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it has its place. Where is the visitor to the Holy Land who was not at first disappointed with the tameness of the scenery? But imagination came to his aid, and lo! it was once more the goodliest of all lands on earth. Dr. Carl Peters sees with the eye, enlivens with the imagination, and then vividly describes the scenes which eye and imagination have together placed before him.

'Shortly after our arrival I heard a loud noise in the village as if somebody were sneezing hard. This sneezing continued. It was the chief, who was crying out from a high wooden scaffolding across the country, 'Skoff, skoff!' ('Food, food!'), by which he gave his people to understand that they should pound flour, and bring it for sale.'

Dr. Peters believes that he has discovered the Land of Ophir, whence Solomon's navy brought 'gold and silver, ivory and apes and peacocks'; and he devotes a large part of his book to the proof of that. Well, it is a most interesting part, and by no means to be neglected; but Dr. Peters has not placed the matter wholly beyond dispute. He gets over the difficulty of the 'peacocks' by suggesting guinea-fowls, but some difficulties remain. And although it is evident that he has not only explored the country, but also studied the literature of the subject, there are elements in the problem which he has not taken into account. Nevertheless, this part of the book also holds the attention, and affords one the additional pleasure of working comfortably through an old hard problem towards a possible and even plausible solution.

Books of the Month.

THE MAKING OF A CHRISTIAN. By C. Anderson Scott, M.A. (*Allenson*, 1s. 6d.).—Mr. Anderson Scott possesses two rare gifts, gifts that are very rarely found in combination—keen appreciation of knowledge, or what we call scholarship; and keen appreciation of ignorance, or what we call popular writing. Here he writes for young people, and succeeds in imparting to them a complete system of Christian doctrine, apparently with the greatest ease on his part, and we are sure with the greatest delight on theirs. He is not old-fashioned, except that he is in constant touch with the things that have been most surely believed among us from the beginning. In expression he

is quite modern, as in the title of chapter xi., 'The New Creature, His Gymnastics.'

Messrs. A. & C. Black have published *Who's Who* (5s. net) and *The Englishwoman's Year-Book* (2s. 6d. net) for 1903. Both have grown in bulk. Both are marvels, almost unexampled marvels even in these days of cheap and bulky year-books, of accuracy, of compass, of compression, and most of all, of price. A distinguished Professor of Logic used to say that his greatest wonder on earth was how people got on before soap was made. It is the wonder of every literary person now how they got on before *Who's Who* and *The Englishwoman's Year-Book* were published.

Mr. Capey's new volume of *Young People* (Burroughs) has as pretty pictures and as pleasant reading as any of the Young Folks' Annuals we have seen. The illustrations, in truth, for all the cheapness of the book, are masterpieces of soft suggestive work.

The Cambridge Press has issued a *Concise Bible Dictionary*, based on the 'Cambridge Companion to the Bible' (1s. net). It will take the place of all other cheap dictionaries.

From the same warehouse comes Dr. Cunningham's *Gospel of Work* (2s. net), consisting of four lectures on Christian Ethics. The titles of the lectures should create an appetite for the book: (1) Divine Vocation and the Dignity of Work; (2) The Duty of Diligence; (3) The Spirit in which Work is done; (4) The Appreciation of Work.

RELIGION AS A CREDIBLE DOCTRINE. By W. H. Mallock (*Chapman & Hall*, 12s.).—In writing his new book, Mr. Mallock has certainly no new end in view. It is simply the reconciliation of science and religion. But an old end may be pursued in a new way. Mr. Mallock's claim upon our attention lies in this that he attempts the reconciliation not as an advocate on either side, but 'as an intellectual accountant who will go carefully over the books of both parties.'

Now in all work of this kind the first and often the last necessity is to know what is meant by 'Science' and by 'Religion.' By science Mr. Mallock means Physical Science, with its materialistic tendencies, and its difficulty in recognizing

the existence of things that do not come under the search of its own scientific instruments. Religion he covers in three statements: first, the proposition that a living God exists who is worthy of our religious emotion, and is able to take account of it; second, that the will of man is free; and third, that his life does not cease with the dissolution of his physical organism.

Now Mr. Mallock is one of our most delightful English writers, and one of our most reasonable thinkers; and he never has been more delightful or more reasonable than here. He is neither an apologist nor apologetic. He speaks of things that are most evidently believed by himself; therefore he is firm and unhesitating. But he knows that he speaks of things which other good men find very hard to believe; therefore he is considerate and long-suffering.

The Church Worker and *The Boys' and Girls' Companion* are the annual volumes published by the Church of England S.S. Institute. The *Church Worker* has no illustrations, but the abundance of the *Companion* makes up for its deficiency. Church workers have no time to look at pictures; they want something to do, and to be shown how to do it.

The three annuals published from Drummond's Tract Depôt, Stirling—*The British Messenger* (1s. and 1s. 6d.), *The Gospel Trumpet* (6d. and 1s.), *Good News* (4d.)—are as absorbingly evangelical as ever, and perhaps more artistic than ever. For fine art and the gospel go well enough together in annuals.

THE GROWTH OF RELIGIOUS IDEALS. By the Rev. H. G. Rosedale, M.A., D.D. (*Gay & Bird*, 3s. 6d.).—Dr. Rosedale has hit upon a new and beautiful idea, quite worthy of 'The World Beautiful Library,' to which his book belongs. He has discovered that our English poets have gradually been making progress in their thoughts of God and the things of God. So he takes each of the great poets in succession and tells us what his message is. And as he advances from Chaucer to Browning, he shows that there is an advance in the truth and the beauty of their religious conceptions. We are familiar with writings on the Theology of the English Poets, but this is new. If Dr. Rosedale makes good his endeavour, and

we think he does, he has added a new chapter, not only to the study of English Literature, but also to the science of Evolution. In any case, he has written a very pleasant little book.

A SHORT INTRODUCTION TO THE LITERATURE OF THE BIBLE. By Richard G. Moulton, M.A. Ph.D. (*Heath*).—There is nothing like specialization for fame. Professor Moulton has made himself a great name by studying the Bible as literature. We have all had a vague idea that the Bible was literature, and have talked much platitude concerning it, but Professor Moulton has *studied* it as literature. He has turned the literary study of the Bible into a science. And besides making the Bible more intelligible to us, he has enlarged our ideas of what literature is. His *Short Introduction* is not an abridgment of the larger work on *The Literary Study of the Bible*. Being addressed to a different audience, that is to say, to a wider and more popular one, it is written from the beginning to suit that audience. And we all know how intelligible and attractive Professor Moulton's writing can be. We have done much for the Bible, says he; there is yet one thing left to do with it, to read it. If we read his book we are much more likely to read the Bible and to find pleasure in it.

CHAPTERS ON PREACHING. By the Rev. George Fletcher (*Kelly*, 2s.).—Many preachers are made, not born. The first requisite, in Mr. Fletcher's opinion, is to be born again. The next, to read all the good books on preaching that have been published, including Mr. Fletcher's own. After that, to preach. Mr. Fletcher begins at the beginning and goes to the end. He covers the whole ground as one who has had to make himself a preacher. He knows the difficulties and how he overcame them. And above all else he has made common words his servants, so that he can give to others what he himself has gained. Besides the chapter on the 'Preacher in his Study,' there is a chapter on 'Preparation for Preaching,' which, apart from the preparation of the sermon, urges three personal matters: the gift of the Spirit, bodily exercise, and spiritual tone. There is a good appendix of Literature.

Mr. Kelly has also published the second volume of *The Dawn of the Reformation* by the

Rev. Herbert B. Workman, M.A. It covers the Age of Hus. It has all the characteristics—original research, trained judgment, personal style—which have given our greatest historians their name.

THE CHRISTIAN TRADITION. By the Rev. Leighton Pullan (*Longmans*, 5s.).—It is difficult for one who does not belong to the Roman Communion to get at the point of view of this book. Yet it does not seem to be written by a Roman, but by a member of the Church of England. But it speaks of the Church as only a Roman is entitled to speak, who regards external continuity as its true note. What the writer means by 'The Christian Tradition' will be understood from the following quotation.

'Another distinguished Presbyterian, Dr. A. B. Bruce, has said that the Canon of Scripture, though it is practically a closed question, is in the abstract an open question, and "never can be anything else on the principles of Protestantism." For us it is not an open question. The Church has answered it by the power of the Holy Ghost. And the Church remains "a witness and keeper of Holy Writ." When devout Protestants make use of the Scriptures, they are simply using a treasure which the inspired prudence of the Catholic Church amassed. The use of it by individuals who are separated from the Church is often blessed by God. But the Bible does not belong to any religious body outside the Church.'

It is strange to hear that Protestantism, which has done so much for the Bible, has no right to it. It is strange to hear that all Presbyterians—that is to say, practically the whole of Scotland, not to go farther afield—neither belong to the Church nor have any right to the Bible. But it is strangest of all to hear that the Bible, which belongs neither to Presbyterianism nor to Protestantism, does belong to the Church of England, which according to the Roman Church is as Protestant as Presbyterianism, and which can only attach itself to the Church by insisting that Spiritual Gift and not material organization makes the Church, a claim which is equally open to Protestantism and Presbyterianism.

THEOLOGY AND THE SOCIAL CONSCIOUSNESS. By Henry Churchill King (*Macmillan*, 5s. net).—Professor King is nothing if not

up to date. In that, however, he is like everybody else. Half our preaching and half our writing is carried away with the wind because it is preaching and writing to the last generation. Professor King is nothing if not more than up to date. As a teacher of his generation he is in advance of it. He has something to lead his generation to, higher than it has yet reached. It is the recognition of the Social Consciousness. He would have the Social Consciousness recognized in theology, in all our religious thinking and teaching. Man was made in the image of God—that is theology, we all know that; therefore man was made in the image of man—that is the social consciousness. Professor King would teach us that. If man was made in the image of God, the chief end of man is to obtain full communion with God. If man was made in the image of man, his next end is to enter into full communion with man. It is not new, you say; and you quote, 'If a man say I love God, and hateth his brother, he is a liar.' Quite so; there is nothing new in theory; but it is the consciousness of it that Professor King desires to realize in us. The book deserves your attention. You will not weary of it. It will make old things new to you.

ERASMUS. By Ernest F. H. Capey (*Methuen*, 3s. 6d.).—Messrs. Methuen's 'Little Biographies' are more than they pretend to be. Neither are they written for little people, nor are they biographies of little men. They are not even very little in size. This volume runs to 226 pages. It contains a bibliography of 24 pages, an excellent index, accurate historical illustrations, and it is written so as not to offend the most deeply read student of Erasmus and his works. It is a biography one may begin with, certainly. It is written for beginners. But Mr. Capey has discovered that to write for beginners demands as thorough a command of a subject as to write for experts. He knows that his responsibility is the greater, the less his readers are able to dispute with him. He knows, in short, that to write for beginners well is to write for everybody. This book has cost him something. It is worth what it cost him. Erasmus is here, the great and the little, yet one personality; and much of what made Erasmus is here also.

An early volume of the same series has only lately reached us. It is Mr. Horsburgh's *Saxon*

arola. These two books ought to do something to make this beautiful and scholarly series known. Those who read one of them, it does not matter which, will certainly seek out the rest.

COMPARATIVE THEOLOGY. By J. A. Macculloch (*Methuen*, 6s.).—The Study of Theology is one thing, the Study of Comparative Theology is another. The former is old and well established—too well established, some people think; the latter is now struggling for recognition. Perhaps the day is coming, and we may live to see it, when books like this will be commonplace. But to-day, what can be more startling than to find that a chapter on the 'Communion of Saints' is occupied with an account of Ancestor-Worship and the burial customs of Kaffirs; a single page being devoted to the Christian belief, and that page being used to show that 'the pagan presenting his offering to the *Manes* of his friends, is doing in a gross way what the Christian does when he seeks the welfare of the departed.' The book is full of such surprises. It is largely pioneer work. Comparative Theology is scarcely a science yet. But it is in the pioneer stage that all branches of knowledge possess their keenest interest; and no one will complain that this book is dull or commonplace.

THE BIBLE IN MODERN ENGLISH. Vol. iii. The Books of the Prophets. By Ferrar Fenton (*Partridge*, 2s. 6d. net).—Mr. Fenton is near the end of his heroic task. Another volume will complete it. With the volume of the prophets he has reached and overcome his greatest difficulty. In all future translation, his work will have to be consulted. And to-day those who find the prophets hard reading should try Mr. Fenton's translation.

THE LIFE OF SAINT PHILIP NERI. Edited by F. Ignatius Antrobus (*Kegan Paul*, 2 vols., 15s. net).—Faber's 'Lives of the Saints' began to appear in 1847. They began with the Life of St. Philip Neri, Apostle of Rome and Founder of the Congregation of the Oratory. The translation was made from the 1837 edition of Father Bacci. A new edition of Bacci's work appeared at Florence in 1851. It contained, along with certain emendations twelve additional letters of the Saint. In 1868, a new edition of

Faber's translation was issued containing the corrections and additions of this Florence edition of 1851, but omitting the Letters, together with the Fifth and Sixth Books, so as to compress the Life into one volume. The present edition restores the Letters, reprints the Fifth and Sixth Books, and returns to the original two volumes. It of course supersedes all other editions in English. For, besides its general completeness, it brings the story of St. Philip up to date, making good use, in carefully chosen footnotes, of all the previous editions. Of the book itself this only need be said, that it behoves all those who reject the miracles in it to imitate the piety that brought them into being.

THE PRINCIPLES OF JESUS. By Robert E. Speer (*Revell*).—Mr. Speer finds Jesus in every thought, act, and relationship of life, or thinks he ought to find Him. That he may find Him everywhere he writes fifty-four short chapters, each chapter dealing with some thought, act, or relationship of life, and showing how Jesus may be found in it. 'Jesus and Nonresistance,' for example, a chapter not without significance at the present moment; wherein Mr. Speer says, that Jesus escaped when it was right to escape, resisted when it was right to resist, and submitted when it was right to submit.

FULLER'S THOUGHTS. Edited by A. R. Waller (*Grant Richards*, 3s. 6d. net).—Are parchment bindings coming in again? We have not seen them for some time. But here is a new series of books, called the 'Religious Life' Series; in parchment, with red lettering. The whole of Fuller's thoughts are in this volume—Good Thoughts in Bad Times, Good Thoughts in Worse Times, and Mixed Contemplations in Better Times. At the end there are notes and an index of obsolete words.

THREE BULWARKS OF THE FAITH. By the Rev. E. H. Archer-Shepherd, M.A. (*Rivingtons*, 5s. net).—The three 'Bulwarks of the Faith' are—who will guess?—Evolution, the Higher Criticism, and the Resurrection of Christ. Mr. Archer-Shepherd, you see, has made progress, and he has now no fear. He has written his book in the faith that there is a Power in the universe wise enough to make truth-seeking safe,

and good enough to make truth-telling useful.' The book is a little unfinished, but even its loose threads are significant. Its footnotes cannot be cut away from it. One of them is: 'When I rebuilt the church in my late Cornish parish, I had some ancient stone carvings, which were found in the walls, built into the porch. On a leading Dissenter asking why those ugly old stones were being put there, the foreman answered, They are to remind you that a church stood here before the old one was built: and there will be another church here when this one has been pulled down.' Another is an interpretation: 'It is necessary to add a caution, that the unity for which our Blessed Lord prayed, and which a doubting world so urgently needs, is not to be obtained or hastened by ignoring the fact that they who "went out from us" must return to us, before we "all" can "be one."'

THE DAWN OF CIVILIZATION: EGYPT AND CHALDÆA. By G. Maspero, D.C.L. (*S.P.C.K.*, 4th Edition, Revised).—The writers of books on the Archæology of the East are having a hard time of it at present. The ink is scarcely dry upon the page, when some discovery is made, important enough to demand a new book, or at least a new edition. Who would be content, for example, with a book upon Egypt which had no record of Petrie's discoveries and surmises in connexion with the first dynasty; or with a book upon Babylonia which gave no account of the discovery and decipherment of the Code of Hammurabi—the most epoch-making 'find' of the last quarter of a century?

Professor Maspero's method is the only satisfactory one. After every great new discovery he produces a new edition. And so within these few years, since the book first appeared, four editions have been issued in English. For Maspero is the authority, and he has the great gift of popularization. It is to Maspero that the vast multitude must turn who do not see the *Proceedings of the Society of Biblical Archæology* and could not read them if they did.

Professor Maspero claims, and no one will dispute the claim, that he has brought his book completely up to date, having embodied in it the results of the latest discoveries made in the Nile Valley by Amélineau, De Morgan, and Petrie. These discoveries have compelled him to rewrite

his description of the manners and customs of the early Egyptians. Professor Maspero does not claim to be quite so sharply up to date in regard to Babylonia, for Hilprecht's book had not appeared when he went to press. He has, however, done what was possible, and in particular has been able to give an account of the interesting discoveries made by De Morgan at Susa. No doubt we shall have another edition by and by. But he who resolves to wait for the latest book and the latest edition on Egypt and Babylonia, resolves to know nothing about the subject. We must follow Maspero from edition to edition whatever it costs us.

DAVID THE KING. By Marcel Dieulafoy. Translated from the French by Lucy Hotz (*Fisher Unwin*, 7s. 6d. net).—One must have a good reason for writing another life of David, and M. Dieulafoy has it. There are many Davids—French and English and German Davids, believing and unbelieving Davids, Jewish, Catholic, and Protestant Davids, Davids of this century and of that—there are many Davids, and that is just why M. Dieulafoy creates another. For there ought to be but one David, the 'hero of the biblical epic,' who lived in his own times and within his own environment; and that is the David whom M. Dieulafoy attempts to produce. It is a difficult task, but he has qualifications for it. He has had long experience of the East; and in spite of the thirty centuries which divide us from David, he still finds Saul or Joab in some Syrian sheikh, and Zadok or Abiathar in some ulema or mushtahid; for the tribes of Arabia are writing the Bible still. Moreover, M. Dieulafoy is an authority upon Fortification; and he claims to furnish a better account of the great battle of Rephaim, and the marvellous strategic abilities of David, than elsewhere is to be found.

The book has all the fascination of Renan, and yet it owes much less to the daring hypotheses of unbelief. Its great feature is the picture of Bathsheba. Fifty-four pages are occupied with that lady's history. And one wonders which is greatest, her consummate ability or her shameless audacity.

BOOKS RECEIVED FOR REVIEW.

WILLIAMS & NORGATE.—Weld (A. G.), 'Glimpses of Tennyson.' Hopps (J. P.), 'Sermons of Life and Love.'

- STOCKWELL.—Mursell (A.), 'Hush and Hurry.' Thomas (J.), 'The Iris and other Poems.' Smith (G. W.), 'Byways of Bible Highways.' Hughes (D.), 'The Making of Man.' Ellis (J. J.), 'Through Christ to Life.' Spurr (F. C.), 'Jesus is God,' new ed. Pack (H.), 'Visions of the Master.' Cameron (E.), 'Christ versus Caste.' Boseley (I.), 'Christ the Carpenter.' Home (A. J.), 'My Prize Translation.'
- STOCK.—Freer (F. A.), 'Edward White, his Life and Work.' M. C. E., 'The Amen of the Unlearned.' Wilberforce (B.), 'Feeling after Him.' Oliver (J. M.), 'Realities of Life.' Brockington (A. A.), 'The Seven Signs.' Dimock (N.), 'Christian Unity.'
- RIVINGTONS.—Down (E. A.), 'Our Life in Paradise.'
- REVELL.—Coe (G. A.), 'The Religion of a Mature Mind.' McFadyen (I. E.), 'Thoughts for Silent Hours.' Jordan (W. G.), 'Prophetic Ideas and Ideals.'
- R.T.S.—Farrar (J. G.), 'Some Fathers of the Reformation.'
- PASSMORE & ALABASTER.—Spurgeon (C. H.), 'Twelve Sermons on the Doctrines of Grace.'
- OLIPHANT.—Willcock (J.), 'The Great Marquess.' Jordan (W. G.), 'The Majesty of Calmness.' Hillis (N. D.), 'The Master of the Science of Right Living.'
- MACMILLAN.—Swete (H. B.), 'The Gospel according to St. Mark,' 2nd ed. Bayne (R.), 'The Fifth Book of Hooker's Ecclesiastical Polity.'
- MARSHALL (HORACE).—'Hugh Price Hughes.'
- LUZAC.—King (L. W.), 'The Seven Tablets of Creation.'
- JARROLD.—Campbell (M. M.), 'Two Lovable Imps.'
- ISBISTER.—Macmillan (H.), 'The Poetry of Plants.' Boyd Carpenter (W.), 'The Wisdom of James the Just.' Parker (P. L.), 'John Wesley's Journal.'
- HOULSTON.—Hochfeld (M. von), 'Fifty-two Cheery Chats.'
- HODDER & STOUGHTON.—King (J. M.), 'The Theology of Christ's Teaching.' Griffith-Jones (E.), 'The Master and His Method.' Rainy (R.), 'Sojourning with God.'
- WELLS GARDNER.—Winnington-Ingram (A. F.), 'Twice Saved.'
- R. & R. CLARK.—'Morning Rays.'
- CONSTABLE.—Vignon (P.), 'The Shroud of Christ.'
- CLARENDON PRESS.—'Day by Day of the Christian Year.'
- CAMBRIDGE PRESS.—Frankland (W. B.), 'The Early Eucharist.'
- GARDNER (ALEX.).—Hall (C. A.), 'The Art of Being Happy.' Brownlie (J.), 'Hymns of the Holy Eastern Church.'
- DEIGHTON.—Dearden (H. W.), 'Words of Counsel.'
- BAPTIST TRACT AND BOOK SOCIETY.—Bean (M. F.), 'Studies in Romans.' Roberts (F. H.), 'Sunday Morning Talks.'
- ALLENSON.—Paterson (W.), 'The Church of the New Testament.'

Contributions and Comments.

The Reading of the Septuagint in 1 Kings xvii. 21 and 2 Kings iv. 34.

THE suggestive article of the Rev. Professor John E. M'Fadyen, 'Did Elijah cut himself for the Dead?' (in THE EXPOSITORY TIMES, p. 143) needs some additional notes. Commenting on the rendering of ויחמר by ἐνεψύχησεν, he writes: 'Unless a corruption be assumed in the Greek text, it does not translate the Hebrew original, nor even suggest a word at all like it.' He then goes on to quote from Hatch-Redpath the Hebrew equivalents for ἐμψυσῶν; but just there he might have found quoted 2 K 4³⁴, i.e., the parallel story on Elisha, to which he himself refers. In Field's *Hexapla* ἐξέπνευσεν and ἐμπέφυκε (sic!) are given for this passage; it is true, it is not quite clear, at the first sight, whether for ויגהר or for ויזרר.

But now turn to the Targum of both stories, and you will find again in both אחמקק, in the second place for ויזרר; the probability is therefore

increased that the Septuagint found in 1 K 17 a form of the same root as in 2 K 4, or *vice versa*.

Finally, it is strange that only Klostermann of modern commentators, as far as I am aware, and of the older generations only Malvenda as quoted by Matthew Pole, should have seen that in 2 K 4 it is not likely that the boy is the subject of ויזרר, else הנער would not have been repeated as the subject for the next verb; but what Elijah is said to have done three times, Elisha repeated with the boy seven times.

Whether ויזרר comes from a root זרר, and whether this root has the meaning *to sneeze*, which is generally given to it, is very doubtful. One dictionary copies it from the other, with the same misprint, אחמקק, אחמקק, in Levy's *Chaldäischem Wörterbuch* and in Jastrow's dictionary, s.v. פקק. Lucian's ἐμψύχασατο in 2 K 4 will be due to a reading ויגבר; his δακτυλῆθη for ויזרר reminds of the fact that both Targum and Peshito found here a passive or reflexive form, as in the story of Elijah.

If the preceding remarks are no complete solu-