

for drink. It demands an equally strong protest. The trades which make profit out of the demoralization of humanity would be easily ended if they were not so profitable. The Augean stables would be easily cleansed did it not pay so well to keep them foul.

Men are wanted who will deliberately decide not to make money, not to seek wealth, but to put their strongest energies into human service, to carry on commerce as the doctor who practises amongst the poor carries on the work of his profession—satisfied to do a good turn to those with whom they deal and to get only a 'living wage.' *The social end must be well-being, not wealth, or wealth only so far as it can be made commonwealth.* This is the demand made long ago by Christ Himself: 'Seek ye first the kingdom of God and his righteousness.'

Much more might be said. The bearings of the words of Christ on social life and social relations are very many. We have mentioned only three: the Christian doctrine as to personal relations, the Christian doctrine of property, and the Christian view of the social end, but these are fundamental. They suggest a conception of a Christian society which has still to be created. They warrant re-

peated endeavours to realize the ideal suggested. They make a solid basis for the work of a Christian Socialism which aims at the improvement of society by a Christian society. It is impossible to doubt that the reformative and creative power of such a Christianized society would be far greater than that of the separate individuals who form it. A cathedral is something more than the separate stones of which it is built. Its power to still the fretful spirit into awe and reverence, its dignity and imaginative appeal, do not exist until the stones become the embodied idea of the architect—the expression of one reverent idea and worshipful purpose. An individualistic Christianity quarries and polishes the separate stones. It does not give form to the idea of the great Architect. To get that idea in all its power, to see the purpose of Christ for the world taking effect, we must have not only Christian individuals but a Christianized society. The individual is not reached only by an appeal to him as an individual; he may be drawn and fascinated by the vision of an ordered whole, an organization of life, a society moulded into harmony and dignity of relation, redeemed out of the kingdom of darkness into the kingdom of the sun of God's love.

## Literature.

### THE PASTORAL TEACHING OF ST. PAUL.

THE PASTORAL TEACHING OF ST. PAUL: HIS MINISTERIAL IDEALS. By W. Edward Chadwick, D.D., B.Sc. (*T. & T. Clark*, 1907. 7s. 6d. net.)

DR. Chadwick is favourably known to many by his *Social Teaching of St. Paul*, and it is matter for congratulation that we have now received a volume from his pen upon the Apostle's pastoral teaching. As Matthew Arnold foresaw, 'the reign of the real St. Paul is only beginning'; the press now teems with works upon his life, his travels, his gospel, his theology. But there was room for a book, at once scholarly and practical, which should exhibit him as a model of the pastoral life; and this place has been filled in no small measure by Dr. Chadwick's new book.

As the writer himself remarks, it may seem

strange that in a treatise on St. Paul's pastoral teaching no use has been made of the Pastoral Epistles. But the decision to exclude them is probably wise. The letters to the Churches reveal more of the pastor's heart than those which are concerned with the technicalities of the pastoral care; in the former we are able to discern principles and methods, motives and sources of strength, while the latter are largely occupied with details which are of less interest to the present age. In the letters to the Churches, under the welcome guidance of Dr. Chadwick, we discern the Apostle's conceptions of the Christian pastor and his pastoral work; we see him at his work of teaching, we hear him interceding for the flock; we gather the secret of his devotion, and the nature of the wisdom on which he relies. All this is drawn out from St. Paul's own words, by a careful study of the text; and, this done, the results are applied with no

ordinary skill to the needs of the modern guide of souls.

We have not often met with a book which we should so gladly see placed in the hands of the younger clergy. As a study of St. Paul's Epistles from a particular point of view it has considerable value, calling attention to the profit which the clergy may gain by going again and again to the familiar text of the Greek New Testament in the expectation of finding there new light for their daily duties. But Dr. Chadwick's work is more than a study of St. Paul; it is also incidentally a study of the present requirements and opportunities of the pastoral office. The wants of the Church in this twentieth century are never out of sight, and the reader knows himself to be in the hands of a wise and experienced guide. We are persuaded that the Church would be stronger and more successful in her great work, if the counsels and the inspiration which this book draws from the pastoral teaching of St. Paul were more generally realized by those who are called in these days to feed the flock of God.

H. B. SWETE.

Cambridge.

### J E Y E B E E.

LETTERS OF DR. JOHN BROWN. Edited by his Son and D. W. Forrest, D.D. (*A. & C. Black.* 10s. 6d. net.)

The author of *Rab and his Friends* has taken a place in the history of literature far higher than his literary gift alone would have secured him. He has taken so high a place that every scrap which he ever wrote, including the most perfunctory letter on the most trivial subject, is printed and published, and read with avidity. And this is not because he was a greater man intellectually than his writings. It is because he was a better man. It is because he was genial, sympathetic, humorous. There are innumerable pleasantries in these letters, such as the fancy to sign his name Jeye Bee. And for the sake of such things the letters have been gathered together. There are glimpses also of Thackeray and Ruskin and other great men, and letters from them—letters from which nobody would judge that they were so great; for all mankind put off its frills when it came into contact with Jeye Bee.

One of the pleasantest letters in the book is all about the death of a dog. In this letter occurs the only serious misprint we have discovered. The

editors print the end of it, 'I shall never see that dear four-footed friend; and it is all my own fault. I never did.' It ought to be: 'I shall never see that dear four-footed friend; and it is all my own fault I never did.' Here is the letter:

'23 Rutland Street, May 18th, 1857.

'MY DEAR COVENTRY,—Mr. Peddie told me to-day that you have lost Wamba. I know too well what this is to think it anything less than a great sorrow. I would not like to tell almost anybody how much I have felt in like circumstances. The love of the dumb, unfailing, happy friend is so true, so to be depended on, is so free of what taints much of human love, that the loss of it ought never to be made light of. Had he been unwell for some time? He was not old enough to die of age. We have one such, and I don't know what Madam and I would do were he to die. How are you, and why did you never come here? Write me soon. There are many things I would like to ask you about, and some day I may take a run down and see you. I shall never see that dear four-footed friend; and it is all my own fault I never did.—Yours ever,

'J. BROWN.'

The book is a mixture of the grave and the gay, and the grave is very grave and the gay very gay, yet the one never makes the other ludicrous. They have both their place in a full life, and Dr. John Brown's life was full to overflowing.

### THE CITIES OF ST. PAUL.

THE CITIES OF ST. PAUL. By W. M. Ramsay, Kt., Hon. D.C.L., etc., Professor of Humanity in the University of Aberdeen. (*Hodder & Stoughton.* 12s.)

Sir William Ramsay is not merely a geographer. He describes the cities of St. Paul, but he describes them in order to let us understand (as he says on his title-page) their influence on St. Paul's life and thought. He is an expositor. Whether it is some book of the New Testament or some other early Christian writing, there is always some document in his hand when he goes out to see and when he sits down to write. And when he has made the meaning of that early document clearer or its trustworthiness more assured, he feels that he has fulfilled something of the work which God has

given him to do. The mere geographer will not despise Sir William Ramsay or neglect him. But Sir William Ramsay himself would be ill-content if the only profit from his work were found in the region of art and science. He deliberately determines that it shall serve the interests of the Kingdom. By whatever road he has come (and we freely admit that it has not been by 'the laying on of the hands of the Presbytery'), he has come to be a preacher of righteousness.

But useful as this volume will be to the student of the Word, indispensable as it will be to the fully furnished preacher, its interest is not exhausted by them. The geographer, as we have said, will quote Ramsay now as his first authority. The lexicographer will mark his pages with pencil, and transfer the markings to his next New Testament grammar. The politician will welcome the abundance of new light that is cast on Roman government and Greek political institution. The historian of Asia Minor will recognize that Ramsay's discoveries and deductions have made it necessary that the history of this period should be written over again from the beginning.

Of Sir William Ramsay's use to the expositor a good example is found in the way in which he brings together Acts 21<sup>39</sup> and Rom. 16<sup>7-21</sup>. In the former passage St. Paul declares that he is a free-born Roman citizen. That could be in only one way. There must have been a considerable body of Jews in Tarsus, and they must have been enrolled as a 'Tribe,' for otherwise they could not have remained Jews. This supposition is confirmed by Rom. 16<sup>7-21</sup>, where six persons are spoken of by St. Paul as his 'kinsmen.' They could hardly be kinsmen by birth, 'for there is reason to think that the family to which the Apostle belonged had not come over to the Christian Church in such numbers, but rather had condemned his action, and had rejected him.' Nor can it simply mean 'Jews'; for other Jews are mentioned in this passage without any such epithet. Professor Ramsay believes that these 'Kinsmen' were members of the same 'Tribe' in Tarsus.

This volume describes the Pauline cities of Asia Minor. Another will come for Europe. It is illustrated with cuts of coins and with photographs, and it contains four maps, which are not merely a convenience, but bring the geography up to date.

### LUCRETIVS.

LUCRETIVS: EPICUREAN AND POET. By  
John Masson, M.A., LL.D. (*Murray*,  
12s. net.)

Dr. Masson has identified himself with Lucretius. Those who think of Dr. Masson, think of Lucretius; those who think of Lucretius now, think of Dr. Masson. To the lay mind Homer and Gladstone once were so united; this conjunction has not yet got hold of the lay mind, but it is always present to the scholar.

Dr. Masson has now written the very best book that has been written on Lucretius. And that is nearly as much as to say that he has written the best book ever written for the exposition of a classical author. For Lucretius has had the good fortune to attract to him three or four of the greatest intellects that ever gave themselves to the exposition of an ancient writing. The schoolboy adores Munro; the scholar places Lambinus and Lachmann beside him.

There were three editions of Munro's *Lucretius*, and in each edition there was an advance in understanding and in appreciation. Dr. Masson advances distinctly beyond the latest edition of Munro. For much work has been done on Lucretius since 1873, and he himself has been studying the poet every day. There are discoveries also which have to be reckoned with—the discovery of the Borgian Life of Lucretius (made by Dr. Masson himself), and the discovery of radium! Yes, of radium, for is not Lucretius the advocate of the Atomic Theory, and may not radium modify all our ideas of atoms? Then Dr. Masson enjoys the blessing of detachment. He is bound to no creed or theory. He is a student of Lucretius. He seeks to understand the poet, not to excommunicate him. And so he is able to get the very best out of him and leave the rest of us to take Lucretius to our heart or cast him out of our company.

Yet he is not forgetful of the difficulty of mastering the poet's meaning, or of measuring his philosophy, or even of reading his lines for any length of time at a sitting. He would have us believe, however, that these difficulties have been exaggerated. He tells a story of Professor Wilkie of St. Andrews, 'a man with a touch of genius, who, before Burns, wrote poems in Lowland Scots. He had a great admiration for Lucretius. Across the street there lived a shoemaker, famous for his

skill on the violin. Wilkie used to say, "Lucretius minds me aye on John Tamson. John keeps hammerin' at a sole a' the day, dunt! dunt! dunt! but whiles he lays doun the sole an' taks up the fiddle like this"—swinging his elbow—"and, man, it's rael bonny."

### GEORGE MATHESON.

THE LIFE OF GEORGE MATHESON. By D. Macmillan, M.A., D.D. (*Hodder & Stoughton*. 6s.)

Dr. George Matheson wrote about the Representative Men of the New Testament. Let the word be extended to embrace the New Covenant, and Dr. Matheson himself may be taken as one of the representative men. He gave them titles—'Nicodemus the Instructed,' 'Mark the Steadied,' 'Barnabas the Chastened.' What title shall we give himself? Shall we not call him Matheson the Seeing? He has been popularly known in Scotland for a generation as 'the blind preacher'; but the thing which most astonished those who knew him best was that he saw so clearly and so far.

He was born in Glasgow in 1842, the year before the Disruption. From his father he inherited his tireless energy and unmistakable business capacity. From his mother he received all that made him ours—the restless intellect, the imagination, the spiritual vision. He was not born blind. But by the time that he entered the logic class in the University of Glasgow the disease at the back of the eye had worked its will so far that for all practical purposes eyesight was gone. He was then in his eighteenth year. How did it affect him? Some thought it never affected him at all. They knew him buoyant and inspiring. They called him a convinced optimist. But there was an hour, says his biographer, when he stood face to face with the appalling fact that life was before him, and that he would have to go through it maimed. He realized that he had lost that faculty which brought him most immediately into touch with human interests, that faculty which opened the door of human knowledge; and no man ever pursued after knowledge more ardently, or threw himself more whole-heartedly into the life of his fellow-men. In the after years, when honours were thick upon him, and he was commanded to preach before Her Majesty the Queen at

Balmoral, he took for his topic the problem of the Book of Job. It was the problem he had faced in his early youth, and it was with him always.

His career at the University was distinguished. His sisters helped him. Two of them learned those languages which we call dead, that they might read to him Homer and Virgil, and even Isaiah. When he entered the ministry of the Church of Scotland, and was called to the parish of Innellan, his eldest sister wrote out his earliest sermons to his dictation. She had taught him the alphabet when he was an infant. She encouraged him afterwards to learn a new alphabet, which goes by the name of the Braille, twice putting into his hands the key of knowledge.

He wrote poetry. One poem will survive. It is that hymn which is winning its way into all the collections, and is now sung throughout the world,—one might say on alternate Sunday evenings with Newman's 'Lead, kindly Light.' Both hymns owe much to their music. Matheson's 'O Love, that wilt not let me go' has the advantage over Newman's 'Lead, kindly Light,' that it is always sung to its own tune. But both are true poems, and it must not be forgotten that, although so many hymns seem to live without being poetry, the hymn which is a poem is a greater favourite with the common people.

He wrote books also. We know his books. They too will last. We called him 'Matheson the seeing.' 'There were times,' says Dr. Macmillan, 'when his friends thought that he not only saw them, but saw through them. This must have been Mr. Eric Mackay's experience, for, when visiting Dr. Matheson, along with his foster-sister, Marie Corelli, he suddenly paused in the midst of his conversation and remarked, "You have a penetrating eye, Dr. Matheson."' But it was his books that gave us his title. They are mostly devotional. And it is probably to Dr. Matheson we owe it that the conception of a devotional book has been wholly altered in our day. The devotional book was formerly a product of the heart, and the more devotional the less the head had to do with it. Dr. Matheson made it a product of the person. Every sentence carries a thought from the head, as well as an impulse from the heart. 'I will love the Lord,' he said, 'with all my heart, and soul, and strength, and mind.'

THE LITERATURE AND RELIGION  
OF ISRAEL.

THE POST-EXILIC PROPHETS. By W. H. Bennett, Litt.D., D.D., Professor of Old Testament Exegesis, New College, London. (T. & T. Clark. 6s. net.)

This is the first published volume of a new series which goes by the name of 'The Religion and Literature of Israel.' As the editor states, the idea of the series originated with Professor Skinner, of Cambridge. Professor Skinner also suggested the men to whom the various portions of the Old Testament should be assigned. We do not honestly think that better men could have been found. And they all accepted the offer at once. It would have been an ideal accomplishment if the volumes had appeared in chronological order. But it is doubtful if it would have served any really practical purpose. Men would have given themselves, after all, to the study of the volume in which they were interested at the moment. It is expected that the next volume will be that on the Pre-Exilic Prophets, by Dr. R. H. Kennett, Regius Professor of Hebrew in Cambridge. With its publication the whole of the Prophets will be in our hands. When the series is complete it will be possible, if not by reading right through the whole, at least by following certain ideas, to trace the development of the religion of Israel from the very earliest times to the time of Christ. This will be a profitable exercise for the student of religion.

But the probability is that the volumes will be used chiefly for teaching purposes—for carrying a Bible class over a definite period, or as the basis of popular lecture. There must be few Bible-class teachers, perhaps there are few preachers now, who altogether ignore the difference between one portion of literature and another in the Old Testament, and the difference of the religious ideas which the writers present. The time is past when men were afraid to suggest such differences in case their doctrine of inspiration should suffer. It is by comparison that education proceeds. The comparison of one writer with another, or of the contents of one portion of literature with the contents of another, such as the Psalms and the Wisdom Literature, is the only way in which the Bible can be really studied.

Professor Bennett's book is a student's book; perhaps even more than that, a teacher's book. It is entirely reliable, and it is full of matter.

Among the Books of the Month.

From the Cambridge University Press there comes *A Life of Bishop Burnet* (15s. net). The book is divided into two parts, as the life was—'Scotland, from 1643 to 1674,' being written by the Rev. T. E. S. Clarke, B.D., minister of Saltoun, and 'England, 1674 to 1715,' by Miss H. C. Foxcroft. It contains also an Introduction of thirty-six pages, by Mr. C. H. Firth, M.A., Regius Professor of Modern History in Oxford. The volume, although published in Cambridge, is got up in a style to match the Oxford edition of Burnet's *History of His Own Time*.

Everybody complains that Burnet is neglected, and everybody neglects him. Is it because he was not good enough to be a hero, or bad enough to be an interesting villain? Assuredly neither hero nor villain is the right word for him. What was he, then? With all their research, and they seem to have searched till nothing is likely to be found after them, it cannot be said that these editors have made it quite clear yet why Gilbert Burnet had so much influence in his day. And until that is made clear, he will never have much influence in a later day. That he had his hand in everything is evident. But why did they let him have his hand in everything? He blundered in diplomacy till we wonder now if his recorded blunders can actually have been made; and everybody knew that he could not keep a secret. But the greatest difficulty which the editors have had before them has been rightly to estimate Burnet's conceit. There are many things that Burnet records which mean something if his account of his own place in them is a correct account; but little or nothing if he is exaggerating his own importance. And so altogether, gladly as the historian will welcome the new facts about Burnet and about his times which the new life contains, it will have little influence in sending men to read Burnet's books.

Nevertheless it is a fascinating biography. The very elusiveness of Burnet's person and personality is fascinating. And if the editors have been enthusiastic in the gathering and sifting of their facts, they have been careful to let no enthusiasm bias them in their judgment of Bishop Burnet.

There are two ways of preparing an anthology of English poetry—one without notes by the

editor, and the other with; and there is no doubt which way the common people prefer. The accomplished student of English poetry will no doubt say, 'Leave me alone with the poet; let him make his own impression upon me; let me think my own thoughts about him.' But the multitude does not understand poetry without an interpreter. Mr. William Stebbing is not ashamed to address himself to the multitude.

He has produced two handsome, delightful volumes under the simple title of *The Poets* (Oxford University Press; 8s. net). The first volume goes from Chaucer to Burns, the second from Wordsworth to Tennyson. His method is to find an edition of his poet—the best edition that he can find—and work slowly through it, quoting here, commenting there, and marking the page of his quotation or his commentary. And when he has finished one poet's works he takes up the works of another.

Now we rejoice in one thing. There is never an attempt at paradox. All is natural, easy, honest. As for 'fine writing,' besides being out of fashion, it never once comes within the reach of Mr. Stebbing's pen, or could come. We do not always agree with his commentary. Why should we? How could we? We do not agree with his commentary on Coleridge; we do not agree with his commentary on Tennyson: the one for the one reason, the other for the other. But we thank him for his book, from the beginning of it to the end of it, because he helps us to understand the poets better than we did.

Mr. George Laurence Gomme (a name much honoured in archæology) has prepared and published an *Index of Archæological Papers, 1665-1890* (Constable; 25s. net). The Index stops with 1890, because annual indexes of archæological papers have been published since 1891, and may be obtained from the same publishers (1s. net each). It is an index of the papers which have appeared in the Journals of the Archæological Societies of Great Britain and Ireland. The index is arranged according to the alphabetical order of the authors' names. Why is there not an index of subjects? That question has already been courteously asked in the 'Publishers' Circular.' Mr. Gomme answers in his Preface. He has not had time or strength to prepare it. He hopes that some younger scholar will set about its preparation

at once. We hope so too. For useful as this index is, an index of topics would be very much more useful. And since Mr. Gomme could not do both, we wish he had done the subjects and left the names alone. An index of places is needed also. But we are glad to see (again from the 'Publishers' Circular') that a competent antiquarian has taken that in hand. We thank Mr. Gomme heartily for adding this to the many services which he has already rendered to the science of archæology.

Mr. Scott Lidgett continues his studies in the evidences of Christianity. His volumes on *The Spiritual Principle of the Atonement* and *The Fatherhood of God*, by which he made himself a name as a theologian, are followed by a volume on *The Christian Religion, its Meaning and Proof* (Culley; 6s. net). It covers the whole range of Christian apologetic, and covers it all with capable scholarship and the command of an appropriate vocabulary. Every topic has not the same space allotted to it as we have been familiar with in books of Apologetic. Some topics have passed out of the range of Apologetic; some have not yet entered it. Mr. Scott Lidgett writes for his own time, as every apologist must write. It does not follow that his book will die with the present generation. Even if the next generation neglects it, it may come up again. Does not Dr. Illingworth, in his new book on the Trinity, quote largely from the writings of Paley? But Mr. Scott Lidgett is not concerned with that. He gives his strength to the foundation of the Christian religion; to religion itself—its definition and its factors; to the ethnic religions, and to a sustained comparison between them and Christianity. And then he passes on to claim acceptance for the Christian religion in the face of naturalism. He gives a whole chapter to the argument from design. And only in the last two chapters of the last part of his volume does he expound the Christian doctrine of Man and the Christian doctrine of God.

Some of us are impatient of Apologetics. We move about with our eyes turned in upon ourselves. *We* do not dispute the superiority of Christianity: why spend time in proving it? But the Warden of the Bermondsey Settlement could not make that mistake. He knows from bitter and prolonged experience that it is useless to speak of the Christ of God to men who have picked up the notion that

the Incarnation and the Resurrection are myths quite indistinguishable from similar myths scattered abroad throughout the religions of the world. No argument that ever was used against Christianity has had more prevailing power than this. And Mr. Scott Lidgett knows that he would simply be beating the air if he were to speak of Christ Jesus as a Redeemer to men whose minds are filled with the idea that comparative religion has brought all redeemers down to one indistinguishable level.

It is only a few months since we noticed Professor Milton Terry's *Biblical Dogmatics*. It was then just issued by an American publisher. Now the book has been undertaken by Mr. Culley of the Methodist Publishing House (10s. 6d. net). We need not repeat our words. Less original than either Adams, Brown, or Clarke, Terry has more consideration for the average plodding student and the ordinary toiling pastor. Every topic that ever was brought within the range of theology is discussed, and discussed separately, so that ten minutes out of a busy day will secure something.

The Rev. Frank Ballard obtained the D.D. degree at London by an essay in Apologetic, which he has now published under the title of *The True God* (Culley; 2s. 6d. net). It is the concentration of that vast literary output which recent years have received from Dr. Ballard and been amazed at. It is addressed to a more cultured, or at least better educated, audience than the larger books. It is the latest, clearest word of Theism to Naturalism, Monism, Pluralism, and Pantheism.

Mr. T. N. Foulis, of Edinburgh, seems to find a market for Nietzsche. The new translation is *Beyond Good and Evil*. The translation is Helen Zimmern's. No price is named.

Carlyle's *John Sterling* and Coleridge's *Poems* are the most recent additions to the 'World's Classics' (Frowde; 1s. net each).

In what year was our Lord born? Sir William Ramsay used to say in the year 6 B.C. But he seems to have changed his mind. A book entitled *The Magi: How they recognized Christ's Star* (Hodder & Stoughton; 6s.) has been written by Colonel Mackinlay, in which it is argued that 8 B.C. is the more likely date, and Sir William

Ramsay, who writes a preface to the book, says that, 'on the whole, though the evidence is still not conclusive, it seems more probable that the date 8 B.C. is right.' How is it more probable? In this way. There was a system of periodic enrolment in the Province of Syria according to a fourteen years' cycle, and the first enrolment was made in the year 8-7 B.C. Ramsay used to think that while this was the rule it was delayed in Syria for about two years, as it sometimes was delayed in other places. But Tertullian distinctly says that the enrolment in Syria at which Jesus was born was made by Saturninus, and Saturninus, we know, governed the province 9-7 B.C.

It was very clever of Colonel Mackinlay to get this preface out of Sir William Ramsay. And his cleverness did not end there. He secured notes from Professor Sanday, Dr. Pinches, and others. These scholars do not stand responsible for Colonel Mackinlay's conclusions. Sir William Ramsay even suggests the existence of a touch of fancy. But their contributions will draw attention to the book, and at least give it a chance.

Let not the memory of John Laidlaw be forgotten. Men like Dr. Robertson Nicoll 'sat under' him at the most impressionable period of their life, and scarcely can express how much they owe him. His memory will not be forgotten. There is no occasion now to fear it. For Professor H. R. Mackintosh has gathered together a volume of his expository sermons, and has written a memoir, marked by sympathy and simplicity, to go with them. The volume is entitled *Studies in the Parables* (Hodder & Stoughton; 6s.).

Under the title of *The Lord of Glory*, Professor Warfield, of Princeton Theological Seminary, has published a study of the Designations of our Lord in the New Testament, with especial reference to His Deity (Hodder & Stoughton; 6s. net). It is not an attractive book for the outsider. But those who have worked at the subject will work at it with renewed zest when they have this book in their hand, fired by the enthusiasm which Professor Warfield throws into all his labours, and glad to be saved the onerous task of gathering the materials together and arranging them in chronological order. What is Professor Warfield's purpose? His purpose is to exalt the Person of our Lord and, by exalting His Person, to com-

mend His salvation. Dr. Warfield's estimate of the Person of Christ is not the popular estimate of our time. He may expect his book to be neglected by the advocates of an extreme kenosis, as well as by the advocates of a mere humanity. But Dr. Warfield was ever a fighter, and their public neglect will not prevent his hearty strokes from taking effect.

Is it better to read an account of Buddhism by a Buddhist or by a Christian? We can ask such a question now. Formerly Buddhism was studied to be refuted. But now it is studied first of all to be known. Buddhism by a Buddhist, therefore, if the Buddhist is a scholar.

What is the difficulty? Scholarship in the East is different from scholarship in the West. The very conception is different. We demand facts; they offer theories. We demand knowledge; they offer edification. Pandit Daisetz Teitaro Suzuki has written *Outlines of Mahāyāna Buddhism* (Luzac; 8s. 6d. net). He is a scholar. He admits that his purpose is to deliver Europe from prevalent misunderstanding of what Buddhism is. And so there is a touch of apologetic throughout. Still he is a scholar. But he is an Eastern scholar. And it is impossible for him to satisfy the demands for fact and verification of fact which a scientifically trained Western reader makes.

With this inevitable reservation we commend the book. It is well written. The author knows his subject. Wisely he confines himself to the Great Vehicle. For it is not possible for one man to be master of the Little Vehicle, or Hināyāna Buddhism, also. Within the vast intricate field of the Great Vehicle he is at home. And if we must verify his facts or inferences for ourselves, by reference to the works of European scholars, that disadvantage is made up to us by the freshness of the point of view and the author's commendable enthusiasm.

The teacher of geology, even in an elementary school, must be up to date. So also must the teacher of the Bible be. Now the teacher of the Bible must not think that up-to-date teaching requires him to reject the resurrection. Professor Swete is a specialist in the study of the Gospels, just as Professor Geikie is a specialist in the study of geology. He has written a manual for the teaching of the resurrection. Its title is *The Appearances*

*of our Lord after the Passion* (Macmillan; 2s. 6d. net). The appearances are described one by one with thorough knowledge of and sensitiveness to the language as well as the thought of the Bible, and of the criticism to which they have been subjected. And there they stand, perfectly credible, and even convincing to one who has already tasted and seen what the Lord is. This is a great service that Dr. Swete has rendered.

Out of the multitude of books for the better teaching of the Bible in schools which the press is now pouring forth, we have no hesitation in selecting 'Bible Lessons for Schools,' by E. M. Knox, Principal of Havergal College, Toronto. The volume before us is *Exodus* (Macmillan; 1s. 6d.). It contains a map and some unusually good illustrations. But the value of the book lies in the author's own writing. The story is retold in excellent English and in thorough loyalty to the truth of revelation, as well as to modern scholarship. It is divided into chapters and sections for its easier teaching in the class.

Messrs. Macmillan have commenced the publication of a new edition of Tennyson. Sooner or later Tennyson *had* to appear in the Eversley Series, where already we have Shakespeare, Milton, and Wordsworth, and where we handle them with so great pleasure. But the Eversley edition is to be distinguished, not only for its outward convenience, but also for the Notes which are to be appended to every volume. These Notes are Tennyson's own—not the guesses of even the most sympathetic editor, but the poet's own explanation of the meaning of his own lines or the occasion upon which he wrote them. The editor of the edition is Hallam, Lord Tennyson. The first volume is ready (4s. net).

Out of the magazines of the last thirty years Mr. Frederic Harrison is gathering his articles and publishing them in volumes, under the title of 'Studies, Religious, Philosophical, Social, and Controversial.' There will be four volumes. The first volume, *The Creed of a Layman* was published in April 1907. The second volume was issued in the end of the year. It is called *The Philosophy of Common Sense* (Macmillan; 7s. 6d. net).

As the title of the series tells us, the papers are

on all kinds of topics within the range of Mr. Harrison's interest, philosophical ethics and the borderland of religion bulking most largely. Four of the essays were delivered at meetings of the Metaphysical Society, and were published in the very first volume of the *Nineteenth Century* in the year 1877, helping to give that long-lived periodical a good start.

Yet with all their miscellaneousness, one purpose runs through the whole miscellaneous lot. It is a determined purpose, and pathetic in its determination. It is the purpose to prove that Mr. Frederic Harrison is not a man without a religion. That he has no God he does not deny. He does not think a God is necessary to a religion. Are there not scattered over the world tribes that have no gods? But Mr. Harrison feels that if he had no religion, he and those who think with him (and he is not the only Positivist alive even yet) would form, as it were, a tribe of their own, and a tribe so peculiar that anthropologists would be compelled to set them in a category all by themselves.

What, then, is Mr. Frederic Harrison's religion? 'We mean by religion,' he says, 'a scheme which shall explain to us the relations of the faculties to the human soul within, of man to his fellow-men beside him, to the world and its order around him; next, that which brings him face to face with a Power to which he must bow, with a Providence which he must love and serve, with a Being which he must adore—that which, in fine, gives man a doctrine to believe, a discipline to live by, and an object to worship.' Is not this a god? What, otherwise, is the meaning of these capital B's and P's? No, it is only himself and his fellow-men, raised to an ideal dignity so much beyond the real that they deserve to be spoken of in capitals.

Messrs. Macmillan have now republished Professor Moulton's *Modern Reader's Bible* in a single volume (10s. net). When it came out first, in its many dainty purple volumes, we gave it a welcome for the beauty of its outward appearance as well as for the usefulness of its contents. The outward beauty is less now, but the usefulness is more. In this form it will probably become the daily companion of the increasing thousands who must read the Bible intelligently, but have no time to study elaborate commentaries.

Dr. J. R. Illingworth has written another book. Its title is *The Doctrine of the Trinity Apologetically Considered* (Macmillan; 6s.). Is there anything we are more in need of than a statement of the doctrine of the Trinity in modern language and with adequate recognition of modern knowledge? Dr. Illingworth is the very man, we said, and here is the book. So we picked it out of the bundle, and sat down.

But it is a deep disappointment. It seems as if Dr. Illingworth had made up his mind, not to describe the doctrine of the Trinity, but to write another book. He begins ever so far away from the doctrine of the Trinity, and writes two chapters of general considerations affecting evolution and the subjectivity of New Testament criticism. And when at last he reaches the doctrine of the Trinity he gets to no grips with it, though he manoeuvres very prettily all round it. And when the end comes we can say we have read another book; but we know very little more of the doctrine of the Trinity than when we began.

The disappointment is the deeper that we are quite sure Dr. Illingworth could have done for the doctrine of the Trinity what he has done for other doctrines, if he had given himself properly to it. Can the explanation be that he now writes too easily?

Messrs. Nisbet have 'beaten the record,' as the phrase goes, in the production of cheap books. When the *Church Directory and Almanack* first appeared at 2s. net, some of us feared that it was too bold an experiment to be successful. Seven hundred and twenty pages of closely packed printing—printing, too, that demanded the most careful proof-reading—seemed to be quite too much for the money. But it has succeeded. And the issue for 1908 is as absolutely accurate as ever.

*The Church Pulpit Year Book* (2s. net) has also succeeded. This is the fifth yearly issue.

To these Messrs. Nisbet have the last year or two added a *Full Desk Calendar* (1s. net) for the clergyman of the Church of England.

*The Epistle to the Hebrews*, in Mr. Buckland's Devotional Commentary, has been done by the Bishop of Derry and Raphoe (R.T.S.; 2s.). And as Bishop Chadwick is a born expositor, it is less strictly devotional and more distinctly exegetical

than the other volumes of the series. We make no objection to that. The truth is that true devotional writing is an impossibility to all but a devotional genius; and we had rather receive good, sound, evangelical exposition than the pretence of it.

To Rivington's 'Handbooks' has been added a Commentary on the *Acts of the Apostles*, in two volumes (2s. 6d. net and 2s. net), by the Rev. Bernard Reynolds and Canon Walpole.

In one volume (4s. 6d.) Messrs. Rivington have published *Bible Lessons for the Young*, and *Notes* on the same for teachers, by Dr. M. G. Glazebrook. The 'Lessons' consist of selections from the Old Testament in the words of the Authorized Version. It is a school book without dogma.

For the best and latest books on Psychology (now the most fashionable of all the sciences) consult the catalogue of Messrs. Swan Sonnenschein & Co. The very latest is an English translation of Dr. Gustav Störing's *Mental Pathology in its Relation to Normal Psychology* (10s. 6d.). The book is severely scientific, and yet it is expressed in popular language, for it originally formed the subject of a course of lectures delivered in Leipzig. It takes psychology, moreover, on the physical side, which some think the right side to begin the study with. The translation has been done by Thomas Loveday, M.A., lately Professor of Philosophy in the South African College, Cape Town.

Mr. Charles J. Thynne, evangelical publisher, of Great Queen Street, London, has published a second edition of Canon Hobson's *Autobiography*, *What hath God Wrought?* (2s. net). In spite of the low price, the second edition contains all that the first contained, and typographically it is much more correct.

Messrs. Washburne have published an English translation of *The Degrees of the Spiritual Life* in two volumes, by the Abbé A. Saudreau. It is a wonder that this was not done sooner. The book has had a great circulation in France, and has been translated into several other languages. Now that it has been done, however, it has been done well. The translator is Dom Bede Camm, O.S.B.

So now we have in idiomatic English a com-

petent popular exposition of the Roman Catholic doctrine of the mystic life. The first volume describes the Purgative Way and the Illuminative Life; the second describes the Unitive Life. Doubtless the book will have a considerable sale in English, for our desire to know what mysticism is still far exceeds our knowledge. And whether this may be acceptable mysticism or not, it is thoroughly intelligible. Is the book too large? A little mysticism is not merely a dangerous thing, it is an impossible and self-contradictory thing. Let the book be studied, by all means, from the beginning to the end, with all the heart and also with all the mind.

A volume in memory of Herbert and Alice Rix has been published by Messrs. Williams and Norgate (6s. net). It contains *Sermons, Addresses, and Essays* by Herbert Rix, with an appreciation of him and his wife by Mr. Philip H. Wicksteed. The picture of Alice Rix is winsome, that of Herbert Rix not quite so attractive. And when we enter the book there is the same mixture of good things, and things that are not so good. Why did the editor republish the four lectures on the Persian Báb? They are written off Professor Browne's book with apparently no further knowledge of the subject; and as an attempt to discredit the Gospels, which is evidently their chief purpose, they are simply ludicrous. Has any one shared with Mr. Rix the hope of recovering 'the Ephesian romance which formed the nucleus of that strange medley now known to us as the Gospel according to St. John'?

But there are infinitely better things in the book than that. There are passages whose beauty will be recognized even when their reasoning will be most surely condemned. When Jesus said to the man sick of the palsy, Son, thy sins are forgiven, the scribes asked, Who can forgive sins but God? Mr. Rix does not often agree with the scribes, and he does not agree with them here. There are three ways, he says, of solving this problem, a theological, an ecclesiastical, and a human way. The theological way is this. It is quite true that God only can forgive sins; but Jesus was God, and therefore Jesus could forgive sins. The ecclesiastical way is that the office of absolver was delegated by God to Jesus just as it is delegated now to the Christian priest. The human way is that Jesus could forgive sins just because He was

a man. 'This,' says Mr. Rix, 'is a profound and far-reaching view, carrying with it an exalted estimate of human nature and a penetrating insight into the nature of sin and the nature of forgiveness. Human nature purified and inspired can forgive sin. Human nature transcendent and spiritual touches God. When the soul speaks it is God that speaks; and when the soul forgives it is God that forgives.'

They still teach the Shorter Catechism in the Colonies. Some time ago there came from Sydney (Angus & Robertson) the first part of a Commentary on the Shorter Catechism (*Notes on the Shorter Catechism* was the exact title) by the Rev. John Burgess, M.A., one of the most scholarly Presbyterian ministers of Australia. The second

part (6d.) is now published. It is as simple, practical, good for the teacher's use, as the first part, and of that part we said that we knew nothing for the teacher's use so good.

Has the sale of the Commentary ceased in America? If not, why are the two excellent Commentaries, one on *Leviticus and Numbers*, by Dr. Genung, and one on *Jeremiah*, by Professor Rufus Brown, both published in paper covers? And the paper covers are as ugly as paper covers could be. The volumes belong to the 'American Commentary on the Old Testament,' issued by the Baptist Publication Society (\$2 each). The Commentaries themselves are written for students of the Hebrew text, and they will repay the time spent in studying them.

## Contributions and Comments.

### Lord of Hosts.

THERE are some questions—perhaps indeed many questions—on which a satisfactory judgment cannot be formed, unless all the relevant facts are placed before those who have to form it. It is remarkable that Mr. Robinson, who specifies so precisely the number of occurrences of 'Lord of Hosts' in many books of the Old Testament, does not specify with equal explicitness the books in which it does not occur. I venture, with your permission, to supply his omission, by setting out the books in a tabular form, similar to the one which he has adopted himself.

'Lord of Hosts,' then, occurs in

Judges . . . . .	o times.
2 Chronicles . . . . .	o "
Ezra . . . . .	o "
Nehemiah . . . . .	o "
Job . . . . .	o "
Proverbs . . . . .	o "
Ecclesiastes . . . . .	o "
Canticle . . . . .	o "
Daniel . . . . .	o "
Joel . . . . .	o "
Obadiah . . . . .	o "
Jonah . . . . .	o "

Two of Mr. Robinson's statements would also be put more exactly thus:

Chronicler . . . . .	o times.
142 Psalms . . . . .	o "

For the 3 occurrences in 1 Chronicles (11 17<sup>7</sup>. 24) are simply transcribed from 2 S 5<sup>10</sup> 7<sup>8</sup>. 26: the author of Chronicles, when writing independently, never uses the expression. The psalms in which the title occurs are 24, 46, 48, 59, 69, 80 (4 times), 84 (4 times), 89. Ps 90 will probably be attributed by Mr. Robinson to Moses: excluding this, therefore, as a psalm written *ex hyp.* before the time when the title is known to have come into use, there remain 141 psalms, representing in any case a good many separate writers—we cannot, of course, say how many—who, unless indeed he regards any of them as living before 1 S 1 was written, Mr. Robinson must admit *might* have used it. I naturally do not attach any importance to the fact that the title does not occur in such books as Obadiah and Jonah; but the fact that so many different writers, notwithstanding that the great majority of them, upon any view of their dates, lived in periods when the title was current, and by some writers was being copiously used, nevertheless did not use it, seems to me to neutralise altogether the force of the argument which Mr. Robinson bases upon its non-occurrence in the Hexateuch.

Why the title does not occur in the Hexateuch (upon the critical view of its origin), it does not seem to me that critics are called upon to explain, any more than either they or Mr. Robinson are