

Literature.

THE PHILOSOPHY OF THE SPIRIT.

THE PHILOSOPHY OF THE SPIRIT. By
Horatio W. Dresser, Ph.D. (Putnam.
10s. 6d. net.)

THIS is a beautiful book. It gives utterance to a beautiful thought, expressed in beautiful language. Is the thought true?

We have said thought, not thoughts. For one thought rules it, and so absolutely that it is impossible to pick out a subordinate, far less an independent, thought, and get it to stand alone. With commendable patience and with most loving art, that thought is stated, repeated, reiterated; it is illustrated and argued; it is set in comparison and in contrast; till not only is there no doubt about its meaning, but its whole worth and its weakness are made most unmistakably manifest. What is the thought?

It is that the universe owes all that it is and has to the Spirit. 'By the term "universe" employed in its largest sense is here meant the total eternal universe, the divine order. That order includes the heavens and the earth, and the possible future abodes of the soul, as well as the present world. This fair world of ours might disappear and yet the divine order would conceivably remain. Worlds may come and go, but the universe is ever here.' That is the universe; what is the Spirit? The Spirit is not so easily defined. This is the clearest definition. 'By the Spirit we mean an unqualifiedly universal presence, a wisdom that is for all. . . . It is not a power sent forth at random, not a capricious will, but the mind and life of God in purposive action.'

This Spirit informs all the universe, including man. It is not identical with the universe. 'In nature we behold the visible results of the Spirit's activity.' Nor is it identical with the inner life of man. But it is open to man, to any man, to become conscious of the presence of the Spirit within him, and in that consciousness to live the life of the Spirit. He is not dependent, therefore, upon an external authority, whether Church or Bible. But, on the other hand, neither is he led by the natural light of conscience, which is liable to ignorance and to error. He experiences the Spirit,

and in that experience knows what is right, and does it. Is the thought true?

The *incarnation* is not once mentioned in all the book. To *sin* there are two slight references. 'Gainst thee, thee only have I sinned!'—Dr. Dresser never gives us a hint as to what he will do with that. 'In due time Christ died for the ungodly.' That experience comes not once within the horizon of all his thought. The thought of the book is beautiful, but it is the beauty of nature; it is outside man.

Among the Books of the Month.

Dr. Whyte has completed and crowned his series of 'Bunyan Characters' with the issue of *Bunyan Himself*. He calls it the fourth series of 'Bunyan Characters' (Oliphant, Anderson & Ferrier; 2s. 6d.). And what we find when we read the book is not that Dr. Whyte was leading up to this in all his earlier writing, but that all his earlier writing was this. It is as if this book had been written first, and Dr. Whyte could not get away from it. *Bunyan Himself* seems to gather into it all the characterization of all the Bunyan Characters; and as the imagination that created them never, in all that Bunyan wrote, travelled further than his own person, this book contains the wisdom of Bunyan and his worth for edification. It is built of course upon the *Grace Abounding*.

The Rev. Henry W. Clark, who has already written two books and gained a name for himself as an ethical thinker of considerable penetration, has now issued *The Christian Method of Ethics* (Oliphant; 3s. 6d. net). It is the finest of the three volumes which have come from his pen. It is a systematic sustained argument for Christianity as the religion of moral life, the only religion that the enlightened conscience can find rest in.

And this is the topic of the hour. Men will become Muhammadans if Muhammadanism will enable them to live better than Christianity does. For they say now, and rightly, that the value of your God is not in your definition of Him, but in His ability to make you do to others as you would that

they should do to you. Mr. Clark has written no systematic treatise on Christian ethics. He is too much in the world for that. He has shown how the follower of Christ, and no other fully, may do justly, love mercy, and walk humbly before his God.

At the Pilgrim Press is published a new edition of Madame de Gasparin's *The Heavenly Horizons* (2s. net). It contains an introduction by Dr. Campbell Morgan.

Why is it that Loisy's books have not been translated into English? He is a scholar. He writes popularly. And he has the martyr charm, dear to the average Englishman. Here at last is one of them, well translated by Mr. Christopher Home, and introduced by Father Tyrrell. It is his *L'Évangile et l'Église*, and the English title is *The Gospel and the Church* (Pitman; 3s. 6d.). *L'Évangile et l'Église* appeared as long ago as 1892. Father Tyrrell has selected it for translation because he holds that Loisy is less a critic than an apologete. 'He will go down to posterity, not so much as a Biblical critic, nor as the creator of Modernism (for Modernism is the creature of the modern world, and of no individual or group of individuals), but as the man who put the question definitively, whether the truth of Roman Catholicism was compatible with the truth of Biblical and historical criticism.' And this is the volume that is most characteristic of his apologetic position.

Mr. Frank Podmore is the popular exponent of modern Spiritualism. With the title of his new book, *The Naturalisation of the Supernatural* (Putnam; 7s. 6d. net), he challenges the whole world. The title is a self-contradiction. But apart from that, it is just the attempt to naturalize the supernatural that makes modern spiritualism an offence. We do not desire to have the inhabitants of the spiritual realm show themselves within the limits of the physical, first, because we do not believe the thing is possible; and next, because if it were it is unnecessary. Spirit-rapping to persuade us to believe in spirit? We believe in Christ. And for the rest we are content to walk by faith until the day dawns and the shadows flee away.

Nevertheless Mr. Podmore writes his book, fills it with 'cases' that are as sure as eggs is eggs, and finds a monstrous regiment of readers, chiefly women. It is not because they want to assure

themselves of their immortality; it is because they have nothing else to do.

Mr. Podmore dares to speak of spiritualism as if it were a science. The only scientific sign is the unctuous use of a long-necked barbarous terminology—the last addition being Poltergeists! The exactitude of its scientific spirit may be seen in the freedom with which evidence like 'After a minute or two she quietly and suddenly *was not there*' is used to prove that before the minute or two she was there.

Edersheim's *Sketches of Jewish Social Life in the Days of Christ* is likely to live longer than any other of his books. The *Life and Times of the Messiah* will be superseded by criticism and research. But no scholarship will touch the intimacy and literary grace which make the Jew of our Lord's day live again. The Religious Tract Society has issued a new edition (2s.).

The Baganda at Home have been described by Mr. C. W. Hattersley (R.T.S.; 5s.). So the book is not an addition to the literature of missions, the literature of travel, or the literature of religion. It belongs to the literature of social life. The Baganda are at home. It is true there is a chapter on religion, a chapter of 'Travel Talk,' and the mission buildings are never out of sight. Yet it is the home-life of the Baganda that is described and illustrated (and the illustrations are numerous and graphic), with all their inheritance of colour and custom upon them, with all their attempts to break the inheritance and at least wear the clothes of Europeans.

Mr. Robert Wells Veach has turned the gospel narrative into a series of studies, one for each day of the year. Pursue the course and persevere to the end, and assuredly you will know the facts of the life of Christ. The title is *The King and His Kingdom* (Revell; 2s. net).

There are men who understand other men and can preach to them. There are men who understand boys. Mr. Robert E. Speer understands young men. He does not get at the peculiar formation of a boy's mind, but he understands young men, and can steady them as they face the great battle. His new book is *The Master of the Heart* (Revell; 3s. 6d. net).

The history of Egypt is not complete without the chapter on Christian missions there. That chapter has just been written by the Rev. Charles R. Watson. *In the Valley of the Nile*, he calls his book (Revell; 3s. 6d. net). It is the outcome of lectures delivered at Princeton Theological Seminary, and has all the clearness of the spoken word. But it is a real book. The references to the sources are ample and accurate. The whole subject is described systematically. The publishers have done their part also, selecting the illustrations well, and reproducing them artistically.

Messrs. Revell have issued another big bundle of books. We have already mentioned three: four remain to be mentioned. First of all there is a volume of addresses by Dr. Wilbur Chapman, with the title of *Another Mile* (2s. net). The title is taken, not from the first sermon as usual, but from the next to last. That sermon, with the text, 'Whosoever shall compel thee to go a mile, go with him twain,' is a conversational survey of the Sermon on the Mount, well sprinkled with anecdote. All the sermons are anecdotal, conversational, confidential.

Next take Mr. Henry F. Cope's *Levels of Living* (3s. net), a volume of 'Essays on Everyday Ideals.' The essays are short, but they are grouped together, so that the subject handled is in the end handled pretty fully, and yet each short essay is intelligible and memorable by itself. Thus, under the title of 'The Age-long Miracle,' chapter vi. contains three essays, 'The Sufficient Sign,' 'Behold the Man,' 'The Life that Lifts.'

There is, next, a new book by Dr. James S. Dennis, and of course it is a mission book. Its title is *The New Horoscope of Missions* (3s. 6d. net). It contains four lectures, delivered at the M'Cormick Theological Seminary, Chicago, on the John H. Converse foundation. The plan is to stand aside and see what is the general movement of present missionary work, not to describe any particular field of operation. It is a most hopeful book. And Dr. Dennis is not hopeful without knowing why.

The last in the list is one of those large thorough-going volumes on Homiletics which still come occasionally from America, but are no longer written in this country. What is the meaning of the collapse in homiletical writing here? The author of this volume is Professor Herrick Johnson,

formerly of the Auburn Theological Seminary, now of the M'Cormick Seminary in Chicago. It is called *The Ideal Ministry* (6s. net). The volume is divided into three parts. The first part, called 'The Ideal Ministry,' deals with the preacher's message; the second, called 'Related Ideals,' with himself; the third with the sermon. And there is scope in this handsome well-written volume for a full discussion of each of these topics. There may be nothing new under this sun, but every new preacher needs the old retold, and reinterpreted.

Messrs. Rivingtons have published the first of a series of *Sermons Doctrinal, Philosophical, Critical, and Ethical*, by the Rev. Joseph Miller, B.D. (5s.). The explanation of the four adjectives is not given. Perhaps they are used to express variety. But every sermon should be doctrinal, philosophical, critical, and ethical; and not merely every volume of sermons. These sermons can all be described by one adjective. They are apologetic. And the apology is expressed in strong though somewhat large-worded language. A pleasing change occurs at the end, where quotations are given from certain great French and German preachers.

Mr. James Robinson of Manchester is fast becoming the homiletical publisher of the day. He has issued now a volume by the Rev. J. G. Greenhough, M.A., which is meant to serve the hungry preacher with hints when the feast-days draw near. Its title is *Christian Festivals and Anniversaries* (3s. 6d. net).

Messrs. George Routledge & Sons owe their reputation as publishers to the popular character of the books they publish. They have just published a book, however, which belongs to the severest and most restricted region of pure scholarship. It is an investigation into the exact nature of two Jewish festivals, the festival connected with the presentation of the first-fruits, called Bikkurim, and the festival of the water libations celebrated during the Week of Tabernacles, called the Water Feast. The author of the work is the Rev. Joseph Hochman, B.A., Ph.D. Its title is *Jerusalem Temple Festivities* (2s. 6d.).

Let students of the Old Testament, and of Judaism generally, see to it that they do not overlook this investigation. The author has read all the relevant literature, and he has studied the Old

Testament passages in the light of later Jewish writings.

To their series of 'Golden Anthologies' Messrs. Routledge have added an anthology of *The Hundred Best Hymns in the English Language* (1s. net). They have been selected by the Rev. John Cullen, D.D., Vicar of Radcliffe-on-Trent.

When the uproar occurred in Ephesus and the Ephesians rushed into the theatre with their cry of 'Great is Diana,' the Jews put forward Alexander to make an explanation. If they had given him a hearing Alexander would have explained that the Jews had no hand in the disturbance. For the Jews have never tried to turn the world upside down. They have never been missionaries. The disciples of Jesus had to be filled with the Holy Ghost before they could even conceive the idea of preaching the gospel to every creature. And being without the Holy Ghost all through the centuries, Judaism has been true to itself, it has not been a missionary religion.

But that is to be altered now. With the good wishes of the Very Rev. Dr. Gaster, the Haham, on the anniversary of the birth of Theodor Herzl, Mr. Paul Goodman signs the preface and publishes *The Synagogue and the Church* (Routledge; 6s.). The object of the book is to show that Judaism was intended from the beginning to be a missionary religion, and it is no longer to remain on its defence, but to come out and evangelize the world.

But that involves a criticism of Christianity. For Christianity claims to be the heir of the religion of the Old Testament, its fruit and its fulfilment, and so leaves no place for modern Judaism to occupy. The criticism is frank. We see ourselves as at least one other sees us. Even of Jesus of Nazareth the criticism is frank. Dr. Paul Haupt, first at the Congress of Orientalists in Copenhagen, and next at the Congress of Religions in Oxford, has been arguing that Jesus was not a Jew. Mr. Goodman argues that He was nothing else.

From the Sunday School Union comes a small volume of religious poems with a sweet face for frontispiece. It is *A Believer's Rest* (1s. 6d. net.) The author is Miss Edith Hickman Divall.

Mr. Fisher Unwin has brought Holyoake's *History of Co-operation* within the reach of every

body by issuing it in a single substantial volume at 7s. 6d. net. The book is one of the standards. It will often be reprinted, but it will never be superseded.

In *The Incarnate Purpose* (Williams & Norgate; 2s. 6d. net) an effort is made to express the Incarnation in terms of modern scientific thought. The author is Mr. G. H. Percival. The tone is reverent, and it would be a very narrow ecclesiasticism that would take offence at the method or its conclusion.

The fullest account of the papyri discovered at Assuan and Elephantine that has yet appeared in English will be found in a book entitled *Light from Egyptian Papyri* (Williams & Norgate; 3s. net), written by the Rev. Charles H. H. Wright, D.D. Some will say that Dr. Wright has an axe to grind. And certainly he has no love for critics, and forgets not to show it. But he is a scholar, and has a scholar's sense of responsibility to the truth.

A new Amiel with a wider range and a healthier appetite is George Christopher Lichtenberg. And it is a wonder that the outlook in *The Reflections of Lichtenberg* (Sonnenschein) is so healthy. For Lichtenberg's body was deformed, and he felt it. He felt it so keenly as to shut himself up in his room for months at a time. But he travelled to England, and knew Garrick. Here are some of the shorter of his Reflections—

'I have invariably found that, all else failing, a man's character can be deduced from nothing so surely as from a jest that he takes in bad part.'

'It is a positive fact that some thoughts please us when we are lying down which fail to please us any more when we are on our own feet.'

'Intentional virtue is never worth very much; feeling or habitude is the thing.'

'As soon as you know a man to be blind, you imagine that you can see it from his back.'

The latest of the 'Heart and Life Booklets' is *The Upward Way*, being readings for a month from the writings of Samuel Rutherford, selected and arranged by Eleanor C. Gregory (Allenson; 6d. net).

Welcome a new American essayist. His name is Stephen Berrien Stanton. His book is published in this country by Mr. Allenson, its title *The*

Essential Life (3s. 6d. net). His essays are well considered and expressed in sound unprovincial English. The topics are 'The Spirit in Man,' 'Time,' 'Individuality,' 'Imagination,' 'Attitude,' 'Travel,' and the like.

Out of all the host of text-books choose *Prayer, Promise, and Precept* (Allenson; 1s. net). Without and within it is a triumph of art.

Mr. Allenson has also published a third edition of Mr. S. A. Tipple's *Sunday Mornings at Norwood* (3s. 6d. net).

Notice further two dainty reprints by Mr. Allenson, Brother Lawrence's *Practice of the Presence of God* (6d. net), and Neale's translations of *The Rhythm of Bernard de Morlaix and Damiani's Glory of Paradise* (1s. net).

There are two men of the name of Strong who are associated with Systematic Theology. The one is the Dean of Christ Church, Oxford. The other is President of the Rochester Theological Seminary in the United States. President Strong has published his Systematic Theology in three immense volumes. And now he has issued an abstract of the same in one volume under the title of *Outlines of Systematic Theology* (Amer. Bap. Pub. Soc., \$2.50 net).

The book is, in the language of the student, 'a pure grind.' It might be committed to memory; perhaps that is the author's idea. In any case it is meant to be studied, not merely read. Into its ample pages is packed the whole round of systematic theology, the only omissions from the three great volumes being the bibliographies and the quotations.

Once more *The Great Pyramid of Gizeh* has been measured and made the *fons et origo* of all other measurements, and especially of British measures. The author this time is Mr. M. W. H. Lombe Brooke. The publisher is Mr. Banks (7s. 6d. net).

The Rev. James Baikie, F.R.A.S., is an enthusiastic Egyptologist. No explorer's spade is forgotten by him; no discovery fails to find its place in his thinking. He has written *The Story of the Pharaohs* (A. & C. Black; 7s. 6d. net). The publishers have made a most attractive book of it, and the writing is 'popular' enough to meet their evident intention of having it sent by friend to

friend at Christmas. But it is more than popular, it is the work of a scholar. The history of the Egypt of the Pharaohs is told with full consciousness of all the vexing problems, and with full knowledge of all the discovered facts.

In describing the reign of Merenptah, Mr. Baikie comes to the famous and perplexing stele. After quoting it, he says: 'It thus appears that there was a people of Israel already living in Palestine at the time of Merenptah's reign, and that they suffered, along with other tribes of Syria, from an Egyptian raid, whether earlier in the reign than the Libyan war, as Breasted supposes, or subsequent to it, as the position of the reference might suggest. On any view of the date of the Exodus this reference is puzzling. Perhaps the least unlikely suggestion is that of Petrie, who suggests that when the migration into Egypt occurred in the time of Joseph, some of Jacob's stock may not have left Palestine, or may have returned as soon as the famine was over, and that it may be the descendants of these to whom the inscription refers.'

The Church of Scotland is much occupied with the social question. And so the Rev. David Watson's *Social Problems and the Church's Duty* (A. & C. Black; 1s. 6d. net) comes at an opportune moment. It is a good survey of the subject, with statistics in plenty to hang arguments on, and not too much sermonizing. The competence of the author for his work is seen in the admirably chosen books which he recommends. Perhaps he might have added the dates; the edition of a book is often a matter of importance.

The welcome which was given to the late Professor Adamson's work in two volumes, which was published in 1903 under the title of *The Development of Modern Philosophy*, has led the editor, Professor W. R. Sorley, to re-edit the first volume and issue it by itself under the same title (Blackwood; 10s. 6d. net). It thus forms a companion volume to *The Development of Greek Philosophy* by the same author, which is nearly ready for publication under the same editorship.

It is unnecessary to go over the ground again in reviewing this volume. In its separate form it will be much more useful to the student because so much less expensive; and it is for the student of philosophy, the working student with examination

atmosphere round him, that Professor Adamson wrote and Professor Sorley edits.

At Keswick in 1905 the idea came to the Rev. Albert E. Sims to write an account of our dual nature, under the allegory of a giant and a dwarf in conflict, and to call it *Palace Beautiful*. He has now published the allegory (Brown; 1s. 6d. net).

Messrs. Cassell have issued a cheaper reprint of Garbett and Martin's *Family Prayer Book* (5s.).

The Rev. G. T. Manley, M.A., late Fellow of Christ's College, Cambridge, has studied the Psalms to find what they say about Missions. He calls the book of his findings *The Gospel in the Psalms* (Ch. Miss. Soc.; 1s. net).

Mr. W. A. Craigie, an excellent and diligent Teutonic Scholar, found one day in the University Library of Copenhagen, a manuscript with the title *Skotland's Rimur*. It was a volume of poetry, and it told the story of the Gowrie Conspiracy. So he copied the text and edited it, with an introduction, notes, and an appendix containing the Danish version of the Conspiracy (Clarendon Press).

The Road to Happiness is the title given to an anthology of prose and verse gathered by E. W. Walters (Culley; 1s. 6d. net).

It is quite possible to preach theology still. It is quite possible to preach a systematic and complete course of it, and find the congregation athirst for more at the end. For the Rev. R. J. Wardell has done it. And he has done well to publish his course of theology in sermons. He calls it *Permanent Elements in Christian Theology* (Culley; 3s. 6d. net).

From Mr. Culley may also be had the Wesleyan Year-Book, of which the ancient title is still preserved, *Minutes of Several Conversations*, etc. (2s. net). But it is quite a new book, and grows with the growth of 'the People called Methodists.'

It is the day of Bible Study. And we need Bibles to study. Mr. Frowde has published one. It is the work of an American scholar, the Rev.

F. C. Thompson, D.D. The special use of it for study is found in its margin. The text itself is simply the Authorized Version, with no marks whatever except, curiously enough, marks for the pronunciation of the proper names.

But the margin contains a series of cross-references which are so new and so useful that the author is quite entitled to call himself a discoverer. First, there is a word which gives the meaning of the phrase or verse by which it stands, and at the same time a reference to the first passage where the same word is found in the margin. Thus by following the word all its uses in Scripture can be traced. And to facilitate the process there is an Index of Words at the end.

The plan is simplicity simplified, and it is as helpful as it is simple.

The volume is published in cloth at 12s. net. Its title is *The Chain-Reference Bible*.

The Story of the Captivity Retold in the Light of Recent Discoveries (Edinburgh: Grant; 3s. 6d. net). This is the title of a new book by Mr. Samuel Jennings, F.L.S. It is time that the story of the Captivity were retold, and Mr. Jennings is thoroughly abreast of the evidence. His style is a little careless, which is a pity in a popular writer. But his readings may be relied on.

Mr. Francis Griffiths has published a complete history of *The Church of England*, within 184 small octavo pages (2s. 6d. net). The author, the Rev. R. Ellis Roberts, has begun at what is to him the beginning, the year 597, and he has carried it down to the year 1900. He has even made his book easy to read.

Professor Orr of Glasgow is in our judgment the most successful apologetic writer of the present day. He has no interest in science or theology or anything else that does not minister to edification. He is quite scornful over the seeker after truth who professes to be above considering where the truth may lead him. Professor Orr knows that the truth is in Christ Jesus. And he is just as sure that the representation of Christ Jesus which makes Him the truth is that which has been held by the Church Protestant. So his new book on *The Resurrection of Jesus* (Hodder & Stoughton; 6s.) is a learned, unhesitating apologetic, the only

book that it is of any use to write, if we are to have apologetics at all. He has chosen his subject with unerring judgment. The Resurrection is the citadel. It is less violently attacked now than formerly, but it is still the chief object of attack.

Messrs. Hodder & Stoughton are the British publishers of Professor A. T. Robertson's *Epochs in the Life of Jesus* (2s. 6d. net). The book has been reviewed already.

The Rev. George Jackson, B.A., is steeped in modern ways of thinking and modern methods of expressing thought, and yet he is unswervingly true to the ancient gospel of the Grace of God. And it is just this combination of the old and the new that makes him so successful in all his work and labour of love. His latest book is entitled *The Fact of Conversion* (Hodder & Stoughton; 3s. 6d.). It is a good subject. For him there is no better. For he is quite well aware of all that the psychologists have been saying, and he takes full account of it; but conversion is a fact. Nor does he fear to say that sudden conversion is a fact, though all the varieties are recognized. His book is an evangelist's book, written if by any means it might save some; but it has careful distinctions, and will enlighten the mind even when it does not persuade to embrace Jesus Christ.

Messrs. Hodder & Stoughton have published the fifth volume of the seventh series of *The Expositor* (7s. 6d. net). Again the editor has carried out the policy of single papers. There is only one series in the volume, the series by Professor Orr on the Resurrection, for we can scarcely reckon Dr. Moffatt's 'Materials' or Dr. Milligan's 'Lexical Notes' as series. The names are all significant. Among the rest it is interesting to find that of Professor Cheyne, whose eye may be somewhat dimmed but his mental force is no whit abated. To make one other selection, there are two papers by Professor Denney, such papers as handle a subject so that it never looks quite the same again. The one is 'The Cup of the Lord and the Cup of Demons,' the other 'He that came by Water and Blood.'

Missions in State and Church (Hodder &

Stoughton; 6s.). Was ever a volume published that, as Dr. P. T. Forsyth's own countrymen would say, was so kenspeckle? 'Sermons and Addresses' Dr. Forsyth adds to his title, for that is his work. He writes sermons and preaches them; he writes addresses and preaches them also. He is a preacher, that and nothing more. But he is a preacher who can never be mistaken for another preacher. Great is the company of them that publish the good tidings, but Principal Forsyth is distinguishable among them. For one thing, he has length of sermon or address in the day of popular shortness. For another thing, he never bates one jot of the great thoughts that have come to him, either to make his doctrine acceptable or his paragraphs intelligible. Get him at the beginning and you may hold him to the end, not otherwise. He preaches to preachers. The pew could never have patience with him, but the preacher will wait, and then rejoice to have received one new thought or one uplifting encouragement. Is he not a modern preacher? He is entirely modern. 'The Lord save us from the sentiments of our sets, from travellers' tattle, from the commercial-room creed, and the man in the train with the *Daily Mail*.' That is quite modern. The difficulty is rather that he is before than behind. And it is extremely likely that the next generation will find him easy and ordinary. If that is so, he is in a sense a prophet, and the prophet is one of the greatest.

Under the modern title of *Salvation and the Old Theology*, Dr. Len G. Broughton has published an exposition of the Epistle to the Romans (Hodder & Stoughton; 2s. 6d. net). He calls his theology the old theology, and it is so, as old as Calvin at least, as old perhaps as the Epistle to the Romans. There are certainly positions that need emphasizing, and Dr. Broughton states them emphatically. As this: 'From God's standpoint, a man is just as clean when he is born again as he ever can be afterward.'

Here is a 'complete set up to date' of Dr. Adeney's new 'Century Bible Handbooks'—they are published in cloth at 1s. net each (Jack)—*The Religion of Israel*, by Professor A. S. Peake, D.D.; *The Apocryphal Books*, by Professor H. T. Andrews, B.A.; *The Life and Teaching of Jesus*

Christ, by the Rev. W. B. Selbie, M.A.; *Man's Sin and Salvation*, by the Rev. R. S. Franks, M.A.; *The Early Church*, by the Rev. R. F. Horton, D.D. The authors are all well chosen, and the measure of accomplishment is singularly equal. Dr. Adeney will do more for Christ by this series than even by his popular commentaries.

Some years ago Professor John Watson of Queen's College, Kingston, Canada, published a volume of Extracts from the writings of Kant. The Extracts were used by him in class-work, and it was their utility there, the way in which they roused his pupils' minds to reaction by bringing them into direct contact with a master thinker, that induced Professor Watson to publish them. But to obtain the knowledge of a philosophy by means of extracts from the philosopher's writings takes time, and Dr. Watson has now been led to publish the explanations of the extracts which he has been accustomed to make to his class. The book is called *The Philosophy of Kant Explained* (Maclehose; 10s. net).

So the two books go together. And it is enough to say that the possessor of the one will be a possessor of the other as soon as he hears of it. To master Kant is to master oneself, the end of life, and to the mastery of Kant there is no road so nearly royal as the way of Professor Watson's two delightful volumes.

The fourth volume of Mr. Frederic Harrison's 'Studies' has now been published. Its title is *Realities and Ideals* (Macmillan; 7s. 6d. net). It consists of essays, described as Social, Political, Literary, and Artistic, which have (all but four) appeared in various periodicals, most of them in the *Positivist Review*, during the last forty years. The book is divided into two parts. Part I., called Social and Political, covers a great variety of topic, from 'Funeral Rites' and 'Centenaries' to 'The Lords once more.' Under Literature and Art, which is the title of Part II., come 'Art and Shoddy,' 'Canon Liddon,' and 'A Pompeii for the Thirtieth Century.'

The four essays which appear in this volume for the first time are all on Woman. For Woman with a capital is a discovery of our day. Mr. Frederic Harrison had written the essays on 'The Future of Woman,' 'The Realm of Woman,'

and 'The Work of Women,' when circumstances occurred which led him to see that he had left one aspect of the subject untouched, so he sat down quickly and wrote 'Votes for Women.'

If money is the root of all evil, loyalty is the root of all good. Professor Royce of Harvard has written a book on *The Philosophy of Loyalty* (Macmillan; 6s. net). And one has not read much of the book till one discovers that loyalty is the great commandment in the law. It awakens Professor Royce to an enthusiastic exposition which compels response in enthusiastic reading right through to the end.

For loyalty is the active energetic love of what is one's ideal good. And as loyalty is obeyed it enlarges the heart and the heart's object of affection, till the soldier, say, who was at first loyal only to the standard of his own regiment, becomes at last loyal to the standard of his dearest foe. Therefore the proposition which Professor Royce sets down and works out is this: 'In loyalty, when loyalty is properly defined, is the fulfilment of the whole moral law.'

Another book has been published on the great subject of Attention, a subject which is forcing itself on the attention of even the general reader. The book is described as *Lectures on the Elementary Psychology of Feeling and Attention* (Macmillan; 6s. net). The author is Edward Bradford Titchener, D.Sc., Ph.D., LL.D., Sage Professor of Psychology in Cornell University. 'Lectures,' and on the 'Elementary Psychology'—so it is addressed to the general reader. It is, in short, the book to begin with, the book to begin the whole study of psychology with. And yet the scholar is not forgotten. At the end come notes, and the notes contain many useful references to recent bibliography, and some acute criticism. Among the rest Pillsbury's *Attention* is referred to and criticised; it came too late to be used in the body of the book.

Becket and other Plays (Macmillan; 4s. net) completes the Eversley Series of Tennyson. The competition lies between the green single-volume edition and the Eversley, and the price will often decide in favour of the former. But these nine chaste volumes are very satisfying to the eye and

the hand. And, besides, the Eversley is the only annotated edition.

Complete your set of *The Keswick Week*. The volume for 1908 is just out (Marshall Brothers; 2s. net). It is unbound, which is a pity, for it contains addresses which will last; but then it would be costly if it were bound, and the desire of the publishers is that it should reach the million. There are no new names this year, but we do not think the old were ever more manifestly endowed with power.

Messrs. Morgan & Scott have published another edition of Miss Wilson-Carmichael's *Overweights of Joy* (2s. 6d. net).

The best survey of missionary enterprise we have seen has been made by the Rev. W. T. Whitley, M.A., LL.D. Its title is *Missionary Achievement*

(Morgan & Scott; 2s. 6d. net). Its chief merit lies in what we must call its impartial spirit. That is to say, there is no twisting or ignoring of facts to make a case, and the one sect or Church gets as impartial treatment as the other. Then it is most readable. To say that it is trustworthy is not to suggest that it is crammed with tables of statistics. The facts are part of the narrative, and the narrative is the work of a literary artist.

We have had our Lord considered as a Poet before, but never so scientifically as by Dr. Otto Frommel of Karlsruhe. His book has been translated into English by Amelia Gurney, with the title *The Poetry of the Gospel of Jesus* (Nutt; 2s. 6d. net). We say scientifically, for first of all Dr. Frommel builds his book on a critical foundation, and secondly he limits himself to one aspect of the mind of Christ, His æsthetic enjoyment of the works of God's hand.

Recent Biblical and Oriental Archaeology.

BY PROFESSOR A. H. SAYCE, LITT.D., LL.D., OXFORD.

AMERICA is beginning to take a foremost place in Oriental research. One of the best books that have ever appeared upon Assyrian history is a little volume by Dr. A. T. Olmstead, entitled *Western Asia in the Days of Sargon of Assyria* (New York: H. Holt & Co., 1908). It is really a critical examination of the historical records of the Assyrian king, Sargon, in which the minute scholarship of the German is combined with the common sense of the Anglo-Saxon. For the first time the annals of the Assyrian conqueror are subjected to a searching criticism, and all available sources of information bearing upon them are laid under contribution. Even the Greek inscriptions of Asia Minor have been examined, and modern Assyriological literature has been pretty thoroughly ransacked. Papers hidden away in obscure periodicals have been consulted, and Dr. Olmstead has not forgotten, like so many of the younger Assyriologists, that there were scholars before himself and his friends. To every student of Oriental history and geography, and more especially of the Old Testament, his book will be found indispensable.

It is so crowded with matter that it is difficult to select any single portion of it for special notice within the limits of a review. Attention, however, must be drawn to the author's careful examination of the theory which places the kingdom of Muzri in Arabia and transports to it the Mizraim of the Old Testament. Archæologically and Assyriologically alike the theory is shown to be untenable, and the unprejudiced reader can come to no other conclusion than that in which Dr. Olmstead sums up the result of his discussion that 'we may very properly refuse to accept an independent Muzri in the Negeb.' The Negeb, it is true, is covered with the relics of a former civilization; but they all belong to the Roman period; no pottery has been met with that can be assigned to an earlier date, and none of the architectural remains is older than the age of the rise of the Nabathean kingdom in the third century B.C.

The contents of the book are well arranged. The sources of our knowledge of the history of Sargon are first examined; then come chapters on his accession, on his policy towards Babylonia and