

(S. Arab. *Athirat*, the consort of the moon-god)—a personification due to the circumstance that the moon-god in his course through the Zodiac celebrated his nuptials every month; the shrine containing the nuptial couch became an appellation of the goddess with whom the god united himself in marriage each month, just as even the word *ilu* originally meant 'moon-house' (lit. 'place of refuge'), and only afterwards acquired the signification 'god.' But now the above *parakku* is beyond all doubt a synonym of *aširtu*, as is sufficiently evidenced by the fact that Sumer. *zag-gar-ra* = *aširtu*, *parak-zag-gar-ra* also = *aširtu* (*W.A.I.* ii. 35, 55), but stands also for the month Nisan, in

which the *parakku*-procession took place. In the case of these shrines, or *parakki*, the sacred symbol which represented the Deity was always found above, not within. Thus, for example, the above-mentioned tiara, or the arrow-head of Marduk, or the ox-yoke, etc., were placed exactly as the cherubim, which were over the ark of the covenant. Enthroned between the cherubim, invisible to the unbelieving, was the glory of Jahweh, whose weak earthly copy was the mild radiance of the moon. But, seeing that the whole apparatus was called by the Babylonians *parak-šimati*, the *dup-šimati*, which correspond to the Pentateuchal tables of the Law, can have found their place only within the sacred shrine.

Literature.

THE FOURTH GOSPEL.

1. A DICTIONARY OF CHRIST AND THE GOSPELS. John's Gospel: I. Critical Article, by the Rev. R. H. Strachan, M.A.; II. Contents, by the Rev. W. R. Inge, D.D. (*T. & T. Clark.* 2Is. net.)
2. THE LITERATURE OF THE NEW TESTAMENT. The Fourth Gospel, its Purpose in Theology. By Ernest F. Scott, M.A. (Glas.), B.A.(Oxon). (*T. & T. Clark.* 6s. net.)
3. THE GOSPEL HISTORY AND ITS TRANSMISSION. By F. Crawford Burkitt, M.A., F.B.A., Norrisian Professor of Divinity in the University of Cambridge. (*T. & T. Clark.* 6s. net.)
4. THE FOURTH GOSPEL AND SOME RECENT GERMAN CRITICISM. By Henry Latimer Jackson, B.D., Vicar of St. Mary's, Huntingdon. (*Cambridge University Press.* 3s. 6d. net.)
5. JESUS AND NICODEMUS: A Study in Spiritual Life. By the Rev. John Reid, M.A., Inverness. (*T. & T. Clark.* 4s. 6d. net.)

i. THOSE five books, all issued this month, have all something to say about the Fourth Gospel. Three of them are occupied entirely with it. They have all something significant to say about it. And what they say about the Fourth Gospel is a test of what they are, quite as much as of what the Gospel is. For the Fourth Gospel, like Him of whom it is the history, has come to reveal the thoughts of many hearts.

In the *Dictionary of Christ and the Gospels* there are two articles on the Gospel according to St. John. The one is critical, the other expository. That is in keeping with the character of the work. For it is not simply a Dictionary of the criticism of Christ and the Gospels; and yet, on the other hand, the positive and constructive contents of it rest everywhere upon the results of modern critical scholarship.

It is important to know that the articles were written independently. It is then that we see the value of the striking agreement that exists between them. Dr. Inge might have based his exposition of the contents of the Gospel upon Mr. Strachan's critical results; Mr. Strachan might have written in order to lay a foundation for Dr. Inge's exposition. Yet they did not see one another's articles till they saw them in the published volume.

2. The articles on the Fourth Gospel in the *Dictionary of Christ and the Gospels* will be called conservative; the volume on *The Fourth Gospel*, by Mr. E. F. Scott, will be called advanced. It is not a volume of criticism, however. It corresponds with Dr. Inge's article rather than with Mr. Strachan's. 'In the following study of the theology of the Fourth Gospel,' says the author, 'I have ventured to assume, without preliminary statement, the results of the critical investigation.' We are greatly impressed with the writer's ability. Candour and spirituality are conspicuous on every page. In Dr. Inge's article we read of the impres-

sions made by Jesus on the mind of a beloved disciple: in Mr. Scott's volume we discover the significance which Christ and His gospel had for a spiritual and imaginative writer of the second century of Christianity. It would be difficult to suggest a more instructive exercise than the immediately consecutive reading of Dr. Inge's article and Mr. Scott's book. Is Dr. Inge rich in edification because he believes in the Johannine authorship? We dare not say that Mr. Scott is not so rich. And we cannot deny that edification is the expressed purpose of the author of the Fourth Gospel. These things are written, he says, that ye may believe, and believing may have life. The edifying insight, the spirituality of Mr. Scott's book, is a great relief. It enables us to see, or if we are reluctant it *compels* us at last to see, that the authorship of the Fourth Gospel is not, after all, the most important thing. It leaves us wondering whether an un-Apostolic authorship has not advantages which amount at last to a full compensation for the loss of the beloved disciple.

3. If Mr. Scott is advanced, Professor Burkitt at first seems to be more advanced. But the difference is due much more to manner than to matter. It is, due almost entirely, indeed, to a way which Professor Burkitt has of stating his conclusions before he sets forth the reasons for them. He has a way of stating them that startles. 'The comparison of the Synoptic narrative with that of "John,"' he says in one paragraph, 'is an old and very simple study. The details are all familiar, and the problems do not depend upon the niceties of Hellenistic Greek or the various readings of MSS. It is a matter of historical discrepancy in two perfectly clear and definite accounts. The fact is, that the narrative in "Mark" and the narrative in "John" cannot be made to agree, except on the supposition that one or the other is, as regards the objective facts, inaccurate and misleading. I shall hope later on to attempt an explanation: what we are now concerned with is the question whether the Fourth Gospel can be trusted as a narrative of events.'

But Mr. Burkitt is only partly occupied with the Fourth Gospel, and we shall pass from his book for the present.

4. With Mr. Jackson we return to a more conservative position. Perhaps the word 'position' is scarcely applicable, however. For the most

characteristic feature of Mr. Jackson's book is the care with which he conceals his own position. This is not due to timidity or to any other offensive thing. It is the purpose of the book. The purpose of the book is to tell the general reader what criticism, especially German criticism, has been saying about the Fourth Gospel all these critical and unsettling years. Though he is non-committal, or not very committal, Mr. Jackson is thoroughly conscientious. He will do greater work than this yet. But this also distinctly reveals both learning and ability.

5. Nicodemus belongs to St. John's Gospel. He is one of the many gifts which the most bountiful of all the Gospels has given us. Mr. Reid calls his book 'A Study in Spiritual Life.' And even if it were not concerned with Nicodemus, we should turn to the Fourth Gospel for it. For all our authors agree in this, that life, spiritual life, is one of the discoveries in the teaching of Jesus which have been made for us by St. John.

Mr. Reid is a scholar like the rest. He has built his exposition on excellent textual and grammatical spade-work. But he does not allow it to interfere with our comfort in reading. There are places where a certain originality compels us to move more slowly, but such passages are the little hills which do not hinder our advance, but only relieve the road of all monotony.

Jesus and Nicodemus: a Study in Spiritual Life—it is the whole story of the interview by night, translated, expounded, applied. The world has recognized its importance. Mr. Reid recognizes it. The world has been asking, How can these things be? all through the centuries. And even now it cannot persuade itself that this matter of the New Birth is of no moment. Nicodemus is an interesting personality. Mr. Reid recognizes the man within him, feels and reveals the interest that clings to him like a garment. But the matter of the New Birth touches us more nearly than the personality of Nicodemus, and Mr. Reid has succeeded in making the visit of Nicodemus a visit not only to Jesus, but to us.

It is a study in spiritual life. It begins at the birth, but it goes forward to the life in its fulness. It is a study, systematic, expository, edifying, of that which, according to the author of the Fourth Gospel, is the gift of gifts which Christ Jesus came into the world to bestow upon us. Are we

teachers in Israel and know not these things? We cannot know them so well as to make Mr. Reid superfluous.

HEROES OF THE REFORMATION.

HEROES OF THE REFORMATION: JOHN CALVIN. By Williston Walker. (*Putnam's*. 6s.)

Since the death of Dr. Mackennal it is generally recognized that the greatest authority on Congregationalism is Professor Williston Walker of Yale. But those of us who are acquainted with the important series called 'The Eras of the Church' know that his erudition is not confined to Congregationalism. For the volume which he wrote in that series is not surpassed in historic worth by any other, not even by Professor Vernon Bartlet's. The subject of his volume in the 'Eras' is the Reformation. It was therefore natural that Professor Jackson should think of him when he required an author for *John Calvin* in his 'Heroes of the Reformation.'

Professor Walker is not only learned in the Reformation period, he is also in sympathy with the forces that gave it strength and victory. He is, in short, a scholar, and therefore impartial; he is a Protestant, and therefore he has insight. And he is a skilful writer who holds the attention of his reader and leaves a distinct impression.

The only surprise of the book is the amount of political writing which it contains. But that is no disappointment. An unpolitical Calvin would be as little like Calvin as an unpolitical Isaiah would be like Isaiah. The book is large enough to allow the other features of Calvin's personality sufficient;fulness of description, although his theology is less in proportion than we have been accustomed to. The value of the political writing lies in this, that from the distance of time, perhaps also from the distance of space, for it is a long cry from Geneva to New Haven, Professor Williston Walker has been able to lay bare the motives and trace the movements on both sides of the struggle, and of every actor in it, without once running the risk of being called an apologist. It may not be for the first time, but certainly for this time, a Roman Catholic may read a Protestant life of John Calvin without revolt—unless it should be revolt against the incompetency and the gracelessness of some of the actors on his own side.

PAGAN RACES OF THE MALAY PENINSULA.

PAGAN RACES OF THE MALAY PENINSULA. By Walter William Skeat, M.A., and Charles Otto Blagden, M.A. (*Macmillan*. Two vols. 42s. net.)

Mr. Skeat and Mr. Blagden are the greatest authorities in the present day on the Malay Peninsula. This, moreover, is their subject, and they do not profess to know any other. They have both written upon it ere now; both have written many times. This is their great book. It contains all that they know about the Malay Peninsula, all that is known. This is the manual of scientific information about the Malays, and it can never be superseded.

To begin with the outside of it. The binding and the printing, the maps and the plans, and the illustrations—everything that the publishers had to do—has been done to perfection. No publishing firm in this country excels Messrs. Macmillan in the production of scientific books, and so satisfactory are they to the authors that there are certain sciences which they have almost appropriated, the science of anthropology being one. This autumn season alone they have issued *Adonis Attis and Osiris*, by Dr. J. G. Frazer; *The Todas*, by Dr. W. H. R. Rivers; and the book before us. They further announce *The Lower Niger and its Tribes*, by Major A. G. Leonard, and *At the Back of the Black Man's Mind*, by Mr. R. E. Dennett. The list almost covers the anthropological work of the season.

The book opens with a bibliography, which contains about 250 items; and the authors, although their own knowledge of the Malays is intimate and unsurpassed, have nevertheless worked over all this literature to make their book complete and final. The Introduction follows. It is an important part of the book. It is also called 'environment.' The book itself is divided into four parts—Part I., 'Race'; Part II., 'Manners and Customs'; Part III., 'Religion'; Part IV., 'Language.' The very first thing in the first part is a little thing of interest. It is the statement that the name used by the Malays for all the wild tribes of the Peninsula is Orang Utan, which means 'men of the forest.' Interesting also is the statement, three or four pages onward, that certain fabulous tribes, namely, Orang Ekor, or Tailed People; Orang Gergasi, or Giants; Orang Peri, or

Fairies, will be treated of in the chapter on Religion, 'to which they more properly belong.' The races that have to be dealt with in the chapter on 'Race' are the Semangs, which are Negrito tribes of the Malay Peninsula generally; the Sakais, which are Dravido-Australian tribes; and the Jakuns, which are aboriginal Malay tribes. Besides these, there are certain mixed tribes—the Blanda, Besisi, Mantra, and Udai tribes.

Now turn to Part III., on 'Religion.' It is important to notice that in their beliefs about the origin of man the savage Malays of Malacca anticipated Darwin. For the Mantra declare that they themselves at least were all descended from two white apes. These white apes, they say, having reared their young ones, sent them forth into the plains, where, for the most part, they developed so rapidly that they and their descendants became men. Those, however, who returned to the mountains still remained apes. Others say that apes are degraded men.

Do they believe in God?—that is to say, in a Supreme Spirit, for, of course, they have gods of the demonic order in abundance. Some of them do, and some of them apparently do not. Logan, whom our authors quote, remarks that, so far as he had been able to ascertain, the Berembun tribes had no idea of a Supreme Deity, and he had taken it for granted that he would find the Benua equally atheistic. His surprise, therefore, was great when he discovered that they had a simple, and to a certain extent rational, theology. They believed in the existence of one God, *Pirman*, who made the world and everything that is visible, and at whose will all things continued to have their being. This *Pirman* dwells above the sky, and is invisible. He is unapproachable, save through the medium of *Jewa-Jewa*.

The Benua believe, further, that intermediate between the human race and the heavenly powers are the *Jin* (or Genies), the most powerful of whom is the *Jin Bumi*, or Earth Genie, the minister of *Pirman*. He dwells on earth, and feeds upon the lives of men and all other living things. It is the Earth Genie who sends the various kinds of sickness and causes death; but his power is derived entirely from *Pirman*.

We spoke of the way in which the Mantra had anticipated Darwin. Have the Orang Laut, another of the tribes, anticipated the modern bacillus theory as the explanation of all diseases?

The Orang Laut believe that smallpox is a separate malignant spirit, which moves about from one place to another; and those of the tribe that were located on the east side of the island closed all the paths that led to the western with thorns and bushes, for they said 'he can get along a clean pathway, but he cannot leap over or pass through the barrier that we have erected.' The difference is that the modern bacillus demon moves most easily along the filthy way and is baffled by the clean.

The question whether there are tribes of the earth with no religion can be settled only by an examination of each particular tribe. It has been asserted that the Orang Laut have no religion. But this assertion, our authors point out, could have been made only when the word religion was used in that narrow sense in which, till recent years, it was so frequently employed. They have themselves met with a variety of demons and charms among the Orang Laut, and they believe that their religion is the old religion of the pagan (pre-Mohammedan) Malays, which was most probably a form of demonology or Shamanism, overlaid with a slight Hindu veneer.

The book ends (and it is time we had ended our review of it, but it is only done by tearing ourselves away from most fascinating material) with a comparative vocabulary of aboriginal dialects. It occupies 260 double-column close-printed pages, and must be of inestimable value to the traveller, or the missionary, or the philologist.

Notes on Books.

How have Dante, Shelley, Browning, Tennyson, Ruskin, Savonarola, and Mazzini written about Christ, and what has He been to them?—that is the subject of a book entitled *The Meaning of Christ* (Allenson; 2s. 6d.), which the Rev. Richard Roberts, of St. Paul's Presbyterian Church, Westbourne Grove, has written. He first delivered the book as Sunday evening lectures, and the Sunday evening lecture style clings to it. And it is all the better for that. For though the Sunday evening lecture demands simplicity, it does not desire superficiality.

Of all the things in the teaching of Jesus that are difficult to handle, the most difficult is *The*

Teaching of Jesus Concerning the Future Life. The author of a book with that title is Professor Willis J. Beecher (American Tract Society; 75 cents). Professor Beecher is a good scholar, and cautious but not timid in his interpretation of Scripture. He knows the difficulties, and he knows that he has not solved them all. But he has laid a good foundation, carefully defining Scripture language and separating imagery from statement of fact. This is the beginner's book, the best we have yet.

Miss Alice Gardner, Associate and Lecturer of Newnham College, Cambridge, has published a little manual of Confirmation under the form and title of *Letters to a God-child* (Arnold; 2s. 6d. net). The letters are intimate and earnest, and not, we think, above the capacity of a child of 'Confirmation age,' but distinctly demanding high things—high things, however, not of belief but of practice. For, however wrong it may be in the theory of salvation to place good works before faith, that is the proper order in the growth of a child.

To the 'York Library' Messrs. George Bell & Sons have added Sir Richard F. Burton's *Personal Narrative of a Pilgrimage to Al-Madinah and Meccah*. The edition is in two volumes (2s. net each), and it is in every respect most desirable, making it altogether needless for us to spend our money upon higher-priced editions.

Who's Who (A. & C. Black; 10s. net) may now be described, without offence, as fair and fat. But if it does not grow a little to the height, it will soon be out of all fair proportions, and may even run the risk of bursting its binding. What a useful book it is, and how interesting. We have gone through every year's issue with a good deal of care for several years, and we have used it constantly day by day throughout the days of the year. We have found mistakes, but they have only proved that the work is just as near perfection as literary work can be. Surely Andrew Lang has published more than three books since 1901. Perhaps he is so busy writing books that he has not time to tell the editor what he has written. Perhaps he does not now remember. And that is all we have discovered yet.

Who's Who Year Book (1s. net) is also growing broad. *Who's Who* gives the great names

separately; *Who's Who Year Book* gives them in groups. It gives the Royal Family, the Royal Academy, the British Academy, the Clubs and their Secretaries, the House of Commons, the Press, Societies and their Secretaries, the University Professors, and much more. It may not be so interesting as *Who's Who*, but it is quite as indispensable.

Professor Rudolf Eucken of Jena is one of the very few philosophers of our day who have added something permanent to the history of philosophy. His contribution may not always be associated with the name of the 'New Idealism' which it now bears. It is more likely to be found in the conception of Spirituality, which seems to be its most original and fruitful content. But there is no space here to expound Eucken's philosophy. That has been done by Dr. Boyce Gibson in a volume entitled *Rudolf Eucken's Philosophy of Life* (A. & C. Black; 3s. 6d. net). To it the interested reader will turn with expectation, and his expectation is likely to be more than realized. For Dr. Boyce Gibson is himself a scholar, as well as an enthusiastic lover of this great scholar.

An edition, with notes, of St. John Chrysostom's *De Sacerdotio* has been added to the Cambridge Patristic Texts (Cambridge Press; 6s. net). The editor is Dr. J. Arbuthnot Nairn, Headmaster of Merchant Taylors' School. Two things are prominent in this edition. The text is the best possible, and the notes are almost entirely occupied with the meaning of the text. In short, it is a textbook and a model.

Mr. Charles H. Barrows, who is described as 'Formerly President of the International Young Men's Christian Association Training School,' has so healthy an eye and so obedient a pen, that without the training of a specialist he has been able to write a book on *The Personality of Jesus* (Clarke; 3s. net) which is worth reading. It shows that, after all, in writing about Christ a great deal of modern criticism may be altogether neglected.

Mr. William Byron Forbush, whose *Life of Christ for Boys* was noticed last month, is now before us as the author of a rendering of *Ecclesiastes in the Metre of Omar* (Constable; 5s. net). Here

are three stanzas from the end; the original is familiar—

Eccles. xii. 4, 5.

The merry dancing-girls with terror quail,
Song sinks to silence and Desire doth fail,
When pounds the roaring Tempest at thy door
And awful Death rides by upon the gale.

Rise now, O Soul—'tis time for Thee to go.
The morning lark is calling thee, and lo!
E'en as it calls, it soars athwart the storm,
And helpless hangs against the blackening Woe.

So Man unto his House Eternal goes.
The portals once for entrance ope—then close.
Along the sodden street the mourners trudge—
But what is done behind those Doors—who knows?

There is also in the book an introductory essay on 'Ecclesiastes and the Rubáiyát.' Altogether it is more than a literary curiosity, it is interpretation and it is poetry. Perhaps its own worth and the publishers' beautiful workmanship will make the volume one of those of which the value increases with the years.

It is with the British race in politics as it is in war, they simply 'muddle through.' By the age of manhood they are expected to be absorbingly interested in politics, but they receive no previous training. They are left to pick up its principles, if it has any, from the daily newspaper.

Messrs. Constable have published a volume on the *Elements of Political Science* (7s. 6d. net). It is written by Stephen Leacock, B.A., Ph.D., Associate Professor of Political Science in McGill University, Montreal. It will not do what early training has omitted, but it will make up a great part of the loss to every serious student.

It is a student's book, a serious student's book. The style is quite unadorned, but it is also quite intelligible. And the facts are sure. Then whenever Professor Leacock has made a statement of fact, he gives his authority for it. At the end of each chapter he offers selections for immediate reading and a list of books for further study.

Professor Leacock is not a party man. He goes down below party government and gives the principles upon which it rests. Even when he deals with a vexed question like female suffrage he takes no side. And yet it cannot be said that his book lacks interest. On the contrary, the interest is strong and sustained throughout. This

may be partly due to our interest in the subject; but there it is.

Nor does he prefer one country's constitution to another. As a Canadian he has much to say about both the British and the American Constitutions, but he does not show his hand. For his business is education, not patriotism nor politics.

By Messrs. Constable there has been published *A Treasury of English Literature* (7s. 6d. net), selected and arranged, with glossaries and translations, by Kate M. Warren, Lecturer in English Literature at Westfield College (University of London). It is a volume of more than a thousand pages, and there is not a word of criticism or comment, so that there is room for a representation of all that is worthy in English literature from the very beginning to the end of the eighteenth century.

The author tells us that her purpose was to prepare a book which would accompany and illustrate Stopford Brooke's *Primer of English Literature*. And that purpose she has carried out, though she has been compelled to end with Burns, while the *Primer* goes on to 1832. But the use of this handsome welcome book will be far wider than any association with the famous *Primer* can give it. In particular, it will serve as a book for family reading. For it can be taken up at will, the selections from each author having their own independent interest; and yet each new reading will gain from what has gone before, and give to what is coming after.

Other two volumes have come out this month of Messrs. Constable's series on 'Religions Ancient and Modern.' The one is *Ancient Egypt*, by Professor Flinders Petrie; the other is *Islam*, by Syed Ameer Ali (1s. net each). We wish it were possible to do some justice to these books. They are most opportune; for very few preachers will boast now that they know nothing of any religion but Christianity.

Incubation, by Mary Hamilton, M.A., Carnegie Research Scholar (St. Andrews: Henderson & Son; 5s. net). What is Incubation? It is a way of getting oneself to dream dreams in order to see visions, but especially in order to be cured of disease. The Germans call it 'Temple-sleep.' For it was to the temple that the dreamer came.

He believed that the gods gave information about the future in dreams. And where were the gods to be found but in the precincts of the temple? But incubation was not confined to pagans; it was practised in Christian churches also. Nay, it is practised in Christian churches at the present day, especially in Austria, Italy, and Greece. Miss Hamilton has been on the track of the practice throughout all history and over all the Western world. And she has written a book about it which will henceforth be quoted as its classic. She proves it to be the progenitor of hypnotism and Christian science. Does she believe in it? Of course she does. Who could help believing in it?

Messrs. Hodder & Stoughton have published a very large number of books this month, and some of them are of first-rate quality. Among the rest they have published the new book by Professor Driver, and the new book by Sir William M. Ramsay, which we spoke of last month as coming. Professor Driver's book is called *The Book of the Prophet Jeremiah* (6s.). It is a revised translation, with introduction and short explanations. There is probably no Old Testament scholar so fit to give us a new translation of the Old Testament as Professor Driver, and it is a great satisfaction that he has given himself to it. He has already done the Psalter and the Book of Job. It seems scarcely possible that one man should be able to translate the whole of the Old Testament, or even one book of it, single-handed, so supremely difficult is the task. But Dr. Driver knows just what is wanted in a new translation. 'The ideal translation,' he says, 'should possess four leading characteristics: it should be idiomatic, dignified, accurate, and clear.' And with rare skill and schooling he comes very near even his own high ideal. Then he is deeply interested in English. He has felt the delight of the study of the mere language of the Bible.

Sir William Ramsay's new book is a collection of essays, some of which have already appeared in the *Expositor* and elsewhere, but are now much increased in value by being brought into relationship. He calls his book *Pauline, and other Studies in Early Christian History* (12s.).

The essays, we say, are much enriched by the observance of their relationship. Still, the book cannot be reviewed as a whole. Each article

would need a separate review to itself. This much, however, may be said about them here, that whatever the topic they discuss—the Statesmanship of St. Paul, the Wild Olive, or the Authorship of the Acts—that topic at once assumes supreme human interest, so potent a magician's wand is Sir William Ramsay's pen.

But there is another book by Professor Ramsay. At least he is the editor of *Studies in the History and Art of the Eastern Provinces of the Roman Empire* (20s. net). The volume was written for the Quatercentenary of the University of Aberdeen, and is now published by Messrs. Hodder & Stoughton. It was written by seven Aberdeen graduates, Sir William Ramsay himself being one. He has written three of the chapters. These are entitled: (1) Preliminary Report to the Wilson Trustees on Exploration in Phrygia and Lycaonia; (2) The War of Moslem and Christian for the Possession of Asia Minor; (3) The Tekmoreian Guest-Friends. The second is the Rede Lecture in the University of Cambridge in the present year, and is in Professor Ramsay's best style of scholarly research and suggestive exposition. One of the seven authors is Miss A. Margaret Ramsay. Miss Ramsay writes a Proödos, and collaborates with Mr. John Fraser and Mr. W. Blair Anderson in the Epodos. This is *her* share of the Epodos—

ἡ τὰ ῥόδα, ῥόδουσαν ἔχεις χάριν . . .

Red roses blow beside your garden door,
Rose-petals strew your arbour's mossy floor,
Their scent is heavy on the idle wind
That scarcely stirs your tresses rose-entwined;—
But where's the rose-wreath yesterday you wore?
Can aught from summer's golden chalice pour
Anew the fragrance that was spilled before,
Or make, beyond the space the gods assigned,
Red roses blow?

Too soon, too soon June's rose-clad grace is o'er;
What one day takes no morrow shall restore.
Red rose amid the roses! ah, be kind,
While yet the hurrying days leave love behind,
While yet for one short moon and then no more
Red roses blow.

The new volume of Dr. Maclaren's *Expositions of Holy Scripture* (7s. 6d.) covers the Books of Deuteronomy, Joshua, Judges, Ruth, and 1 Samuel.

And, being in the Bible, we may mention next *The Prayers of the Bible* (6s. net), by John Edgar McFadyen, M.A., B.A., Professor of Old

Testament Literature and Exegesis in Knox College, Toronto. Professor McFadyen is what is called a prolific writer, which means that he has more facility than some scholars in giving out what he has taken in. But he gives it out, not as the squeezed sponge but as the honey bee, made fit for our spiritual nourishment. It means also that he understands what his own time needs. *The Prayers of the Bible* is a simple idea, almost inevitable, and yet nobody seems to have hit upon it. Professor McFadyen has quoted almost all the prayers which the Bible contains, and he has written a complete treatise on the things which the Bible intends to teach us about prayer.

Messrs. Hodder & Stoughton have other four volumes of sermons this month. Principal Iverach's volume has been noticed on another page. Here let us mention *The Great Promises of the Bible* (5s.), by the Rev. Louis Albert Banks, D.D., who in the gift of startling anecdote is ready to surpass Dr. Talmage himself. Next, *The Strenuous Gospel* (6s.), by the Rev. Thomas G. Selby. Mr. Selby also can tell a story well, and let no man despise the anecdote when it has a point, and the right one. But here it is less anecdote than experience, and especially experience in the Far East, that gives the book its colour. Beneath all that, however, there is the gospel of the grace of God, unfettered in its operation except by the wilfulness of man, and immeasurable in the bliss it bestows. The other is by a new maker of sermons, the Rev. P. J. Maclagan, M.A., D.Phil., Missionary of the Presbyterian Church of England in Swatow. A new maker of sermons and new sermons—not in that they were preached to Chinese, for they were not, but to English-speaking residents in Swatow—but in that they have a new quality, the combination, perhaps, of fine scholarship and missionary fervour. In the sermon upon *The Gift of God's Love*, Dr. Maclagan makes good use of that delightful addition which the Revised Version offers us to the familiar text, 1 Jn 3¹, 'Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: *and such we are.*' He says it is not that we are first called children of God and afterwards reach the reality; it is because we *are* children of God that we are called so.

The Rev. John Oman, M.A., B.D., D.Phil., and the Rev. D. S. Cairns, M.A., both prominent

ministers of the United Free Church of Scotland, are among Messrs. Hodder & Stoughton's authors this month. Dr. Oman's book contains the Kerr Lectures for 1906. Its title is *The Problem of Faith and Freedom in the Last Two Centuries* (10s. 6d.). It is a well-chosen title and a well-chosen topic. For in practical religious life this is the problem of the last two centuries. It arrested Dr. Oman's attention long ago, and he translated Schleiermacher's *On Religion*. It has held him ever since. And this is a great book, marking a mind of much power and steady development. One thing of great wonder in it is the author's deliberate and determined refusal to recognize Socialism as the end, or even a direct means to the end, of human progress. Our social evils are glaring, and some solution is pressing hard upon us; but to solve them Dr. Oman calls us back to individualism rather. For the individual must be free, and must take the risks of freedom, or be nothing. Socialism may carve out 'garden cities,' but it cannot convert men.

Mr. Cairns' book is entitled *Christianity in the Modern World* (6s.) Not a few have already become acquainted with it and him in the pages of the *Contemporary Review*. The book was not all published there, however, and in any case it is an immense advantage to be able to read the chapters consecutively. For there is an argument throughout, and it gathers strength as it goes. Mr. Cairns is a man of faith. He knows the tremendous pressure that unbelief exercises in our day, not upon the unthinking and ignorant, but upon minds of the finest quality and deepest reverence—unbelief, we mean, in Christ and Christianity as exceptional gifts of God. He has felt the pressure himself. Yet he believes in Christ and Christianity. He believes in their uniqueness for this world and their eternal helpfulness. His motto is 'back to Christ'; but not back to Christ from Paul; for he believes in Christianity as he believes in Christ. It is back from mediævalism (you may call it 'tractarianism' if you will); but, most of all, back from unitarianism and universal humanism.

In the Library of Methodist Biography, Mr. Charles H. Kelly has published a short life of *William Morley Punshon* (1s. net), by Joseph Dawson. It is a clear characterization. Morley

Punshon is called the orator of Methodism, and the orator is in sight throughout the little book. In the middle of it there is a characteristic sketch by Dr. Parker, characteristic and therefore extremely clever. He says: 'After the prayer, which did not move me, he soon gave out his text, "The Lord will bless his people with peace." Without a note to help him, away he went, every sentence polished, every paragraph complete, and the whole tone solemn, urgent, and resolute, but without a touch of pathos or a trace of tears. It was like hearing good news spoken to one from the top of St. Paul's Cathedral, the news being very good, but the distance being very great.' Later, however, Dr. Parker says: 'After the years of boyhood had passed, I heard Dr. William Morley Punshon, with inexpressible delight, marking how wonderfully he had grown in spiritual knowledge, and in that kind of expression which, though not lacking one element of the old beauty, was yet charged with the subtle inspiration that can be caught only in deep and prolonged communion with God.'

Other books published this month by Mr. Kelly are—(1) *The Class-Leader's Companion* (1s. net); (2) *Highways in Bookland*, by the Rev. R. J. Wardell (1s. 6d.); (3) *Sunday Evenings in Methodism* (2s. 6d.), edited by John Telford, B.A.; (4) *The Mosaic of Life* (2s. 6d.), by the Rev. Hilderic Friend; (5) *Soldiers and Preachers Too* (3s. 6d.), by Owen Spencer Watkins; and (6) another book by John Telford—*A Short History of Wesleyan Methodist Foreign Missions* (2s. 6d.).

The last, to take it first, is an ideal, brief, popular, biographical history of a limited missionary enterprise. Every one of the Churches should find someone to imitate it. Although little is said of each of the missionaries, that little is distinctive. And then the whole heroic history is seen together.

Of the other book, Mr. Telford is only editor. It is a volume of sermons. Not ordinary sermons, however, nor by ordinary men. The men are Dinsdale T. Young, J. Ernest Rattenbury, John H. Goodman, and others like these. The sermons are selected to illustrate various methods of preaching, especially home missionary methods.

Soldiers and Preachers Too is 'the romantic story of Methodism in the British Army.' We are told that it contains a complete record of the war service of Wesleyan chaplains to the forces. It

contains portraits and other illustrations, and will serve as an acceptable Christmas gift.

The most attractive of these Methodist books to the general reader will be Mr. Friend's *The Mosaic of Life*. 'Studies in Christian Experience and Thought' is the sub-title. The author tells us that they were begun in tears. It was sorrow that drove him to think. Wherein lay his confidence in God? What anchor of hope had he for the future? The chapters are very short, but they seem to have always some true thought in them, and the thought is never far away from the ordinary task of life.

But the most useful of all Mr. Kelly's books this month is Mr. Wardell's *Highways in Bookland*, not so much for the list of books, though that is well enough so far as it goes, as for the way in which knowledge is mapped out for the reader, and the reiterated advice not to attempt to know all knowledge, but to make sure of knowing some.

Under the title of *Not Saints, but Men* (a title with a 'savour' to the initiated), Bertha and Lillian Goadby have written 'the story of the Goadby ministers,' and Dr. Clifford has written the Introduction (Kingsgate Press; 3s. 6d. net). Dr. Clifford's Introduction is the introduction that leads to further acquaintance, a most rare thing in introductions, whether of books or men. The best known of the Goadbys was Thomas, the Principal of the Baptist College in Nottingham, and the translator into English of two of Ewald's books, *Revelation: its Nature and Record*, in 1884, and *Old Testament Theology*, in 1888. But the most alluring personality in the book is 'the minister's minister,' Mrs. Elizabeth Goadby, the wife of Joseph Goadby, of Loughborough.

Messrs. Longmans have published a valuable pamphlet on *Religion a Permanent Need of Human Nature* (3d. net). It belongs to the series entitled 'Judaism and Christianity,' which is edited by the Rev. A. Lukyn Williams, B.D. Its author is the Rev. W. O. E. Oesterley, B.D. Mr. Oesterley is one of our most accomplished scholars, and he gives himself to living issues. This is a fundamental question. It is just these fundamentals that the enemy is now compelling us to handle. Within some five-and-thirty small pages, Mr. Oesterley makes his point clear and his argument

convincing. For he wastes none of his words on undeniable or merely general statements.

It is some time since we have seen a volume of the 'Oxford Library of Practical Theology.' But now here is one, and its topic is no less than *The Atonement* (Longmans; 5s.). The author is the Rev. Leighton Pullan, Fellow of S. John Baptist's College, Oxford. The Atonement is a great subject, and Mr. Pullan has wisely marked out limits for himself. He begins and ends with the Bible. It was good to limit himself, but that he should limit himself to the Bible will be a surprise to those who know him not as a student either of the Old Testament or of the New, but rather of the Church and its theology. Nevertheless, he has given himself to this book ungrudgingly. And if he has had to depend upon the scholarship of others in particular places, he has been the more able to bring their contributions together and take a dispassionate survey of the whole field. It is needless to say that he has left behind him the old-fashioned method of proving all things by proof-texts, and holding fast nothing that was good. And if there are some things in the book which those who read it will reject, for Mr. Pullan is a pronounced High Churchman, there is much that every one will find fresh and forcible, and confirmatory of their faith.

Messrs. Sampson Low, Marston, & Co. are working through the eighty-ninth thousand of Professor Paterson Smyth's *How we got our Bible* (1s.). And there is no reason why they should not reach the hundred and eighty-ninth thousand, for there are as many people as that who wish to know how we got our Bible. And there are no new discoveries about it likely to be made which would antiquate this popular story.

Messrs. Luzac have published an extraordinary book which we commend to the attention of astronomers and prophets. It is the *Revelations of Abdullah Muhammad Habib Effendi* (2s. 6d.), translated from the original Turkish by M. A. Chevky. Habib lived and died in Cairo, receiving revelations and uttering them. They were afterwards published by Hassan Chevky Hassib, and were translated into Arabic and French. They are as astronomical and as minute as the strictest science requires. But whatever scientific value

they may have, they will certainly throw some light on the cosmological contents of the Kuran.

Is it possible for science to reach those who escape Religion? If it is, Mrs. Bosanquet's book on *The Family* will do much (Macmillan; 8s. 6d. net). It is an account of the institution called 'the Family' in human history. The institution you observe; Mrs. Bosanquet emphasizes that, for her book is scientific, not religious. Is the Family of Divine institution? Is it maintained by religious sanctions? She does not discuss these questions. It is an institution in human society. As an institution its history can be traced and its present value appreciated. The book is scientific, not religious. And since along scientific lines Mrs. Bosanquet is able to show that the Family has been the great factor in sweetening society from the very beginning, is it possible, we ask, that this scientific book of hers will touch those who are out of the reach of Religion? Will it lead them to consider whether, in pursuance even of their own selfish interests, they ought not to give the family its place and keep it pure?

Messrs. Macmillan have published a new and much cheaper edition of Dr. Illingworth's *Reason and Revelation* (6s.).

The Rev. Cornelius Witherby, M.A., has written seven sermons on the ancient antiphons for Advent, and has called his book *O Sapientia* (Masters; 2s. 6d.), from the words in the Calendar for December 16. Mr. Witherby has given us some interesting information about these 'Great O' antiphons, and has referred us to vol. 49 of *Archæologia* for more. The sermons have throughout some flavour of the antique. But that does not prevent them from being modern sermons.

Messrs. Marshall Brothers have published three volumes which are all characteristic of the 'Keswick House.' Not that there is anything distinctively Keswick in their teaching, but that they are all the fruit of a consecrated life, and have all the sense of a very high calling.

One is *Divine Upliftings* (3s. 6d.), by the Rev. G. H. Knight. Its sub-title is 'The Blessed Life of Peace and Victory.' It is meant for Christians only. 'To none but these will it be either a help or an appeal.' It is meant to give Christians peace,

for they do not all possess it in fulness and power; for though they know Him, they have not all learned the power of His resurrection.

Another is *The Holy Mount* (3s. 6d.), by the Rev. Edward T. Vernon, M.A., Arbirlot. Its subtitle is 'With Jesus in the Transfiguration.' It is a devotional and practical study of that momentous but miserably understood event in our Lord's life. So there is no criticism, of course not; no hesitation as to the meaning of a word or a phrase; the Authorized Translation does as well as the Revised. It is the spiritual value of the story that Mr. Vernon is concerned with, its value for our spiritual nourishment and growth in grace.

The third is a book of travel—*In the Shadow of the Crescent* (3s. 6d. net), by J. Alston Campbell, F.R.G.S. It is a book of travel in Asiatic Turkey, and mainly among the Armenians. It is a book of travel undertaken by the writer, not to see the world, but out of a great hunger of heart to be able to help his suffering fellow-men. And he helped them at least by his sympathy. For he did not go as an official, to be personally conducted and well watched; he went as a poor man, to find out the actual truth of things and suffer for it. It is a book of strong interest, and if there is no interest without its painfulness, that also is here sufficiently.

Besides those four, there has just come in from Messrs. Marshall a little book by Prebendary Webb-Peploe which gives the gist of each of the Four Gospels, not as a mere scholar would give it, but as a scholar who is also a preacher gives it. Its title is *Consider Him* (1s. net).

What is Ethology? It is the science of character-making. And so, perhaps, it has a right to be distinguished from Ethics, as Mill did deliberately distinguish it. Henrietta Home has published 'A Study in Elementary Ethology' and called it *The Child Mind* (Elkin Mathews). It is published in paper for the reviewers. But it is worth reading several times, and had better be bought in cloth. Would that the average parent would learn from this little book what Ethology is, and apply it.

Messrs. Methuen, greatly daring, have published a book which recommends the belief in Reincarnation. The title given to it is *Life after Life* (2s. 6d. net); its author is Eustace Miles, M.A. Mr. Miles believes in authority. He gives the names of great

men who believed in reincarnation—Herder, Lessing, Schopenhauer, Southey, James Freeman Clark, and Professor William Knight—these are representative. And he gives what they say. But he believes also in argument. His arguments are not so good as his quotations, but the idea of reincarnation does touch something within us which poets and philosophers and very common folk have felt and could not account for.

Another *Child's Life of Christ* (Methuen; 6s.). The author is Mabel Dearmer. It is filled with full-page illustrations in colour which are very 'realistic' indeed. But the author does not need them. You see her sitting in the midst with the children round her, and they hang upon her lips as she tells the gospel stories, not only so that they may understand, but so that they may feel them. And you hear them saying within their hearts, 'I will be good,' the child's way of 'I will take up His cross and follow Him.'

Our National Church, by the Archbishop of Armagh (1s. net); *An Exposure of Christian Science*, by T. G. Moulton (1s. net); *The Better Choice*, by the Rev. Francis Keyes Aglionby, M.A. (2s. 6d. net),—these are Messrs. Nisbet's books of the month. The last belongs to the 'Church Pulpit Library.' It is a volume of sermons distinguished for plain, practical sense more than for anything else; but there is scholarship in it also though it is unobtrusive, and an earnest desire to persuade men. One thing is strongly emphasized—the necessity of the new birth. There is that which is natural, and there is that which is spiritual. The natural may be courteous and very agreeable, but it does not renounce itself. As the author quaintly puts it, there are those who 'kiss' with Orpah but do not 'cleave' with Ruth.

If you wish to know what a modern High Churchman understands by the Real Presence—what a well-instructed, capable and conciliatory, but firmly convinced High Churchman understands—read the first essay in *The Holy Eucharist*, published by Mr. Murray (3s. 6d. net). The author is the Rev. P. N. Waggett, M.A., of the Society of St. John the Evangelist. The book contains other papers. One of them, on Bible-reading, is particularly useful and practical. But the chief paper is the one on the Eucharist. Mr. Waggett is most

careful with his language, and most careful with his thought. He does not believe, perhaps, what you believe, but you are in no doubt as to what he does believe; and, on the whole, you find it to be less offensive than you anticipated.

Among the books of the month there is not one that has cost the author more conscientious hard work than the *Bibliography of Folklore for 1905*, which has been compiled by Mr. N. W. Thomas (Nutt; 1s. net). It is a model for all compilers of bibliographies, and certainly no student of the subject can be without it.

Messrs. Oliphant, Anderson & Ferrier have published two New-Year booklets—*Hitherto: Henceforth*, by Lady Simpson; and *The Responsibility of God*, by Ambrose Shepherd, D.D. (6d. net each). They have also published *George Buchanan and His Times*, a short life of George Buchanan written expressly for young people, by Professor Hume Brown (1½d., or 8s. 4d. per 100).

But the most wonderful and beautiful of Messrs. Oliphant, Anderson & Ferrier's publications is a leather-bound little thing, by Newell Dwight Hillis, called *Aspirations and Ideals*. It is about an inch broad and an inch and half long, but the type is perfectly clear, and the matter is very good; an incomparable and inexpensive gift for the New Year.

Four remarkable books have come from the Open Court Publishing Company (London: Kegan Paul). Their remarkable appearance suits their remarkable contents. The title of the first is *Yin Chih Wen*. It is 'The Tract of the Quiet Way,' with extracts from the Chinese commentary, translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus.

The title of the second is in Chinese, but it is also mercifully rendered in English—*T'ai-Shang Kan-Ying P'ien*. It is 'The Treatise of the Exalted One on Response and Retribution.' It contains introduction, Chinese text, verbatim translation, translation, explanatory notes, and moral tales. It is the work of the same two translators.

The third is *Amitabha*. Now Amitabha is the Buddhist substitute for Yama, the Lord of the Brahman paradise. But this is not a mere description of Amitabha. Dr. Paul Carus, the author of the book, calls it a story of Buddhist theology, and

a story it is. Amitabha is the theology of it, but Charaka gives it human interest.

The fourth is the most considerable. It is Ribot's *Essay on the Creative Imagination*, translated from the French by Albert H. N. Baron, Fellow in Clark University. Ribot's essay has first of all to be read by every one who wishes to lay a foundation for the study of all the phenomena of occultism of which there has been such a remarkable outbreak in our day. And it can be easily read here, for the translation seems to be very well done.

For all these books we have to thank, and we do heartily thank, Dr. Paul Carus. Some of them are the work of his own hands; they are all due to his inspiration.

From the Religious Tract Society there comes another volume of Mr. Buckland's Devotional Commentary. It is *The General Epistle of James* (2s.). The commentator is the Rev. Charles Brown. And, on the whole, we think Mr. Charles Brown's Commentary comes as near the ideal devotional commentary as any of them. It is encompassed with common sense, as becomes a commentary on *James*. And from beginning to end it seems to hear and obey the words of James, 'Draw nigh to God.'

The R.T.S. has also published *By-Paths in Nature* (2s. 6d.), by Frank Stevens. It contains seventy-two original illustrations by Frank Percy Smith.

Messrs. Revell have issued six volumes, and they have the Revell stamp upon them, every one. What is that? It is unimpeachable orthodoxy united with social progress.

Studies in Early Church History (1s. 6d. net), by Henry T. Sell, D.D., is a teacher's book.

Raising the Average, by Don O. Shelton (1s. 6d. net), is intended for young men. It is an answer to the question, 'How can I bring all my days up to the standard and achievement of my best days?'

Messages to Working Men (1s. 6d. net), by Charles Stelzle, is the most directly social volume. Its messages are very straight, such as only one working man could deliver to another.

Primers of the Faith (3s. 6d. net), by James M. Gray, D.D., is intended, the Foreword tells us, not for scholars, but for what Abraham Lincoln was

went to call the plain people, the average layman. These plain people, the next sentence tells us, are Sunday-school teachers, Y.M.C.A. and Y.W.C.A. workers, and students of the grade found in such Bible institutes as that with which the author is connected. The author is connected with the Moody Institute in Chicago. It is a book about the Bible. It discusses three topics: How we know the Bible is genuine, how we know the Bible is credible, and how we know the Bible is divine.

S. H. Hadley of Water Street (3s. 6d. net), by J. Wilbur Chapman, D.D., is a companion and continuation of *Down in Water Street*. It continues the story of the old Water Street Mission in New York 'from Jerry McAuley to the present.' Its centre of interest is Hadley himself, a remarkable man, rescued from a life of utter abandonment to profligacy and sent to as utter a consecration to the service of Christ. His assistants and friends are here also, and their photographs, and they are not without their interest. But it was wise to work the book round S. H. Hadley.

The last of the six is a serious theological work. It is *The Spirit World* (3s. 6d. net), by Joseph Hamilton, with an introduction by the Rev. W. H. Withrow, D.D. It is not, perhaps, scientific theology, and it does not go beyond the Bible. It is theology written for our edification. And if we must verify some of the statements for ourselves, we shall nevertheless find many things in the book worth verifying which we might not have thought of, things which now, however, we cannot think of too much. Some of the book has already appeared in popular magazines, and it must have been difficult to get all the articles to hang together. But Dr. Withrow claims, and it will be conceded, that it is not only written 'in the good English style of a practised hand,' but that it is also a 'soundly argued treatise.'

Where should the Editor of the Oxford Church Text Books go for a writer on *The Apostles' Creed* but to Dr. A. E. Burn (Rivingtons; 1s. net)? Dr. Burn does all his work to perfection. This will be the student's introduction to the Apostles' Creed for years to come.

What are the great questions that are being debated among us? The Rev. E. H. Archer-Shepherd, M.A., in his *Burning Questions in the Light of*

To-day (Rivingtons; 2s. 6d. net), gives them as the Nature of the Virgin Birth, the Nature of our Lord's Resurrection Body, the Nature of the Atonement, the Nature of Inspiration, and the Nature of Christianity itself. He discusses all these questions. He discusses them with frankness and with insight. He discusses them because he must. He has had little encouragement to discuss them. The article on the Nature of the Virgin Birth, he tells us, was rejected by no less than fifteen editors of Magazines and Reviews. Why did the editors refuse it? Very likely just because it is one of the burning questions and everybody is discussing it, and it is not possible for the Reviews to find room for all the articles that are written.

How does it come to pass that men are still trying to prove *The Immortality of the Human Soul*? A book with that title, a thick, handsome, attractive book written by the Rev. George Fell, S.J., and translated by the Rev. Lawrence Villing, O.S.B., has been published by Messrs. Sands (5s. net). Have we not settled the fact of its immortality yet? Did Christ not settle it? Yes, He settled it; but only for His followers. Mr. Fell has no doubt of it himself. But he wants to settle it for those who do not accept the resurrection of Christ from the dead. He wants to settle it for men like Lipsius and Pfeleiderer, who deny at any rate that it can be settled philosophically. He wants to show (and this is the very purpose of his book) that the immortality of the soul can be proved philosophically.

The volumes of Mrs. Gaskell's works issued this month are *Sylvia's Lovers* and *Cousin Phillis* (Smith, Elder; 4s. 6d. net each). Each of them contains a truly beautiful engraved portrait of Mrs. Gaskell herself, the one taken from the bust by D. Dunbar of 1829, the other from the portrait by Samuel Laurence of 1864. *Sylvia's Lovers* contains also the little thing called 'An Italian Institution.' *Cousin Phillis*, of course, occupies only a small portion of its volume. The other tales are 'Lois the Witch,' 'The Crooked Branch,' 'Curious if True,' 'Right at Last,' 'The Grey Woman,' 'Six Weeks at Heppenheim,' 'A Dark Night's Work,' 'The Shah's English Gardener,' 'French Lie,' 'Crowley Castle,' and 'Two Fragments of Ghost Stories.'

The Rev. Samuel Hemphill, D.D., Litt.D., ex-Professor of Biblical Greek in the University of Dublin, has written a *History of the Revised Version of the New Testament* (Eliot Stock; 3s. 6d.). But there is more than one way of writing history, and Dr. Hemphill's is not the best way. For he thoroughly dislikes the Revised Version, and his history is really a depreciation. All the same, he has gathered into his book a great deal of interesting information and accurate reference; and future writers on the subject must see that they have it beside them.

Mr. Charles J. Thynne has published some Advent Addresses by Canon Garratt, under the title of *The Purposes of God* (1s. 6d. net); and 'The Soul-History of R. le Comte,' entitled *From Rome to Christ*, by the Rev. C. S. Isaacson, M.A. (6d. net).

We have two volumes this month by Professor Pfeiderer, the one published by Mr. Fisher Unwin, the other by Messrs. Williams & Norgate. Mr. Unwin's volume is entitled *Christian Origins* (5s. net). It is the outcome of a series of public lectures delivered at the University of Berlin last winter, lectures which a friend who heard them tells us drew immense audiences and roused immense enthusiasm. They are thoroughly Pfeidererian (if the word may be allowed in English), thoroughly popular in style, thoroughly radical in treatment, thoroughly loyal to all that is left of the Jesus of the Gospels after the Gospels themselves have been thoroughly handled, and

thoroughly satisfied with Dr. Pfeiderer's treatment of the whole subject. At the head of one of the Lectures, as they are now printed, stands the little word 'Jesus.' It is an interesting subject in Dr. Pfeiderer's hands. There is no hesitation. One lecture is enough. And Dr. Pfeiderer passes on.

The other volume, published by Messrs. Williams & Norgate, belongs to the Theological Translation Library. It is the first volume of a translation of Pfeiderer's *Primitive Christianity*. The translation is done by the Rev. W. Montgomery, B.D., and edited by the Rev. W. D. Morrison, LL.D. This is not a more serious work than the other, for Professor Pfeiderer is always serious, but it is a little more academic. The audiences were not so great, and the memory of them has passed away. There is remarkably little that is new in the book. For Professor Pfeiderer, although he reads the new literature as the years go by, and revises his thought in the light of it, has nevertheless moved very little indeed from the attitude which he adopted in his *Paulinism*. It may be said that the thorough student of that book is thoroughly acquainted with Pfeiderer. This volume contains four parts—The First Christian Community, The Apostle Paul, The Writings of Paul, and The Theology of Paul (10s. 6d. net).

The *Agnostic Annual* for 1907 (Watts; 6d.) has a number of short but substantial papers. Its strength is in religion and folklore. There is a paper on 'Bible Folklore,' one on 'Social Morality and Religion,' and one on 'Dr. Johnson and the Cock Lane Ghost.'

The Christ of the Fourth Gospel.

BY THE REV. VINCENT M'NABB, O.P., ST. DOMINIC'S PRIORY, LONDON.

A CERTAIN attitude of thought towards the Fourth Gospel is summed up in the following paragraph:

'It is quite otherwise with the Fourth Gospel, in which, from the very first, the Christ astonishes Galilee and especially Jerusalem by the most astounding prodigies, whilst at the same time overwhelming them by a doctrine which no one can comprehend. The Johannean Christ is presented as a transcendent Being who is not of this earth, and who seems

to speak and to act only to satisfy the terms of His definition, to prove that He is God and one with God' (Loisy, *Autour d'un petit livre*, pp. 90, 91. Edit. 1).

It would be hard to state the theory more clearly or more pithily. But whilst there is undoubted evidence pointing towards the conclusions drawn by this school of criticism, it would be unscholarly to maintain that all the evidence points that way. Indeed, it may well be asked whether a patient and