

We see thus that John was no hysterical visionary with an unrestrained imagination. He was a clear, far-sighted thinker who understood the great ruling thoughts of the world of mind, and who had come to the conclusion that by none of them could the mystery of human life be made plain. No man was able to open the book, neither to look thereon. His message, however, is not one of despair as is that of so many of the poets and philosophers of the old world. He comes to us with no tale about an inevitable fate to the decrees

of which all must bow. Nor does he teach that men should seize the day and its immediate pleasure because none can be sure of anything beyond. He does not despair in the presence of all the suffering and sorrow of human life. He teaches, rather, that in all the confused tangle of the threads that make up life, a perfect pattern is being woven, and that the key to this pattern is to be found in Jesus Christ who died upon the cross. The Lamb that was slain is worthy to open the book, and into His hands it has been given.

Literature.

PLUMMER'S ST. MATTHEW.

DR. ALFRED PLUMMER, the editor of *St. Luke* in the 'International Critical Commentary,' has published *An Exegetical Commentary on the Gospel according to St. Matthew* (Elliot Stock; 12s.). There is already a commentary in the 'International Critical' series by Mr. W. C. Allen. Dr. Plummer has written his book as a sequel to that commentary. On the one hand, he wishes deliberately to call attention to Mr. Allen's Commentary, which, he says, has been pronounced by the Central Society of Sacred Study to be 'the best English commentary on the First Gospel.' On the other hand, he desires to supplement Mr. Allen's Commentary, dealing more thoroughly with the historical, theological, and religious sides of the subject.

The Commentary on St. Matthew is to all intents and purposes a counterpart of the Commentary on St. Luke. The Greek text of the Gospel is not so much in evidence, it is true, being for the most part carefully confined to the smaller type. But there is the same accurate interest in the Greek; there is the same sense of the impossibility of building up a true exegesis on any English version whatsoever. The consequence is that while the paragraphs are quite intelligible to the reader of English, it is only the student of Greek who will understand the work that has been thrown into them.

The commentary follows the usual English methods. That is to say, it has an introduction in which are discussed the author, the sources, the

plan, the Christology, and the date of the Gospel. And there is added a most timely and useful section on the Testaments of the Twelve Patriarchs in relation to the First Gospel. Then follows the commentary. And the book ends with indexes of subjects and Greek words.

It is a rich book. It is full of matter that is most pertinent to its purpose, which is the interpretation of the First Gospel to the modern mind. Henceforth Plummer on St. Matthew is likely to be consulted as often as Plummer on St. Luke, and that is very often indeed. In all questions of interpretation we shall always turn to it, and we shall often turn to it first of all.

The printing has been done by Messrs. Morrison & Gibb of Edinburgh, and that is to say that better printing cannot be. The black sombre binding we do not care quite so much for.

DR. OSWALD DYKES.

A year or two ago four articles were published in succession in THE EXPOSITORY TIMES on the Person of Christ. It is a subject upon which both articles and books are published every month. But we have seen it stated that these four articles break away from modern literature on the subject of the Person of Christ, surpassing all else in insight. We have seen it stated that with them, short as they are, a new era opens in the interpretation of that doctrine which is fundamental for Christian faith.

Soon after the publication of these articles, Dr. Oswald Dykes was appointed Cunningham

Lecturer in the New College, Edinburgh. He took for his subject *The Divine Worker in Creation and Providence*. After delivering the Lectures, he revised them, arranged them in chapters, and published them under that title (T. & T. Clark; 6s. net). They form the twenty-first series of Cunningham Lectures, and a volume that is as handsome as it is convenient to handle.

'To re-shape the traditional doctrine of Creation and Providence under the light cast upon both Nature and History since last century opened fresh avenues for study in the ways of God, is, I think, one of the tasks at present laid upon theology.'

It is not only one of the tasks at present laid upon theology. It is the most urgent task. But it is not so much Creation as Providence that forces the task upon us. Darwinism, it is true, presented the alternative Creation or Evolution fifty years ago. But the existence of Christianity was never really in peril throughout all the discussion that ensued, because the issue never affected the common people. The doctrine of Providence affects the common people intimately. For a good many years those who have been disinherited of their right to live comfortably, and even cleanly, have been told that they are not bound to acquiesce in their inheritance; and now they reply to those who say to them that it belongs to the providence of God, that they will then have no more to do with a God of such providence. The existence of evil, and in particular the existence of the evil tyrant, is an ancient stumbling-block. What is modern is the determination on the part of the people to remove it.

Dr. Dykes deals with the doctrine of Creation and the doctrine of Providence. Creation is coming, and he warns us to be ready; but, Providence is on us. Now the surprise of his book is not the boldness with which he accepts the facts. He accepts the facts whether he can account for them or not. But we must all do that. The surprise is the originality and enterprise of his management of them. There is a chapter towards the end of the book on 'The Pangs of Nature.' It contains the writing of a theologian who is also a Seer. 'Finally,' says Dr. Dykes, 'the most singular contribution which Christian revelation has made to this mystery lies, I think, in its frank admission that the existing creation is only a temporary and imperfect stage in the Divine plan, with its hopeful outlook towards a higher development to follow.'

The chapter must be read. Here it is enough to say that for such a faith, Dr. Dykes does not rely upon the evidence of science. And yet science has its suggestion to make. It assures us that 'in the history of the world there have already been two main epochs. During the first, matter was everything. It was a world of mechanism, moved by necessary law, where no sign was given that life or mind or spirit was ever to be joined to dead matter. Then came the long period when conscious mind has been embodied in the material, embodied for ages in the slow evolution of the animal, but now finding its culmination in the embodied Spirit of Man.' Near the close of that period Dr. Dykes thinks we may now be standing. 'Why,' he asks, 'should not a third and final era of development slowly dawn, or, it may be, with suddenness burst upon man and upon man's earth, when spirit shall not be disembodied but regnant, matter itself becoming so transformed at last as to be the obedient organ or handmaid of the spirit?'

NIETZSCHE.

Mr. T. N. Foulis, of 15 Frederick Street, Edinburgh, has undertaken to publish an edition of the works of Friedrich Nietzsche in eighteen volumes. It is described as the first complete and authorized English translation. The general editor is Dr. Oscar Levy. The first four volumes were published together last June; the second four have been issued now. They are (1) *Thus Spake Zarathustra*, which is translated by Thomas Common, and has an Introduction by Mrs. Förster-Nietzsche, and an Appendix of Notes by Anthony M. Ludovici (6s. net). (2) *The Future of our Educational Institutions*, with which is bound up the address on Homer and classical philology. This volume is translated by J. M. Kennedy. Mr. Kennedy writes a very short introduction (2s. 6d. net). (3) *Human, All Too Human*, Part I., translated by Helen Zimmern, with an introduction by J. M. Kennedy (5s. net). (4) *The Will to Power*, Vol. I., containing Books I. and II., translated by Anthony M. Ludovici (2s. 6d. net).

The first thing to observe about this edition of Nietzsche is its general attractiveness. The volumes are a delight to handle. The next thing is its cheapness. Clearly the publishers are counting upon an audience for Nietzsche in this country.

They tell us the number of copies printed of each volume, and we see that 2000 copies have been printed of the first edition of *Thus Spake Zarathustra*, and 1000 copies of the others. Each copy, we further observe, is numbered.

The third thing to notice is the translation. Now an English edition of *Thus Spake Zarathustra* has already been issued by Mr. Fisher Unwin, the translator being Alexander Tille. And the best way to estimate the success of the translation will be to quote a short passage, first from Mr. Tille, and then from Mr. Common. Let us take the first stanza of the lament of the magician.

MR. TILLE.

Who warmeth me, who loveth me still?
Give hot hands!
Give heart's coal-pans!
Stretched out, shivering,
Like one half dead whose feet are warmed,
Shaken, alas! by unknown fevers,
Trembling from the icy, pointed arrows of frost,
Hunted, thought, by thee!
Unutterable! Veiled! Horrid one!
Thou huntsman behind the clouds!
Struck to the ground by thee,
Thou mocking eye that gazeth at me from the dark!
Thus I lie,
Bend, writhe, tortured
By all eternal tortures,
Smitten
By thee, cruellest of huntsmen,
Thou unknown *God* . . .

MR. COMMON.

Who warm'th me, who lov'th me still?
Give ardent fingers!
Give heartening charcoal-warmers!
Prone, outstretched, trembling,
Like him, half dead and cold, whose feet one warm'th—
And shaken, ah! by unfamiliar fevers,
Shivering with sharpened, icy-cold frost-arrows,
By thee pursued, my fancy!
Ineffable! Recondite! Sore-frightening!
Thou huntsman 'hind the cloud-banks!
Now lightning-struck by thee,
Thou mocking eye that me in darkness watcheth:
—Thus do I lie,
Bend myself, twist myself, convulsed
With all eternal torture,
And smitten
By thee, cruellest huntsman,
Thou unfamiliar—*God* . . .

AUTHORITY IN RELIGION.

If, after all the uneasiness introduced by the criticism of the Bible, some one would come and

tell us where to find an unerring authority in Religion, he would unhesitatingly be called Benefactor. For the Roman Catholic Church in our day no more has such an authority than the Protestant Church. And as to the Protestant Church, her position in the matter of authority is at present, says Mr. Leckie, beyond all parallel, critical and troubled.

The Rev. J. H. Leckie has written a book on *Authority in Religion* (T. & T. Clark; 5s.). He has written it evidently after long study of the subject. For not only is there no literature of the subject worth mentioning which he does not mention; but besides that, he is able to make the subordinate issues subordinate, and to throw the real question into clear relief. So that any one who reads his book will at once see what progress has been made in the discussion of authority, and where we now stand.

The question is one of conscience. It is one of conscience with Catholic and Protestant alike. It is one of conscience for the believer in the Church as for the believer in the Bible. It is one of conscience for the believer in Christ.

For, to take the last first, Christ always appealed to conscience, and always appeals. 'What think ye,' He said, 'if a man have an hundred sheep and one of them be lost,—*what think ye?*' And there is no Church or Scripture that does not stand or fall just by its appeal to conscience.

But what makes conscience? Not the inheritance or the upbringing of any individual. 'She keeps ever crying, "Conscience, conscience,"' complains Knox of Queen Mary. And he kept ever crying, 'Conscience, conscience' himself. But his conscience was better than Queen Mary's, because it contained more of the things which belong to Religion and Ethics, more of the communion or common consent of those whom the truth has made free.

The Books of the Month.

The Shorter Catechism.

The Rev. John Burgess, M.A., has published the third and last part of his *Notes on the Shorter Catechism* (Sydney: Angus & Robertson; 6d.). And now we wish most heartily to commend the Notes—and the Shorter Catechism.

Fitzgerald.

Of all the editions of *The Rubáiyát of Omar Khayyám*, or of Edward Fitzgerald's translation thereof, is there any that excels in beauty, or at any rate in beauty and utility combined, the edition which has just been published by Messrs. A. & C. Black (7s. 6d. net)? It is edited by Dr. Reynold Alleyne Nicholson, Lecturer in Persian in the University of Cambridge, who has written a most instructive Introduction and added some necessary notes. That is all that need be said about its usefulness. Its beauty is made up of many things. First the coloured prints—ancient and modern, Eastern and Western, combined; and then the artistic margins, the printing and the paper. The binder's white cloth blue device and gold letters come last in the account, but first in effectiveness.

The Indissolubility of Marriage.

Mr. Stuart Lawrence Tyson, M.A., Professor of New Testament Language and Interpretation in the University of the South, has written a book on *The Teaching of our Lord as to the Indissolubility of Marriage*. The book is not large, but it is large enough to enable Professor Tyson to examine the relevant passages minutely. He comes to the conclusion that in the teaching of our Lord marriage is indissoluble. What, then, about the two passages in St. Matthew (5³² 19⁹), 'except for the cause of fornication'? 'Looking at the matter from every point of view,' says Professor Tyson, 'I cannot regard the twice-repeated exception, both on account of its relation to its own context and because of its total divergence from the independent witness of three apostolic writers of the New Testament, to be a genuine saying of Christ, although, on the other hand, the witness of antiquity compels me to confess that it formed an integral portion of the First Gospel.'

A New Diatessaron.

Those who are disappointed with their Daily Readings might try a little book called *Christ in Daily Life* (Allenson; 1s. 6d. net). It is described as 'a consecutive narrative of the life of our Lord, compiled from the Four Gospels, and arranged in one continuous story for daily reading.' On the cover it is stated that the life of our Lord is arranged 'for the first time' in one continuous story. But there was a Diatessaron long, long

ago. This is better than Tatian's Diatessaron, however, because the author, Miss Adelaide M. Cameron, has her orthodoxy vouched for at the Deanery of St. Paul's.

The Hellenic Religion.

Mr. Blackwell of Oxford has published Dr. Farnell's Inaugural Lecture as Wilde Lecturer in Natural and Comparative Religion (1s. net). It is a very able sketch of the higher elements in Hellenic Religion.

Dom Connolly on Narsai.

It is a long time since any addition has been made to the Cambridge Texts and Studies. We feared that with the seventh volume the series had come to an end. But here comes No. 1 of Vol. VIII. It is *The Liturgical Homilies of Narsai*, translated into English with an Introduction by Dom R. H. Connolly, M.A., of Downside Abbey, with an Appendix by Edmund Bishop (Cambridge Press; 6s. net). Like 'all Gaul' the book is divided into three parts, and they are very nearly equal in length. Dom Connolly's Introduction occupies seventy-six pages; the Homilies themselves, with a few additional notes, eighty-four; and Mr. Bishop's Appendix, eighty.

Who was Narsai? The editor answers the question in his Introduction. Narsai was the famous teacher who founded the great Nestorian School at Nisibis, after the expulsion of the followers of Ibas from Edessa, 457 A.D. Before he came to Nisibis he taught for twenty years at Edessa. Thus his Homilies are of great importance for a study of the rise and growth of Nestorianism among the Eastern Syrians. But four of them are also of much liturgical value, and these are the four that have been chosen for translation here. One of them is nothing less than a careful and detailed exposition of the Mass. Other two describe the rite of Baptism. The subject of the fourth is the Church and the Priesthood.

Mr. Bishop's Appendix deals with certain points which illustrate the rite followed by Narsai as compared with other rites. These points are: (1) Ritual splendour in Divine Service; (2) the Eucharistic Service as a subject of fear and awe to the Faithful; (3) the Diptychs; (4) Litanies; (5) Silent recitals in the mass of the Faithful; (6) the Moment of Consecration.

Hume Brown's Scotland.

Professor Hume Brown has completed his *History of Scotland*. The first volume was published in 1900, and stereotyped in 1902. The second volume was published in 1902, and reprinted in 1905. The third volume is published this month (Cambridge University Press; 4s. 6d. net each). Though only in three volumes, as against Andrew Lang's four and Hill Burton's eight, it is a notable achievement. For Professor Hume Brown has gone to the sources, to sources which, in some cases, Hill Burton never heard of. And after making himself thoroughly acquainted with all that can be known, he has written a history which may be more influential than either Andrew Lang's or Hill Burton's, because it is written for use both in the public school and in the humble home. And we are thankful that he and not another has written it. For he is in sympathy with that which has given Scotland her place in the world, her sense of responsibility to God and man, her Puritanism, if you choose to call it so. He is not to be accused of fanaticism, however. The fanatic is extinct, even in Scotland. But it is a great thing that he has set himself against the tendency to ridicule those ideals and influences which go to the making of character. This is of more consequence than that he should be original in the handling of his sources. But he has both advanced our knowledge of the history of Scotland and shown the influences which have made it—his great achievement lies in that.

Is the book accurate? It was a shock to discover a wrong date for the Union of the Churches—1902 instead of 1900. But it set us searching. It is the only wrong date we have discovered.

The Confessions.

Messrs. Chatto & Windus have published an edition of *The Confessions of Saint Augustine* (7s. 6d. net), which the fashion papers would call a dream of beauty. The translation is Pusey's. Temple Scott has edited the book, and Alice Meynell has written the Introduction to it. All this is as it has been, is now, and very often shall be. The difference which makes the 'dream' is due to the illustrations.

Professor Toffteen.

The second volume has just appeared of a notable series of books, published at the University

of Chicago Press for the Oriental Society of the Western Theological Seminary. This Society was founded in October 1906 by Dr. Olaf A. Toffteen, Professor of Semitic Languages and Old Testament Literature in the Seminary. Its purpose is to promote research work in the Old Testament and related subjects.

Its publications consist up to date of two volumes, both written by Professor Toffteen himself, the first being entitled *Ancient Chronology*, Part I.; the second, *The Historic Exodus* (\$2.50 net). Both are handsome volumes, of thoroughly competent scholarship and throbbing with life.

The subject of the second volume is the Exodus of Israel. But before that topic is entered upon, a minute examination is made of the documents which have to be dealt with—J, E, D, and P. Then comes the equally minute examination of all the evidence for the Exodus. The conclusion is reached that there were two separate Exodi (the word is Professor Toffteen's own). There were two migrations into Egypt; two distinct sojournings there; two exodi, by two routes that were similar and yet not the same; two law-givings, the one at Horeb, and the other at a different mountain, whose name was Sinai.

Dr. Gurney Masterman.

Dr. E. W. Gurney Masterman has become generally known in this country through his contributions to Hastings' single-volume *Dictionary of the Bible*. In the States he is known by his frequent contributions to the *Biblical World*. He is one of the rather small band of men who know Palestine and can tell what they know. But if he knows Palestine well, he knows Galilee intimately. Hence his *Studies in Galilee*, the new book which he has issued through the University of Chicago Press (\$1 net), must be read by every lover of that least of all lands. It is a book that will cost no effort to read, and yet will permanently enrich the mind of the reader. The illustrations also are excellent, exceptionally well chosen, and well executed.

The Essence of the Gospel.

From the Church Missionary Society comes *Thought and Discipleship* (1s. 6d.), a volume which contains ten addresses given at the C.M.S. London Summer School in June 1909. It contains an address on the Essence of the Gospel by Professor Sanday, an address on the Outlook of

the Apostles by Bishop Chase, and other addresses not less noteworthy than these.

Evangelical Heterodoxy.

The Rev. J. Morgan Gibbon is amazed at his own audacity in issuing a volume of sermons with such a title as *Evangelical Heterodoxy* (Clarke & Co.; 3s. 6d. net). Let him take heart of grace. We are all evangelically heterodox now, or at least we hope we are. For what is evangelical heterodoxy? It is simply the interpretation of the Gospel to our own day and generation. If Mr. Morgan Gibbon were not evangelical, he would of course be nothing. If he were not heterodox, it would be easy to pass him by. But his purpose is good. He wants to protest against all those heretics who call themselves Christians and have forsworn Christ.

Constable's Sixpenny Series.

Notice the names of some of the novels in Constable's Sixpenny Series. We have seen *The Old Dominion* and *By Order of the Company*, both by Mary Johnston; also Robert Barr's *The Measure of the Rule*, Clara Louise Burnham's *The Opened Shutters*, and two of George Meredith's, the rest of Meredith being no doubt on the way.

The Bible.

We are always complaining that people read books about the Bible and not the Bible. But we are always writing books about the Bible. The latest is Professor W. F. Lofthouse's book on *The Bible, its Origin and Authority* (Culley; 1s. 6d. net). It deals with external things and with internal. It deals with the Bible and its names, the manuscripts, the versions, and all the rest. Then it deals with the Bible as revelation, and last of all with the Spirit and the Word. And the last chapter alone is good enough to give the book distinction.

Ballard the Apologist.

Industrious and indefatigable, alert and well-informed, Dr. Frank Ballard deserves the title of 'Defender of the Faith' more than any king who has ever stamped it on his coinage. In his new book, *The People's Religious Difficulties* (Culley; 3s. 6d. net), he has published a thousand questions and answers—questions asked at open conferences and answered by himself. The questions, he

tells us, are all printed exactly as they were received. For they were nearly all sent up in writing, and those that were not so sent were taken down by him in shorthand. It is a unique volume and of immense utility to lecturer and preacher everywhere, not only for its answers, but also for the questions that called them forth. We do not mean that these questions are a complete reflexion of the mind of the public on Religion. It is not always the average man that asks a question, and the question does not always express the questioner's meaning. But again we say it is a unique book and of incalculable utility.

From Drummond's Tract Depôt in Stirling there comes the annual acceptable packet. Send for it without seeing it. There are two books of stories and three packets of Gospel booklets, all of the excellent of the earth.

Peake and Inge.

In a somewhat unattractive binding—but binding is a matter of taste, and therefore subject to much variety of opinion—Messrs. Duckworth issue the first two volumes of their new series of 'Studies in Theology.' These two volumes are *A Critical Introduction to the New Testament* by Professor A. S. Peake, and *Faith* by Professor W. R. Inge (2s. 6d. net each). There is no reference to a general editor, and no indication of the general purport of the series. But Professor Peake, with his usual frankness and force, makes it perfectly clear what his book is about. It is the application to the New Testament of that method of study which is known by the name of Higher Criticism. And that is good. It is better than anything else that Professor Peake could have done at the present moment for the ordinary Bible reader. The ordinary Bible reader knows something now of the higher criticism of the Old Testament. And he knows that on the whole it has made the Old Testament more credible than before. But he is more interested in the New Testament than in the Old. And he is more concerned about it. Professor Peake's book is just the book for him. For he will have perfect confidence in Professor Peake's handling of the New Testament,—that he is hiding nothing behind his hand. And after reading Professor Peake's book he will have not less but more confidence in the New Testament.

The purpose of Professor Inge's book is not so

easily arrived at. Its fullest title—*Faith and its Psychology*—is on the back of the binding. The shorter title *Faith* is all that the title-page itself contains. The addition of *and its Psychology* could not possibly be due to the binder? If so, he is a clever binder. For it is not the dogmatics but the psychology of faith that we are all interested in. And more than that, it is the psychology of faith that is the subject of the book. Now, Professor Inge could not have chosen a subject more in need of exposition than Faith. It is at once the simplicity and the difficulty of the gospel. And there are very few men of our time who could have drawn us more inevitably into the study of it.

Ex-President Warren.

Dr. W. F. Warren, formerly President of Boston University, has published a volume on *The Earliest Cosmologies* (Eaton & Mains; \$1.50 net). Its fuller title is 'The Universe as pictured in Thought by the Ancient Hebrews, Babylonians, Egyptians, Greeks, Iranians, and Indo-Aryans.' And it is further described as 'A Guidebook for Beginners in the Study of Ancient Literatures and Religions.'

Now it may be supposed that such a book on such a subject, whatever the beginner in the study of ancient literatures and religions may think of it, is not very likely to arrest the attention of any but students or experts. That expectation, however, leaves out of account the fact that any subject under heaven may be made interesting to any man on earth, by an author who is sufficiently interested in it himself. President Warren is thoroughly interested in his subject. He gives the impression that no other subject exists worth taking an interest in, either by him or by us. Having caught our attention by his diagrams he holds it to the end. For he has a free command of appropriate language, and he throws all the uninteresting items of literary reference down to the bottom of his pages.

English Poetry.

To the Oxford editions of 'Standard Authors,' Mr. Frowde has added *The Pageant of English Poetry* (2s.), which is not an edition of any English author, but, for the money, the best collection of the best English poems that has yet been published.

The Binding and the Book.

If publishers only knew how many books are bought for their binding they would see to it that the binding of books kept pace with the progress of the arts and manufactures. The binding of the Rev. J. E. McFadyen's new book, *The City with Foundations* (Hodder & Stoughton; 5s.), is so attractive that, although it is only a volume of sermons, we will predict for it a large circulation. It is a volume of sermons that are unusually short and unusually pithy.

The Ethic of Jesus.

If it is ever true, as is so often asserted, that the Professor's Chair is the grave of mental activity, it is certainly not true in the case of Professor Stalker of Aberdeen. It would be nearer the truth to say that his mental activity began with his appointment to the Chair of Church History, so keenly alive is he to every movement of thought within the whole range of Religion and Ethics. His new book on *The Ethic of Jesus according to the Synoptic Gospels* (Hodder & Stoughton; 7s. 6d.) is his own. But it is also the world's. For at every point his studies have been corrected by the studies of other men, gaining thereby in authority, and no doubt also in insight, without losing anything of the originality. This control is probably to a large extent unconscious; it is not the book that is full of the religious thought of our time, it is the mind of the author. The book, we say, is his own.

And now, in turn, Dr. Stalker's 'Ethic of Jesus' will pass into the minds of other men. It will pass first into the minds of preachers. It will show preachers how to preach a morality that is not mere morality, but is the inevitable and beautiful outcome of justification by faith alone. And from the preacher it will pass into the lives of all men, encouraging them to the accomplishment of that which God requires of them.

The first two volumes of this year's issue of Maclaren's 'Expositions of Holy Scripture' are ready. The one is occupied with the *First Epistle to the Corinthians* and with the first five chapters of the Second Epistle, the other with the *Epistle to the Ephesians* (Hodder & Stoughton; 7s. 6d. each).

Moffatt's 'Meredith.'

George Meredith: A Primer to the Novels (Hodder & Stoughton; 6s. net), by James Moffatt. Who is James Moffatt? Has he been Private Secretary to George Meredith and watched his ways and the working of his mind, his outgoing and incoming, his down-sitting and uprising, day after day? Or has he been Reader to Meredith's Publisher all the years; and has he received the MSS. with deepening interest, with affectionate touch that grew into reverence, as he passed them on prepared for the printer? Or has he been Reviewer for half a century on some of the great literary organs, some weekly, that gave space to a full review and expected that its reviewer would know everything that Meredith had ever said and done? Or is he a private gentleman who has given his whole time for many years to the reading of contemporary fiction, and for the last few years to the reading of Meredith alone, that knowing Meredith only, he may know him through and through? James Moffatt is the Rev. James Moffatt, D.D., Author of *The Historical New Testament*, and *The Golden Book of John Owen*, and Minister of the United Free Church of Scotland at Broughty Ferry.

Professor Bartoli.

Messrs. Hodder & Stoughton have published a translation of Professor Bartoli's *Il Cristianesimo*, under the title of *The Primitive Church and the Primacy of Rome* (6s.). It is no disparagement of the book to say that the most interesting part of it is the bit of autobiography called the Preface. 'Until eighteen months ago,' says Professor Bartoli, 'I was a member of the Society of Jesus; now I am no more so. I was not expelled from that Society. I left it of my own accord, because the religious opinions and doctrines I held did not any longer agree with the opinions and doctrines held sacred by that Society.'

Yet Dr. Bartoli is no modernist. 'As a matter of fact,' he says, 'I opposed that religious movement from the very beginning, and I did not conceal from Father Tyrrell my distrust of it.' His faith, he tells us, rests on the Bible, but not on the Bible of the extreme Higher Critics, on the Bible of the Reformers of the sixteenth century: 'Their faith is mine, their belief is my belief.'

One day in 1896, Professor Bartoli undertook to answer an attack on the claims of the Papacy.

He was fresh from his studies and a newly-made Doctor in Theology. He thought it an easy thing to convince the writer of the article of the weakness of his position. He quoted from the 'De Unitate Ecclesiæ' of St. Cyprian certain words which settled once for all the claims of the Papacy to universal domination. And then he discovered that the passage was an interpolation. The shock he received was not due to the discovery of an interpolation in St. Cyprian, but to the discovery that his professors had never given him a hint of its spuriousness. He determined to study the subject on his own account and thoroughly. He wrote this book, and left the Society of Jesus.

The Century Bible Handbooks.

Principal Adeney, the editor of the 'Century Bible Handbooks' has himself written the handbook on *The New Testament Doctrine of Christ* (Jack). The complaint is sometimes made that the captain of the team, if he is a bowler, is apt to put himself on to bowl at the most critical moment. But if he is the best bowler there is no complaint. Dr. Adeney was entitled to take for himself the greatest subject that his handbooks have to deal with. This is not ambition overleaping itself. There is evidence of much independent spade work.

The Dates of Genesis.

Of all the studies that fascinate men on earth, is there any to be compared with the study of Chronology? The Rev. F. A. Jones has given his life to it, as many a man has done before him. And he not only finds it fascinating for himself, he also makes it fascinating for others. You will read his book on *The Dates of Genesis* (Kingsgate Press; 5s. net) with the deepest interest. You will doubt his method and disagree with his conclusion, but you will read him. His conclusion is that Archbishop Ussher is accurate; and the world was created 4004 years B.C. His method is to count the years of the lives of the antediluvians and discount altogether the evidence of the Babylonian and Egyptian monuments.

Jainism, and the Song.

Messrs. Luzac have imported into this country a small volume on the *History and Literature of Jainism*, by Mr. U. D. Barodia, B.A. (1s. 6d. net).

The same publishers have issued *The Targum to the Song of Songs* (1s. 6d. net). It is a translation

from the Aramaic made by Professor Hermann Gollancz, D.Lit. The Targum to the Song of Songs is a paraphrase rather than a translation. And because it is a paraphrase we see how the author understood his original. The Beloved is God, the bride is the congregation of Israel, the song is an allegorical outline of Jewish history from the Exodus to the coming of the Messiah. Origen accepted this interpretation from the Talmud, and it persisted in the Christian Church down to this very generation.

Islam.

Messrs. Luzac have also issued *Islam: Her Moral and Spiritual Value*, 'a rational and psychological study,' by Major Arthur Glyn Leonard, with a Foreword by Syed Ameer Ali, M.A., C.I.E. (2s. 6d. net). Major Leonard concludes that Muhammadanism is by no means so bad as it is usually writ down, and that 'the so-called *Moslem menace* is but a wraith of an over-heated imagination—the bogie conjured up by a hectoring and arrogant theocracy, backed up unfortunately by an indiscreet and tactless Press, ever ready to exaggerate any piece of cheap clap-trap into the sensation of the moment.'

Westcott.

There could be no clearer evidence of the strong influence which Westcott exercised than the number of his posthumous publications. For his case is not like that of Hort, who scarcely published anything in his lifetime. Westcott published a great deal himself. But there are men to edit and men to buy everything that he left unpublished, whether finished or unfinished.

The latest is a volume of lectures on Church History, which he delivered at Cambridge during the early years of his tenure of the Regius Professorship of Divinity. There were three courses: one on the Early Persecutions, one on the Age of Constantine, and one on the Nicene Council. They have been edited by his son, the Rev. Arthur Westcott, M.A., Rector of Crayke, who has called the book *The Two Empires* (Macmillan; 6s.)—the two empires being the Church and the World.

Fourth Corinthians.

Dr. G. H. Rendall, Headmaster of Charterhouse, has come to the conclusion that St. Paul

wrote four letters to the Corinthians, one of which has been lost, and three of which are in existence. He expresses his conviction and gives the reasons for it in a volume entitled *The Epistles of St. Paul to the Corinthians* (Macmillan; 3s. net). The first letter was written from Ephesus in the year 53. That letter is lost; but it is referred to in 1 Co 5^o. Next year, perhaps in March, St. Paul received a dispatch from the Corinthian Church, and replied to it, probably in April, by what we call the First Epistle to the Corinthians. The following year, perhaps in February, he revisited Corinth. On returning to Ephesus he wrote the letter which now occupies chapters 10 to 13 of the Second Epistle to the Corinthians. St. Paul left Ephesus after the tumult and passed from Troas to Philippi. There he wrote the letter which now occupies the first nine chapters of our Second Epistle to the Corinthians.

Myers' 'St. Paul.'

Have you mastered Myers' *Saint Paul*? If you have, or if you have not, carry with you wherever you go the little square, light-brown leather-bound edition just published by Messrs. Macmillan (1s. net). It belongs to the 'Gem' series.

Galatians.

The editor of 'The Bible for Home and School' is to be congratulated on getting the volume on *The Epistle to the Galatians* from Professor B. W. Bacon of Yale (Macmillan; 2s. 6d.). Some of the conclusions may be startling, such as the conclusion that Galatians is the earliest of the Pauline Epistles, but they are all the result of the most competent scholarship.

Bagehot.

Mr. Melrose has published the second volume of Selections made by Mr. Cuthbert Lennox from the writings of Walter Bagehot, and entitled *Estimations in Criticism* (2s. 6d. net). Its contents are the essays on seven great prose writers—Gibbon, Macaulay, Scott, Dickens, Lady Mary Wortley Montagu, Sterne, and Thackeray. We commend the book at the beginning of another winter session to the writers of essays in all the clubs and literary societies throughout the kingdom. There is no dazzling cleverness in Bagehot: there is honest appreciation expressed in a homely, healthy, English tongue.

The Apocrypha.

The Rev. Herbert Pentin, M.A., is a man with a mission. His mission is to introduce the present generation to the Apocrypha. For this end he is Warden of the International Society of the Apocrypha, and edits the monthly journal of the Society.

He is a man who takes his mission seriously and conducts it wisely, the latest evidence of his sagacity being a volume of *Devotions from the Apocrypha* (Methuen; 2s.).

Haddon's 'Races of Man.'

Messrs. Milner are the publishers of 'The XXth Century Science' series—illustrated books in crown octavo, bound in art vellum, and sold at 1s. net. One of them is *The Races of Man and their Distribution*, by Dr. Haddon of Cambridge. It is probably the best book in the series.

Morgan & Scott.

Messrs. Morgan & Scott have published a companion volume to *The Master's Touch*. It is a further selection from the poems of Edith Gilling Cherry. Its title is *The Master's Treasures* (1s. 6d. net). The Bishop of Durham gives the little book a God-speed: 'I am *very* glad that more of Miss Cherry's beautiful verse is to appear. God speed the book.'

This is the first of a pretty long list of books which Messrs. Morgan & Scott have had the courage to issue this month. Three of them are cheaper reprints of Mr. F. B. Meyer's familiar Character Studies in the Old Testament—*Israel*, *Moses*, and *Elijah* (1s. net each). Two of them remind us that there is an institution in the land entitled the British Museum. Ada R. Habershon has written a useful account of the connexion between *The Bible and the British Museum* (2s. 6d. net), and Lettice Bell has written *Why and What at the British Museum* (1s. 6d. net), 'to the big family of little *Whys* who have been, are going, and cannot go to the British Museum.'

There are three missionary books in the list—*Dawn in Toda Land*, by C. F. Ling, illustrated from photographs (1s. 6d. net); *The Revival in Manchuria*, by the Rev. James Webster (6d. net); and *Pomegranate: The Story of a Chinese School-Girl*, by Jennie Beckingsale, B.A. (2s. 6d. net).

Then there is *The Men's Hymn-Book*, compiled by G. E. Morgan, M.A., as supplementary to

Sacred Songs and Solos, for use at men's meetings of all kinds (6d.); and there is *The Herald of Mercy Annual* (1s.).

There is a volume of sermons by the Rev. F. S. Webster, M.A., with the title of *My Lord and I* (2s. 6d. net). There is 'an attempt to set forth the Scriptural doctrine of holiness,' by the Rev. George F. Trench, B.A., with the title of *The Life that is Life Indeed* (2s. 6d. net)—still quite elementary. For it is just on the subject of perfection that we seem determined never to go on unto perfection. There is an exposition of *The Prophet Joel*, by A. C. Gaebelein (3s. 6d. net). Joel is taken to be the oldest of the prophets, and the exposition is on somewhat rigidly conservative lines. Next, there is a curious conglomeration of all the odds and ends of latter-day religions, with the curious title of *The Number of Man* (5s.), the author being Philip Mauro, Counsellor-at-Law. Here are to be found remarks and reflexions on New Theologies, Spiritism, Capitalism, Zionism, Latter-Day Idols, Evolution, Money, the Coming Catholicism, and the Ultimate Intellectualism.

And the best is left to the last. It is a delightful book on *The Ideal Christian Home* (3s. 6d. net), compiled by Helen S. Dyer. Why is it said to be compiled? It contains many good quotations, certainly; but the book is literature, written with fine feeling and delicate choice of language. Mrs. Dyer never lets sentiment get the better of her common sense. But she knows how to give a pleasant savour to common sense by the alternate touch of wholesome humour and healthy sentiment. The anecdotes are not all new, but they are all good and in their proper place.

'When Philip Henry sought the hand of the only daughter and heiress of Mr. Matthews of Broad Oak, the father demurred, saying that though Mr. Henry was an excellent preacher and a gentleman, yet he did not know whence he came. "True," said the daughter, "but I know where he is going, and I should like to go with him."' This daughter became the mother of Matthew Henry, the Commentator.

The Apocalypse.

Canon Scott of Manchester has published six lectures on the Book of Revelation which he delivered during Lent 1909, in Manchester Cathedral. The title is simply *The Apocalypse* (Murray; 3s. 6d. net). The lectures are inter-

pretation rather than what is called introduction. But at the end of the volume there is an introductory note on the date of the Apocalypse, in which Canon Scott gives good reasons for believing that the Book was written somewhere about 69 A.D.

Principal Whyte.

There is no man now who can take the place of Mr. Gladstone and with a post card send a book into a large circulation. The nearest is Dr. Whyte. But his method is better. For in the first place he chooses the right book—the book or books of an old Puritan for preference, though he will not despise a mystic of the Church of Rome. And in the next place he studies his author thoroughly and writes a readable book about him.

The new author is Thomas Shepard, and the whole title of the new book is *Thomas Shepard, Pilgrim Father and Founder of Harvard: His Spiritual Experience and Experimental Preaching* (Oliphant, Anderson & Ferrier; 2s. 6d.).

In the Likeness of Men.

The everlasting interest is Christ Himself. *In the Likeness of Men* (Oliphant, Anderson & Ferrier; 1s. 6d. net), Short Studies in the Life of our Lord on Earth, by the Rev. Thomas Marjoribanks, B.D. of Callander, would receive attention, even if it were nothing in itself, because of the association of the book with Him. What it is in itself, and that is not a little, is altogether due to the closeness of its contact. It is good refreshing, simply because of the well it is drawn from.

Children of the Far East.

For the Work Party, Woman's Missionary Meeting, or whatever it may be called, the book to read this winter is either *Children of India* by Janet Harvey Kelman, or *Children of China* by Colin Campbell Brown (Oliphant, Anderson & Ferrier; 1s. 6d. net each).

The Spectator.

Its enemies have always said that *The Spectator* was a pulpit, arrogant and unanswerable. Now, the editor admits it—admits that it is a pulpit. For he has written a Preface to certain *Lay Sermons from the Spectator* (Pitman; 5s. net). The preacher is M. C. E.—man or woman? Previous Lay Sermons published (not

from *The Spectator*) were by Professor Huxley and Mrs. Craik. Let us guess woman; not from the lightness of touch, but from the fineness of discrimination. There is a sermon on 'A Judge and a Divider.' That is what Christ refused to be. That is what this Christian is.

Lawes.

The biography entitled *W. G. Lawes of Savage Island and New Guinea* (R.T.S.; 5s. net) has little of the swing and little of the sweep of the great biography of his friend and colleague Chalmers. We are inclined to the thought that a great opportunity has been lost. For Lawes was a Nimrod of our day, a mighty hunter before the Lord, and he deserved the graphic pen of a great biographer.

Nevertheless the book grows on one. The second reading is better than the first. If it is not a momentous biography, it is a true history. It is manifest that Mr. King has put conscience into the book, saying none other things than those which he was sure he could stand by.

The Dark Places.

Mr. Andrew D. Stewart has cast his eye across the whole history of modern missions, and out of it he has selected illustrations of adventure, suffering, progress, and blessing. The title of the book is *Out of the Darkness* (R.T.S.; 3s. 6d.).

Job.

The Rev. David Davies, formerly of Brighton (and then known by his *Talks with Men, Women, and Children*), now of Cardiff, has written a commentary on *The Book of Job* in two volumes, of which the first volume is issued (Simpkin, Marshall; 5s. net). Its strength lies in a combination of the spiritual and the literary. Mr. Davies is not strong in introduction, with which, indeed, he has little patience. But into the spiritual appeal, with which he is at home, he introduces a literary parallel here and there with great effect, and sometimes a literary contrast with yet greater effect.

Thus there was a day in the life of Job which stood out in his memory, as the day of darkness beyond all other days. Mr. Davies tells us what that memory meant to Job by quoting a poem which fixes the memory of a day of *brightness*.

Into our lives—a rose amid the thorns,
 A star in the night—there came one perfect day,
 Framed all in sunshine, lit with light of love,
 And compassed round with blessings ev'ry way.
 Hush, let us keep it sweet,
 By God's own grace—complete.

Now, though the shadows gather round our path;
 Now, though the darkness rise and hide the light,
 Now, though we never reap life's aftermath,
 Nor ever touch again so fair a height;
 Now, let come what may,
 We know one perfect day.

Sweet, looking up, we know that pain must rise,
 And strife, to mar that day's most perfect peace;
 But looking farther in God's light of love,
 We see the land where all the discords cease;
 And where, God grant, we may
 Re-live that perfect day.

London at Prayer.

Is it legitimate to use the word 'prayer' with the meaning of worship? Is it expedient to use it so in the title of a book? *London at Prayer* (Smith, Elder, & Co.; 7s. 6d. net) is the title of a book which describes the methods of worship, nay, the actual fact of worship of twenty-one representative congregations of London worshippers.

The book is written by Mr. Charles Morley, and illustrated from drawings by Hugh Thomson and other artists. And it is difficult to say which is more realistic and emotional, the description or the drawing. One who visits Westminster Abbey, or John Wesley's Chapel, or the Foundling Hospital, or the Army Rally, or the Jewish Synagogue, or any other of these services after reading this book will probably be disappointed. Not that this book is untrue, but that the visitor may not carry the seeing eye or the sympathy.

The Text of the Bible.

Messrs. Skeffington have published a second and enlarged edition of Dr. Oesterley's book on *Our Bible Text* (2s. net). It contains two additional chapters—one on a lost Greek Uncial Codex of the Psalms, the other on a Greek Manuscript of the Minor Prophets. The literature also has been brought up to date.

The Text of the N.T.

Dr. James Drummond has written a little book on *The Transmission of the Text of the New Testament* (Sunday School Association; 1s. net). It is intended, he says, to provide those who are

ignorant of Greek with some elementary knowledge of the mode in which the text of the New Testament has come down to us. What are the books which the writer of such an elementary booklet makes use of? First, he says, Kenyon's *Handbook to the Textual Criticism of the N.T.*; next, Maude Thompson's *Handbook of Greek and Latin Palaeography*; then two foreign books, Birt's *Das Antike Buchwesen in seinem Verhältniss zur Litteratur*, and Berger's *Histoire de la Vulgate pendant les premiers siècles du moyen age*; lastly, Westcott's article 'Vulgate' in Smith, and H. J. White's account of Codex Amiatinus in *Studia Biblica*. It is an interesting little library. But it is neither complete nor quite up to date.

Lourdes.

'Devotion to Mary is the crown of all good on this earth, just as hatred of Our Lady, alas—is, even in this world, a mark of eternal reprobation.'

That sentence occurs quite naturally somewhere about the middle of *The Glories of Lourdes* (Washbourne; 3s. 6d.). It expresses the spirit of the book. Canon Justin Rousseil wrote *The Glories of Lourdes* in order to celebrate the glory of the Virgin. And there is no half-heartedness in him. He believes in Lourdes, and in all its wonders. And he believes that all that Lourdes has done for men has been done by the Virgin Mary. It is a strangely moving story, as it is told here with so great simplicity of faith. But the Lord Jesus Christ, alas! is nowhere. He is not once named, so far as we can discover, throughout the whole book. He does not once come into the author's mind. Yet we are told that *The Glories of Lourdes* has been 'blessed by the Pope, praised by two Cardinals, approved by three Bishops, honoured by a letter from the Abbé Bertrin and a preface by Dr. Boissarie, and it is universally admitted by the Catholic press in France to be the last word, whether historical, poetical, or mystical, on the events of the famous Grotto of Massabielle.' Is it not time we had re-named the religion of Lourdes and called it Marianity? It does not seem to be Christianity.

The R.P.A. Reprints.

The new volumes of the R.P.A. cheap reprints are Herbert Spencer's *The Man versus the State*, and Grant Allen's *The Hand of God* (Watts; 6d. each).

Books for the Young.

Let us single out for special notice two books published by the S.P.C.K. They are suitable for children of ten or eleven. *A Little Military Knight* (2s.) reminds one of *Little Lord Fauntleroy*, and does not fall very far short of it. The author, E. M. Green, has succeeded, we believe, in adding one to the list of children's classics.

What will appeal to a child most? the things of the imagination. And in this book there is sanctified imagination. After imagination comes incident. The little military knight has many adventures. The third thing which affects a child is the wording of the story, and here we have a tale told in language that is simple and picturesque.

The second children's book which we would recommend is *Mr. Punch and Party* (1s. 6d.), by Louisa Bedford. Ursula and Alick come from India to stay with their guardian Mr. Punch. This is an account of their adventures, and of the change which took place in them.

But now, let us recommend a third book. If it is not quite so edifying, it is more exciting than either of these. *Two in a Tangle* (1s. 6d.), by Alice Massie, contains a most realistic account of what happened to Kathleen and Philip O'Brien on a cycling tour. The Secretary of the S.P.C.K. has been very fortunate in securing three children's books so good as these.

Next, we have four books which would be

suitable for gifts in adult sewing classes, etc. Of these we like *Miss Haldane's Lodger*, by Katherine E. Vernham (1s.), best. The plot is cleverly worked out, and there is much earnest religious feeling. *Young Mrs. Harris* (2s.), by Lucy M. Parker is a brightly told tale of village life. The other two are *Meg's Fortune* (2s.), by Emily Pearson Finnemore, and *In Quest of a Heritage* (1s.).

Shepperton Manor (2s. 6d.), by the Rev. J. M. Neale, and *The Failure of a Hero* (2s.), by M. Bramston, are historical novels. The scene of the first is laid in the beginning of the seventeenth century, and of the second in the end of the sixteenth. We have had just a suspicion that historical tales are being overdone, but perhaps it is not so, since there is a short notice at the beginning of *Shepperton Manor* to say that it has been reprinted 'to meet a continuous demand.'

The Prize (Wells Gardner; 1s. 6d.) is a delightful children's magazine. The binding is attractive, and it contains twelve bright bold coloured pictures. The stories are written in the simple direct fashion that appeals to children, and they are well-sandwiched between poetry and pictures.

Chatterbox (Wells Gardner; 3s.)—wonderful value for the money—would make an excellent family gift. It contains over four hundred pages of continued and short stories, articles on many interesting and practical subjects, puzzles, anecdotes, jokes and poetry, and all profusely illustrated.

Identity in Creeds without Historical Connexion.

BY LAWRENCE HEYWORTH MILLS, D.D., PROFESSOR OF ZEND PHILOLOGY
IN THE UNIVERSITY OF OXFORD.

WILL you allow me to fix a point which involves expository exegesis at every line, and which seems somewhat difficult to keep from shifting; or rather to disentangle two interesting facts, the one from the other, and from their more or less equivocal connexions?

My business is this. I take it for granted that all unprejudiced readers of the Bible accede to the opinion that the pre-Exilic eschatology differed very greatly from its successor, the Exilic—and this, not only as regards the distinctness and in-

tensity of the assertions in which each expressed certain views, but also as regards some vital points in the doctrines themselves.

We are especially struck with the absence of all animated immortality in the early books. Recall the monotone in Kings and Chronicles; the Kings of both Judah and Israel, good or bad, died in their day, 'were buried' in their respective sepulchres, and their varying sons 'reigned in their stead.' Where is there any hint of an account beyond the grave?—no judgment, no Heaven, and no Hell.