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How many noble words he spoke also in this sphere! How he roused and awakened men! How he sought to educate the citizens of the future! But his emotional nature too often mistook the proper means, and his words failed of impression when they came in contact with hard actualities. How much pain this gave him was known only to his intimate friends. But there was a sorrow deeper still—the unrest and the pain of genius which chafes at the contrast between the ideal and the actual, and which is burdened by the contrasts within its own nature. On the one side a hot emotional temperament, which disregards every *nuance*, and can see only bright light or deep shadow; on the other side an incomparable, calm intellect, disciplined by strict self-control. Here the flame of impatience and youthful impetuosity, there a steady and ever-creating power, overcoming every difficulty with wisdom and patience. Here the bitter word and harshly expressed judgment, there the deepest craving for peace, coupled with warm-hearted and broad-minded toleration for everything human.

I venture to say that the better one came to know him, the more prominently appeared the noblest traits of this great, rich nature; and even much of what still appears to us sour fruit is destined one day to ripen and refresh. There was in his inmost soul the most refined sense of the truth, a hatred of everything hollow and impure, and a craving for love and friendship, deeper, tenderer, and stronger than I have ever met with. Those who came under the influence of this warm sun, know the strength and the tenderness of his friendship. It was only here that this most living

genius was wholly itself. This communion of heart with heart and mouth with mouth was the element of his life. The loyalty of his friendship was what was noblest in him. The harvest he reaped was love and undying gratitude. And—let me speak the last secret—he never had lofty notions of himself. His tasks stood far higher than anything personal; he never did himself justice, he never felt as if he had brought forth real fruits. But this very disposition is a fulfilment of the saying, ‘I have appointed you, that ye should go and bring forth fruit, and that your fruit should abide.’

The last weeks and days came. He still worked without repose, as far as the eye that grew dimmer and the weary body permitted. He had the feeling that his day was declining, and he had no desire to live longer.

Das Haupt, die Füß' und Hände
Sind froh dass nun zum Ende
Die Arbeit kommen sei.

His soul was penetrated, as I know, with the old Church hymn, *O Ewigkeit, du Donnerwort*. He was ready. His death was peaceful. With gentle hand and still God took him from life. He is a God of the living and not of the dead, and we know that the dead live before Him. We trust His wisdom which is higher than our reason, and His goodness which is beyond expression. From this bier which lies under the cross of Jesus Christ we turn to ourselves and pray God that He may bless our work and that of our children. The Lord our God be gracious to us! ‘Establish Thou the work of our hands, yea the work of our hands establish Thou it!’ Amen.

At the Literary Table.

THE GOSPELS AS HISTORICAL DOCUMENTS.

Cambridge: *At the University Press.* 7s. 6d. net.

THIS is a work of great importance. Professor Stanton of Cambridge has resolved to go over all the evidence for and against the historicity (for the word must be used) of the Gospels which these many years of criticism have accumulated, and tell us how the case for the Gospels now stands.

There is no man living better fitted to do this. Professor Stanton has knowledge, patience, judgment, fairness; and he realizes the issues that are at stake.

It is a task of great magnitude. Dr. Stanton will divide it into four parts, and publish each part separately as it is ready. This is the first part. It deals with the use of the Gospels in early Christian literature. The second part will discuss the history of the composition of the Synoptic Gospels.

The third will describe the inner character of the Fourth Gospel, and compare it with the other three. The Fourth will employ two tests to ascertain the reliance that can be placed on the Gospels as true history, the first test being the agreement of what they say about the Jewish life of the time with what we know of that life from other sources, and the second test being their agreement with the remainder of the New Testament as to the rise of the Christian religion.

Of the volume before us it may be said at once that it supersedes all our text-books and introductions. No other account of the external evidence for the Gospels is necessary now or sufficient. To be sure, it is a student's book. The force of its evidence is not sent home by a powerful peroration. To feel it one must work through the evidence. But it is all clear and fair. Dr. Stanton is not most eloquent when his case is weakest. He is never eloquent and his case is never weak. The eloquence is in the steadily growing persuasion that a fair interpretation of the evidence proves the Gospels to be historical.

ROBERT LEIGHTON.

Hodder & Stoughton. 12s.

The Rev. D. Butler, M.A., F.R.S.E., is minister of the 'Tron Kirk' in Edinburgh, and author of many books. Most of his books—*Scottish Cathedrals and Abbeys*, *Henry Scougal and the Oxford Methodists*, *Wesley and Whitefield in Scotland*, and *The Ancient Church and Parish of Abernethy*—have been reviewed in our pages. They are the work of the hand of the diligent. There is no pretence in any of them that genius will make up for idleness. There is the proof rather in them all that diligence is genius, whether in gathering fact or in attractively setting it forth. The new book is a real and lasting contribution to Scottish Church biography. Leighton does not appeal to everybody. It was well that Mr. Butler, to whom he appeals intensely, his 'moderatism' being in his eyes the very spirit of the Master, the spirit of toleration which is the spirit of brotherly love—it was well that Mr. Butler was led to make his work and worth better known to us. 'While his catholicity'—we may quote some words that are characteristic of Mr. Butler and descriptive of Archbishop Leighton—'did not make him latitudinarian, nor his charity make him indifferent to

the majesty of truth and its imperious claims over the conscience, Leighton recognized as brethren all who loved the Lord Jesus, claimed an affinity to the good that was in every system, and could say all good men must unite, for they are already one in God. As in Church movements he sought to be guided more by the way of reform than of revolution, so in doctrine he would recommend unity in all that is essential, liberty in all that is doubtful, and in all things charity.'

MAN'S PLACE IN THE UNIVERSE.

Chapman & Hall. 12s. 6d. net.

So far as our experience goes, there is no argument that tells against the Incarnation so convincingly as the opinion that the men upon the earth are but an infinitesimal portion of the inhabitants of the universe. When that opinion is accepted as belief, the effect of it is instantaneous. How could God appear upon this earth and spend His time upon it, when all the other worlds were claiming His attention? it is all a fiction, begotten of the vanity of little man. The shop-boy feels the force of it as well as the philosopher, and goes for a cycle-ride on Sunday.

How have we met that effective argument hitherto? We have appealed, perhaps, to God's omnipotence? With God all things are possible; not a sparrow falleth to the ground without Him; if He looks after the animalculæ in a drop of dirty water, is it so hard to believe that He could look after the lost in a little world, with all the other worlds to attend to? It is a good argument, and it does its duty with some. But there is a better.

Dr. Alfred Russel Wallace has published a new book, which he calls by the name of *Man's Place in the Universe*. Dr. Wallace's purpose in publishing this book is to show that there are no inhabited worlds but this. That is to say, he shows that the balance of scientific probability is against the idea that the other planets are inhabited, or that there are any living persons anywhere in the whole universe of God except in this little earth of ours. It is not an apologetic for the Incarnation. It is the work of a man of science of most honourable position.

To use this argument well one must read Dr. Wallace's book, and it is as pleasant reading as one could desire to be offered. But here it

may be acceptable to set down the six sentences into which he gathers his conclusions: (1) The stellar universe forms one connected whole; and, though of enormous extent, is yet finite, and its extent determinable. (2) The solar system is situated in the plane of the Milky Way, and not far removed from the centre of that plane. The earth is therefore nearly in the centre of the stellar universe. (3) This universe consists throughout of the same kinds of matter, and is subjected to the same physical and chemical laws. [Those three are the conclusions of astronomers; the next three are Dr. Wallace's deductions, for which, he says, the probabilities are enormous.] (4) No other planet in the solar system than our earth is inhabited or habitable. (5) The probabilities are almost as great against any other sun possessing habitable planets. (6) The nearly central position of our sun is probably a permanent one, and has been specially favourable, perhaps absolutely essential, to life-development on the earth.

THE JEWISH ENCYCLOPEDIA.

Funk & Wagnalls.

The first word of the fifth volume of the *Jewish Encyclopedia* is DREYFUS, the last GOAT, and these two words give a fair idea of the range of the book. Whatever Jews have handled, wherever Jews have been, whoever has deserved well or ill of Jews, all are here. Of course the Bible is claimed, but such a subject as GOAT is not merely biblical. A separate paragraph is given to the goat in Rabbinical literature. When we read that Job's goats killed the wolves which assailed them, and that goat's milk fresh from the udder relieves pains of the heart, that of the white goat being especially beneficial, we know that we are not in the Bible, where a spade is a spade, and a goat is a goat.

Between DREYFUS and GOAT come EDERSHEIM, to whom two short paragraphs are conceded; ECCLESIASTES, which is written by Professor Margoliouth of Oxford, and is post-exilic and probably of foreign authorship; ETHICS, which is divided into five parts, biblical, apocryphal, rabbinical, philosophical, and modern, and is, after all, preposterously and provokingly short; and GENESIS, which is a revelation of modern Judaism.

For Genesis is done twice over, once by an anti-

critic and once by a critic. The critic receives barely three columns, the anti-critic twenty, including all the bibliography. The anti-critic (who is Rabbi Benno Jacob of Göttingen) charges the critics with want of scholarship, and gives seven (the perfect number) reasons for his charge. The critic, Rabbi Hirsch of Chicago, has space to set down a few bald statements only, and if we had nothing but the *Jewish Encyclopedia* to rely upon we should consider the modern criticism of Genesis appropriate occupation for Bedlam.

But it is so easy to find faults in a work of such magnitude and variety. Let us be just. The *Jewish Encyclopedia* is one of the most statesman-like undertakings of our time, and it is being carried out with patience and scholarship worthy of the twentieth century.

Other Books of the Month.

Dr. Cheyne has got ready the fourth part of his *Critica Biblica*. It is occupied with First and Second Kings (3s. net). It is as disconcerting as any part that has gone before, and leaves no room for surprise at any part that may follow. There was no prophet of the name of Nathan. The Hebrew for 'the prophet' (הנביא) is a little like the Hebrew for the 'Nadabite' (הנדרבי), and we have all blundered when we have counted Nathan a prophet and sent him with a message to David. Solomon's kingdom did not stretch to the Euphrates; there was a P'rath (= Ephrath) in the Negeb, which we have mistaken for Euphrates. Naaman was not a leper, and 'if Naaman was not a leper, the whole story of his intercourse with Elisha falls to pieces.' Those who have searched for Abana and Pharpar near Damascus might have spared themselves the trouble. Abana is the river Jerahmeel, and Pharpar is the Ephrath that was mistaken for Euphrates, and both were in the Negeb.

KINSHIP AND MARRIAGE IN EARLY ARABIA.

The importance of a book is sometimes judged by the length of the notice of it in the newspapers. There could be no greater mistake. The best books, like the best cattle, need the least to be said about them. For a good book is a work of art, a unity; it is only the miscellaneous collections, unworthy of the name of book, that call for

much explanation. Robertson Smith's *Kinship and Marriage*, even in its new and up-to-date edition (A. & C. Black; 10s. 6d.), needs few words. A book of science, it has furthered the science to which it belongs appreciably. And if that science has now got beyond it here and there, the book deserves the credit, and deserves to be brought into line again. This has been done by Mr. Stanley A. Cook, with the aid of certain friends, notably the great Arabian scholar, Professor Ignaz Goldziher of Budapest. There were also notes which Robertson Smith himself had gathered between the first issue of the book and his death. And now Robertson Smith's publishers have the satisfaction of seeing one of their most creditable publications take its place again among the books which the student of religion cannot do without. Mr. Cook has proved an ideal editor. He has held his hand where many would have interfered to spoil; and when he has added a note it is worthy.

THE LARGER FAITH.

'There is a well-known story of Michael Angelo to the effect that, when on a visit to Rome, he entered the studio of Raphael, then just rising into fame. The young painter was out, and the old man proceeded to examine his work that had been left standing on the easel. It seemed to him too confined and narrow, not large and full enough, so he wrote with a piece of chalk, at the bottom of the canvas, the single word *amplius*, meaning fuller, freer, larger.'

Thus the Rev. K. C. Anderson, minister of Ward Chapel, Dundee, opens his essay or sermon on 'The Irrepressible Conflict.' It is also his motto for the whole book; it is the meaning of his title. And it is a motto and meaning we can heartily sympathize with. There is a certain narrowness in much of our modern offering of the gospel. Let us be led out into the ampler air of the love of God. But unfortunately this writer has not scholarship enough to do anything for us. His extraordinary blunder in the anecdote just quoted makes one suspect that. And the suspicion is only too well confirmed by the reading of the article on Ritschlianism, for example, where we have such enormities as 'Koftan' and (six times over) 'Pringle-Paterson,' together with a knowledge of Ritschlianism of the most elementary sort. It is a great pity. Mr. Anderson's intention is good,

but it all comes to nothing. There is plenty of general declamation, but no reliable facts or arguments, and no clear conception of even his own whereabouts.

WHO'S WHO.

That *Who's Who*, a bound volume of 1700 pages in double column, can sell at 7s. 6d. net (A. & C. Black) is a proof of the progress that literature is making. A generation ago it would have been offered at 15s. But it would not have sold then to any extent. Now all the newspaper men must have it, and all the mighty army of authors; the military and the navy find it a necessary supplement to their Lists, and the clergy to the Clergy List; the great whose names are in it must see their names there, and the ambitious must select the places where their names are yet to appear. How fascinating it is—as all brief biography is—giving you the facts, leaving you to fill in the tragedy and comedy by your imagination.

There used to be some information in the shape of tables in *Who's Who*. That is all removed now and forms a separate volume, *Who's Who Year-Book* (1s. net). It is likely to run *Whitaker* hard.

Mr. B. H. Blackwell of Oxford is the publisher of the Stanhope Essay for 1903. Its subject is *The Emperor Sigismund*, its author Mr. Archibald Main. Of Mr. Main much is expected. He has a fine record of academic honours behind him; he has a fine promise of Christian service before. This book is most reassuring. Its scholarship, its literary grace, its historic feeling are all reassuring.

Messrs. Cassell have this month issued three reprints. One is Farrar's *Life of Christ* in the large illustrated edition, with a memoir of the author by Dean Lefroy, but at half the original cost (10s. 6d.). Another is Geikie's *Holy Land and the Bible* in a slightly abridged form, and in a single volume (2s. 6d. net). And the third is a recent volume of papers by various authors on the life of Christ, entitled *The Life and Work of the Redeemer* (2s. 6d. net). The last two belong to the 'Quiver Series.' Messrs Cassell are also issuing Ellicott's Commentary in small cheap volumes.

In a new type which, although 'it is printed on

India paper, is as black as any type need ever be, and in binding which seems to say there is never to be an end to the improvement in leather bindings of the Bible, the Oxford University Press has issued a new edition of the Authorized Version. There is an edition with references, and an edition without. The edition with references for us. The references are themselves the work of artists, and are enough to make all the Bibles with the old references, works of mere artisans.

Dr. Horton has, timidly, taken Professor Drummond's place, and supplies us with a Christmas booklet annually. This year it contains three papers which appeared in the *Christian World*. They describe three types of Christians: Matutinus, Meridianus, and Vespertinus. The title is *Morning, Noon, and Night* (James Clarke & Co.; 1s.).

From the University Tutorial Press (W. B. Clive) comes forth a second impression (right word, not edition) of Professor Stout's *Groundwork of Psychology* (4s. 6d.). It must be distinguished from Dr. Stout's *Manual of Psychology*, which is larger, dearer, and more difficult. This is the beginner's book, and it is ideal.

BY THAMES AND COTSWOLD.

The Reverend William Holden Hutton, B.D., Fellow of St. John Baptist College, Oxford, and Examining Chaplain to the Bishop of Ely, has time to write great books of ecclesiastical history and biography, and to take a holiday every year. For fifteen years he has taken his holiday in the Cotswolds, and with an inexpressible desire to be writing he has made a book of it. Well, it is a book worth making. It is delightful no doubt to spend a holiday in the Cotswolds, it is delightful to read about spending it. As an ecclesiastic Mr. Hutton is most interested in the Cotswold churches, but he is interested in the manors also, and even in old street corners, and he tells some curious tales of some of them; while churches and manors and street corners are made known to us by cuts that are as dainty and delightful as the holiday and the story of it. The publishers are Messrs Constable (10s. 6d. net).

OLD CAPE COLONY.

Old Cape Colony, a Chronicle of her Men and Houses from 1652 to 1806, by Mrs. A. F. Trotter

(Constable; 10s. 6d. net). The title is appetizing and the book is as good as its title. It is written in the easy descriptive fashion of the chronicles it wades among, and it is illustrated by bits of old homesteads and quaint gables, all in excellent keeping and old world flavour. It was not an easy indulgent life those first colonists lived; there is here and there a hint of the tragedy that often accompanies beginnings, and there is always the sense of stress and push; but it is so far in the past, it only adds to the quaintness. 'If you arrive at Stellenbosch at two or three o'clock of a summer afternoon, an extraordinary stillness reigns. The whole town is asleep; shutters are closed, hardly a dog barks, the rustle of the heavy leaved branches and the tinkle of streamlets are the only audible sounds. It is said that a Stellenbosch burgher consulted his doctor for insomnia, and on being asked at what hour of the night he most suffered, exclaimed: "It is not at night that I suffer; I sleep well at night, but nowadays I cannot get to sleep in the afternoon." I do not know if the story is true. As afternoon wears on the sleepers awake. Day cools to the fresh South African evening, coffee and pipes appear on the stoep, and through flickering tree shadows the sunshine of the afternoon slants low. Alas for the time when the old-world life shall have disappeared with the gable and the stoep of the old-world builder, for they are disappearing. Never again will you find a better expression of the past, a quaint everyday past, forgotten of history and laid aside by the trend of modern thought, as in these little townships, built by a northern race, developed under a southern sun, apart from fashion and jostle, without the great ambitions which for the most part make for misery. So that for a brief time the new-comer feels as one "carried awaie by the fairies into some pleasant place."'

GEORGE FREDERICK WATTS, R.A.

The last work which Dr. Hugh Macmillan wrote, as characteristic of his genius as anything we got from him, was an estimate of the *Life-Work of George Frederick Watts, R.A.* (Dent; 4s. 6d. net). It belongs to the Temple Biographies, edited by Mr. Dugald Macfadyen. There is unbounded appreciation of the influence for good of Watts' work, and yet there is discriminating and searching criticism. But the best of the book is its wholeness. It also is a work of art quite fit to stand

beside one of the pictures it appraises and live again in minds made better by its presence. Its use is much enhanced by the reproduction of eleven of the finest paintings.

Messrs. Dent have added to their 'Temple Classics' the translation by John Healey of St. Augustine's *City of God*. It appears in three little book lovers' volumes at 1s. 6d. net each.

DANTE'S VITA NUOVA.

Messrs. Ellis & Elvey have published a new edition of D. G. Rossetti's translation of the *Vita Nuova*, and claim that it is *the* gift-book of the season. The claim is based on the illustrations mainly. All the nine are here, with all their character preserved most faithfully, and it is doubtful if anywhere else Rossetti's genius can be so fully studied at so modest a cost (5s. net). But the book itself is a work of art, paper and printing and binding being in keeping with the selectness and intimacy of the illustrations.

Professor Hermann Cremer of Greifswald (whose death we much regret to see announced) published a *Reply to Harnack*, and it has been translated by Dr. Bernhard Pick (Funk & Wagnalls; \$1 net). The great lexicographer was the right man to make this attempt. His scholarship is of course beyond cavil, and his faith is at once firm and liberal. He can deal with Harnack historically and dogmatically, but besides that he can deal with him experimentally. It is the combination of gifts that makes the Reply effective, it is the combination of just those gifts that makes a man an apologist in these days—an apologist in the scientific sense.

The Rev. Charles A. Hall has written, and Mr. Gardner of Paisley has published, a very small book on *The Art of Being Healthy*. The subject is very pressing, and the book is very sane.

THE BOOK OF JEREMIAH.

There is no book of the Bible for which the commentator can do more than the Book of Jeremiah. The Rev. George Douglas of Edinburgh found this out in the course of his study of the Bible, and then sat down to be his own commentator on Jeremiah. That is the best way for us all. But next to that may come the reading of so safe and sensible a commentator as Mr. Douglas.

He is learned without parade. The only point of scholarship we should question is the spelling of a little word. *Tel* ought to be *tell*. It was Professor Sayce that introduced *tel*, but only for Tel el-Amarna, because he found that the natives there hung on the vowel, as natives elsewhere did not do. Mr. Douglas is not merely learned, however. He is practical. He knows from experience where learning is needed, and how much is needed, and where the Word may be left to itself. His notes are few, the sifting, we can believe, of many more, and they are always enlightening.

OLD TESTAMENT CRITICISM.

The full title of Professor M'Fadyen's new book is *Old Testament Criticism and the Christian Church* (Hodder & Stoughton; 6s.). It is not an exposition of the Higher Criticism; it is not a refutation. It is a word of instruction and advice to the Church of Christ, that the Church of Christ of our day may not be laughed at by the generations to come. The Church is greatly in need of this instruction and advice. Some little time ago Professor Davidson remarked that the Higher Criticism was getting to be known, some of the bishops had heard of it. Now the correspondents of the religious papers have heard of it. It has been their great and burning question for some weeks past. Have they been asleep till now? Now they are awake, and to read their letters is to see how great their need of instruction and advice is, especially of instruction. Professor M'Fadyen is a serious, responsible Church teacher. No one who reads his book will make himself foolish any more in the newspapers.

THE STORY OF MY LIFE.

Helen Keller tells it, and it is very wonderful. She tells it in beautiful English, and with warmth of colour and wealth of literary suggestion; and she has been stone blind as well as deaf and dumb since she was a child. But yet the most moving part of the book to us has been that which contains the letters of Helen's teacher. Few women of our generation seem to us to be so great as Anne Mansfield Sullivan. Her work was limited to the education of a single pupil; she did not grumble at that, though she had ability and enthusiasm that would have given her a place in the foremost ranks of public teachers; but she did that work so perfectly, with such foresight, patience, womanliness, that no position could have given her a better opportunity

or have been more advantageously seized. Her letters are the most educative writing on education—we might say on human capacity—that we have read for a long time (Hodder & Stoughton; 7s. 6d).

SOME LEADING IDEAS OF HINDUISM.

Of all the subjects that occupy the minds of men few are more difficult to make intelligible than Hinduism. Yet there is such a craving for the knowledge of Hinduism at present that many are tempted to undertake the task of describing it. The Rev. Henry Haigh was called on suddenly to fill a gap last year and deliver the Fernley Lecture, and of all subjects he chose Hinduism. What he said we cannot tell. This is what he wrote out afterwards in the leisure of his study with his books around him (Kelly; 2s. 6d.). But he knew that he knew something about Hinduism. He had studied it on the spot. He had been fascinated by its very complexity. He made no fool of himself we may believe, when he spoke, and when he wrote he wrote a book which is quite intelligible to the ordinary reader, and yet may be enjoyed by the student of Comparative Religion. The leading ideas which Mr. Haigh has chosen for exposition are Transmigration and Pantheism. The latter is the test. It is mastered, and made possible to master.

Mr. Kelly has published a revised edition of *A Handbook of Theology*, by the Rev. John Harries. It is unknown to the great dogmatic historians, but it has taught many an earnest local preacher which be the first principles of the oracles of God.

THE PARABLES OF GOD AND OF MAN.

This title is not definite enough to be attractive. But we should be prepared to be the author's advocate, and say that the subject does not allow of greater definiteness in describing it. In any case, it is the title of a remarkable book. The reconciliation of science and religion is its charitable but somewhat unpromising purpose. The way, however, is so original and so likely, that no previous disappointment should prevent us from reading Mr. Shepherd's book. If its thought could be caught in a sentence it might be this, that science has to do with effects, and therefore is only a parable of the truth, which covers the unseen causes as well as the visible effects. But that conveys nothing, perhaps. Try the book itself. It is published by Messrs. Longmans at 3s. net.

THE STUDY OF ECCLESIASTICAL HISTORY.

The true teacher is he who teaches how to learn, not he who teaches what there is to be learned. And when the pupil is unfortunate enough to miss the instruction of the true teacher, there are books for him like this of Professor Collins. Not ecclesiastical history, but how to study ecclesiastical history, that is the subject of Professor Collins' book. It is in line with all the recent advance in educational method. It is in touch with all the recent progress in historical investigation. For an impending examination in some period of the history of the Church it is useless; but for the making of a student of the Church it is essential. In no part of the subject does Professor Collins show mastery more than in the chapter on the choice of books. The volume, it should have been mentioned, is one of Longmans' 'Handbooks for the Clergy' (2s. 6d. net).

Messrs. Macmillan have published the Bishop of Rochester's Pastoral Charge for 1903. Its subject is *The Church's Failures and the Work of Christ* (1s. net). The Bishop of Rochester has convictions and language to express them. He says that Archbishop Temple 'had to spend two-thirds of his strength and opportunity in patient encounter with controversy provoked by folly and pursued with bigotry.' And then, preliminary to his subject, he says, 'I shall say nothing here of the Education Question, tempting as it is to make some reply to the torrents of invective which represent us all, and especially the bishops, in the light of brigands.'

FANNY BURNEY.

Apparently Mr. Austin Dobson has no great opinion of Fanny Burney's literary gift. She has received her place among the 'English Men of Letters' (Macmillan; 2s. net), and he has undertaken to vindicate the choice. But he is much more interested in Fanny Burney than in Fanny Burney's writings. What he has written is a biography, fit for the Dictionary of National Biography, not a literary estimate. There is a chapter, to be sure, on 'The Successful Author,' but observe the adjective; and all through the chapter Mr. Dobson lets escape his wonder at the success. Fanny Burney was a charming little woman, who kept her good looks many days and had admirers and lovers, who included her writings

in their admiration, but if it had not been for Fanny Burney, we should have heard less of Fanny Burney's writings. We may be of another mind from Mr. Dobson. We may admire Fanny Burney's writings as much as Dr. Samuel Johnson or Sir Joshua Reynolds did. But even if we are of the same mind we shall heartily enjoy his honest garrulous biography, which even a woman could not have written better.

THE LEGENDARY LIFE OF CHRIST.

Those whose curiosity has been excited by the reading of occasional anecdotes of the life of Christ which are not contained in the Gospels, may now have it satisfied and even satiated. The Rev. James de Quincey Donehoo, M.A., has gone over all the books and extracts from books in existence that touch on the extra-canonical life of Christ, and he has woven the whole marvellous and ridiculous story into a continuous web of narrative (Macmillan; ros. 6d. net). It is possible to read this new life of Christ just as if it were a new 'Gospel.' It is possible; but it is not probable that many persons will do it, for it is a wearisome wading business. However, Mr. Donehoo has done all that an editor can do. Though the life is given in the form of a continuous narrative, he never fails to mark the sources of each incident, while his footnotes give ample opportunity for criticism and collation. It is a scholar's book. No one need be suspicious of it. But it is a book that need not be confined to scholars.

THE GROWTH OF THE SOUL.

There is no doubt that the books which are most popular, are the books which are most commonplace. If we were to call Dr. Amory Bradford's new book commonplace we should be guilty of disparagement, for the word itself has offence in it. But Dr. Bradford himself would readily acquiesce that he has nothing to say that has not been said before, and that he claims only to set it beautifully and say it well. His book is called (in this country) *The Growth of the Soul* (Melrose; 5s.), there being already a book called *The Ascent of the Soul*, its title in America.

FRANCIS OF ASSISI.

Miss Anna M. Stoddart has added a life of St. Francis to Methuen's 'Little Biographies' (3s. 6d.). She has written it for the people, she says, not for

the specialist in Assisi literature. But her conception of what the people need is not the old one. She has spent time in Rome and Assisi, seen the libraries, read the books, and interviewed the authorities. Her very selection of illustrations implies a new conception of what the people need. They are both artistic and interpretative. As for the style of writing, there is no display of elocutionary fireworks, but there is a sense of great spiritual presence ever near; it is the presence not of St. Francis simply but of his Lord, a blent presence, giving inspiration and responsibility.

THE FIRST PRAYER-BOOK OF KING EDWARD VI.

The Rev. Vernon Staley, Provost of the Cathedral Church of St. Andrew, Inverness, has undertaken the editorship of a 'Library of Liturgiology and Ecclesiology for English Readers.' The volumes are printed on good paper in clear clean type at the De La More Press, and published by Mr. Moring. The first volume we seem to have missed. The second has reached us. It is *The First Prayer-Book of King Edward VI.* (5s. net).

It is a reprint, *verbatim et literatim*, of the first English Book of Common Prayer, issued in 1549. But there were two editions in 1859; which has Mr. Staley chosen? He has chosen the earlier. It was issued in the month of March. It was issued in parts, with irregular foliation. But Lathbury proved that it was earlier than the regularly paged edition, which came out only in May. Mr. Staley has followed the text of the earlier issue, and the pagination of the second.

The interest attaching to this the very first prayer-book of the Protestant Church in England is of course very great. Like first editions of everything else, it was not a new thing. It was made up out of service-books which were there already. But it marked the sense of the Church's unity and strengthened it. Indeed the prayer-book, more than the bishop's staff, has been the bond of union in all the generations, and successive changes have never shifted the centre of attachment. It is now possible to estimate, not through the study of a student's manual, but by very pleasant fireside reading, what those changes have been. And more than that, this handsome scholarly edition will bring the reader into touch with the very atmosphere in which the Church of the days of King Edward VI. lived.

We have no copy of the original with which to test the accuracy of Mr. Staley's reprint, but we have Keeling's serviceable *Liturgia Britannica* beside us, and its witness so far as it goes is altogether reassuring.

ST. ANSELM.

The Open Court Publishing Company of Chicago has a 'Religion of Science Library.' Most of its volumes are written by the general editor, Dr. Paul Carus. But the latest two are not. One of them is translated by him. It is Lao-tze's Tao Teh King, which appears under the English title of *The Canon of Reason and Virtue* (1s. 6d.). The other is a translation of St. Anselm's Proslodium, Monologium, and Cur Deus Homo, together with Gaunilon's appendix to the Monologium, 'In Behalf of the Fool.' The title is simply *St. Anselm* (2s. 6d.). The books are unbound. The editor is so well satisfied with Welch's *St. Anselm* in the 'Epoch-Makers' series that he counts it unnecessary to furnish a biography; but he gives quotations from Weber on Anselm's place in philosophy, and from Descartes, Spinoza, Locke, Leibnitz, Kant, Hegel, Dörner, Lotze, and Flint, by way of criticism of his ontological argument.

Messrs. Passmore & Alabaster have published *Smooth Stones taken from Ancient Brooks* (2s. 6d.), by the late C. H. Spurgeon. 'Ancient Brooks' was Mr. Spurgeon's facetious way of naming the Puritan, Thomas Brooks. The 'Smooth Stones' are short paragraphs from the writings of Thomas Brooks, 'and may the Lord direct them to the very forehead of thy sins, for this is the author's main design.'

The same publishers have issued *Spurgeon's Illustrated Almanack* for 1904 (1d.), and *John Ploughman's Sheet Almanack* (1d.).

MAN AND THE DIVINE ORDER.

This is the title of the latest of Mr. Horatio W. Dresser's books (Putnams; 7s. 6d.). Mr. Dresser is almost the prophet of a new Religion, and his books are its Scripture. It is not, however, a Religion that breaks away from Christianity altogether. In Jesus of Nazareth was seen the highest that we know of Religion, a Religion so high as still to be an example. He was only an example, however. What He did for men He did by showing them how to do it for themselves.

He did nothing in the room and stead of men. And there was no need. For men are not lost, they are simply ignorant. Salvation is in seeing better. What men must see better is that all things are working out the will of God, according to the method of evolution. They have to get into the stream of God's evolutionary method of working in the world; let all effort go, all effort at the improvement of self or society, simply get into touch with the tendency towards fuller light, and allow that tendency to work out their salvation without any fear or trembling whatever. Jesus did that, and on that account He is so good an example. But how it came to pass that He did it so supremely so long ago, when evolution is still steadily making progress, Mr. Dresser does not say. The thing that Mr. Dresser most abhors is social work. Leave people alone; leave everybody alone, leave yourself alone; God is love, and He will carry you all on and land you safe. 'Of course, if God is love, there are no "lost" souls in the literal sense of the word, although many may be almost infinitely removed from the knowledge of the truth which sets men free.' But however far removed, you can do nothing for them. 'There are no elect or damned.' There is no difference among men except degrees of ignorance; and to cure that—the way is open before those who choose to walk in it.'

The new issues of the Rationalist Press Association (Watts; 6d. each) are Mill's *Liberty*, McCabe's *Haeckel's Critics Answered*, Count de Renesse's *Jesus Christ* (surely it was a mistake to print his portrait on the cover), and Emerson's *Addresses and Sermons*.

CHAMPIONS OF THE TRUTH.

This is to be the title of a new series of books which the Religious Tract Society has undertaken. This is also the special title of the first volume of the series (3s. 6d.). It is a collection of lives of men who were famous for their goodness and courage in the battle, written by men who are famous for their goodness and literary skill. The editor is the Rev. A. R. Buckland, M.A.

The Religious Tract Society has also undertaken a cheaper (1s. 6d.) series of the same general character. Two volumes are out, one on *Wesley* by G. Holden Pike, the other on *Wilberforce* by Travers Buxton, M.A. It will be difficult to find

better books than these for the Sunday-school library or the home.

But another R.T.S. book must be noticed. It is the *Scripture Pocket Book* for 1904 (1s. 6d. net).

HYMNS AND HYMN TUNES.

'I desired a text-book from which my students might obtain a comprehensive knowledge of the history and use of sacred song, without being burdened with those technical details which a beginner has neither the time to master nor the ability to understand. I also desired a book in which the study of hymns and of tunes was combined.'

And when the Rev. David R. Breed, D.D., of the Western Theological Seminary, found that there was no such book in existence, he sat down and wrote it (Revell; 5s. net). It is so little encumbered with 'technical details' that one would have said it is written for those who read for the mere love of reading, not for students of any kind. Perhaps the word 'student' has a wider use in America than here. Perhaps it would cover the members of our Bible classes. For them the book is excellently adapted. Its most original part is the musical part. In the combination of the two parts in one book there lies an opportune training in the practice of setting the right tune to the right words.

The best book on the International Lessons, so far as we have seen, is *Arnold's Practical Commentary* (Revell; 2s. 6d. net). It is a packed book. It gives the full text of all the lessons in both the Authorized and Revised Versions; it gives a word-for-word commentary; it gives questions; and of course it gives diagrams and black-board sketches on every other page.

CANON LAW.

Dr. Philip Lempriere is the author of *A Compendium of the Canon Law for the use of the Clergy and Theological Students of the Church in Scotland commonly called the Scottish Episcopal Church*, and the St. Giles Printing Co. of Edinburgh are the publishers. The book is printed in a smaller type than even theological students are now accustomed to, but it is well printed, and as a student's book highly attractive. The subject is an immense and intricate one. To make a compendium of it, and to make it readable, was no light undertaking. Dr. Lempriere has adopted every device to catch

the eye and fix the attention. He has mastered the subject, and moves easily through it. And he has spared himself no toil or trouble. We doubt if any Church can furnish a book that is better adapted to its purpose.

MORALS.

Under this short title (in the French, *La Morale*) Professor G. L. Duprat writes his introduction to the modern and (he holds) only scientific study of Ethics. The book is translated by Mr. W. J. Greenstreet, and published by Messrs. Walter Scott in their 'Contemporary Science' series (6s.).

The modern and only scientific study of Ethics bases morality upon a combination of two sciences—Psychology and Sociology. Philosophy cannot tell you how to be moral; nor discover what morality is. Religion cannot discover what morality is, nor (unless you are of 'those who are in need of belief and to whom a prophet or saint brings the faith for which they crave') tell you how to be moral. Professor Duprat holds that religion is much more dependent upon morality than morality upon religion. The only way to find out what is moral and what immoral, and the only way to make immoral persons moral, is to propagate the study of Psychology and of Sociology, and from the results arrived at form conclusions and direct conduct.

Professor Duprat does not allow religion its real influence. He even goes so far as to say that ('leaving out of account the belief in the Divinity of Christ,' as he amusingly adds in a small-type footnote) Christianity is to be explained by the craving of freedmen and slaves for pity, love, and fraternity—which is more drastically secular than Gibbon. But those who do allow its place to the religious sanction can welcome the aid of every science, and Professor Duprat makes out a good case for the place of Psycho-sociology.

AN AGNOSTIC'S APOLOGY.

If the only deadly enemy of the Faith is Materialism, we may welcome Sir Leslie Stephen as an ally. But his Agnosticism is so aggressively sceptical that it is not easy to fight by his side. He seems more bent on exposing our deficiencies, or what he considers our deficiencies, than in ranging himself at our side to face a common foe. We are driven to retort upon him instead of reckoning upon his comradeship. And the retort is

this, that he takes to do with things which he does not understand. He is not a theologian, he is not an exegete; those who have given some study to exegesis and theology see plainly that he is not, that he has not given study to these things; and yet he writes as if no one knew the Bible but himself. Speaking of St. Paul's chapter on the Resurrection, he says that 'the one noble outburst of rhetoric in it has to be reached through strange, tortuous, special pleadings, arguments from superstitious practices, false analogies about "wheat or some other grain," and the queer irrelevance about evil communications corrupting good manners.' That is not the language of one who has studied the passage, it is the language of one who has heard the Burial Service, and heard it unsympathetically. Even if Sir Leslie Stephen is granted the superior wisdom from whose cold height he criticises the faith of lesser people, he should be told to bear in mind Tennyson's warning—

Leave thou thy sister when she prays,
Her early heaven, her happy views;
Nor thou with shadowed hint confuse
A life that leads melodious days.

But he is more concerned now,—for is he not a member of that most aggressive Rationalist Association of our day?—to deny the reality than to affirm the possibility of the knowledge of God. His *Agnostic's Apology* (Smith, Elder, & Co.; 7s. 6d.) has reached its second edition.

ST. ALDHELM.

The Bishop of Bristol was once known as the Disney Professor of Art and Archæology in the University of Cambridge. It is no surprise, therefore, that he should choose St. Aldhelm for a series of Cathedral lectures, and that he should go so thoroughly into his subject. Here is a considerable book, published by the Society for Promoting Christian Knowledge (5s.); but then he who reads it knows St. Aldhelm and St. Aldhelm's times.

Under the curious title of *The First Year of Responsibility* (1s. 6d. net), Messrs. Swan Sonnenschein have published an intimate talk which Maynard Butler had with a boy. It was the beginning of his first year at school, and the talk was on the supreme excellence of character. The Master of Trinity, whose name is Butler also, but who has no knowledge of or kinship with the

author, thinks the little book worth an introduction. It is worth it.

HERBARTIANISM.

This is a lively defence of the Herbartian theory of education by Dr. F. H. Hayward (Sonnenschein; 4s. 6d.). Its liveliest part is, however, its appendix—the sting is in the tail—where the newly appointed Professor of Education in Edinburgh receives merciless castigation for daring to disparage Herbart's pedagogy. 'The most prominent feature of Mr. Darroch's criticism is its persistent irrelevancy,'—that is the first sentence. The last is, 'The fact is, Mr. Darroch wrote in a hurry, and did not do justice either to himself or to the men from whom he hastily gathered ideas. He is surely capable of better things than this.'

One of the most urgent questions that face the Church of England is what to do with the Psalms in worship. There are those who hold, and have held for long, that the lengthened repetition of the Psalms, in obsolete language and without any clue to their meaning or application, is the chief reason 'why people do not go to church.' Perhaps the disease is too radical for so simple a remedy, but the Rev. G. H. S. Walpole, D.D., of Durham, deserves the thanks of all men for the effort he has made in *The People's Psalter* (Elliot Stock; 2s. net) to give the Psalms a meaning as they stand and a modern application. It is a ripe scholar's loving service for Christ.

The *Monthly Visitor* for 1903 (Office, 68 Hanover Street, Edinburgh; 3d.) is an unrivalled messenger of glad tidings. There is no silly sentiment about its 'red-hot evangelism.' The gospel it brings is the gospel of the grace of God that teaches us to deny ungodliness and worldly lusts and to live soberly.

The Church of England S.S. Institute has issued the second of its five-years' course of Lessons. The Lessons on the Morning and Evening Prayer are by the Rev. Edwin Hobson, M.A.; those on the New Testament by the Rev. H. D. S. Sweetapple, M.A.; and those on the Old Testament by the Rev. J. Wagstaff, B.D. The Institute has also issued *Bible Illustrations* by the Rev. Philip Williams, M.A.

GITA AND GOSPEL.

'On the one hand we have the imaginative portrait of Krishna, surrounded by millions of adoring worshippers—touching spectacle! On the other stands the historical Jesus of Nazareth, Son of Man and Son of God, stretching out His nail-pierced hands to India, as He says, Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Rightly read, the *Gita* is a clear-tongued prophecy of Christ, and the hearts that bow down to the idea of Krishna are really seeking the incarnate Son of God.'

That passage, well on in Mr. Neil Alexander's book, is its sum and substance. It is a book of most Christian appreciation and scholarship (Thacker, Spink, & Co.).

FACES TOWARD THE LIGHT.

A good title for a poor book. It is said to be devotional, but as there is no thinking there cannot be much devotion in it (Vir Publishing Company; 4s. net). The same publishers, however, issue an excellent *Pastor's Pocket Record*, the best we have seen (2s. net).

MY STRUGGLE FOR LIGHT.

Wimmer's *Struggle for Light* was well worth translating and adding to Messrs. Williams & Norgate's 'Crown Theological Library' (3s. 6d.). For it is a book of beautiful intention and most sincere aspiration. Wimmer would get behind theology to the love and self-sacrifice; and if he finds that with the theology there goes also the miraculous, even the resurrection of Jesus from the dead, we shake our heads, and say, 'Ye have taken away my Lord now,' but we still recognize the purity of his intention, the sincerity of his spirit.

Illustrated and Smaller Gift Books.

Pomiuk, by William Forbush (Marshall Brothers), is the story of a little Eskimo boy, who was taken care of by Dr. Grenfell. The first part of the book gives a good account of the life led by the Eskimos. But Mr. Forbush has not yet learned the art of telling stories. He does not tell Pomiuk's story well. He leaves us to guess much of it, or put it together from hints in letters. And as for the other boys who are introduced after Pomiuk dies, we never take to them. The illustrations are the best of the book.

Two Artillerymen; or, Light in Darkness, by E. C.

Rundle Woolcock (R.T.S.; 2s.), is the life-story of two men—Gunner Cordell and Sergeant-Major Sidney Broads. The best part of the book is the description of 'Little Sunshine.'

A new edition of Hawthorne's works is being published by Messrs. Brown Langham & Company. The volumes are most pleasant to handle. They are small, only about six inches long, and their type is particularly clear. They can be had in two bindings—leather, 2s. 6d. net; and cloth, 1s. 6d. net. The special feature of the edition is Professor Katharine Bates' critical introduction to each volume. The first volume is just out. It is *The Scarlet Letter*.

What can I Do; or, How to Help Missions, by Annette Whympier (R.T.S.; 1s. 6d.), is a real addition to the missionary library. Extensive accounts of different missions and missionaries we have in abundance, but many people are not sufficiently interested in missions to read these. For such people Miss Whympier has written her book. The two chapters which we found most interesting were 'Missionary Helpers' and 'Congo Missions.' The first of these describes graphically how Lydia Lipton, a poor woman, managed to earn £4 every year to keep a little Hindoo girl at a Christian school. The second tells how the members of a certain guild wished to get into direct touch with a particular missionary, and how they succeeded. The last fifty pages of the book are occupied with short stories and poetry for the children, to try to give them also a personal interest in missions.

The seventy-ninth volume of *Young People* (2s.) has just been issued from the Methodist New Connexion Room. Its bill of fare is as appetizing as usual. The two most attractive items are the short sketches by Myra Hamilton, called 'Fancy Flower Land,' and the serial story, 'Zip.' The volume is bound in red and gold, and contains many illustrations.

A new volume of the 'Splendid Lives' Series has just been published. It is the life of *John Howard*, by Lena Orman Cooper (Sunday School Union; 1s.). Miss Cooper's biography is a personal one. It deals with John Howard as a man rather than John Howard as a philanthropist. In the author's preface she says: 'In these days there is a keen desire to know something of the inner lives of our celebrated men. For this reason I have garnered many details of the home life of John Howard, and have tried to furnish a faithful and intimate picture of the Prisoner's Friend in the more private relations of life.'

From the Sunday School Union has just come the annual volume of the *Golden Rule* (2s.). It contains many attractive items, some of which are unique, such for instance as the 'Golden Rule Bookshelf,' which is conducted by the Rev. A. Smellie, and short monthly papers on gardening, by M. M. Rankin. There is also a splendid serial story running through the volume called the 'Kinkaid Venture.' The illustrations are well executed, and the binding is bright.