example, he says in different places, and it takes a little time to discover it all. The book contains, further, the Scottish Confession of 1560, Patrick Hamilton's 'Places,' and certain Creeds and Monuments of the Early Church. This interesting volume may be had at the office of the *Burning Bush* in Leith.

There remain three books which have come from India. First, *Swami Vivekananda*, a Collection of his Speeches and Writings, with five portraits (Madras: G. A. Natesan & Co.; Rs.2). The publishers alone seem to be responsible for the book, and they are to be congratulated upon their enterprise. It would have been a great loss and deep pity had no memorials been preserved of the Swami. And more than that, they deserve the thanks of every student of religion. For these papers are not mere magazine articles. Far away as the mind that is in them is from our Western mind, it is not too far to awaken within us thoughts, and aspirations, perhaps even to touch us into intellectual and spiritual sympathy. In 'The Ideal of a Universal Religion' we can respond to a very human cry. The other two books are much smaller. The one is an accurate account of *How we got the New Testament*, by W. L. Pritchatt Shaw, B.A. (Cawnpore: Christ Church Mission Press); the other is *Islam, its Rise and Progress*, by the Rev. Edward Sell, D.D., M.R.A.S., Fellow of the University of Madras,—a delightful little book, packed with matter, and yet the very thing for popular reading. It may be had in this country from Messrs. Simpkin, of Stationers' Hall Court.

Contributions and Comments.

Has the Name 'Jahweh' been found among the Canaanites?

IN the January number (p. 182 ff.) Professor Prásek ends his instructive notice of Sellin's work on the excavations at *Tell Ta'annek* with the words: 'We find in compound names . . . Jawe, probably identical with Jahweh, and borrowed from the Kenites of the Sinaitic peninsula.' As

neither of the two assertions here put forward appears to me to be at all probable, I may be allowed briefly to substantiate my opinion.

I. One of the cuneiform letters contained in Sellin's first publication¹ gives as the name of its

¹ Since Professor Prásek's notice was written, a second publication by Sellin has appeared (at the very end of the year 1905), entitled 'Eine Nachlese auf dem Tell Ta'annek in Palästina, nebst einem Anhang von Dr. Fr. Hrozný,