

is evenly balanced, experience gives the casting vote. In the agelong controversy between necessity and freedom speculative reasoning leaves one in doubt, but practical experience speaks with no uncertain voice. The most convinced believer in necessity or determinism never acts upon it. The same may be said of the debate between Protestantism and Romanism. The conflict of argument is interminable. The evidence of history is far easier to appreciate.

A mischievous error is committed when individual experience is made to supersede definition and exact statement. If this only meant that theological and philosophical argument is not needed by the vast majority of believers, good. Or, if the meaning were that only fundamentals need definition, and that secondary questions may be left open, good. But much more is said. Exact statements and even exact ideas of what lies behind the acts and words of Jesus Christ are ruled out as useless. We may not ask, Who and what is Christ Himself? Yet men will ask, and will not be content with a confession of ignorance. We cannot help asking further, If the Church had proceeded from the first on the new basis proposed, what would have been its history? The old theology is cast aside because of its

philosophical associations. Those associations only affect the outward form. Early believers always asserted that the substance of their faith was taken from Scripture, and modern negative teachers endorse the statement. The modern aversion to the association of religion and philosophy is a strange phenomenon, reminding us of the fierce Montanist Tertullian, who cursed philosophy in the name of religion. The general mind of the Church was very different. Witness Origen and Augustine and Aquinas, who loved to trace the analogy between the different departments of the divine working, and who believed that truth in one sphere could not contradict truth in another sphere. I will trust my soul in their company. 'Malo cum Platone errare quam cum istis recte sentire.' English Christianity has no reason to be ashamed on this score. Our best divines have never despised reason. The names of Cudworth, Berkeley, Butler, Martineau would honour any country or age. The Christian apology of our day compares favourably with the best of former times. Best of all, there was never an age when Christianity was more earnest in carrying out its mission of mercy and truth, righteousness and peace among the sons of men.

Literature.

THE HISTORY OF THE WEST.

GENERAL HISTORY OF WESTERN NATIONS.
By Emil Reich. I. Antiquity. (*Macmillan*.
Two Vols. 15s. net.) Also ATLAS ANTIQUUS.
By Emil Reich. (*Macmillan*.)

It is the day of great undertakings in literature. Little books are suffering an eclipse. Among the rest it is the day of great histories. Already more than one history of the whole world has been published, or at least more than one attempt at a history of the whole world. Now comes Dr. Emil Reich with a history, not of the whole world, but of the Western Nations, enough and more than enough for one man to accomplish creditably.

Dr. Reich limits himself. Not in time. In time he deliberately says from 5000 B.C. to 1900

A.D. But in space and character. He limits himself to the Western world and to a broad characterization, not entering into details.

What qualifications has he? Great confidence first of all. Great confidence in his own ability to write this history. And that confidence will carry him a very long way towards the writing of it. He has also style. Though of foreign birth, he writes the English language like a Max Müller. But the qualifications which he himself claims are patient industry, and careful preparation by extensive travelling. Above all else he claims to be a traveller. And he claims that no man can be a historian who has not been a traveller. 'The untravelled historian,' he says, 'is like a chemist who has no laboratory. Travel and sojourn in countries of different types of civilization can alone give those object-

impressions of the forces of history, without which the related *facts* can be neither interpreted nor co-ordinated.'

This leads to the method of his history. It is the comparative method. He is to write the history of the Western nations, and he must take them separately—first the Greeks, next the Romans. But he does not take them separately in the old way. He has Rome in mind when he writes about Greece. And not only Rome, but Scandinavia. And not only the Western nations, but the Eastern nations also. For he is thoroughly convinced that 'the comparative method, which in the study of Myths, Religions, Customs, Languages, or Laws, has proved to be the greatest achievement of the last century, must needs be applied to history too.'

Two volumes are already published. The rest are yet to come.

The Atlas belongs to the History. But not so much as the History belongs to the Atlas. This is one of the things that travel has done for Dr. Reich. It has shown him that history cannot be read without geography. It has furnished him with the maps. For it is not simply that we must follow the march of an army, or the disposition of forces in a battle. The geography often makes the history, and we see this with our own eyes when the Atlas is open before us. Every map, and there are many of them, seems to have been prepared with that same patient industry which the author claims for the writing of his history. And the publishers deserve the greatest credit for their share in the work. Indeed, the publishers deserve much thanks for their enterprise in undertaking the risk of the whole history. But just because they have not grudged enterprise or expense, they are the more likely to be well rewarded.

HERBERT SPENCER.

LIFE AND LETTERS OF HERBERT SPENCER.
By David Duncan, LL.D. With Seventeen
Illustrations. (*Methuen*. 15s.)

It is well that Herbert Spencer cannot read his own *Life and Letters*. For there never lived a man more sensitive to criticism, and (with the possible exception of Purcell's *Manning*) a franker biography never was written. We are not concerned at present with the ethics of the writing of

biography, or even with its æsthetics. But we cannot help wondering what led the biographer of Herbert Spencer to refer to the rumours which once were current that Spencer had been in love with George Eliot. The rumours were never more than occasionally heard in this country, and it is long since they had passed into the land of forgetfulness. The biographer of George Eliot thought it better not to refer to them, even although he had been urged by Herbert Spencer himself to contradict them. If Spencer had been in love with George Eliot, it might have been necessary for a faithful biographer to say so, in order to describe his life completely. But when he never was in love, when it was only an absurd rumour, neither his life nor his character seemed to demand the recalling of it.

That is an extreme example of the frankness of the book. But all through the book there is an unreserved revelation of Spencer's littleness. His touchiness especially is frequently referred to; innumerable letters springing from it are quoted; and whole episodes entirely due to it, such as the quarrels with Professor Huxley and Mr. Frederic Harrison, are described in detail. If we may use the proverb about the difficulty of seeing the wood for the trees, we may say that it is difficult in the biography of Herbert Spencer to see the man for his skin.

The truth is that, with the best will in the world, we cannot possibly say from this biography that Herbert Spencer was a man who deserved to have his biography written. It would be easy to write out a catalogue of weaknesses from its pages. But the only things that were strong in him seem to have been industry and obstinacy. Perhaps we ought to add dislike of the religion of the Churches. But the biographer does not make too much of that. It appears only incidentally, though unmistakably, in the letters.

And yet it is a book of extraordinary interest. If the man had his weaknesses, and was the less a man, this certainly does not detract from the interest which other men feel in him. It is not that we are introduced to so many notable men of the time. The interest always belongs to Spencer himself. For we read the biography as we should read a novel with a hero of doubtful personality, wondering whether he ought to claim our admiration or not. And the wonder keeps up our interest to the end.

Among the Books of the Month.

The series of volumes which goes by the name of 'The World's Epoch-Makers' is not simply another series of short biographies. The volume which has been most recently added is entitled *Cardinal Newman and his Influence on Religious Life and Thought* (T. & T. Clark; 3s.). That title carries out the idea of the series. The men whose biographies are written are men who have done something appreciable to affect the life or thought of the world. And each volume recalls the position of things when its hero arrived on the scene, follows him throughout the work he did, and then shows the difference that his coming made.

Cardinal Newman has been done by Dr. Charles Sarolea, of the University of Edinburgh. It is an estimate of an ecclesiastic by an ecclesiastical outsider. It is an estimate of a man of religion by a philosopher. The surprise of the book, accordingly, is not the worth that is found in Newman as a motive power in the world. For the man would be blind indeed who could miss that. It is the intimate acquaintance which the author possesses with the issues that coloured Newman's life, and the appreciation of the influence even of the smallest of them in forming Newman's character and in shaping subsequent history. Dr. Sarolea could scarcely be a whole-hearted advocate of Newmanism. What is more to the purpose, he is not an advocate of anti-Newmanism. But just because he is outside both parties and sometimes misunderstands both, and yet is so full of knowledge, his book has a distinct and instructive place in the long row of Newman biography.

The Rev. W. L. Walker, in his unassuming retirement, has had a remarkable influence upon the religious thinkers of his generation. But the best of all his books, though published more than three years ago, is almost unknown yet. For it was published in a way that scarcely gave it a chance. Now, however, it has been undertaken by Messrs. T. & T. Clark, and in spite of the commonness of its title, its very unusual merit will soon be discovered.

The title is *The Teaching of Christ* (2s. 6d. net). The full title is *The Teaching of Christ in its Present Appeal*. For its distinctiveness lies in

the way in which Mr. Walker's wonderful gift of expository writing is turned to practical account on behalf of Christian life and doctrine. The teaching of Christ has too often been treated academically. With Mr. Walker also it is a subject of study; but not for the sake of the study. He is not content to understand it; he must see it enter into life. It is evident that he does not believe we can even understand it until we allow it the opportunity of forming Christ within us.

'The history of the world is the biography of great men.' And so the Rev. W. Beveridge, M.A., who recently wrote a *Short History of the Westminster Assembly*, which brought him into touch with several great men, has now made a study of the ecclesiastical leaders in Scotland throughout its history, and has published his volume under the title of *Makers of the Scottish Church* (T. & T. Clark; 2s.). The volume begins with Columba, and ends with Robert Rainy. Mr. Beveridge is one of the very few men in Scotland who make a special study of Church History. And he does make a special study of it. Confining himself to Scotland, he has come to know its ecclesiastical history intimately. We said that his new book begins with Columba. There is a chapter before that on 'The Pioneers of the Scottish Church.' That chapter is enough to show that there is room for another History of Scotland, which should begin at the very beginning, and that Mr. Beveridge is the man to write it.

We have had the official statement of Socialism. We have now the official statement against it. We have had more than one official account of it and they are not all in agreement. The greatest difficulty about Socialism is to know what Socialism is. But there is one statement against Socialism, and there is no doubt about its being both official and authoritative. Its title is *The Case against Socialism* (Allen; 5s. net). It is further described as 'A Handbook for Speakers and Candidates.' It has been prepared by the London Municipal Society, and it has received the imprimatur of the Right Hon. A. J. Balfour, M.P.

In the chapter on 'Socialism and Religion' there are subdivisions. The first subdivision is 'Atheism the Aim of Socialism.' Another is 'Socialism its own Religion,' and another 'Christian Socialism.' And how is the Christian Socialist

handled? He is handled with an array of quotations from the writings of Socialists who are not Christian, in which the idea of a Socialist being a Christian, or a Christian a Socialist, is held up to scorn. Is that all that is said about Christian Socialism? That is all.

The Gifford lecturer before the University of Aberdeen in the year 1907 was Professor Hans Driesch, of Heidelberg. And Professor Driesch set a new example to Gifford lecturers. It is generally understood that Lord Gifford did not want too much religion in the lectures. It is possible that some have contained too much. Professor Driesch's Lectures have none at all. They contain an exposition of analytical biology, and religion is not once in sight. Their title, as published, is *The Science and Philosophy of the Organism* (A. & C. Black; 10s. 6d. net).

How did Aberdeen enjoy the lectures? In the book they are divided up into short chapters and shorter sections. But, after all, for the non-expert in biology they are a little difficult. When the new words, which are numerous, are mastered, sense can be obtained from the sentences. And it is good sense, and no doubt sound biology. The question, however, which cannot be dismissed from the mind is what it has to do with Natural Religion. And then the question arises, Is Natural Religion henceforth to be looked upon as non-existent, and are the Gifford lecturers of the future to deal either with revelation or else with physical science?

The Baird Lecture for 1907 was delivered by the Rev. Thomas Nicol, D.D., Professor of Divinity and Biblical Criticism in the University of Aberdeen. Professor Nicol wisely chose the subject he was working upon, the external evidence for the Gospels. And he showed that he was working upon it to some purpose. The Lectures are now published under the title of *The Four Gospels in the Earliest Church History* (Blackwood; 7s. 6d. net). Professor Nicol has no opportunity for originality; and he has not to win his spurs, like a young German theologian, by being original at the expense of probability. What we have in the volume is a summary of the evidence for the credibility of the Gospels, as that is now available in the articles in the recent Dictionaries of the Bible, and in the writings of Sanday, Zahn, Harnack,

Drummond, Allen, and others. It is true that all we find in the book is to be found in the article on the Gospels by Dr. Newport White in the *DICTIONARY OF CHRIST AND THE GOSPELS*. But the lecture form and Professor Nicol's skill in popular exposition will bring the evidence home to minds which are not reached by Dictionary articles. And there is nothing of any external kind that is more vital in the interests of the propagation of the gospel in these days than a true apprehension of the external evidence for the credibility of the Gospels.

If students of Church History have not been plentiful in Scotland for some time, even the few have had difficulty in finding their subject. There is at present even something like a determination to forget the past, as if in that way the efforts towards Church union might more easily be successful. We shall return to the history of the Church in Scotland, and then the great historian of its history will come. Meantime men like the Rev. George Christie, B.D., keep alive such interest as we have. And he has been most successful in avoiding controversy. For the subject of his book is *The Influence of Letters on the Scottish Reformation* (Blackwood; 6s. net). Mr. Christie has written that he may be read. He has written pleasantly and quotes freely. But every page of the book contains evidence of patient search and verification. It ends with a glossary and an Index of Writers and Writings.

The Vicar of St. Judes', Hull, does not think that his sermons deserve the honours of print. He prints them in deference to the opinion of those who heard them preached. And for once we agree with those who heard them preached. These sermons seem to retain on the printed page the directness and simplicity of their delivery; and eloquence is not essential to a great sermon. The title of the first sermon is given to the book, *Some Moral Proofs of the Resurrection* (Brown; 2s. 6d. net).

Mr. Edward Grubb, M.A., has written a book on *Authority and the Light Within* (Clarke; 2s. net). He begins by asking where authority is to be found—in a Church, in a Book, in Human Reason, or in a Spiritual Intuition? In a Spiritual Intuition, he says. For Mr. Grubb is a Quaker. But he

has written his book, not to prove to those who are not Quakers that authority is found in intuition, though he may do that as he goes, and it will make him happy. He has written to prove to his fellow Quakers that the way in which they express their doctrine of a spiritual intuition is antiquated and incredible. What is the matter with it? First, it has no answer to the charge that it makes the individual infallible; and next, it has no answer to the charge that, being wholly supernatural and non-human, it involves the depreciation of human faculties. The fundamental error of the early Quakers was to refer the Light Within to a separable faculty instead of letting it act upon our personality as a whole. If properly guarded in its expression, Mr. Grubb has no doubt whatever that the doctrine of the Light Within is the only refuge for a troubled conscience.

The Rev. J. F. Bethune-Baker, B.D., the author of our best general History of Early Christian Doctrine, has given himself to the special study of one great early heresy and heretic, and through the Cambridge Press has published *Nestorius and his Teaching* (4s. 6d. net). Mr. Bethune-Baker believes that such a study is likely to be more profitable in our day than ever before. For, he says, 'we are able to-day to read the past history of the Church with less prejudice than was possible in former times. We can see that the "heretic" and the "schismatic" often had scant justice done them, and that free enough play for differences of temperament and individual and racial environment was not allowed in the Church.' But Mr. Bethune-Baker is not the man to follow the fashion of making heresy orthodoxy, and orthodoxy heresy. He has studied the whole of the evidence for and against the heresy of Nestorius, and the result is that some of our traditional inheritances are disputed, and some of them disproved. But he has never allowed himself to become an advocate for Nestorianism, or even for Nestorius.

Commercially-minded men and boys are putting the question, 'What should I learn Latin for?' Give them this answer—'That you may be able to read the Confessions of Augustine in the original.' For a translation of the Confessions of Augustine is not the same. Principal Dods tells us that felicity in phraseology is one of Augustine's three great gifts; and no man is able to turn his felicit-

ous phrases into English, preserving their felicity. Therefore those who know Latin will read Augustine in the original. And those who do not may be advised to learn it for that end.

A critical edition of *The Confessions of Augustine* has been published at the Cambridge University Press (7s. 6d. net). It is edited by Professor John Gibb, of Westminster College, and the Rev. W. Montgomery, B.D. It belongs to the series of 'Cambridge Patristic Texts.' And that enables us to understand that it has an Introduction, a Table of Dates, a History of the Text, Explanatory Footnotes, and three most valuable Indexes—an Index of Subjects, an Index of Texts, and an Index of Latin Words. The editors curiously apologize for the notes. They fear that readers may think them intrusive. In certain passages they themselves believe that they would be intrusive, and so 'the present editors have endeavoured to maintain silence on those occasions when it seemed more fitting than speech.'

Three Teachers of Alexandria, by the Rev. L. B. Radford, M.A. (Cambridge Press; 2s. 6d. net), is a study in the early history of Origenism and Anti-Origenism. The three teachers are Theognostus, Pierius, and Peter the Martyr.

The new volumes of Dr. Maclaren's *Expositions of Holy Scripture* (Hodder & Stoughton; 7s. 6d. net each) contain his sermons on the texts of the Book of Psalms. Dr. Maclaren has preached the contents of two handsome volumes on the Book of Psalms. But there are Psalms in which he has never found a text. This leads one to wonder if he selects his texts on any principle, and if so, what that principle is. Some men made the discovery of their lives when they discovered that without sacrificing variety, which is so necessary to the interest of the sermon, they could lead their people systematically through the Bible, and make it known to them as a book of systematic though developed doctrine.

Private Prayers and Devotions, by the Rev. J. E. Roberts, M.A., B.D., Manchester (Thomas Law; 2s. 6d. net), is not a collection of prayers simply, although there are some fine and some famous prayers in it. It is a guide to the devotional life. There is no prayer that we have greater need for uttering than the prayer, 'Lord, teach us to pray.'

The man who reads this book prayerfully will be taught to pray.

Take note of *The Free Church Year Book for 1908* (Thomas Law; 2s. 6d. net). It includes the Official Report of the Thirteenth National Council of the Evangelical Free Churches.

The editors of the Oxford Library of Practical Theology have induced the Bishop of Gloucester to write a volume on *The Three Creeds* (Longmans; 5s.). It is a most suitable subject for a volume, and Dr. Gibson was the very man to write it. His book on the Thirty-nine Articles gave him this right and appropriateness. The temptation to a writer upon such a subject is always to overbalance the book with footnotes. Dr. Gibson has only an occasional reference to literature. For he has written, not to uphold his own opinion of disputed points, but to furnish the ordinary reader with a fair account of the history and character of the three Creeds of Christianity.

The new volume of the Eversley edition of Tennyson is entitled *Ballads and Other Poems* (Macmillan; 4s. net). It contains an Appendix which gives a translation of the Sixth Book of the *Iliad* in rhythmical prose. The translation was made by Tennyson at the suggestion of his father, and revised by Professor Lushington.

Messrs. Macmillan have published another volume of Mr. Frederic Harrison's Collected Essays. In the first volume, entitled *The Creed of a Layman*, Mr. Harrison traced the growth of his own convictions 'from a Theologic to a Scientific Faith.' In the second volume, *The Philosophy of Common Sense*, he dealt with 'the intellectual grounds on which a human religion must be based.' The present volume is the natural complement of these treatises. Its object is to show Mr. Harrison's system of philosophic religion in action. Its title is *National and Social Problems* (7s. 6d. net).

'Let us observe,' says Mr. Harrison, 'the practical effect of religion—of philosophic religion—in moulding opinion on the great questions of Nations and of Society: on patriotism, international justice, government; and again on problems of Wealth, of Labour, of Socialism.' Why *philosophic* religion? Because 'theology,

absorbed in matters of Worship and hopes of Heaven, has no call to meddle with earthly politics, to offer counsel to secular rulers, or to propound any scheme for reorganizing society. Its kingdom is not of this world.' So says Mr. Harrison. And, in saying so, he reveals that fundamental misunderstanding of Christianity which runs through all his writings. It is not to be denied that theologians have been guilty of the same misunderstanding. But not recently. Mr. Harrison writes to-day in the introduction to his new volume what he might have written with some point five-and-twenty years ago. The theologian has learned something from the positivist. Let the positivist learn that modern 'theologic' Christianity includes an application of the Sermon on the Mount.

The contents of the volume are National Problems and Social Problems. The national problems begin with 'Bismarckism, or the Policy of Blood and Iron,' and end with 'Empire and Humanity.' The social problems deal with the limits of Political Economy, Trades-Unionism, Industrial Co-operation, Social Remedies, Socialist Unionism, and Moral and Religious Socialism.

In Principal Garvie's Westminster New Testament, *The Gospel according to St. Matthew* has been done by the Rev. David Smith, D.D. (Melrose; 2s. net). Dr. Smith's manner is well known now and much appreciated. But he has, of course, very little room here for originality. We are glad to notice an improvement on the outward appearance of this volume; it is now all that can be desired.

It is still the humanness of our Lord that we most emphasize. Not His humanity. Not a theological something that we oppose to His Divinity. It is His humanness that is emphasized by the Rev. W. W. Sidey in that Study of the Life of Jesus and His Twelve Disciples which he calls *The First Christian Fellowship* (Melrose; 2s. net). 'This do in remembrance of me,' said Jesus, and Mr. Sidey recalls the pathetic words of Keats, 'I think I shall be among the immortals when I die.' He refers also to the aged mother, plying her needle and thread that her children may remember her.

Another volume has been added to the West-

minster Commentaries edited by Professor Lock, and it is one of the volumes we are most in need of. It is Mr. McNeile's commentary on *The Book of Exodus* (Methuen; 10s. 6d.).

In the end of his Preface Mr. McNeile says: 'Since Exodus follows Genesis, this volume is destined to stand next on the shelf to Professor Driver's work; so near—and yet so far from the strong balance of judgment and wide learning which have always been to me both curb and spur.' This attitude and this accomplishment are characteristic. As readers of THE EXPOSITORY TIMES, we are not ignorant of Mr. McNeile's work. We know that his interest is not in the minutiae of distant scholarship, but in making the Old Testament of practical use in the ministrations of the Church and the daily life of the Christian. But we also know that no desire for immediate edification tempts him to build otherwise than on a foundation of exact modern scholarship.

The Introduction contains eight sections, and ends with a list of passages of Scripture illustrated in it. These sections are: (1) The Component Parts of the Book of Exodus; (2) Analysis; (3) The Laws in Exodus; (4) The Priesthood; (5) The Tabernacle (with Illustrations); (6) The Geography of Exodus (with Map); (7) The Historical Value of the Book of Exodus; (8) The Religious Value of the Book of Exodus. The eighth is a new section in commentaries, but in that also Driver has led the way. In the section on the Tabernacle this note occurs: 'Many attempts have been made to elucidate the details specified in xxvi., xxvii. 9-18, and to produce from them a coherent description; and it would be of little use to enter into a prolonged discussion of their various merits. The commentaries of Dillmann, Baentsch, and Holzinger; the archaeologies of Keil and Nowack; the dictionary articles of Riehm, Riggenbach, and Benzinger; and the monographs by Bähr, Popper, Brown, and Caldecott, present a bewildering abundance of conflicting opinions. The work, however, which appears to the present writer to leave the fewest problems unsolved is Kennedy's article TABERNACLE in *D.B.* iv. He strikes out, on some points, an independent and successful line of his own, which he will doubtless present more fully in his forthcoming commentary.'

Besides the commentary, which we cannot illustrate in a review, there are some detached

notes. One of them is on the name Jahweh. To know what is in the name Jahweh is to know the Old Testament. But we have referred to this note on another page.

Messrs. Mowbray have published a selection of sermons preached by the late Bishop Wilkinson of St. Andrews. The title is *The Invisible Glory* (5s. net). The Bishop of London has written a Preface to the volume. How difficult it is to describe a man in a few sentences. How difficult to convey to others the impression which the personality of a man makes upon us. How difficult when the impression is simply the impression of goodness. Yet the Bishop of London, in a Preface of four and a half pages, succeeds. He contradicts himself. He contradicts himself more than once. But that does not hinder his success; that makes him successful. He mentions Bishop Wilkinson's faith. 'If ever there was a man,' he says, 'who had his head above the mists it was the Bishop of S. Andrews.' And then on the next page, 'I remember well one day when I was walking with him in Scotland, I said to him, "I often think of your lesson of the law of day by day as one of the laws of the kingdom." He looked quickly at me and said, "Did I say that?" "Why, of course you did," I said in surprise, "there is a whole chapter on it in the book entitled *The Laws of the Kingdom.*" He said nothing more at the time, but next day he said to me, "It was curious your saying yesterday about the law of day by day. I *wanted* it said to me yesterday, I was worrying dreadfully about something."

The sermons belong to the personality. There is no doubt that they lose enormously in the loss of the living voice. But it is not impossible for the reader, after studying the personality of Bishop Wilkinson if he did not know him, to think himself back into it as he reads the sermons, and hear the voice that said, 'I beseech you, even with tears.' What were the things that came first with such a man? In an address to Church Workers he sums up the teaching of thirteen years at St. Peter's, Eaton Square. There are thirteen heads of it, one for each of the years, as he quaintly and characteristically puts it. The first is the completeness of redemption, next the headship of Christ over the Church, then the Prayer-Book as guide, with the Ordinary as its interpretation;

after that, regeneration through baptism, to be followed by conversion. We are regenerated, he says, in order that we may be converted. But the whole list is given in a short paragraph at the end. 'Redemption; the Church; the Prayer-Book our guide; Regeneration; Conversion; Progress; the Personality of the Holy Ghost; the Value of the Bible; of the two Sacraments; of Prayer; Worship; Paradise and the Advent.'

On future retribution the controversialists are at present quiet, but there is nothing that more sorely agitates the conscience of the Christian. And the book on *The Doctrine of the Last Things*, which has been written by the Rev. J. G. Greenhough, M.A., and published by the National Free Church Council (2s. 6d. net), will be welcomed in all the Churches. It will be welcomed neither for its orthodoxy nor for its heterodoxy—these being, on this subject, extremes and much discredited—but for its reticence. It is the reticence of the Bible and of Christ. On the things we do know, such as the fact of future retribution, Mr. Greenhough is emphatic enough. But on the things which we do not know (and there is more concealed than all that has been revealed), he makes no pretence of knowledge.

The Full Blessing of Pentecost, by the Rev. Andrew Murray, D.D. (Nisbet; 2s. 6d.), is a volume of sermons. And the sermons are so arranged that we gradually learn what the full blessing of Pentecost is, gradually come to desire it, and at last obtain it if we will. It is the clearest exposition that Dr. Murray has yet given us of the great doctrine which his whole life has been spent in commending.

We have innumerable studies of 'The Imitation of Christ,' but there is room for another study of à Kempis himself. The Rev. D. Butler, D.D., of Galashiels, has prepared it. His title is *Thomas à Kempis: A Religious Study* (Oliphant; 2s. 6d. net). The fascination of the *De Imitatione* is too strong upon Dr. Butler to allow him to deal exclusively with the author of it. And as he writes for a popular audience there is no harm in that. But the discoveries which he has made are about Thomas himself. And for these discoveries, especially for the discovery of his author's relation-

ship to the reformed faith, his book will be read by the educated.

Professor John Adams and Sir Joshua Fitch are the great exponents of the art of teaching in our time. A cheap edition of Sir Joshua Fitch's *The Art of Teaching* (1s. net) has been published by the Sunday School Union.

Mr. Allen Upward has told the story of certain famous *Secrets of the Past* (Owen; 6s.). The title promises some sensation, and the promise is repeated in the titles of the chapters—'A Secret of the Tower,' 'The Tragedy of Kirk-a-Field,' 'The Galley of Nero,' and the like. But Mr. Upward scarcely rises to his opportunity. How Mr. Andrew Lang would have revelled in it and made our blood curdle.

We shall soon have a complete History of the Church written from the Anglican point of view, and in volumes convenient to handle. Published by Messrs. Rivington, its title is 'The Church Universal.' The latest issue is *The Age of Revolution, 1648-1815* (4s. 6d. net). The author is the Rev. W. H. Hutton, B.D. Mr. Hutton is also the general editor of the series. The period is a long one for so small a book, but Mr. Hutton has the gift, not of condensing, which is not required, but of selecting the essential events, and vividly characterizing them.

An Apostle of the North is the title which has been given to the Memoirs of the Right Rev. William Carpenter Bompas, D.D., First Bishop of Athabasca, First Bishop of Mackenzie River, First Bishop of Selkirk (Seeley; 7s. 6d. net). The biography has been prepared by the Rev. H. A. Cody, B.A., of Whitehorse, Y.T., with the assistance of Mrs. Bompas, Judge Bompas, and others, and the book has been commended by the Most Rev. S. P. Matheson, D.D., Archbishop of Rupert's Land.

It is a biography which has many subsidiary matters of interest. There is adventure enough to satisfy the appetite of a public school boy. There is much reliable information for the student of religion, and there is even much direct light thrown upon the interpretation of the Old Testament. For we know that Bishop Bompas was early struck with the parallels between the customs of the Crees and other Indian tribes and

the customs of the Tribes of Israel, and even published a book about it, some portions of which are reproduced here. But the value of the biography lies, as it ought to lie, in the exposition of the man's character. And to know such a man, as this book enables us to know him, is to add to the arguments in favour of the ultimate universality of the Gospel. For the character of Bishop Bompas could not have been the product of any other religion than Christianity, and it is the only character that one would entrust the dominion of the earth to.

Under the editorship of Professor Edward Arber, Mr. Elliot Stock has undertaken the issue of 'A Christian Library.' The first volume is *A Brief Discourse of the Troubles at Frankfort 1554 to 1558, Attributed to Whittingham* (5s. net). Why does Professor Arber begin with 'A Brief Discourse'? Because his purpose in the whole series is to 'implant and cherish in the hearts of all his readers a perfect detestation and execration of Compulsion in Religion and of Persecution for Religious Opinions.' He contributes an Introduction to the book. He also reprints the Life of Whittingham, written by a Student of the Temple about 1603, and he works through the whole of the Brief Discourse, adding notes in brackets.

Mr. Stock has also published *Short and Simple Family Prayers, with Bible Readings*, by an Englishwoman (2s. 6d. net).

The Rev. Samuel M. Zwemer is a missionary to

Muslims. And more than that, he is a missionary to other Muslim missionaries. He does his work as a missionary, and report says he does it well; and he writes books that others may know what Muhammadanism is. The title of his latest book is *Islam: A Challenge to Faith*. It is published at the Office of the Student Volunteer Movement in New York, and it is on sale in England at the Office of the Student Christian Movement, 95 Chancery Lane, W.C. The chief value of the book, for missionaries as for all others, lies in the fair and well-informed account it gives, first of the faith of Islam, and then of its ethics. Concentrate attention on its ethics. All men are directing their attention to ethics now. By its ethics Islam will stand or fall. And Islam can never rid itself of its ethics, or even greatly improve them.

Messrs. Watts have published a very cheap edition of Mr. P. Vivian's book *The Churches and Modern Thought*. What are the arguments that are now most relied upon by the open opponent of Christianity? They are, in Mr. Vivian's phraseology, 'the grave suspicions aroused by the study of ancient beliefs,' and 'irreconcilable difficulties connected with evolution.' The difficulties connected with evolution are apparently summed up in the phrase 'nature red in tooth and claw.' But that phrase has been discredited of late. The suspicions aroused by the study of ancient beliefs are another matter. But something depends upon their student.

The Archaeology of the Book of Genesis.

BY PROFESSOR THE REV. A. H. SAYCE, D.D., LIT.D., OXFORD.

The Garden of Eden (Gn 2⁸⁻¹⁴).

8. Eden.—Edina or Edin, 'the plain,' was the Sumerian name of the cultivated part of Babylonia; the Semites borrowed the word under the form of *edinu*. 𒂗 is the Babylonian *ganû*, which also appears as *ginu* and *gannatu*, and is explained as meaning 'a planted field' (*meristum*, C.T. xii. 17. 37). *Ganû* itself is borrowed from the Sumerian *gan*. Babylonia was the original home of the enclosed garden or plantation; the early legal

documents are full of references to it, and it is represented by one of the primitive hieroglyphics which developed into the cuneiform characters.

The Heb. מִקְדֵּם, *mikkedem*, may represent the Babylonian *qudmis*, 'at the beginning,' but it more probably describes the position of 'the garden' as on the eastern side of the Babylonian plain. 'The man,' it will be noted, had already been formed before he was placed in the garden; indeed,