

from the full heart of the apostle, who had never been in either city, but on whom, none the less, there daily came the care of all the churches.

The 'Epistle to the Ephesians,' therefore, is the epistle written at this very time by St. Paul to the

Laodiceans, and despatched by the same messenger, Tychicus, on the same journey, and filled to overflowing with the same richly varied thought regarding Christ and the church, which occupies the Epistle to the Colossians.

Literature.

THE TESTAMENTS OF THE TWELVE PATRIARCHS.

THE TESTAMENTS OF THE TWELVE PATRIARCHS. Translated from the Editor's Greek Text, and Edited, with Introduction, Notes, and Indices, by R. H. Charles, D.Litt., D.D. (*A. & C. Black.* 15s. net.)

'THE Testaments of the Twelve Patriarchs has, since its rediscovery by Bishop Grosseteste in the thirteenth century till the last decade, been a sealed book, misunderstood and misdated on every hand. The research of the last few years has, however, succeeded in discovering its true date, purpose, and character. It now comes forward as a book second in importance to none composed between 200 B.C. and the Christian era. It was written in Hebrew in the last quarter of the second century B.C. by a Chasid on behalf of the high-priesthood of the great Maccabean family, and especially on behalf of the Messianic claims of John Hyrcanus, who, according to Josephus, was the only Israelite who enjoyed the triple offices of prophet, priest, and king. But its claims to historical importance, however great, are overshadowed by its still greater claims as being the sole representative of the loftiest ethical standard ever attained by pre-Christian Judaism, and as such, attesting the existence of a type of religious thought in pre-Christian Judaism that was the natural preparation for the ethics of the New Testament, and especially of the Sermon on the Mount. Not only so, but this book influenced directly the Sermon on the Mount in a few of its most striking thoughts and phrases, and the Pauline Epistles in a great variety of passages.'

Such is Dr. Charles's estimate of the book of which he has produced the latest and, as usual, the incomparably best edition. Pursuing the subject in his Introduction, he says that the ethic of the Testaments of the Twelve Patriarchs 'is indefinitely [infinitely?] higher and purer than

that of the Old Testament'; that it is nevertheless its 'true spiritual child,' and that it 'helps to bridge the chasm that divides the Ethics of the Old and New Testaments.' This is enough to give the general scholar an interest in the book. For the special student of Apocrypha, even Dr. Charles has never before rendered a greater or more welcome service. His volume is full of good things, facts and inferences, fancies also perhaps, but such fancies as only the thoroughly furnished scholar can indulge in, fancies which touch the imagination and are more conducive to progress than much accumulation of dry fact. So let no student of the Bible think that the book is outside his interest. It stands between the Old Testament and the New (Professor Charles's date is 109 to 106 B.C.), and it casts light and understanding on both. It would be difficult to exaggerate its value for either.

It is, however, for the study of the New Testament that Professor Charles finds its value greatest. In the Introduction he quotes a large number of parallel passages. There are parallels in *The Testaments of the Twelve Patriarchs* to almost every book of the New Testament, and some of them are far too striking to be mere coincidences. Take this from Test. Dan (v.⁸): 'Love the Lord with all your soul, and one another with a true heart.' Yet more striking, but rather long for quotation, is the parallel in Test. Jos. (1^{5, 6}) to the familiar words: 'I was an hungered, and ye gave me meat' (Mt 25^{35, 36}); and it is further of interest that Dr. Charles is able to quote a Buddhist parallel already used by Allen in his Commentary on St. Matthew: 'Who-soever, O monks, would wait upon me, let him wait upon the sick.'

A good illustration of the place held by *The Testaments of the Twelve Patriarchs* between the Old Testament and the New is offered by Professor Charles in the section on Forgiveness, but we shall

deal with that on another page. It is enough now to say that in our judgment this is the best work that Professor Charles has yet done. If his work as a whole deserves the epithet 'epoch-making,' and it does deserve it, this book will be first thought of when the epithet is applied.

THE EPISTLES TO THE THESSALONIANS.

ST. PAUL'S EPISTLES TO THE THESSALONIANS. The Greek Text, with Introduction and Notes. By the Rev. George Milligan, D.D. (*Macmillan*. 12s. net.)

Once upon a time Lightfoot, Westcott, and Hort projected 'a tripartite commentary on the New Testament.' Hort was to do the Synoptic Gospels, Westcott the Johannine Writings and the Epistle to the Hebrews, and Lightfoot the Pauline Epistles. Messrs. Macmillan were to be the publishers. Westcott, Lightfoot, and Hort are gone long ago, and the commentary is not yet all written. But the publishers have never lost sight of the plan. A year or more ago, they published a commentary on Ephesians by the Dean of Westminster. And they have just published a commentary on the Epistle to the Thessalonians by Dr. George Milligan.

It was in November 1859 that Messrs. Macmillan in a letter to Westcott suggested the idea of a commentary. Fifty years ago. Yet there is no doubt that Dr. Milligan's *Thessalonians* is intended by the publishers to fill a gap in the commentary then suggested. And there is no doubt that it is fit to fill it. Hort never did anything for the scheme, but Westcott and Lightfoot put the very best of their life into it. We are not forgetting that. We have taken time to study Dr. Milligan's commentary carefully; we have tested it at various difficult places; and we do not hesitate to say that it is fit to fill its place. Perhaps Dr. Milligan has not attained to Lightfoot's supreme felicity of language in the summaries of the paragraphs. Perhaps he has deliberately avoided Westcott's wistful mysticism. But if there is any loss in these respects, it is made up by the extraordinary wealth of literary reference which Dr. Milligan's pages carry. This is perhaps the most distinctive feature of the best modern exposition, and Dr. Milligan is not behind the masters of it.

Some time ago Bishop Moule sent an article to *The Churchman* on the 'Modern Missionary's Amanuensis.' An account of it was given in THE EXPOSITORY TIMES. Dr. Milligan refers to that account, and uses it to illustrate the difference between St. Paul and Tertius. In THE EXPOSITORY TIMES, Dr. Moulton pointed out (vol. xviii. p. 537) that among the Persians 'the Lie' (*Drauga*, akin to the Avestan demon *Druj*) is a comprehensive term for all evil. Dr. Milligan uses the reference for the purpose of illustrating 2 Th 2¹¹, 'To the end that they should believe the lie.' In the seventeenth volume of THE EXPOSITORY TIMES, Professor Nestle pointed out that in the Codex Bezae it is stated that at the Baptism the dove entered *into* Jesus, and did not merely rest upon Him. Dr. Milligan uses the reference to give weight to that interesting reading 'into you' in 1 Th 4⁸, 'God who giveth the Holy Spirit into you.' Those are examples.

When the second edition appears, will Dr. Milligan give us an index of texts? Again and again he has been able to elucidate a passage in some other Epistle of St. Paul, and we ought to be able to get at these passages. Although there is no index of texts, there is an index which has never before appeared in any commentary on a Pauline Epistle. It is an index of Inscriptions and Papyri. It means much. It means more than any one would believe before a careful examination of the commentary. The Inscriptions and the Papyri had not risen above Lightfoot's horizon. More than anything else they mark the difference between Lightfoot's *Galatians* and Milligan's *Thessalonians*. And the advantage is, of course, with Milligan. A single example will suffice. In 1 Th 2⁸ we read, 'So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.' On the word translated 'we were willing' Dr. Milligan remarks that in the Papyri it is used in legal documents in the sense of give consent; and he quotes from a marriage contract found at Oxyrhynchus, where the husband is not allowed to dispose of certain property 'without the consent of the bride.' At the end of the volume will be found a number of Additional Notes, the first of which on 'St. Paul as a letter-writer' contains a description of the papyrus-plant.

THOMAS BOSTON.

A GENERAL ACCOUNT OF MY LIFE. By Thomas Boston. Edited by the Rev. George D. Low, M.A. (*Hodder & Stoughton.* 6s. 6d. net.)

'Rabbi Duncan, Professor of Hebrew at the New College, Edinburgh, once asked a student [the student was afterwards Dr. R. G. Balfour, Moderator of the United Free Church of Scotland in 1904] what he was reading. The student said, "Boston's *Fourfold State*." Dr. Duncan was silent for a little, and then said, "Boston was a commonplace genius; remember—not a commonplace man, but a commonplace genius." This estimate of Boston is true.'

With these words Mr. Low opens his Introduction. The Introduction proceeds with a brief account of the life of this commonplace genius, and men will read it. Men will be induced to read Boston's own 'General Account of his Life.' For an expectation is awakened by the contradiction in that piquant epithet, 'a commonplace genius.' Coming from Rabbi Duncan it can be no platitude. Coming from Rabbi Duncan it must have more than meaning; it must go to the centre of the man's personality. A commonplace genius? The genius, we must admit. He would not else have been alive to-day, drawing editors to undertake heavy tasks of editorship, enticing readers to read fascinating new books. But commonplace? It must be only to saints like Rabbi Duncan. For the most of us the saintliness and service of Boston are too high to be called commonplace. Robert Chambers, writing in 1834, states that Boston's name was still held in great reverence by the people of the south of Scotland. 'Who was the best man that ever lived?' was a question which passed among the boys of Peebles. 'Mr. Boston, minister of Etrick,' was the answer.

The book before us is a new book. Out of the two MSS found in Boston's handwriting, the 'Passages from my Life' and the 'General Account,' one book called the *Memoirs* was made by his grandson. But the MSS should have been published separately. The MS. containing the 'General Account' is published now for the first time. Of the history of that MS., which is in his own possession, Mr. Low gives a lively description. In transcribing the MS. and in editing it, Mr. Low has shown himself worthy of this great responsi-

bility. Steeped in Boston lore in particular, and an accomplished student of Scottish Church History in general, he has been able to elucidate practically every obscure passage that the MS. contains. As for the 'General Account' itself, we must refuse more energetically than ever Rabbi Duncan's epithet of commonplace, and accept the genius more unmistakably.

Boston's edition of the *Marrow of Modern Divinity* gave that book another life in the eighteenth century. Mr. Low's edition of the 'General Account' will give new impetus to the study of the whole of Boston's writings.

THE PHILOSOPHICAL BASIS OF RELIGION.

THE PHILOSOPHICAL BASIS OF RELIGION. By John Watson, LL.D., Professor of Moral Philosophy in Queen's University, Kingston, Canada. (*Maclehose.* 8s. 6d. net.)

Reading, says Bacon, makes a full man. But does it not depend upon what a man reads? Bacon was thinking of books like Professor Watson's.

Professor Watson will have to make his audience. For his book is not addressed to the classroom, though it appears in the lecture form in which he delivered it. It is addressed to the public. And there is not a word in it but any man of ordinary education may understand. But its title is *The Philosophical Basis of Religion*. And the average educated man, who will take a little philosophy and a good deal of religion separately, is extremely shy of the combination.

But Professor Watson will make his audience. He is a writer of strong common sense without being a common-sense philosopher. He is thoroughly practical without being a pragmatist. And, better still, he has always in front of him a magnificent uplifting ideal without being a professional and half-starved idealist. And then, and most of all, his subject is the subject of the future. 'I am convinced,' he says himself, 'that the theology of the future must take the form of a philosophy of religion.' Very many of us are now one with him in the conviction; and we hail his book as one of the clearest and most steady declarations on our side. We do not even wish now that religion were based upon authority. We know that however much we might wish it, we shall never again have it. Where Cardinal

Newman and Mr. Balfour have failed, no man should again appear to make the attempt.

So this is the meaning of Professor Watson's book. Religion must be able to commend itself to reason. Long ago we were told to prove all things and hold fast that which is good. But we were timid or indolent, or both. We said that some things could not be proved. We even said that faith and reason stood in opposition. We did not prove all things, but we accepted such things as the Church or the Bible said were good. We can never do that again. The man within us has risen up and said not only 'I have felt,' but also 'I have thought.' We do not deny that there are many true things which we have not verified, but we mean to say that these things are not true for us until we have verified them. And now we mean, each one of us, to prove all things and hold fast that which is good.

But the way will not be easy. Let us see to it that our allies do not turn out to be our enemies. We have made war against the advocates of authority in religion. Whom does that throw on our side? It throws especially the student of psychology and the student of history. Let us see to it that these new allies do not become our undoing. Professor Watson criticizes a representative of each. As a representative of the psychological school he takes Professor James, of Harvard, and his book *The Will to Believe*. As a representative of the historical method he takes Professor Harnack and his book *What is Christianity?* He shows that Professor James lands us in religious ridicule. How? Because he eliminates everything from religion except the ridiculously abnormal. Has any one had a religious experience, a conversion or revelation, or, what you will, that no one ever had before him?—that is the case which Professor James chooses to make a religious rule of. We know that the wind bloweth where it listeth, but we do not set up our anemometers on gusty days in August and take them down the rest of the year.

Professor Harnack's error is not so obvious. How shall we express it? It is the rejection of development in history. Professor Harnack takes a single moment in the history of religion, and calls that moment religion. No doubt it is the supreme moment in all religious history, the moment at which our Christian era began. But according to our Lord Himself, that moment was

as a mustard seed cast into the ground. Professor Harnack refuses to let the mustard seed grow; 'I have yet many things to say unto you,' said the Master, 'but ye cannot bear them now.' Professor Harnack confines us to the things which He did say. And then when he has done all this, when he has limited us to the early years of the first century and insisted that our religion is there, and all our religion, he turns round upon us and criticizes that religion. He takes half of it away. He uses the religious instinct of a man of the twentieth century to ridicule the supernatural and theological convictions of the men of the first century. He believes now that the mustard seed has really grown to be a great tree, of which he himself is one of the topmost branches. And how does he occupy himself? In improving the seed forsooth; in stripping its kernel of what he calls its husk.

Among the Books of the Month.

PRESIDENT AUGUSTUS HOPKINS STRONG, of the Rochester Theological Seminary, has published the second volume of his great Systematic Theology (Amer. Baptist Publication Society; \$2.50 net). The first volume, already noticed, dealt with theology, or the doctrine of God. The second deals with anthropology, or the doctrine of man. The third will deal with soteriology, or the doctrine of salvation.

Dr. Strong describes his book as 'a compendium and commonplace book, designed for the use of theological students.' If this is a compendium, what would a treatise be? Since Hodge we have had nothing approaching it in bulk, and Hodge does not contain half the matter. Nevertheless the description is accurate; everything is compressed into the narrowest space. The size of the volume is a result of the commonplace book. For in the small type, which is about five-sixths of the large, all the opinions which are worth recording of all the men that are worth remembering, are set down in their own words, and the relevant passages of Scripture are all quoted in addition.

So here we have the material, whatever we may make of it. Here we have all the material, and we do not need to go hunting among our books for it; we do not need to have other books. Is the material poured pell-mell into the pages?

By no means. It is set down in the most admirable order. For this author has a command of his commonplace book, and does not let it command him. And often the mere place into which an opinion is set is enough to show the worth of it, or the worthlessness. But when that is not enough, Dr. Strong criticizes it, and here and there throughout the page there appears a sentence of larger type—Dr. Strong's own theological conclusion from the materials which he is about to present.

It is not Atheism that is the great enemy, but Agnosticism. For Agnosticism carries with it an air of impartiality and claims the name of science. And yet it usually is, or ends in, Atheism. The late Professor E. H. Johnson, of the Crozer Theological Seminary, made it the business of his life to turn the tables upon Agnosticism. We too are agnostics, he said. We are impartial. We are scientific. And we are Christian. And before he died he wrote a book and called it *Christian Agnosticism*. His book has been edited by Professor Henry C. Vedder (American Baptist Publication Society).

From the American Baptist Publication Society there has also come an original and remarkable book with the commonplace title of *The Formation of the New Testament* (90 cents net). Still, that is the right title. For the author's purpose is to give an account of the way in which the early Church was led to select the books which form the New Testament, and to let the others go. There could be no more difficult undertaking. So scanty is the evidence, that the author, Mr. George Hooper Ferris, is sometimes driven to the use of the imagination. But the use is quite legitimate; for it works in direct line with the facts which are known, and it adds immensely to the interest of the volume. An example is the account of the Alogi. What do we know of the Alogi? Who could have believed it possible that Mr. Ferris should write twelve pages about them and leave the distinct impression that it is all history? We may almost say that he has given the Alogi a place in history, and that they are likely to keep it now.

To all whom it may concern, and it concerns a great many, let it be intimated that the *Baptist*

Handbook for 1908, edited by Rev. W. J. Avery, may be had from Mr. C. L. Courtier at the Baptist Union Publication Department, 4 Southampton Row, W.C. (2s. 6d. net).

An advanced and outspoken book on *The Religious Value of the Old Testament* has been written by Professor A. W. Vernon, of Dartmouth College, and introduced to the public by Professor Peake (Brown; 2s. net). Perhaps it is what we may believe to-morrow rather than what we do believe to-day. What is the value of the Old Testament to an advanced scholar? 'The Old Testament presents to our souls characters that are supremely worthy of our reverence because consciously centred in God and full of His power. It permits us to share the enthusiasm of the men who discovered the fundamentals of our religion and the character of our God. It is indispensable to complete discipleship of Christ, because it is the creator of the mould which his soul expanded. Higher values than these, religiously, there are not.'

The Platonic Theory of Knowledge is the subject of six essays by Marie V. Williams, late Marion Kennedy Student of Newnham College (Cambridge Press; 3s. net). It is a work of careful, comprehensive scholarship, but its use is much curtailed for want of an index.

In his latest book Professor Sanday tells us that when he returned to Oxford as Ireland Professor, five-and-twenty years ago, the doctrine that he ventured to preach was: 'Don't let us be too ambitious; let us plan our work on a large scale, and be content to take the humbler departments first. Let us make sure of our ground as we go on. Let us begin by seeing that we have trustworthy texts; then let us take up the literary problems, and work them out as well as we can; let us practise our hands on commentaries and the like. In this way we shall gain experience and make ourselves fit to aim at higher things.'

What Dr. Sanday preached in Oxford, Dr. Swete has preached in Cambridge. And so through all these years we have received from both Universities what may be called pioneer work, the laying of foundations absolutely necessary, and often done so well as to be done once for all. Such work is still coming, and we

hope it will keep coming for many a day. Its latest example is an inquiry into the use of the word *pneuma* in the New Testament, and a survey of the evidence concerning the Holy Spirit, by Edward William Winstanley, D.D., of Trinity College, Cambridge. The title of the book is *Spirit in the New Testament* (Cambridge Press; 3s. 6d. net). To the next edition Dr. Winstanley will kindly supply an index of texts.

Dr. W. H. Fitchett has written a popular account of Atheism, Agnosticism, and other forms of unbelief, and he has called his book cleverly *The Beliefs of Unbelief* (Cassell; 3s. 6d. net).

The Rev. R. J. Campbell is the *enfant terrible* of modern theology, and very trying to his friends. He knows that and does not apologize. What are friends for except to be tried? His friends say that they cannot tell to-day what his theology will be to-morrow. He says it is their business to find out to-morrow. And more than that, he says that if they try they can find out to-day where he will be to-morrow. For he denies that he is inconsistent. He is only evolutionary. 'I have never been anything else than a liberal in theology—all assertions to the contrary notwithstanding—but my way of presenting the truth in the earlier years of my ministry was necessarily less clear and coherent than at present, for it rested too much on the other-worldism of conventional Christian preaching.'

His new book is *Christianity and the Social Order* (Chapman & Hall; 6s.). It is his 'Apologia pro vita.' For Mr. Campbell does not mind now what else you call him, but you must call him a Socialist. Well, what is Mr. Campbell's Socialism? We worked through the book, which is full of words, and thought we should never find it. But we came upon it at last on page 173. Here it is in a single sentence: 'The simple cure for the more obvious disadvantages of our present system, or want of system, is that the community should appropriate the whole of the wealth at present represented by natural resources as well as by rent and interest, and should then charge itself not only with the organization of industry, but with the proper maintenance of every individual in the standard of comfort and well-being to which his equitable share of the common stock entitles him.'

Is there no Christianity in the book, then?

This is Christianity, says Mr. Campbell; the book is all Christianity. There is even theology in it. Among the rest there is what looks like an emphatic declaration of belief in the resurrection of Jesus from the dead.

To their charming and cheap St. Martin's Library, Messrs. Chatto & Windus have added *Jerusalem, the City of Herod and Saladin*, by Walter Besant and E. H. Palmer (2s. net). The original edition has been out of print. We have been looking for it, and had the good luck to drop upon it in a second-hand catalogue; but it had just found its place on a shelf when the new edition arrived. And the new edition is the more convenient and attractive.

From the Church Missionary Society comes a second edition of *The Wonderful Story of Uganda*, by the Rev. J. D. Mullins, M.A., with Supplementary Chapters by the Rev. C. D. Snell and the Rev. J. Roscoe (1s. 6d. net).

There has been placed in our hands at last an edition of Coleridge's *Biographia Literaria*, which brings that work up to date. It is a work that will not die; and every generation must be given its own edition. Mr. J. Shawcross has given us ours. It is in two beautiful volumes, with an Introduction of 100 pages and 70 pages of Notes to each volume. The text also is an accurate reprint of the edition of 1718. At the end of the second volume have been placed Coleridge's 'Æsthetical Essays' (Clarendon Press; 8s. net).

Dr. Benjamin Jowett, Master of Balliol, in a codicil to his will, expressed the hope that the translation of Aristotle's works, begun by his own translation of the 'Politics,' would be proceeded with as speedily as possible. And he left money for that purpose. The University has added to the legacy, and already the first volume has appeared of the first complete and scholarly translation of Aristotle into English. The part translated is *The Parva Naturalia* (Clarendon Press; 3s. 6d. net). The translators are Professor J. I. Beare, of Dublin, and Dr. G. R. T. Ross, of Southampton. It is more than a translation; it is an interpretation. We see the Greek words in the English, and yet the English is idiomatic. And then, wherever there is a question of reading

or interpretation, it is discussed in excellent foot-notes. Notice the index also, a model to indexers.

From the Clarendon Press comes number five of the Old Latin Biblical Texts. It contains *The Four Gospels from the Codex Corbeiensis*, together with fragments of the Catholic Epistles, of the Acts and of the Apocalypse from the Fleury Palimpsest. It also contains three Facsimiles. The editor is Mr. E. S. Buchanan, M.A., B.Sc. (12s. 6d. net).

The volume on *Wycliffe and the Lollards*, in the series entitled 'The World's Epoch Makers' (T. & T. Clark; 3s.), has been placed in the hands of the Rev. J. C. Carrick, B.D. Mr. Carrick has made his name already by the publication of *The Abbey of Newbottle*. To write a new book on Wycliffe, a book that it shall be worth our while to spend money on, is no doubt a much more difficult thing than to write a local history, but the editor of the series knew what he was doing. The series, as a whole, stands on an unusually high platform, and Mr. Carrick's book will maintain the standard. He has searched everywhere for new information, and applied to everybody on the spot for verification of the old; for when he takes up a subject he takes it up enthusiastically. Amongst other things the volume contains a chapter on the history of the English Bible, which must be read by every student of that fascinating topic.

Life and Work makes a handsome, attractive yearly volume (R. & R. Clark; 2s. net). The editor knows how to edit.

The *Christian World Pulpit* has reached its seventy-second half-yearly volume (Clarke & Co.; 4s. 6d.) It is distinguished from its predecessors by the number of single contributors—contributors, we mean, of a single sermon. The first sermon in it comes from Principal Griffith-Jones, of Bradford; and Principal Griffith-Jones has other three sermons. But there is only one other preacher who has so many, Canon Scott-Holland, of St. Paul's. Among the new names is that of Mr. W. S. Muil, of Auchterarder, who contributes a children's sermon. We could take more children's sermons. We know how difficult it is to get good children's sermons, but they can be got.

There is no Introduction to English Literature that has ever reached the popularity of Stopford Brooke's 'Primer.' But every teacher has felt the need of a companion volume of selections to illustrate it withal. Two years ago the need was supplied by Kate M. Warren, Lecturer in English Language and Literature at Westfield College. But the volume, though wonderfully cheap, was too expensive for the schoolboy. It has now been broken up into six volumes, of which two are published already. The first deals with 'Old English, 700 to 1200'; the second covers the period from '1200 to Elizabeth' (Constable; 1s. net each). The title of the whole work is *A Treasury of English Literature*.

Messrs. Constable have published a second series of Sermons by Professor Peabody, of Harvard, under the title of *Mornings in the College Chapel* (5s. net). The sermons are short; the longest would take about five minutes in the delivery. But each of them carries a thought, and Professor Peabody contrives to send his audience away with it. The sermons are deliberately ethical, but there is no offensive disparagement of theology. It is only that there is no time for it. Salvation, like everything else, is to goodness and by goodness. 'The Italian patriot Mazzini once said, "When I see any one called good, I ask: Who then has he saved?" Goodness, as taught by Jesus Christ, is a redemptive, creative, responsible goodness. "For their sakes I sanctify myself."' "

The great advocate of *laissez-faire* in our day is Mr. F. U. Laycock, LL.B., and the book in which he advocates it is entitled *Motives of Mankind* (Daniel; 7s. 6d. net). Mr. Laycock holds that it is a very good world, not as Sir James Stephen said, if it would last, but if you would leave it alone. Is your trade not flourishing? It is because of your grandmotherly legislation. Are you not yourself happy? It is because you are trying to follow rules which restrict your freedom. The Christian believes that he has been brought into 'a large place.' Mr. Laycock believes that every man is born into a large place. The Christian finds that God's commandment correctly interpreted is 'exceeding broad.' Mr. Laycock would clear away all commandments. 'The whole phenomenon,' he says, 'is simply this, that the individuals under the power and influence of the life that has been

given them are pressing forward in knowledge, industry, invention, production, and all that their life demands, while government in various ways sets up its hindrances under a gross ignorance of its business.'

Messrs. Dulau have published the second number of the Eugenics Laboratory Memoirs belonging to the Francis Galton Laboratory for National Eugenics in the University of London. Its title is *A First Study of the Statistics of Insanity and the Inheritance of Insane Diathesis* (3s.). The author is David Heron, M.A.

It is Modernism and Socialism that dominate the books of the month. Messrs. Funk & Wagnalls have republished for the occasion *The History of Socialism in the United States*, by Morris Hillquit. It is a book of fact, not of theory. It is packed with facts. But they are well arranged, and if we take the trouble we can form our own theories out of them.

But Messrs. Funk & Wagnalls have published a much more interesting book, though we may not be in so great a hurry to read it. It is a translation of the famous Abyssinian MS., 'The Glory of the Kings.' First, however, there is a romantic history of the manuscript itself. Then comes the translation, which was first made into French by Hugues le Roux, from which it has been rendered into English by Mrs. John Van Vorst. The title is *Magda, Queen of Sheba* (5s.). It is a history of the journey of the Queen of Sheba to Jerusalem and back again, and all that befell her there. There is no doubt of its genuineness or of its religious interest.

A short reliable History of Babylonia and Assyria in English was undoubtedly a desideratum. Professor J. A. Craig, of the University of Michigan, has supplied it by translating and editing *The History of Babylonia and Assyria* contributed by Professor Winckler to Helmolt's 'Weltgeschichte' (Hodder & Stoughton; 6s.). Professor Craig is an ideal translator. He reproduces the original faithfully and yet in idiomatic and excellent English. And he is more than a translator; he is an editor, supplying notes where the English reader needs them, and contradicting him when the German author needs that. When Winckler happens to

mention the slaying of Goliath by David, Professor Craig adds the footnote: 'We may, perhaps, refer to the fact, in passing, that David's claim to this honour is very doubtful. 2 Sam. 21¹⁹ makes *Elhanan* of Bethlehem the hero, in opposition to 1 Sam. 17^{aff.}. The author of 1 Chron. 20⁵, noting the contradiction, changed "of *Bethlehem*" to "*Lahmi*, the brother of" in the interest of harmony.'

The Rev. J. C. Carrick, B.D., has already been able to issue a second edition of his book on *The Abbey of St. Mary, Newbattle* (Selkirk: Lewis). It is an edition enlarged by thirty pages, chiefly made up of Notes. One could scarcely have expected so large a book on a local subject to have so speedy a sale. But, after all, the subject is not entirely local, and Mr. Carrick has a gift of writing which makes his book a work of literature and therefore of universal interest.

What is *A Catholic Atlas*? Is it an atlas of Roman Catholic countries? Not so. It is a digest of Catholic theology (Longmans; 10s. 6d. net). It is as handsome a book as any geographical atlas might be, and it is much more useful to the theologian. It contains the fundamentals of religion, a summary of Catholic doctrine, means of grace, perfection, with its rules and counsels, worship and its laws, and all laid out in tabular form, space being found on each generous page for a single subject with all its divisions and subdivisions. The author is the Right Rev. Charles C. Grafton, S.T.D., Bishop of Fond du Lac.

Take one of the pages. It belongs to the general subject of Worship; the special topic is Music. First comes the position, 'Music a revealed Principle of Worship.' That is subdivided into four parts: (1) Music a gift; (2) Used in Divine Service; (3) Ordered in the Old Testament; (4) Employed in the New. These divisions are arranged down the left-hand side of the page. Then each of them is established by quotations and remarks on the right-hand side.

The volume is dedicated 'To our Mother the Ecclesia Anglicana, and in grateful tribute to her three great theologians, Pearson, Hooker, Pusey.'

The third volume of the Eversley edition of Tennyson's Poems contains 'Enoch Arden' and 'In Memoriam' (4s. net). It will be the most

popular volume of the whole (and it is well to know that the volumes may be had separately), for it contains Tennyson's own notes to 'In Memoriam,' supplemented by those of his son. Some of the notes are textual. Thus—

And finding that of fifty seeds
She often brings but one to bear.

'Fifty' should be 'myriad.' Again, in—

I hear it now, and o'er and o'er
Eternal greetings to the dead;
And 'Ave, Ave, Ave,' said,
'Adieu, adieu,' for evermore—

the lines, and especially the 'Ave's,' are a recollection of Catullus—

Accipe fraterno multum manantia fletu;
Atque in perpetuum, frater, Ave atque Vale.

Tennyson speaks of 'the desolation of that everlasting farewell.'

Americans live and move and have their being in a large place. And when they do things, they do them on a large scale. Mr. Jerome Dowd is an American. He has resolved to write a complete history of man as a social being. He has published the first volume. It describes the Negritos, the Nigritians, and the Fellatahs. It is the first of three volumes to be devoted to *The Negro Races* (Macmillan; 10s. 6d. net). The second volume will deal with Slavery in Africa; the third with the Gallas and Bantus, and with the Negroes of America. So when we see that three volumes of this size are to be given practically to Africa, we begin to have some idea of the vastness of the enterprise. Mr. Dowd modestly declines to write a history of the human race. His volumes are to be confined to Sociology. He will likely be succeeded by some American who will undertake the greater task. He gives us some idea of what that will mean.

Well it is just such a thorough, minute, comprehensive study of sociology that we are now most in need of. On the principles of sociology there are innumerable books; let us have its application. Mr. Dowd applies it in this volume, first of all, to the Pygmies, Bushmen, and Hottentots of Central and South Africa, whom he calls Negritos; next, to the Jolofs, Mandingos, Hausas, Ashantis, Dahomans, etc., of the Sudan, and to the Tibbus of the Sahara Desert, all of whom he calls

Nigritians; and thirdly to the Fellatahs of Central Sudan. He begins with these races because he finds society in its beginning among them. It is always right in study to proceed from the simple to the complex. But besides their simplicity (which turns out in a good many cases to be complex enough to tax our comprehension), these races have their peculiar interest for the American in that they provide for America its most difficult sociological problem—the most difficult sociological problem, perhaps, that any nation has had to solve in all the history of the world.

We have read this volume with ease and interest. The sections of most interest, however, are those which deal with religion and morality. On the subject of the relation between religion and morality, Mr. Dowd definitely abandons the position of the older sociologists, anthropologists, psychologists, and even theologians, that there is no real connexion between the two, in spite of his respect for the men who held it—men like Ribot and Spencer. Any religion, he says, is evidence of some moral awakening, and some evidence of the inworking of the Divine Spirit. And he describes the brutal and licentious element in religious rites as 'not the outcome of religion, but of man's ignorance and the survival of his animal nature after the dawn of religion.'

Canon Hensley Henson is 'a political parson,' and he is not ashamed of it. He has just published a volume of political sermons and addresses. He calls it *The National Church* (Macmillan; 6s.). Its topics are Establishment, Daily Services, Confirmation, the Liberty of the Clergy in their Relations with Nonconformists, the Deceased Wife's Sister Marriage Act, and the like—all political topics when you look into them. The volume contains also the Murtle Lecture delivered at Aberdeen in October 1905, on Christianity and Politics. It contains an account of a visit to the General Assembly of the Church of Scotland, and a sermon on the Clergy and Social Politics—all openly and unashamedly political. It ends with four papers on Recent Political Movements in Relation to the Church of England.

What is the objection to the political parson? It is that he makes a mess of politics and a greater mess of himself. Canon Hensley Henson does neither. He holds his head throughout all these

keen political controversies, and that not because he holds it high above them—the political parson who is superior to politics is the most foolish and offensive of all—but because he keeps himself and his discussion clear of immediate party advantage; because he recognizes, in short, that into all profitable discussion of politics, in the pulpit or out of it, there must enter the better way of love. Love suffereth long and is kind. Canon Hensley Henson is able to say of the administration of the Holy Communion in St. Giles' Cathedral at the sitting of the General Assembly, 'Certainly I have never had the happiness to be present at a more genuinely Christian service.'

Twentieth-Century Miracles is the title which has been given by the Rev. W. Wigley Haughton to a record of what prayer is doing in his own and others' experience to-day (Marshall Brothers; 2s. 6d.).

There is a feeling among us that no one has yet arisen to understand Mrs. Eddy and answer Christian Science. But it is agreed that the nearest approach to that is the volume entitled *The Truth and Error of Christian Science*, written by Miss M. Carta Sturge, and published by Mr. John Murray. That volume has reached a second edition, and now costs only 2s. 6d. net.

Messrs. Nisbet are the publishers both of 'Church Praise' and of 'School Praise,' the hymn-books used in the Presbyterian Church of England. They have just issued a revised edition of *School Praise* (2s.). It contains 297 hymns. Now, the great mistake that the compilers of children's hymn-books make, is to include hymns that were not written for children. Sometimes they are childish (of which we shall not give an example), and sometimes they are only childlike (such as 'Tell me the Old, Old Story'). From this book such hymns have evidently been excluded. On the other hand, it contains hymns like 'Who is on the Lord's side?' 'Take my life and let it be,' which are clearly not children's hymns. But that is because the scope of the book is not confined to children. It contains also a very few hymns, like 'Rock of Ages,' with which we can begin almost at the cradle and carry with us to the grave.

If there is no need for the New Theology, we

need not trouble attacking it. Let us simply present the old. That is what the Rev. P. Wilson does in *The Great Salvation* (Oliphant, Anderson & Ferrier; 3s. 6d. net). He presents it firmly and sympathetically.

Messrs. Putnam have published the second edition revised of Dr. Scripture's Introduction to Mental Science, of which the title is *Thinking, Feeling, Doing* (9s. net). It is the best students' book on the subject. It is clearly written and thoroughly illustrated. There is no book to be recommended as an introduction to the study of the new psychology before this book. For if we are to understand psychology old or new, we must come to it from the physiological side. The volume ends with a short chapter, under the very title of 'The New Psychology.' We could have taken a chapter of ten times its length.

The Religious Tract Society has published a manual for the evangelist, under the title of *Taking Men Alive* (2s. 6d.). The author is a great evangelist and the bearer of a great name, Charles Gallaudet Trumbull.

We have taken very well to the *Devotional Commentary* edited by the Rev. A. R. Buckland, M.A., and published by the Religious Tract Society. The volume on *The First Epistle to Timothy* has been written by the Rev. T. A. Gurney, M.A., LL.B., Vicar of Emmanuel, Clifton. It is one of the smallest books yet commented on, and one of the largest commentaries. Perhaps it could have been a trifle compressed, but we are not sure if the gain would have been very great. Is not a little garrulousness even appropriate in explaining the Epistle of 'Paul the aged'? It is not garrulousness, however; it is the fulness of a well-stored mind. It is the sense that the very words of a Pauline Epistle need attention, and that, when the words have had it, the thoughts need more attention still.

The number of those who give themselves to the study of prophecy is not so great as it once was. For when they took to naming a day for the end of the world within their own lifetime, and the day passed and the world held on, they became discredited and their whole method of interpretation became discredited with them. Then came

something like a reaction. Prophecy was described as having nothing to do with prediction. That which looked like prediction was shrewd political foresight. Between these two positions a middle position is possible. Mr. Arno C. Gaebelien seeks it. He has no doubt a hankering after the old way. He would fain know something of 'that day and that hour.' But he has learned not to be too precise, and his *Harmony of the Prophetic Word*, as he calls the book (Revell; 3s. 6d. net), is an excellent example of the amount of prediction which a modern conservative student finds in the prophecies of the Bible.

We have learned a good many things about the miracles of our Lord since Trench wrote, but we have not quite superseded Trench. So the new edition of *Notes on the Miracles of our Lord* (at 2s. 6d. net), with an Introduction by Dr. Smythe Palmer, is very welcome (Routledge). We need say nothing about Trench now, but Dr. Smythe Palmer's Introduction is well worth a word of commendation. Within the few pages allowed him, he covers the whole subject with the eye of an eagle, enters into both the philosophy and the religion of it, and names all the best of the recent literature.

We have received several volumes by Professor A. T. Robertson of the Southern Baptist Theological Seminary, and we have been able to speak well of them. But the latest is the best. Its title is *Epochs in the Life of Jesus* (Scribner; \$1 net). Professor Robertson selects the epoch-making events, and gives himself to a copious exposition of them, and neglects the minor incidents that lie between. Thus the book has a place of its own, quite distinct from the ordinary Lives of Christ. For preaching purposes we should have difficulty in finding a better, and at the beginning of every chapter Dr. Robertson has suggested a text to use.

The matter that is uppermost just at present is Socialism, and men are asking what is the best book to read. Well, the Right Hon. H. O. Arnold-Forster, M.P., has written a book on Socialism. He calls it *English Socialism of To-day* (Smith, Elder, & Co.; 2s. 6d. net). It is plain and popular, but, alas, it is written entirely from the outside. Mr. Claude Montefiore has just been telling us that the great difficulty of all exposition

is to settle whether it should be made from without or from within. Mr. Arnold-Forster makes it evident that, however difficult it may be for a Socialist to write impartially on Socialism, it is impossible for an anti-Socialist. For Mr. Arnold-Forster makes a particular claim to impartial writing, and yet the impression which he leaves upon one is that he has first made up his mind and then selected his facts to support it.

Canon Sell's book on *The Faith of Islam* has reached its third edition (S.P.C.K.; 7s. 6d.), which shows that Muhammadanism is a subject of interest to a great many serious students, and that Canon Sell has been recognized as a reliable expositor of its theology. No doubt the book itself has done much to make its study popular, for Canon Sell writes popularly. The creed of Islam is not to him a matter of merely antiquarian or scientific value. Nor is it a subject of merely polemical interest. He has lived among Muhammadans. He knows how much of their life is made up of acts of devotion, and he is moved by the love of his fellow-men, for whom Christ died, to ascertain what value there is in the beliefs in which so many of them live and die. And then he would move us to do what in us lies, in order that what is false may be replaced by what is true and the followers of Muhammad may be led to become the bond-servants of Jesus Christ. The new edition has been thoroughly revised and considerably enlarged.

In spite of the enormous number of books of the kind, Colonel Dalbiac's *Dictionary of Quotations* has already run into its fifth edition (Sonnenschein; 7s. 6d.). No doubt it is one of the best. For it contains all the world-famous quotations, so far as we have tested it, and, in addition to them, many sayings that are worth quoting and may yet become world-famous. So it serves the double purpose of a book of verification and a book of illustration. That it may serve its purpose as a book of illustration, Colonel Dalbiac has added an index of subjects, an index that runs to 150 pages or more of double column.

Mr. Elliot Stock has published yet another edition, and an enlarged one, of the Rev. William Marshall's classical volume on *The Nature of Christ* (3s. 6d. net).

Mr. E. E. Whitfield, who recently gave us a most acceptable edition of the late William Kelly's exposition of St. Mark, has now given us an equally welcome edition of his *Exposition of St. John* (Elliot Stock; 7s. 6d.). The literature and the notes, which are due to the editor, are the work of a well-equipped scholar, a scholar of quite unusual range of reading. As a single example, take the note on the length of our Lord's ministry. Every item of relevant information is noticed, and nothing irrelevant. He recalls the remark of Blass in THE EXPOSITORY TIMES for July 1907, that as long as the Church had its headquarters at Jerusalem, it was an account of the Galilæan and the Peræan ministry that Christians of Judæa and Peræa would require, the incidents of Christ's work in Judæa being sufficiently familiar there; but that precisely when the Christian communities of Judæa were dispersed by political events, the need would arise of a record of the Judæan ministry, which John was able to supply. He refers also to Professor Briggs' recent book, *New Light on the Life of Jesus*, which he describes as having earned its title, and approves of Briggs' suggestion that there was an earlier Galilæan ministry of a less pronounced character than that introduced by Mt 4¹² and Mk 1¹⁴. He seems to conclude that the length of the ministry was about two years. Kelly held that it was at least three. And this gives us the opportunity of pointing out that while the editor's notes are loyal to the author's commentary, both men show that they are able to be independent; and the book is more valuable on account of their independence.

Mr. Elliot Stock has also published a cheaper edition of *The True Ground of Faith*, five sermons of the Rev. R. S. Mylne, M.A., B.C.L. (1s. net).

Messrs. Washbourne have published a second

series of *Short Sermons*, by the Rev. F. P. Hickey, O.S.B. (3s. 6d.). They follow the Christian year of course, and they heartily commend good works. There is no fear of the Nonconformist before their eyes. In the Parable of the Marriage Feast the wedding garment is taken to mean the state of grace. We lose it by mortal sin. And so the man who entered the feast without the wedding garment was a man who had once been in a state of grace, but had fallen from it by sinning against God. How does that fit in with the circumstances of the feast, and with the character of the other guests?

The author of *God the Beautiful* has now essayed a more difficult task, though it is on the same lines. He (or she) has written what we might dare to call a New Testament for Hinduism. The title is *Transformed Hinduism* (Wellby; 2 vols.). He is well aware that Hinduism cannot cut itself off from what may be called its Old Testament—the Vedas. He is well aware that the Vedas, as they stand, are impossible. So he offers the modern Hindu, not an expurgated edition of the Vedas, but a new interpretation of their meaning, not a bowdlerized but an allegorized edition. And he hopes that if the modern Hindu can be got to see that the Vedas do not mean what they say, but what he makes them say, Brahm may still be retained and be the God of India forever.

Upon what principle does the transformation proceed? Upon the principle that Hinduism is really a monotheistic religion, and that it is a monotheistic religion of beauty. One doubts, however, if it is to be a very deep religion. There are to be no temples, sacrifices, or priests. There is to be no sense of sin or fear of punishment. All Hindus are to be Brahm's dearly beloved, for whom there waits after the trials of this life a heaven of glory. And there will be no transmiration.