

despise a real believer, who is blest with fluency of utterance on divine subjects.' On the other hand, one must be equally careful not to characterize all silent Christianity as the work of a 'dumb devil,' or to attempt to force either in ourselves or others the fluent expression of private experience. Silence is better than unreality or exaggeration. There is in fact a golden mean in this as in other matters, and those who can talk upon religion naturally and without any verbiage, are its most valuable advocates.

The permanent warning of this passage is that fluency is always a dangerous gift. Faithful has already told us how in the City of Destruction there was great talk that came to nothing, and any reader of the Epistle of St. James may see by the frequent and striking metaphors for the tongue,

how great a danger this was in his day. Dr. Whyte has told a story of a Carthusian, which Browning tells in another form in his *Pambo*. It is the tale of a young man going to a teacher, whose first word to him was, 'I said that I would take heed to my ways, that I sin not with my tongue.' The student broke off the lesson, and found that enough for a lifetime. It is not so much particular sins such as profanity, or foulness, or backbiting that are here rebuked; but simple excess of language. He who talks too much is sure to exaggerate his experience, and to use words without meanings. In this way the blight of unreality comes across the whole field of conversation. Speech ceases to be expressive or persuasive; and, worst of all, it becomes a substitute for the very things about which it discourses.

Literature.

CONGREGATIONALISM.

HISTORY OF ENGLISH CONGREGATIONALISM.
By R. W. Dale, D.D., LL.D. Completed
and Edited by A. W. W. Dale. (*Hodder
& Stoughton*. 12s. net.)

IT is a rare thing now for a great denominational history to be published in this country. The thing is done often enough in America. Why has it ceased to be done here? There is no other way of getting at the history of religion in our land. For the secular historians ignore religion. Ecclesiasticism they may touch, but that which moves the mass of the people more than anything else, that which is the most unmistakable expression of their character and the most powerful motive in their life, is left contemptuously alone. Each denomination must therefore write its own religious history, and write it often. It is to be hoped that this History of Congregationalism will set the fashion.

The work has been long looked for, but the delay need not be deplored. It has given the editor time to make the necessary verifications. And without the verification of every item of evidence the book would have lost nearly all its value. The time is gone when the people preferred the most violent partisanship and would have all the facts twisted to their own glory.

They say that the French peasant still believes that Napoleon gained a glorious victory at Waterloo. But the English peasant no longer denies that Presbyterianism was once the profession of the realm of England, and the Scotch peasant no longer demands that it be proved to be the religion of the redeemed in Paradise.

Even a denominational history must now be accurate. The name of the editor is the best guarantee for the accuracy of this book. Until we have had time to use it, we cannot tell what approximation has been made to the ideal. It is enough that Dr. A. W. W. Dale has the scholar's ideal always before him, the ideal that no date or definition is trivial enough to escape scrutiny, and that he has taken time to come as close as possible to his own standard. [Let us note the single misprint as yet discovered. On p. 270, vi. should be vii.]

But the book will make its way, not because it is A. W. W. Dale's, but because it is R. W. Dale's. For his are the broad masculine judgments expressed, and his is the almost incomparable clearness of its English style.

Even had Dr. R. W. Dale been alone, the book would have been greatly read and relished. His knowledge of the heart of Congregationalism was unique. He was not surpassed in knowledge of

its fortunes by any man of his day, unless it were by Dr. Mackennal. There is no question, as has been said already, that the book is greatly improved, and for the student of Congregationalism made indispensable, by the work which Dr. A. W. W. Dale has given to it. But it needed the father's great gifts and great disappointments to do justice to that which makes any book a book, its fidelity to the inner life and aspiration of the people whose history it records.

It is not to be supposed that every Congregationalist, far less every reader, will acquiesce in all its judgments. There will be occasional strong dissent. For Dr. Dale does not hesitate to say what he feels, and his language is plain and forcible. But it will always be well for the disputer to think again. For the eyes were opened to see, both by natural sympathy and by the long experience of public service.

ROBERT CLARK OF THE PANJAB.

ROBERT CLARK OF THE PANJAB, PIONEER AND MISSIONARY STATESMAN. By Henry Martyn Clark, M.D.(Edin.). (*Melrose*, 7s. 6d. net.)

The author of this book writes very modestly in the preface. He doubted his fitness to describe the life of the great missionary; he hesitated; he responded at last to a call which he could not ignore. And he well might hesitate. For it was not to be a book large enough to let the story of Robert Clark's life tell itself, by letter and incident and appreciation of friends. That method of writing biography is easy. It was to be a book of moderate size, and almost every word of it would have to be written by the editor.

The result is an unmistakable success. Mr. Clark has made himself master of the facts; he has felt the pulse of the people to whom his father gave his life; he has breathed their atmosphere. If there are mistakes we have not seen them, and they are of little account. The whole impression is vivid and just.

Take an illustration. 'At the time of our narrative, the Afghans of the Trans-Indus districts were what Afghans still are beyond the British border. Their ideas concerning the property of others were something less than elementary. A brother Afghan was lawful spoil, if not of their immediate kin. The stranger, in their terse phrase, was "a bird of gold," to be plucked to the last

feather. They were a nation of caterans, resolute and resourceful reavers of the chattels of others. Robbery was an honourable calling; for it they were created, in it they were born. The babe was subjected to a suggestive ceremony. The mother passed the infant to and fro through a hole made in the wall of the homestead, crooning the while, "Ghal sha! ghal sha!"—"Be a thief! be a thief!"

Mr. Clark himself once observed that almost every word written by Macaulay concerning the Scottish Highlanders as they were a century and a half ago would apply to many tribes of the Afghans as they now are. 'If,' he continues, 'anyone wishes to know about the Afghans of Peshawar and its neighbourhood, he should read Sir Walter Scott and Aytoun—'

I charge thee, boy, if e'er you meet
With one of Assynt's name,
Be it upon the mountain side,
Or yet within the glen,
Stand he in martial gear alone,
Or backed by armed men,
Face him as thou wouldst face the man
Who wronged thy sire's renown;
Remember of what blood thou art,
And strike the caitiff down.

But the Afghans have not yet had a Sir Walter Scott to tell of all their prowess, and humour, and treacheries, and jealousies, and hospitality. They are a grand nation, or will be so (as the Scots are now), as soon as they have their John Knoxes, and Maitlands, and Wisharts, and Erskines, and Hamiltons, and Chalmers.'

In one place the author's brevity has produced a situation which he could scarcely have intended. He speaks of Colonel Mackeson, Chief Commissioner of the Frontier from the Indus to the Khyber Hills. 'He was a good man and a great soldier, with a splendid record as one of the most distinguished officers in India.' But he opposed the progress of the mission beyond the river. He sent a liberal donation to its funds, and enclosed a note: 'I take this opportunity of officially informing you that, for political reasons, I shall oppose the passage of missionaries across the Indus.' The situation was considered. Some months later seven officers solemnly dedicated themselves to the founding of a mission amongst Afghans. They prayed insistently, and watched and waited. A few weeks later an Afghan plunged his dagger into the Commissioner's heart. His successor saw no difficulty in allowing missionaries to cross the Indus.

The story is here told more briefly still than in the book, and every expression of admiration for Colonel Mackeson is uttered. But the impression left cannot have been intended.

We refer to the incident to show that this biography is not uninteresting. It is the biography of a most godly man, who was born to greatness, and gave it all unreservedly to God.

CENSORSHIP.

THE CENSORSHIP OF THE CHURCH OF ROME.
By George Haven Putnam, Litt.D. (*Putnam's*. Vol. 1. 10s. 6d. net.)

The Censorship of the Church of Rome is a matter of much more than 'Catholic' concern. It touches the wide, wide world of Literature. It stands right in the way of the ardent social reformer. For the social reformer, though he seems to be indifferent to the individual, and sometimes is indifferent, as indifferent as Tennyson's scientific god, whose only care is for the type, yet must make the individual his first concern, and secure room for him, or be at last undone. Now, for the individuality we call 'genius' there is no room where censors flourish. Genius, just because it is genius, breaks with tradition, and is placed upon the Index.

Dr. Putnam's *History of Censorship in the Church of Rome* comes, therefore, at the most opportune moment. The Church of Rome has never been indifferent to criticism from without. It is only when criticism is from within that it makes no impression. And as soon as it is seen that the undue restraint of Literature may handicap the Church in her race with other communities, or the Catholic nations in their march of progress beside Protestant nations; as soon as it is seen that the masses of the people are profiting by freedom to read and think, the Church of Rome will relieve the Censor of much of his anxious occupation.

Dr. Putnam is a trained and experienced historian. In this volume he is never tempted by Protestant prejudice to say unfair things. He gives chapter and verse for every statement, and writes steadily on as one who has mastered the facts. He is untouched by other loves or hatreds than the love of literature, and the hatred of all hindrances to its healthy diffusion. And then he masters himself as he has mastered his facts.

The history begins as early as the year 150, but all that precedes 1546 is introductory. The true history begins with that year, and it is carried in this, the first of two volumes, as far as the opening of the nineteenth century. The second volume will come down to the year 1900.

THE RELIGION OF NIGERIA.

THE LOWER NIGER AND ITS TRIBES. By
Major Arthur Glyn Leonard. (*Macmillan*.
12s. 6d. net.)

The title of this book scarcely suggests its contents. It is a contribution to the study of Religion. The tribes of the Lower Niger are described, it is true; they are sufficiently described for the purpose of identifying them and calling up an interest in their religion. The country also is described; but, again, it is for the purpose of providing the mind with a theatre on which the strange scenes of superstition are to be enacted. The volume has reached only its seventy-fifth page when all that is at an end. Then the account of the religion of the natives begins, and it occupies the volume to the end.

That is well. That is of far more interest to the majority of likely readers than a description of the country and the people, so often described before and so uselessly. Of course, the description of their religion might be nothing. But Major Leonard knows their religion. He went to live among them just to study their religion. He went scientifically and sympathetically equipped for it. So that what he says of the religion of the tribes of Lower Nigeria takes its place among the few great contributions which our day is still able to make to the rapidly disappearing subject of the primitive beliefs of mankind. Dr. Haddon introduces the book, and assures us of the author's fitness.

But the reader who would get the best out of the book must skip the philosophical introduction on the origin of Religion. So often have the origin and the nature of Religion been discussed, and to so little profit, that Major Leonard should have passed it by, unless he knew that he had light to throw on it. He has no light. He is in darkness. Whatever the source of our search for God, it did not arise because, 'in the fine frenzy and vanity of a wild and disordered but grotesque imagination, man saw reflected in his own glorified

yet characteristically human visage the likeness of the Great Creator.'

Indeed, all the philosophical portion could have been omitted without loss. But when we come to facts, and deductions from facts, we feel that we are in capable hands. And from that moment the interest never flags. It may be that the author reads a little more, we will not say *into* (for of that he is well warned and very careful), but *out of* the native's practices than they warrant. In one place he says: 'Admitting his ignorance and his inconsistencies, has he not a deeper and more subtle knowledge of Nature, human and animal, with its glaring contrasts and its startling complexities, and a greater grasp of the purpose and philosophy of life, than even the precocious and well-educated child?' Such surmising may lead to anything, to the denial of difference between one religion and another, and such like immoralities.

CONCEPTS OF PHILOSOPHY.

CONCEPTS OF PHILOSOPHY. By Alexander Thomas Ormond, M'Cosh Professor of Philosophy in Princeton University. (*Macmillan*. 17s. net.)

'The doctrine of this book is that consciousness, when adequately conceived, is the great reality.' These are the first words of the preface. To the student of philosophy they say much. But his next question is, What is consciousness? Professor Ormond answers at once. Consciousness is that energy or activity which becomes aware of itself and its object, not simply the awareness itself. The student of philosophy will soon have other questions to ask, and Professor Ormond will answer them. But it is just as well to say at once that he does not write for the philosopher, but for the plain man. His aim is practical. In himself and in the things around him the plain man sees contradictions. Can these contradictions be reconciled? he asks. Can a man find certitude enough to set his heart at rest, and free his hands for work that has been given him to do? Professor Ormond answers that he can. The contradictions gather into two camps. On the one side are those that belong to metaphysics, on the other those that come from science. Professor Ormond's object is to reconcile these two sets of antitheses and reach a real unification of the world.

He puts it once, when well over his book, in this way:

'My daughter Margaret, who is twelve, comes to me and says, "Papa, we think we know so many things that will be for our good which turn out not to be so: how are we to know that our whole lives will not turn out the same way?" A pretty searching question,—to which I answer, "But God knows what is good for us, Margaret"; and she goes away satisfied.'

So he takes in God. Is he less a philosopher that he takes in God? He would be no philosopher if he took in God simply to satisfy the plain man for the moment. He takes in God because of the place God has in this scheme of things—has actually, according to the experience of all men and nations. And taking Him in so, he explains that it is part of the demand of consciousness, and after all no *deus ex machina*, but a logical philosophical intrinsic portion of the argument.

For in the course of his argument Professor Ormond comes to the phenomenon of religion. This is the most useful part of the book. It is the best and fullest discussion of the 'roots of religion' that we have met with—in short, of the religious consciousness. And then the whole discussion that follows on the origin and development of religion is exceedingly able, showing clearly that the anthropologists (Huxley, Spencer, Tylor, Brinton) are one-sided in giving religion a purely naturalistic origin, and the theologians equally one-sided in denying to it any impulse from below. There are few subjects which stand more in need of the hand of the mediator than the greatest of all subjects—Religion: what it is, whence it came. Professor Ormond is a mediator, and he has gone a long way towards the removal of misconceptions, and to such a final understanding as will satisfy the facts of physical science as well as the beliefs of theological science.

HUMAN PERSONALITY.

HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH. By Frederic W. H. Myers. Edited and Abridged by his son, Leopold Hamilton Myers. (*Longmans*. 10s. 6d. net.)

The two immense volumes of Frederic Myers' *Human Personality* have now been reduced to one, and the book, as well as the buyer, has gained appreciably by the reduction. The superfluous 'cases' have been left out. All that is

essential to the study of the subject, and especially that is characteristic of Frederic Myers, has been retained. The book is not only more easily read now, but it makes its proper impression more swiftly and more retentively.

What is its proper impression? Is it that human personality survives after bodily death? So Mr. Myers thought. But what necessity is there for producing the phenomena of spiritualism in order to prove that? Did not Christ prove it? You may say it is a matter of faith if left to Christ, a matter of faith in Christ. It is. But can it ever be anything else? Can physical science prove it physically?

Mr. Myers says it can. That is the meaning of his book. For with him spiritualism was a branch of physical science, subject to the same laws, at home in the same phenomena. It was just by the instruments of scientific investigation that he hoped and tried to prove that the human personality survives the death of the body.

But that is not the impression that the book makes. It is the very opposite of that. It is the impression that the unseen and eternal is beyond the reach of physical science, that it is the special object of faith. No one (we venture to say) will be persuaded by this book that death does not end all, if not persuaded already. For faith is not belief in the existence of a religion beyond the reach of the senses. It is present intercourse with a living personality who is in the unseen, who has passed through bodily death. It is neither merely intellectual, nor merely emotional, it is the response of the whole personality to the personality now in the Beyond. That is the assurance of survival. There is no other; nor can be.

And yet how fascinating the book is. How unanswerable its many cases. How infinitesimal its contribution to human thought or human belief. If we *could* prove survival in this way, what would it advantage us? Who wants to survive? It is easy to understand a man desiring to be 'at home with the Lord.' But to leave this house of our earthly tabernacle, in which we have really dwelt as in a home (to use Carlyle's pathetic words), and go we know not whither, with no more assurance than the mere fact that we do go somewhere, who desires that? If Frederic Myers had never heard of Christ, he would never have found comfort to his soul in 'cases.'

Notes on Books.

From the Baptist Church House in Southampton Row may be ordered *The Baptist Handbook for 1907* (2s. 6d. net). Its editor is the Rev. W. J. Avery. Its frontispiece is the Rev. F. B. Meyer. Within the book there is information about the Baptists at home and abroad. And there are plans and pictures of new Baptist churches, which show that architectural effect and practical utility can be made to go together; but if they should conflict, then, in the opinion of modern Baptists, practical utility must carry. Those are the churches of the future.

In these days when one great event of every year at a Scottish University is the arrival of the Gifford lecturer, bound to say nothing of God or man beyond the limits of natural religion, Hume's *Dialogues Concerning Natural Religion* should fall on well-prepared soil. The reissue is superintended by Bruce M'Ewen, D.Phil., who writes as if he had been brought up on Gifford Lectures. He knows Hume. He has taken to him naturally. He feels the charm of his language as well as the force of his thought. In an Introduction, which is an introduction indeed, he traces the progress of the Dialogues from their first inception in Hume's brain to their last rejection by Hume's fellow-countrymen, exposing would-be critics and idle historians on the way; and at last he ends by an outspoken hearty encouragement to us to redeem the past and believe in the philosophy of David Hume. Well, we might do worse. There is a timorous orthodoxy amongst us which is more irreligious than ever Hume was. As Dr. M'Ewen says: 'The watchdogs of the orthodox temple often bark at friends as well as foes.' The Dialogues have to be read with discernment, but we might do worse than read them (Blackwood; 3s. 6d. net).

When was the Epistle to the Galatians written? Before the Council at Jerusalem, or after? The traditional opinion is after, and Professor Ramsay has kept to that tradition while overthrowing the opinion of the locality. Mr. Douglass Round has written *The Date of St. Paul's Epistle to the Galatians* (Camb. Press; 2s. net), to prove that the earlier is the correct date. If he can convince Professor Ramsay, Professor Ramsay, he says, will convince the world, and our gain will be great.

For so, with one bound, the almost insurmountable difficulty of inconsistency between Acts and Galatians will be surmounted. But it is an argument of many particulars, and you must go to the book for it.

In the Cambridge Bible for Schools and Colleges, *Colossians and Philemon* were done by Bishop Moule. In the Cambridge Greek Testament for Schools and Colleges, *Colossians and Philemon* (3s.) are done by the Rev. A. Lukyn Williams, B.D. Now Mr. Lukyn Williams is one of the best and most active scholars in the Church of England. His work is to be seen in the *Dictionary of the Bible*. In the matters touching Judaistic Christianity he is entirely at home. And so for these Epistles, especially for Colossians, the general editor could scarcely have chosen better. How did Mr. Williams set to work? Resisting the temptation to boil down Lightfoot and Moule, he went to the Concordances (Geden for the New Testament, Redpath for the Septuagint) and the Grammars (Winer-Moulton, Blass, and Moulton's *Prologomena*), and referred to other men's work only when he had conscientiously done his own. It is a commentary on the *Greek*, but it is a commentary of far more than philological value.

For the British Academy Mr. Frowde has published Dr. Souter's paper on *The Commentary of Pelagius on the Epistles of St. Paul* (1s. 6d. net).

The Tudor and Stuart Library is published at the Clarendon Press. It is therefore the last attainment of scholarly editing and artistic printing. *Sir Fulke Greville's Life of Sir Philip Sidney* (5s. net) is the volume in our hands.

Mr. J. Allanson Picton has written a handbook to the ethics of *Spinoza* (Constable; 5s. net). He has worked through the philosophical treatises, left the philosophy alone, and extracted the ideas (and often the words) on morality and ethics. For he holds that Spinoza's morality is sound and his ethics full of common sense. He has made his own translations (from Van Vloten and Land's edition), but has compared it with those of W. Hale White and Amelia H. Stirling. For insight into Spinoza he has gone to Sir Frederick Pollock. Among other gifts Mr. Allanson Picton has the gift of clear composition, so that the most un-

lettered may read this book with comfort. And if it must not be the end of the study of Spinoza, it may very well be the beginning.

“Do you suppose Shakespeare meant all that?” was once asked of a teacher under whose interpretative reading the pages of the dramatist seemed to glow with new power and suggestion. Pausing for an instant's reflexion, he replied, “My concern is with what Shakespeare *means*, not with what he meant.”

That is the preacher's way with the Hebrew prophet. That is John Franklin Genung's way with *The Hebrew Literature of Wisdom* (Constable; 8s. 6d. net). There never was a man who took up his task more earnestly. He knows and says that his book will soon be out of date; but he has written it for that very purpose. He has written it to give the study of the Wisdom Literature of the Old Testament an impetus which will send it forward. The next serious writer will go beyond this book, but he will go beyond it just because he will have this book to work upon.

Mr. Northcote W. Thomas has undertaken for Messrs. Constable the editorship of a series of books to be called ‘The Native Races of the British Empire.’ A volume on *The Natives of British Central America* (6s. net) has been published. The author is A. Werner. It is the first volume of the series.

Now we do not know where Mr. Thomas discovered Mr. Werner. Neither the ordinary traveller nor even the ordinary missionary is of much use for this purpose. And although the method of getting at the back of the black man's mind is more accurate than it used to be, before the Anthropological Institute issued its scientific list of questions, there is, on the other hand, less scope now for the scientific student of the savage, the ground being already fairly well covered. But Mr. Thomas has made a discovery. Mr. Werner is evidently fully equipped for his difficult task, and he has lived long enough among the natives of British Central Africa to get reasonably near the back of their mind. He has certainly gathered great store of information about curious belief and curious custom, and he has set it down (with Mr. Thomas's help) clearly, succinctly, and effectively. The illustrations are scarcely so good as is the letterpress. They are from photographs, but

there is not much to be got out of them beyond the figures of the savages themselves, and to the ordinary European eye one savage is always as good (or as bad) as another. The chapters of most interest to us are the two on 'Religion' and 'Magic,' in which there are new facts and new illustrations of old facts. The African burglar (a new fact) strips himself naked and oils himself carefully, before setting out upon his night's work. This is supposed to be to render him difficult to hold ('a slippery customer'), but Mr. Werner believes it is done to render him (magically) invisible, the 'medicine' being in this case applied externally.

To their Temple Series of Bible Handbooks Messrs. Dent have added *The Age of the Maccabees*, by the Rev. H. F. Henderson, M.A. (9d. net).

This month's issues of 'Essays for the Times' (Griffiths; 6d. net) are *Some Estimates of the Atonement*, by W. B. Frankland, M.A.; *The Problem of Personality*, by the Rev. F. W. Orde Ward, B.A.; and *Christianity and Common Sense*, by George Harwood, M.A., M.P.

Professor Strack has edited, and Messrs. Hinrichs, of Leipzig, have published, the first volume of the *Yearbook of the Evangelical Missions among the Jews*. It is half in German and half in English, and the German and the English lie side by side most amicably, just as all Missions and all Churches are going to do before the Millennium. The best work in the Yearbook is probably Professor Strack's own, but there are other good papers. There is a loyally assertive article by Dr. van Nes on the 'Essentials of Judaism,' in which this sentence may be found: 'The essence of Judaism is not the Law, is not the Love of God and of our neighbour, is not Monotheism be it of first class; it is Christ.'

The new volume of Dr. Alexander Maclaren's *Expositions of Holy Scripture* (Hodder and Stoughton; 7s. 6d.) is the Acts of the Apostles, i.-xii. 17. Perhaps we have more of this volume than of some of the rest in our possession already, but there is a very great amount of it which is new; and it is all gathered together here in the easy-found order of chapter and verse. Among the rest there is a fine study of Barnabas, a man after Dr. Maclaren's own heart.

Karte von Arabia Petraea nach eigenen Aufnahmen von Professor Dr. Alois Musil; 3 Blatt im Format von je 65:50 cm Bildfläche. Preis: 15 M. (Hölder, Vienna). This new and beautifully drawn map of Arabia Petraea is the result of eight expeditions made by Professor Musil into the country on the commission of the Imperial Academy of Sciences at Vienna. The area surveyed extends from 29° 30' N. (a little S. of the N. end of the Gulf of Akabah) to 31° 20' N. (the latitude of Gaza: on the E. of the Dead Sea, to 31° 50' N., a little N. of Heshbon); and from 33° 50' E. (the mouth of the Wady el-'Arish) to 37° E. (about 24 miles E. of the Dead Sea). The map thus embraces the country on the E. of the Dead Sea, the whole of the Wady Araba from the S. of the Dead Sea to the Gulf of Akaba (including Petra and the territory of the ancient Edom), and the wilderness from Beer-sheba almost to the N. edge of the Sinaitic Peninsula (including the S. border of Judah, Kadesh, and the Tih desert). The scale is 1:300,000. The orography and hydrography of the entire region is fully indicated: hundreds of place-names and numerous elevations are also marked. The greatest care has been taken to reproduce all the Arabic names with orthographic exactness. The region surveyed includes many districts and places interesting to Biblical students; and no such complete map of it has ever been published before.

The Rev. W. Ewing, M.A., who spent five years in Tiberias, and made good use of his eyes, has written a popular account of the inhabitants, calling his book *Arab and Druze at Home* (Jack; 5s. net). The feature of the book that meets us on the threshold is the photographic reproductions, which are the best we have ever seen in an inexpensive book of travels, and illustrate the very things we want to see illustrated. The next thing is the forbidding aspect of the Arabic words. How does Mr. Ewing expect the man in the street, or the visiting lady at the mothers' meeting, to pronounce *Beduw* or *Sheyâkh ed-Druze*, or *Ishma'il el-'Atrash*? We are quite sure there is a more excellent way with Arabic transliteration, and it is a pity Mr. Ewing has not found it. We mean, of course, for popular books; for the dictionary it is different. All the same this is a very acceptable book. It has the conversational intimacy of the traveller's diary, combined with the insight and

accuracy of the trained explorer's notebook. We wish there had been an index.

To their 'Silver Library' Messrs. Longmans have added the two volumes of Sir James Stephen's *Essays in Ecclesiastical Biography* (7s.). The 'Silver Library' edition of the essays has been edited by their author's grandson, Mr. Herbert Stephen, whose apologia for the republication is that the persons discussed in them continue to be interesting, and the essays themselves show how some of the best English was written in the earlier half of the nineteenth century.' The reasons are good. The last reason is the best possible. Even after the men have become uninteresting, even after the religion of the book has become (has it not already become?) obsolete and amazing, the style will live and be delightful.

Can any new thing be said about the Beatitudes? The Rev. B. W. Maturin has said it. In his new book on *Laws of the Spiritual Life* (Longmans; 5s. net), he has given an exposition of the Beatitudes, not taking them separately, as the usual manner is, but bringing out their connexion, the law of spiritual life by which they cling to one another and all to Christ. We understand already that all separate sins have their bond of union in sin, so that if we break one commandment we are guilty of all; Mr. Maturin shows that all Christian virtues are likewise inseparable, so that if we are poor in spirit we are certain to become also meek and merciful. And so, again, each of the Beatitudes finds new enforcement from its place in the chain. The merciful are not merciful out of natural pity, but out of the union of the soul with God. It is a supernatural grace.

The Dean of the Cathedral in Faribault has written a study of Christ, and Messrs. Longmans have published it under the title of *The Master of the World* (5s. net). The subject is divided into two parts—(1) the sources, (2) the Personality of Christ. The claim for recognition is based on the study being in accordance with the modern historical method. But Dr. Slattery is not a dangerously advanced critic. He does go so far as to make the Temptation subjective and to spread it over the whole ministry. But he uses the Fourth Gospel as a source as freely as he uses the previous three. The value of the book lies in

the insistence with which the author keeps the human and the Divine together in Christ. If he speaks of an act that implies limitations, he insists immediately on the voluntariness of the emptying, on the unsleeping presence of the Divine. That, we say, gives the book its claim to recognition. It is the supreme test of the modern historian of Christ's life and work.

A new *Introduction to Philosophy* (Macmillan; 7s. net). The author is George Stuart Fullerton, Professor of Philosophy in Columbia University, New York. It is not an Introduction to the History of Philosophy, but to Philosophy. And so the first chapter is an elementary (we had almost said a chatty) discussion of the word 'Philosophy' itself, the meaning it had in the past, and the very different meaning it has in the present. Then follow the Problems touching the External World, the Problems touching the Mind, Some Types of Philosophical Theory, the Philosophical Sciences (Logic, Psychology, Ethics and Æsthetics, Metaphysics, the Philosophy of Religion); and the last section on the Study of Philosophy is as elementary as ever.

But although he has written on Philosophy and not on the History of Philosophy, Professor Fullerton has his opinion of the philosophers, and the courage to express it:—

'Now, Spencer was a man of genius, and one finds in his works many illuminating thoughts. But it is worthy of remark that those who praise his work in this or in that field are almost always men who have themselves worked in some other field and have an imperfect acquaintance with the particular field that they happen to be praising. The metaphysician finds the reasonings of the "First Principles" rather loose and inconclusive; the biologist pays little heed to the "Principles of Biology"; the sociologist finds Spencer not particularly accurate or careful in the field of his predilection. He has tried to be a professor of all the sciences, and it is too late in the world's history for him or for any man to cope with such a task. In the days of Plato a man might have hoped to accomplish it.'

Professor Joseph B. Mayor has published an edition of *The Epistle of St. Jude and the Second Epistle of St. Peter* (Macmillan; 14s. net) to follow his edition of the Epistle of St. James. His

edition of the Epistle of St. James is easily first of the editions of that Epistle; will his edition of Jude and 2 Peter take the first place also?

Professor Joseph Mayor's chief characteristic as an editor is thoroughness. His edition of Jude and 2 Peter (you know what space the Epistles themselves occupy) fills about 450 close-packed octavo pages. And yet not a line is wasted. He discusses everything, place, time, authorship, environment, ideas, influences, and style. He discusses the style of the Epistles most of all—the rhetoric, grammar, the vocabulary, the spelling of the words, their accents, their origin, the number of times they occur in each Epistle, in both Epistles, in the New Testament, and anywhere else. He gives lists of them at the end. And all is accurate to the last possibility, as accurate as exhaustive. Other editions will be consulted for their own things: this edition will be consulted for everything.

Dr. Mayor has read all the literature on his epistles. And after reading it all, he says: 'I have found the articles by Bishop Chase on PETER and JUDE in Hastings' *Dictionary of the Bible* by far the best introduction known to me on the two Epistles here dealt with.' On the authorship of 2 Peter he has been compelled to agree with Dr. Chase. 'When I began to pay special attention to this epistle, I was of course aware of the general weakness of its canonical position as compared with that of the other books of the New Testament; but my own feeling was that the traditional view must be accepted, unless it could be disproved by positive evidence on the other side; and I was not satisfied that such positive evidence had yet been adduced in proof of its spuriousness. Further consideration, however, of the language, matter, and tone of the two Petrine Epistles has gradually forced me to the conclusion already arrived at by Calvin and Grotius, as well as by many modern commentators, that the Second Epistle is not written by the author of the First Epistle—a conclusion which in my view is equivalent to saying that it is not by the Apostle St. Peter.'

The Fifth Gospel (Macmillan; 3s. 6d. net) is the title of more books than one, for it is a modest title and full of expectation. But, unhappily, it signifies different things on different books. On one it means the land of Palestine, on another

the experience of Christians. On this book, by the anonymous author of 'The Faith of a Christian,' it means the Epistles of St. Paul.

Now the Gospel which St. Paul has written in his Epistles is not like the Synoptic Gospels. It is not concerned as they are with the life of our Lord on earth. But just as the Fourth Gospel carries us away from the earthly Jesus towards the heavenly, it seems reasonable that the fifth should be wholly occupied with the Christ of glory. That it to say, there is some appropriateness in giving the title of 'The Fifth Gospel' to the things of Christ which are found in the Epistles of St. Paul. And it is proper to point out that St. Paul has written what amounts to a fifth Gospel, and to insist upon it that he also has to be discredited before the Gospels are all found false witnesses. For there is no question that he connected his exalted Christ with the historic Jesus of Nazareth, as this writer plainly shows.

Sidgwick's *Methods of Ethics* (Macmillan; 8s. 6d. net) has now been brought within everybody's reach. This is the latest revised edition. It is unabridged. It is indistinguishable from the earlier and more expensive editions. It is seldom that publishers have the courage so to reissue a book of limited circulation, however indispensable to the student; and we must thank Messrs. Macmillan for it.

There is no occasion for review. It is enough to say that this is the seventh edition, and that it is a reprint (with some slight alterations) of the sixth, which was thoroughly revised. This therefore is, and will remain, the standard edition. To it all students of Ethics will apply. For although there are books which are said to be essential and are not, Sidgwick's *Methods* is, without all contradiction, essential to the study of the science of Ethics.

In his *Life in Ancient Athens* (Macmillan; 5s.) Professor T. G. Tucker, of the University of Melbourne, has set an example which might be followed with profit by others. We mean the example of describing the everyday life of the inhabitants of a great city of old, minutely and accurately, so that we feel at home with them, or, in Dr. Tucker's words, recognize their modernness. His volume belongs to Messrs. Macmillan's 'Handbooks of Archæology and Antiquities,' so

that the accuracy may be relied upon. And the reader will not have gone far till he has discovered that the author is master enough of his facts to make a living picture out of them. The illustrations are well chosen. They are not by any means those with which our schoolboy studies made us familiar and free. And they give just that old-world atmosphere to the book which arrests us in our thinking that we may meet an Athenian on the street.

Mr. Andrew Melrose has 'this day' published a volume of *Home Prayers* for Morning and Evening Worship and Special Occasions, by the Rev. A. Morris Stewart, M.A., D.D. (3s. 6d. net). What shall we say of it? That it is most beautiful to look upon; that the sentences are short, as they should be; that there is little theology and much piety; that the words are almost all words which the common man might use, and the thoughts all thoughts which the common man might wish to utter.

Sir Oliver Lodge, greatly daring, has published a new Catechism. Its whole title is *The Substance of Faith allied with Science* (Methuen; 2s. net), and it is described as a Catechism for Parents and Teachers. The idea is evident. Science and Theology may lie down together. And how great will be the relief to those who are worried with their discrepancies. Are we not all satisfied? So far as it goes, we say, so far as it goes. But when it describes, for example, the Kingdom of Heaven, and finds no room for the King in it, we feel that it scarcely goes far enough.

Mr. John Murray has published a cheap edition of Sir Alfred Lyall's *Asiatic Studies* (2 vols. 5s. net each). The first volume made a sensation when it first appeared, so new were its thoughts of Eastern, especially of Indian, life, and so well supported by illustration, argument, and good writing. The second volume followed after seventeen years. Meantime the first had run out of print and up to a fancy price. And when the second came out in 1899, with a new edition of the first, both volumes entered on a career of usefulness which we believe is likely to last for many a day. For they contain more insight into the Eastern mind, and they give more knowledge of the Eastern customs, than formal manuals of

History or of Science, their very freedom from the rules of scientific setting-forth being altogether in their favour on such a subject.

Sir Alfred Lyall's interest is in religion. He is quick to see the value of a new book on that subject, like Frazer's *Golden Bough*, of which there is a review in the second volume. He is quick to see the significance of a new explanation. There are the men who gather facts, and the men who interpret them. He is one of the latter. A memorable chapter in the first volume is the third, on 'The Influence upon Religion of a Rise in Morality.' Is not the very idea a revelation? We had hitherto looked at it altogether the other way.

The readers who raved over James Smetham's Letters (and who among us took time to express 'his feelings scientifically?') will rave over the *Letters of Yesterday* of J. W. (Nisbet; 2s. 6d.). They are less select in their interests perhaps, more the flowers of the garden than of the greenhouse; but even so, more fit for daily help and strength. 'It was to call attention to the power and prerogative of free will in man *Sartor* was written, and hardly a reader of it recognizes this fact.' 'We are busy considering what evolution has done for us, when the one prime study is what by resolution we can do for ourselves.' 'I think the imagination the greatest factor in human life, and if I wanted to know the secret of a nation's life I would study its legends.' These sentences are all out of the first letter. Hundreds more are marked in the book.

We must take China in detail, here a little and there a little, if we are to understand it. Unfortunately the religions of China are so intermingled that they must be studied together. This has been recognized by Mr. W. E. Soothill. And by recognizing it he has been able to give us a marvellously clear account of the religions of China within a hundred pages. His purpose, however, is not, first of all, to inform us of Chinese religion, but to persuade us to interest in Chinese missions. His subject is the Methodist Mission in China. And he takes the Methodist Mission apart from all other missions, and tells us about it so fully and so humanly that of this portion of China we gain a satisfying and workable knowledge. The story is told in anecdote, in first hand record

of personal experience, the vividness of the narrative being sustained by the constant use of present tenses and personal pronouns. The style is like the style of Scripture. No doubt it has come easily to Mr. Soothill, who has had so much to do in the translation of Scripture into Chinese. The publishers have produced the book most artistically. In this respect Messrs. Oliphant, Anderson, & Ferrier have ever some surprise in store for us. Its title is simply *A Mission in China* (5s. net).

If the 'Memories of a Lammermoor Parish,' which have been published by Mr. T. Ratcliffe Barnett, under the title of *Fairshields* (Oliphant; 2s. 6d.), had appeared before Dr. John Brown made us familiar with religion and nature and art, all woven together into pleasing tapestry, we should have bought the book by the thousand and presented it to our dearest friends. We see the beauty still; we no more weary of it than of the sunset; but it does not catch us unawares, as it would have done. And yet the illustrations in *Fairshields* excel all that yet has been done for the descriptive essay. How near to Tennyson's heart would 'Sleepy Hollow' have penetrated!

Dr. James H. Hyslop, who was formerly Professor of Ethics and Logic in Columbia University, has now given himself wholly to the *Borderland of Psychological Research*. His new book (Putnam's; 6s.) is the most scientific account of what abnormal psychology is, that we have yet seen. For it must be understood that he does not occupy himself with the mere phenomena of spiritualism, but gives himself to its acceptance or refutation in the face of science. His book is of extreme value, because it makes us fit to test the claims of spiritualism and all other isms of that ilk. It trains us not merely in modern psychological method, which itself would be most valuable, but in that method as it has to be applied particularly to the 'borderland.' There is therefore much more said about Hallucinations than there would be in an ordinary manual of psychology. But it is all scientific. Among other things of modern application there is a discussion of Reincarnation. Some Spiritualists are coming to that. Let them read Hyslop first.

In *The Missionary and his Critics* (Revell;

3s. 6d. net) Dr. James L. Barton has gathered together a large number of opinions of men for and against the Christian missionary. It is a service for which hard-working preachers will thank him. We know that 'Jesus will reign where'er the sun doth his successive journeys run,' but we have to face prejudice and misstatement. Here are the misstatements and the answers to them—all out of the lips of those who have been there.

A second edition of Dr. T. T. Eaton's *Faith and the Faith* (Revell; 1s. 6d. net) is out. Dr. Eaton is ignorantly abusive of historical criticism, but that will be forgiven him for the warmth of his evangelicism, and for the courage with which he recovers the verb to *faith*e, and uses it.

When Dr. Alexander Lewis of Kansas City visited England last year he preached in some of the best known Congregational pulpits. Now he has published the sermons which he preached, and Mr. Morgan Gibbon has introduced them (*Sermons Preached in England*. Revell; 5s. net). They are strong theological sermons, not at all of the Talmage or Banks stamp, which some persist in thinking most typical of American preaching. Canon Newbolt himself would not be more averse to sensation nor more insistent on the fundamentals.

To the 'Contemporary Science' Series there have been added two new volumes — *The Psychology of Alcoholism*, by George B. Cutten, and *The Evolution of Matter*, by Gustave le Bon (Walter Scott; 5s. each). Dr. Cutten's book is dealt with on another page. Dr. Gustave le Bon's *The Evolution of Matter* is the translation of the third French edition of that standard work. And the translation is better than any of the original editions. It has all the illustrations and diagrams, accurately reproduced on good illustration paper, and it contains, besides, an Introduction and Occasional Notes by the translator, Mr. F. Legge. It is quite unnecessary for us to describe the book; it has already won its place as the best manual of the subject. There are many chapters of interest to which reference might be made. Say, for example, the two chapters on 'Ether.' No progress has been made in the discovery of the nature of ether. No assurance is yet obtained of its existence. It is still a hypothesis. It seems to

be a necessary hypothesis. But its very existence is a matter of faith. It is simply that 'something' in which the undulations of light are propagated. Yet its importance is incalculably great. 'The majority of phenomena would be inexplicable without it. Without the ether there could be neither gravity, nor light, nor electricity, nor heat, nor anything, in a word, of which we have knowledge. The universe would be silent and dead, or would reveal itself in a form which we cannot even foresee.'

Messrs. Smith, Elder, & Co. are the publishers in this country of Kent and Sanders' 'Historical Series for Bible Students.' Already there have appeared in the series eight volumes on the History of the Old and New Testaments. The ninth volume, just out, is described as *Outlines for the Study of Biblical History and Literature* (6s.). It is written by Professor Sanders of Yale, and Professor Fowler of Brown University. Almost innumerable as are the books which aid us in the study of the Bible, nothing like this has appeared before. Every step of the historical narrative of the Bible is followed closely, its divisions marked, its purpose stated, its value appreciated, and the literature which has to do with it referred to. The authors' knowledge of the literature is thorough and discriminating. The attitude is moderately critical.

The S.P.C.K., publishing for the Church Historical Society, has issued a new edition of Thomas Hancock's *The Peculium*, with an Introduction by Bishop Collins, of Gibraltar. The Introduction extends to thirty pages, and has many useful references, but more information might have been packed into it. *The Peculium* is, of course, immortal. Quakers do not go by Hancock's account of Quakerism, but it is immortal for all that.

Since the year 1897 Diocesan Conferences have been held at St. Erconwald's Deanery in Essex. The papers read at the Conferences have now been published by Messrs Washbourne, under the title of *Folia Fugitiva* (3s. 6d.). The editor is the Rev. W. H. Cologan, Hon. Secretary of the Catholic Truth Society. The variety of topic discussed is considerable, but some reference is usually found to the practical work of the Roman Catholic pastor. The late Bishop of Milevis (Dr. Bellord) wrote the paper which comes first, on 'The Number

of the Saved'; the editor has a paper on 'The Affections in Mental Prayer'; Dr. Adrian Fortescue an able contribution to 'Americanism'; and Mgr. Crook describes 'The Rite of the Hallowed Loaf.'

Messrs. Washbourne have also published a revised edition of the English translation of St. Bonaventure's *Stimulus Divini Amoris* (3s. 6d.). The revision has been made by the Rev. W. A. Phillipson, Priest of the Archdiocese of Westminster. 'The name of St. Bonaventure,' says Mr. Phillipson, 'with whom the treatise is associated, gives it a special interest for English-speaking Catholics, when we remember that Pope Clement IV. offered the Archbishopric of York to the Seraphic Doctor. Through profound humility the great disciple of the lowly St. Francis could not be prevailed upon to accept the honour. Had he come to our shores, and shed the radiance of his seraphic love of God over our beloved country, the aftercourse of her history might have been widely different, and the England of to-day be still united to the See of Peter, an Island of Saints, and an example of faith to the world.'

From Messrs Watts & Co., Publishers for the Rationalist Press Association, come two more sixpenny reprints, a selection of *Spencer's Essays*, and an Essay on *The Science of Education*, by F. H. Hayward, D.Lit., M.A., B.Sc.

"Your brother is dead!" Such was the midnight message I received a little over a year ago. It was the first time Death had struck so near to me since the days of my childhood—the first time I had had occasion to marshal up such hazy and chaotic reasons as I possessed for the conviction and consolation—"It is well—he is gone—I also shall follow soon or late, and we shall meet again." They seemed insufficient and trivial in the presence of the great fact that *he lay there dead.*

So, to confirm his convictions, Mr. Robert J. Thompson wrote letters to leading men in science, and literature, and religion; and he has published their replies in this volume—*The Proofs of Life after Death* (Werner Laurie; 7s. 6d. net). He has also gathered other men's opinions from their writings. And he has arranged the whole, under the titles of Scientists, Psychical Researchers, Philosophers, Spiritualists; he then gives his own opinion at some length, and closes the work with an essay

by Professor Elmer Gates, of Washington, on 'Immortality from New Standpoints.'

Dr. W. T. Harris (a Philosopher) says: 'I have felt as certain about the immortality of the individual as I have about the truths of mathe-

atics.' Cardinal Bantandier, of Rome, says that he has never seen a serious argument used against the moral argument for a life to come; and the moral argument is, 'Every sin deserves a punishment, and every deed of virtue must bear its reward.'

The Reading of Scripture in Public Worship.

A CYCLE OF OLD TESTAMENT REVELATION.

BY THE REV. A. NORMAN ROWLAND, M.A., LONDON.

RECENT correspondence in THE EXPOSITORY TIMES has revealed a certain dissatisfaction with the haphazard treatment of the Bible in the public worship of most of the Nonconformist churches. The remedy for this, in my judgment, is not a lectionary, *i.e.* a set series of *lessons*, whether arranged on traditional or more historical lines; but a cycle of the chief *subjects* of revelation with a choice of illustrative readings.

In the following selection there is an attempt to provide a scheme which, on the one hand, does not fetter the freedom of the service or interfere with the initiative of the preacher; but, on the other hand, recognizes the value of the Scriptures as their own best spokesman, and gives them the lead, as it were, in setting forth the revelation of God. It might also be used with advantage in family worship.

The cycle consists of ten subjects, which fairly cover the great themes of the Bible so far as they are given us in the Old Testament, and under each heading is grouped, on an average, some fourteen classical passages, drawn from almost all the canonical books, but most abundantly, of course, from those that are of greatest devotional value.

It is suggested that for the sake of continuity these should provide the first morning lesson, unless there is a special reason for postponing one or another to the evening service. The ten lessons would thus account for a quarter of the year, allowing for occasional absences of the minister.

The benefits to be derived from such a plan are considerable, as I have found from experience. It gives to the Scriptures primacy in worship, and the opportunity, as it were, of unfolding their own case. There is an assurance, too, that all the notes of Biblical truth will be sounded, and its

spiritual catholicity represented in spite of the idiosyncrasy of the preacher.

And from the preacher's point of view there is plenty of scope for choice, because it is the subject and not the lesson that is settled for him. At the same time, although there is no necessity for the selected lesson to dictate the morning text, it very often affords a welcome suggestion, and saves the preacher from groping for a clue.

With this brief explanation and apology, I venture to commend the use of this scheme to my brethren in the ministry of our Lord Jesus Christ.

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| <p>1. <i>The traces of God in Nature.</i></p> <p>Gn 1¹⁻²⁸.
Ps 8. 148.
" 19.
" 65.
" 104¹⁻²⁴.
" 139.
Is 40¹²⁻³¹.
Job 25. 26.
" 28.
" 36²⁶⁻³³ 37.
" 38 (part).
Song of Songs, 2.*</p> <p>2. <i>God's care of His people.</i></p> <p>Gn 8. In natural disaster.
" 24¹⁰⁻²⁷. In domestic concerns.
" 45¹⁻¹⁴, Ps 121. In personal career.
Ex 14⁵⁻³¹. The Red Sea.
Dt 32¹⁻¹², Is 63⁷⁻¹⁴. The wilderness.
1 Ch 16⁷⁻³⁶ (Ps 105). National thanks.
2 Ch 6¹⁴⁻³³. National prayer.</p> | <p>Neh 9⁵⁻³¹. National recollection.
Ps 46. 146. National defence.
Is 25¹⁻⁹ 26¹⁻⁹. National peace.
Ezk 34^{1-16. 28-31}. Care of the people.
Is 45¹⁻¹⁹. Control of events.
Zech 2¹⁻¹³, Hag 2¹⁻⁹. A new beginning.
Ps 91. 'The shadow of the Almighty.'
3. <i>God's will and man's goal.</i>
Ex 20¹⁻²¹.
Dt 6¹⁻²⁵.
" 8¹⁻²⁰.
" 10¹²⁻¹⁹ 15¹⁻¹¹.
" 30.
Nu 32^{1-9. 14-24}.
Is 58.
Ps 1, Job 31¹⁶⁻²⁸.
" 15. 18²⁵⁻³⁶.
" 34.
" 37¹⁻¹⁹.
Pr 1²⁰⁻³³ 2¹⁻¹¹.
" 3¹³⁻³⁶.
" 16¹⁻²³.
" 20¹⁻²².</p> |
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* It is as difficult to class this passage as to characterize the entire book.