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## At the Literary Table.

### A SPIRITUAL MONISM.

CHRISTIAN THEISM AND A SPIRITUAL MONISM. GOD, FREEDOM, AND IMMORTALITY IN VIEW OF MONISTIC EVOLUTION. By the Rev. W. L. Walker. (*T. & T. Clark.* 9s.)

'Christian Theism and a Spiritual Monism'—the title is not good. Mr. W. L. Walker has hitherto been happy in his titles. 'The Spirit and the Incarnation' was both attractive and descriptive. 'The Cross and the Kingdom' was not so descriptive, nor quite so attractive. But now in his third book he has surrendered all attractiveness that he might become descriptive again. For Theism is a lukewarm word, and Monism has an evil smell.

But the book will survive its title. It will survive its title and be recognized as the most suggestive contribution of recent years to Christian theology. Deeply as Mr. Walker's previous volumes moved us by the sincerity and ability with which they handled those problems of thought which concern us most, they had not the grasp of this volume, they had not its confidence nor its constructiveness.

Everything that Mr. Walker has written he has written of necessity. We know no man of whom it could be more truly said that he became an author because he could not help it. This book also is written out of his own spiritual experience, and out of the demand of his experience to find expression because of its sympathy with the experience of other men. The spiritual man within him has risen and said, 'I know.' Other men have been waiting for the word.

A remarkable proof that Mr. Walker has written out of his own experience, and so has voiced the experience of other men also, has just come into our hands. It is a book entitled *Idola Theatri*. The writer is an Oxford scholar and metaphysician. Mr. Walker is a Congregational pastor. In instinct and in training they could not be further apart. Yet it is the very same necessity that has driven them both to write. Their subject is the same. Mr. Henry Sturt might have written Mr. W. L. Walker's book, and Mr. Walker might have written Mr. Sturt's.

What is the necessity that has driven these men to write? It is the necessity of recognizing Hæckel. True, Mr. Sturt does not so often

mention Hæckel as Mr. Walker does. But that modern evolutionary science for which, as its extreme exponent, the name of Hæckel stands, is the present-day fact which both men have found it necessary to take an account of. Mr. Sturt has felt that Oxford Idealism has never reckoned with evolutionary science. Like the gods of Epicurus, it has slumbered in a far-away Elysium, heedless of the realities of men's lives. Mr. Walker has felt that Christian Theism, if not so heedless, has lately been almost as helpless.

But Hæckel's name is associated with Philosophy as well as with Science. Not content with studying the Radiolaria, he has formed a philosophy of the Universe. He calls it Monism. Hæckel is not entitled to form a philosophy of the Universe. His province is physical science, and not philosophy, nor the universe. But both Mr. Sturt and Mr. Walker recognize that if a philosophy is to be formed in our day, that philosophy must be a Monism.

Mr. Sturt does not like the name Monism, but Mr. Walker is not afraid of it. It seems to Mr. Sturt that Monism must be either the material Monism of Hæckel, or the spiritual Monism of Bosanquet. And both are wrong. For Hæckel will have nothing in the Universe but material facts and forces, Professor Bosanquet will have nothing but spiritual. A true philosophy of the Universe must have both. So says Mr. Walker also. But he goes further, and says that it must gather both material and spiritual forces, and be a Monism still. Of course, one must rule and the other be obedient, otherwise the Universe would still be a dualism. It is the spiritual that rules, and must rule. Mr. Walker has rendered an inestimable service to science, to philosophy, and to the religion of Christ when he shows that Christian Theism is such a Monism, and that it leaves no scientific or philosophical fact in the Universe unaccounted for.

### GREECE.

GREECE. Painted by John Fulleylove, R.I.  
Described by the Rev. J. A. M'Clymont,  
M.A., D.D. (*A. & C. Black.* 20s. net.)

THIS is the most recent issue in Messrs. A. & C. Black's now extensive series in which paintbrush

and pen go together to make the ideal book of beauty. It is probable that in all the volumes less account is taken of the penmanship than of the painting. We have had Greece described before, as we have had Venice, and Wales, and the West Indies, and all the other places in the series. But we have never had Greece or any of the places illustrated by multitudes of pictures in colour-printing. Yet it would be a mistake to suggest that the publishers have made light of the letterpress, or that the author has taken his work less seriously than the artist. When the volume on *The Holy Land* was published, Mr. Fulleylove's pictures were much appreciated; but no one said that Mr. Kelman's writing was of less consideration. Mr. Fulleylove's pictures in the present volume seem to be selected with the same skill and painted with the same care as his pictures in *The Holy Land*. And Dr. M'Clymont is no mere showman to the artist; it would be nearer the truth to say that his description of Greece comes first and the artist follows to illustrate it.

Where has Dr. M'Clymont gone for his facts? To Greece first; and to refresh his memory he paid a visit to Greece just before writing the book. After that to Grote and Frazer. He owns his obligation, both to Grote's *History of Greece* and to Dr. J. G. Frazer's 'lucid and searching commentary' on *Pausanias's Description of Greece*. Where has Mr. Fulleylove gone? To Greece also. To Greece first and almost wholly. The influence of Wordsworth and perhaps other great books in which Greece has been illustrated on steel or wood, must have been felt and sometimes seems quite traceable; but the work of both author and artist is original and fresh and charming.

### GOLGOTHA.

GOLGOTHA AND THE HOLY SEPULCHRE.  
By the late Major-General Sir C. W. Wilson. Edited by Col. Sir C. M. Watson. (*Committee of the Palestine Exploration Fund.* 6s.)

This was the last piece of work that Sir Charles Wilson did, and he did it thoroughly. Much of the book was contributed to the *Quarterly Statement of the Palestine Exploration Fund* in a series of articles which ran through the years 1902 to 1904. He died somewhat suddenly, but he had

already recast and extended those papers, and the printing of the book had begun. For forty years, that is to say, since the year 1864-5, in which he was engaged upon the Ordnance Survey of Jerusalem, he had been gathering materials for this book. And now, if the sites of the Holy Sepulchre and Golgotha could be fixed for ever, this book would fix them.

They cannot be fixed. Sir Charles Wilson himself says, as he nears the end of his book and gathers his results together: 'As regards the true sites, I agree with Robinson, that "probably all search for them will be in vain."' But he has presented the evidence once for all. He has apparently omitted nothing that bears upon his subject, and everything is set forth in the clearest manner and the most impartial spirit. Whatever view we may hold of these sites, and however passionately we may hold it, we cannot do without Sir Charles Wilson's book, for it contains everything that makes for our particular view, as well as everything that goes against it.

What is his own conclusion? Let us give it in his own words:—

'There is no decisive reason, historical, traditional, or topographical, for placing Golgotha and the Tomb where they are now shown. At the same time, there is no direct evidence that they were not so situated. No objection urged against the sites is of such a convincing nature that it need disturb the minds of those who accept, in all good faith, the authenticity of places which are hallowed by the prayers of countless pilgrims since the days of Constantine.'

That may not be very satisfactory to the passionate pilgrim. But the determination of sites is not a matter for devotion, but for science, and on the most vital matters it often happens that science can do no more for us than suggest a probability.

The only serious rival to the traditional site is that which is known in Jerusalem as 'Gordon's Calvary.' Sir Charles Wilson deals gently with that heresy. He quotes all the six arguments that have been urged in its favour; but he knows, and we all know, that there is really only one of any use, and that is sentiment.

The book is admirably illustrated. It is altogether one of the most acceptable volumes which the Palestine Exploration Fund has published.

*WESLEY AND HIS CENTURY.*

WESLEY AND HIS CENTURY: A STUDY IN SPIRITUAL FORCES. By the Rev. W. H. Fitchett, B.A., LL.D. (*Smith, Elder, & Co.* 6s. net.)

Dr. Fitchett has written the modern Life of Wesley. No other biographer can touch him for modernness. He has an easy command of sparkling words and flashing phrases. He is unconcerned about traditions. Apostolical succession is either tomfoolery or self-interest. He judges religion by its results; his paradise is in the present. It requires more than one man to write the life of Wesley. Dr. Fitchett has written his part of it unmistakably.

Is he puzzled with the things in Wesley that manifest a deference for the past—his sense of the continuity of the Church, his reverence for the living bishop? He is not puzzled. Wesley simply did not know better. And why should he wonder? Wesley lived in the past, when men often believed and did strange things like these. If he had been living now, he would have believed what Dr. Fitchett believes. And possibly Dr. Fitchett is right.

For it would undoubtedly have been a mistake if Dr. Fitchett, writing the biography of Wesley who lived so long ago, had judged him as if he were living now. The Wesley he writes of is a developing Wesley, an evolutionary Wesley. And he judges, shrewdly enough, and perhaps accurately, that if he had gone on living and developing he would have been a modern advanced and militant Methodist like himself.

There is just one thing that puzzles him. Wesley did not develop consistently. One month he passionately calls himself an Anglican and High Churchman. This is on December 27, 1745. The next month 'bishops and presbyters are essentially of one order,' and 'originally every Christian congregation was a Church independent of all others.' This is on January 20, 1746.

But there are better passages than these, more famous, and perhaps more contradictory. Let us quote the two passages which are most famous of all. Again the dates are close together and puzzling to Dr. Fitchett. The first passage was written in April 1790, the second in June of the same year. This is what he wrote in April: 'I never had any design of separating from the Church. I have no such design now. I do not

believe the Methodists in general design it when I am no more seen. I do, and will do, all that is in my power to prevent such an event. Nevertheless, in spite of all that I can do, many of them will separate from it (although I am apt to think not one-half, perhaps not one-third of them). These will be so bold and injudicious as to form a separate party. In flat opposition to these, I declare once more that I live and die a member of the Church of England, and that none who regards my judgment or advice will ever separate from it.'

That, we say, was written in April. It was only two months afterwards that he wrote the following. He wrote it to the Bishop of London. 'I must speak plain, having nothing to hope or fear in this world, which I am on the point of leaving. The Methodists in general, my lord, are members of the Church of England. They hold all her doctrines, attend her services and partake of her sacraments. They do not willingly do harm to any one, but do what good they can to all. To encourage each other herein, they frequently spend an hour together in prayer and mutual exhortation. Permit me, then, to ask, "*Cui bono?*" for what reasonable end would your lordship drive these people out of the Church?" Your lordship does, and that in the most cruel manner; yes, and the most disingenuous manner. They desire a licence to worship God after their own conscience. Your lordship refuses it, and then punishes them for not having a licence! So your lordship leaves them only this alternative, "*Leave the Church, or starve.*" And is it a Christian—yea, a Protestant bishop—that so persecutes his own flock? I say persecutes, for it is persecution, to all intents and purposes. You do not burn them, indeed, but you starve them, and how small is the difference! And your lordship does this under colour of a vile, execrable law, not a whit better than that of *de heretico comburendo.*'

Thus Wesley is like Scripture. The devil may cite him to his purpose. But it is not contradiction, and it is not at all puzzling. It simply means that if Wesley developed, he developed as a man, and not as a butterfly. The stages of his development were not marked out beforehand; they were not simple and inevitable; they depended upon the play of mind and circumstance. Are we not all wrong when we go back to Wesley to prove what Wesleyanism is? Surely, if Wesley

developed at all, he did not refuse the liberty to Wesleyans to develop after him. By all means let us consider the hole out of which we were dug, but do not let us remain stifled within it. Dr. Fitchett's reverence for the past may be somewhat scanty, but he is right as a Wesleyan to live in the present.

### THE JEWISH ENCYCLOPEDIA.

THE JEWISH ENCYCLOPEDIA. Vol. xii.  
Funk & Wagnalls. (25s. net.)

The twelfth volume of the *Jewish Encyclopedia* is also the last. We heartily congratulate the editor and all concerned on seeing the end of a great and laborious undertaking. It is an end of which they need not be ashamed. There are faults in it, faults of conception and of execution. There are faults of both kinds which might have been avoided. Some of them have been pointed out as the successive volumes appeared. But with the issue of the last volume, and some experience of what it means to edit such a work, we have no stomach for fault-finding. The Jews are the greatest nation that ever has appeared upon earth, and it was a great idea to manifest to the world by means of an encyclopedia how great the Jewish nation is. The editor got the right men to help him in his undertaking; and now, we say again, he and they and all concerned in it are heartily to be congratulated.

### HAECKEL.

HAECKEL: HIS LIFE AND WORK. By  
Wilhelm Bölsche. Translated by Joseph  
McCabe. (*Fisher Unwin*. 15s. net.)

Haeckel is all that is left of the old fighting band of irreconcilable rationalists, and the Rationalist Association is wise to make the most of him. He is all that is left, and they are driven to make something of a god of him. For men were made for worship, and if you deny them the only living and true God, they will make a god in their own image.

If Haeckel is a god, Mr. Joseph McCabe is his prophet. His industry in writing about Haeckel, in translating things written about him, and in otherwise making him known, is wonderful. Some of us might wish his industry were better occupied. But a man must do the work that seems to be

given him to do. He has now translated Bölsche's *Life of Haeckel*, and has added a long, triumphant chapter from his own pen, to which he has given the title of 'The Crowning Years.' It is an excellent translation of an enthusiastic and most readable biography.

Nor will it do any one any harm to read it. Indeed, if it is true that Haeckel's writings are 'discussed eagerly by bronzed and blackened artisans,' a better service could scarcely be rendered them than to encourage them to read this book also. For Haeckel is by no means a god in his biography, nor are his features at all godlike. He is impulsive as a child, and impatient of contradiction. With his enthusiastic admirers and with himself he is always on good terms, but all dissenters from his worship are hypocrites or fools. When Virchow, who had befriended him when he was most in need of friends, found it impossible to accompany him all the way towards Monism, he was guilty of 'setting limits to scientific inquiry, not on logical, but on diplomatic grounds.' Even Darwin is something of a hypocrite. 'When Darwin,' he says, 'assumes a special creative act for the first species, he is not consistent, and I think not quite sincere.'

Why did Haeckel accept Darwinism? As a scientific fellow-worker? Apparently not. But as an ally in the war with Theology. Bölsche makes that also very clear. Haeckel read the *Origin of Species* at Berlin in May 1860. 'It profoundly moved me,' he wrote, 'at the first reading.' 'What was it in the book,' asks Bölsche, 'that profoundly moved the student of the Radiolaria? We understand it clearly enough, if we recollect Haeckel's bent in the last few years. He had no longer any scruples with regard to religion. The god of tradition had been entirely replaced in him by Goethe's god, who did not stand outside of, but was one with, nature. If he is to follow Goethe, the ancient, extra-mundane, ever-interfering Deity must be given up without the least attempt at compromise. Thus Haeckel's position was incomparably more radical than Darwin's from the very first. He no longer believed in a Creator either in whole or in part. It was in this frame of mind that he received Darwin's book. Can it be in the least surprising that it profoundly moved him? It opened out to him the whole way just as he desired it.'

### Among the Books of the Month.

In the long series of primers published by Messrs. T. & T. Clark, although men like T. B. Kilpatrick, J. Iverach, and A. B. Davidson have given of their best to them, there is nothing more conscientious or altogether more acceptable than the latest issue of all. The author is the Rev. Robert A. Lendrum, M.A., Minister of the United Free Church, Kirkliston. His primer is *An Outline of Christian Truth* (6d. net). That which makes it so acceptable is the use that is made of modern scholarship to bring out the spiritual value of the teaching of the Bible. There have been indications that the age of criticism is passing, and that we are entering upon that glad harvest-time when the results of criticism can be reaped in a richer apprehension of God's character and work. But Mr. Lendrum is the first to put the sowing-time completely behind him and enter into the harvest. Perhaps his space compelled him to leave processes alone and come at once to spiritual results. If so, it was a happy compulsion. But the great value of his primer lies in this, that while he had to cover the whole field of Christian doctrine, and express it all clearly as for the very beginner, he does not follow the beaten track of tradition, but takes full account of the work that has been done on the Bible and Theology during the last quarter of a century.

Besides the scholarship, there is in the little book a certain flavour of personality, which is most agreeable, and might be called mystical. Science has its limits, but faith is illimitable. Science has its doubts, but faith is sure. The resurrection of Christ is a fact in the history of the past; therefore by means of science you can, at the most, only make it probable. But is it only probable? Then you have not known Christ.

The seventh volume of the history known simply as *The English Church* (but perhaps to be distinguished henceforth as 'Hunt's History of the English Church,' he being the only surviving editor) was put into the hands of Canon Overton. And properly; almost inevitably. For Canon Overton had made himself the ecclesiastical historian of the eighteenth century. But Canon Overton died. When he died it was found that he had left behind him the rough draft of the volume. It was contained in three small octavo

notebooks, and written in pencil. The notebooks were entrusted to the Rev. Frederic Relton, A.K.C. The task seemed easy. It proved very difficult. The notebooks could not simply be sent to press. Much condensing, rearranging, rewriting had to be done. The editor also put his hand to it. Mr. Relton estimates that the relative amount of each author in the book now before us might be expressed by the formula  $O_{24}R_{14}H_2$ .

With becoming modesty Mr. Relton acknowledges that the time has not yet come for writing the history of the eighteenth century, that is to say, its ecclesiastical history. And no doubt he is right. No doubt much diocese and parish investigation has still to be made. Yet this volume is thoroughly worthy of its place in the series to which it belongs, high as is the place which that series has taken. For, if something yet remains to be done in the discovery and classification of fact, it is certain that no future history of the eighteenth century will surpass this one in sympathy and in candour. There is one exception, it is true. Evangelicalism scarcely comes to its own, evangelicalism within the Church that is to say. But even in this case it is more the system than the men; of the great evangelical leaders themselves there is no lack of appreciation (Macmillan; 7s. 6d.).

The attitude of a modern man of letters to an ancient ought to be one of humility and reverence. Perhaps Walter Pater is not ancient enough. Perhaps Mr. A. C. Benson was not born with a reverential spirit. In any case the new volume of the 'English Men of Letters'—*Walter Pater*, by A. C. Benson (Macmillan; 2s. net),—although most readable, is most irreverential. Mr. Benson treats Walter Pater as if they had been at school together, and Walter Pater had fagged for him. The book is most readable. Mr. Benson could not be unreadable, however hard he tried. And when he comes to reproof of Walter Pater's naughty way of saying things to shock, and declares that his influence must sometimes have been pretty bad on young Oxford, the interest becomes almost painfully intense. The question remains, Wherein lay Walter Pater's claim to a place in this gallery? Melancholy he was and a master of phrases. Does that give a man a place? What does Dr. Bussell think of the book? *He* knew Walter Pater, and he can express his mind when he likes.

What are we to do with the children? The ill-clothed and unfed children whom we insist on sending to school? The easiest way with them is to deny their existence. Some can do that and still hope for heaven. But they must not read this book. It is called *The Bitter Cry of the Children* (Macmillan; 6s. 6d. net). We had forgotten; there is another way. The author of this book, John Spargo, is an American, and the children are American. Let the Americans see to their own. Can we not still read this book and deny the existence of underfed children in our schools?

How thankful we should all be if we could. But we cannot. And it is not a matter of feeding only. 'Teacher, do you love God?' 'Why, yes, dearie, of course I love God.' 'Well, I don't—I hate Him! He makes the wind blow, and I haven't any warm clothes—He makes it snow, and my shoes have holes in them—He makes it cold, and we haven't any fire at home—He makes us hungry, and mamma hadn't any bread for our breakfast—Oh, I hate Him!' It was at a kindergarten, and Mr. Spargo is satisfied with the truth of it. It is a book to make one utterly uncomfortable. But it is better for us to enter into the Kingdom of Heaven uncomfortable than to be comfortable and be cast out.

The Hulsean Prize Essay for 1904 was written by E. A. Edghill, M.A. It is now published by Messrs. Macmillan under the title of *An Enquiry into the Evidential Value of Prophecy* (7s. 6d.), and forms a handsome volume. Two things are necessary to the interpreter of prophecy—scholarship and the right attitude. Mr. Edghill has scholarship. He has too much scholarship for some of those who would like to have read him. They will be deterred when they turn his pages and find them sprinkled with Greek and Hebrew. But there is no parade of scholarship. The Greek and Hebrew are quoted only when they have to be quoted to bring out the point that is insisted on.

Mr. Edghill has scholarship: has he also the right attitude? His book is introduced by the Bishop of Winchester, and if Dr. Ryle's attitude is right, so is Mr. Edghill's. Right or wrong, it is the attitude of almost every scholar of our day—of Robertson Smith, of A. B. Davidson, of S. R. Driver, of G. A. Smith, of A. F. Kirkpatrick—and

all the progress that has been made in the study of the Old Testament prophets has been made along these lines.

Now it must not be supposed that Mr. Edghill simply sets himself against the supernatural. His belief in the supernatural is as clear as that of a Paley; it is only more intelligent. His method is of course the historically inductive; but as he gathers his facts, he is not guilty of selecting them to suit his purpose. Be they natural or supernatural, or be they both, he takes them with him if they are facts, and comes to his matured and modest conclusions.

Messrs. Macmillan have published a new edition of *The Standard of Life* (8s. 6d. net), by Helen Bosanquet. In preparing the new edition, Mrs. Bosanquet decided to add to it the essays which originally appeared under the title of *Aspects of the Social Problem*, that book being now out of print, but its contents being worth reprinting. The new volume is thus much larger and richer than the old. It touches most of the pressing social problems of our time, and always with sympathy and insight.

There is no better or safer field for a man to exercise his critical faculty in than the Pastoral Epistles. Let him only see that he enter into it without knowing what he is to find. We cannot tell whether the Rev. J. D. James, B.D., had his mind made up beforehand or not. His investigation is thorough and fair; and if his conclusions are in favour of the genuineness of the Epistles, that says nothing for his candour or against it. Professor Stanton has recently protested, and it was quite time that some one with authority had protested, against the habit into which certain critics have lately fallen, of speaking of results which happen to be in accordance with tradition as apologetic. The title of the book is *The Genuineness and Authorship of the Pastoral Epistles* (Longmans; 3s. 6d. net).

The Rev. W. L. Watkinson is one of the most acceptable of preachers' preachers. He may preach to others also, but he has a particular faculty of stimulating the mind of the preacher, and giving him something to think about in view of Sunday next. His publishers had therefore better go on publishing him. For preachers will

buy in the future as they have bought in the past. His latest volume is *The Ashes of Roses* (R.T.S.; 3s. 6d.).

We have already mentioned Messrs. Rivington's series, 'The Church Universal,' edited by the Rev. W. H. Hutton, B.D. The third volume, of which the editor himself is author, carries the history of the Church from 461 A.D. to 1003 A.D. It is called *The Church and the Barbarians* (3s. 6d. net). It is an entirely readable history in spite of its long period and its brevity, for Mr. Hutton has the gift. He raises a slight prejudice against himself by telling us that part of the book has already appeared in periodicals. But the reading of the book itself dispels the prejudice. It is good scholarly compact work throughout.

Let us welcome, and heartily, the second edition of *The Religion of the Crescent*, by the Rev. W. St. Clair Tisdall, M.A., D.D. (S.P.C.K.; 4s.). It has been thoroughly revised; and if its speedy issue proves the demand for knowledge of the great religions, the new edition will meet that demand better than the first.

*The Soul's Pure Intention* (Bagster; 2s. 6d. net) is a fine title for a book of modern devotion. For it has the mystical flavour, and also the intellectual interest. And these are the two things out of which modern devotion is made. The author is the Rev. F. B. Meyer, B.A. Now, we do not think we have ever before found Mr. Meyer either so mystical or so intellectual. Mystical, indeed, we scarce ever expected to find him, but thought that he shrank from its introspectiveness as unpractical and possibly selfish. Intellectual we have always found him, but the surprise here is that the understanding is associated not with the purely spiritual, but with the emotional which makes for mysticism.

The Rev. W. H. Daubney, B.D., has published *The Three Additions to Daniel: A Study* (Deighton Bell; 5s. net). It is not Mr. Daubney's first work on the Apocrypha. A good many years ago he issued a book on the *Use of the Apocrypha in the Christian Church*—a book of excellent scholarship and insight. In the new interest which has gathered round the Apocrypha, an interest which has brought into being the International Society

of the Apocrypha, with its quarterly organ, *Deutero-Canonica*, Mr. Daubney is likely to find a more generous appreciation given to his new book. It is more restricted in scope and less popular in manner. But every student will have to discover, or be told, that for the mastery of the problems raised by the Song of the Three Children, the History of Susanna, and the History of Bel and the Dragon, there is no book or dictionary article that will help him more than this book. Mr. Daubney is friendly towards the Apocrypha, and would not be afraid to give Bel and the Dragon a place on the nursery table.

Messrs. Deighton Bell have also published a scholarly investigation into *The Chronology of the Old Testament*, which has been made by the Rev. D. R. Fotheringham, M.A. (3s. net).

Let us not get bewildered among the endless rows of reprints which the booksellers' shelves groan under, and overlook Messrs. Blackie's 'Red Letter Library.' It is as cheap and as good as any other series, and it has the distinction of containing some books that are not of yesterday's popularity, but of eternal worth. Each volume, moreover, has an introduction and notes, as well as a carefully revised text. Mr. Lewis Bettany edits *Essays from the Spectator*, and Mr. Charles Whibley the *Religio Medici and Other Essays* by Sir Thomas Browne.

Messrs. Cassell & Company have published a complete popular history of the rise and progress of Protestantism, within the easy compass of a crown octavo volume. The author is F. Holderness Gale, the title *The Story of Protestantism* (6s.). It is not a book for bairns, but there is nothing in it to cause any man of ordinary intelligence to wrinkle his forehead. And it is not without a certain grace of style. Perhaps Mr. Gale might have let himself go a little more freely at the great events, but we are better without the old-fashioned rhetoric which substituted emotion for the truth of history. Here is his businesslike description of one memorable scene—'Looking round on the assembly, he said (and the words are among the most sublime in history), *Here I stand. I can do no other. May God help me. Amen.* Down through the ages those words still echo, and well they may, for they mark the beginning of a new era for Europe and the world. The die was cast,



when those brave words were spoken, and from that moment reconciliation with the Papacy was impossible for Luther.'

Messrs. Chatto & Windus have their own library of cheap reprints, which they call the 'St. Martin's Library.' And they have done a very proper thing in issuing in that library H. van Laun's Translation of Taine's *History of English Literature* (4 vols., 2s. net, each). They have done a very proper and, we hope, a profitable thing. To the student and lover of English literature it will certainly be profitable. For Taine's *History* cannot be dispensed with. No History of English Literature has yet been written that can be read right through with equal delight. And this is an acceptable edition for reading, as clear as the original octavo, and much more comfortable to handle. In each volume there are some ten or more full-page portraits.

To the 'Scriptorum Classicorum Bibliotheca Oxoniensis' has been added an edition of the *Thebais and the Achilleis of Statius*. The editor is Mr. H. W. Garrod, Fellow of Merton College. When Mr. Garrod discusses the 'Religion of All Good Men,' he goes to sea. Here he is at home. A better edition of a Roman writer we do not hope to see. (Clarendon Press.)

A frank and sometimes merciless account of the difference evolution has made to Theology is found in *The Modern Pilgrimage from Theology to Religion*, by R. L. Bremner. And now any one may read it, for Messrs. Constable have published a new edition at a popular price (2s. 6d. net).

Undoubtedly the interest to-day is in Religion, and not in Theology. The Pilgrimage seems very generally to have been made. And the same publishers appropriately issue three more volumes in their series of 'Religions, Ancient and Modern.' These are *Celtic Religion*, by Professor Anwyl of University College, Aberystwith; *The Religion of Babylonia and Assyria*, by Dr. T. G. Pinches; and *Hinduism*, by Dr. L. D. Barnett, of the British Museum (1s. net, each). These men are first-rate authorities, and they have done their best to bring their great subjects within popular compass.

Mr. Frederick Jones Bliss, Ph.D., has written an account of *The Development of Palestine*

*Exploration* (Hodder & Stoughton; 6s. net). It is perhaps scarcely the book which the student of the Bible has been looking for. It is a history of the men and their methods rather than of the results of their exploration. He has written for the student of Palestine rather than of the Bible, and for the traveller more than the preacher. To the demands of the hungry homilist he is absolutely indifferent. Come, therefore, with the wrong expectation, and you will be disappointed. But come with the expectation of finding what the book professes to offer, and you will be delighted. The style is easy, and the matter untechnical. For Mr. Bliss first delivered his chapters as lectures in Union Theological Seminary, New York. And such an historical introduction is essential to a right understanding, not only of Palestine exploration, but of Palestine; and not only of Palestine but of the Bible.

The new volume of Dr. Moffatt's Literary Illustrations is *St. Matthew* (1s. 6d. net).

Messrs. Hodder & Stoughton have also published new editions of Professor G. P. Fisher's *The Reformation* (10s. 6d. net), and of Mr. P. Carnegie Simpson's *The Fact of Christ* (1s. net).

Dr. H. D'Arbois de Jubainville, Professor of Celtic at the College of France, is a great authority on the ancient religion of the Celts. Some of his books have the claim to be called epoch-making. He has done as much as any one to set the study of Celtic Religion on a scientific basis. His patience in research is not less remarkable than his skill in setting his story forth. So far as we are aware, only one of his books has been translated into English. For, alas! English people have not as yet sufficient interest in Religion or in the Celts, though their interest in both is growing. It is translated under the title of the *Irish Mythological Cycle and Celtic Mythology* (Hodges, Figgis, & Co.; 6s. net). The translator, Mr. Richard Irvine Best, has added a series of notes which certainly increase the value of the book, especially to English readers. Well, it is a wonderful world into which the *Irish Mythological Cycle* introduces us. And it is a world of thought that ranges over the whole world of space. For the Tuatha de Danann have their kindred scattered abroad wherever the Aryan race has spread itself.

Messrs. Jack of Edinburgh, having their heart in the work of providing good literature for the little

ones, have hit upon the excellent idea of a series of 'Children's Heroes.' The editor is Mr. John Lang, who writes *The Story of Captain Cook*, while Mr. Andrew Lang writes *The Story of Joan of Arc*. The writing is scarcely simple enough, but the coloured pictures and the binding are all they ought to be (1s. 6d. net, each).

It was not likely that Mr. Kelly would let *James Smetham* escape his net when he went fishing for the 'Library of Methodist Biography' (1s. net). What a charm there is about this Methodist, what a combination of piety, and painting, and letters, and love. The Rev. W. G. Beardmore has done the editing. He has caught the spirit, and he has missed none of the anecdotes.

But Mr. Kelly has published another biography, a larger book and the biography of a greater man. He calls it *Padri Elliott of Faizabad* (3s. 6d.). The editing has been done by the Rev. A. W. Newbould. But the editing has been easy. For Mr. Newbould has left the *Padri* to tell his own entrancing story in his own inimitable manner.

Why do our churches fill up so well at night and not in the Morning, every Sunday? The question and the capital letters are Dr. W. H. Abraham's. What is his answer? His answer is, the absence of the Eucharist. Wherever the Eucharist forms the chief morning service, the churches, he says, are full. His desire, therefore, is that in every Anglican Church in the land the Eucharist, and not Matins, should be the chief service of the Lord's Day. And he claims that this would not be an innovation, but a restoration. His book is written to prove that. Thus *The Position of the Eucharist in Sunday Worship* (Masters; 5s. net), though all the while an argument, is a history of worship in England.

Will the presence of the Eucharist draw the people to church? Two things have to be considered. The first, that in 'Puritan' Scotland (of which Dr. Abraham has no great opinion) the morning service has the people already. The second, that before the Eucharist will draw the people, the people must believe in the Eucharist. Dr. Abraham, and those who think with him, must first persuade the people that the promise 'I am with you' is fulfilled in the Eucharist as it is fulfilled in no other way. Dr. Abraham knows that. He knows that belief in the Bodily Presence draws

the Roman Catholic to early Mass, and his hope is that the Anglican worshipper will yet believe likewise, everywhere and without doubt.

Dr. Abraham is not very fond of the 'Puritan'; is he quite fair to him? He quotes the hymn 'so popular during the American Mission in London'—*That will be glory for me*—and remarks: 'For me, says the Puritan; but the Catholic seeks the glory of God.' Does Dr. Abraham, then, surrender St. Paul to the Puritans? 'Christ in you the hope of glory,' says St. Paul; and the glory is theirs, not God's.

Messrs. Masters have also published *A Day-Book of Short Readings for Use by Busy People, from Advent to Trinity*, by the author of *Præparatio*, with a preface by the Rev. George Congreve, M.A., of the Society of St. John the Evangelist, Cowley (6s. net).

Messrs. Methuen have published two separate volumes of Notable Sayings by Notable Men. The one volume, which is edited by Dr. W. H. D. Rouse, and is entitled *Words of the Ancient Wise* (3s. 6d. net.), is a selection from Epictetus and Marcus Aurelius. The other is called *Counsels of Life* (2s. 6d. net), and is collected by E. F. Matheson from men of much variety, ancient and modern.

Two notable attempts have recently been made to offer the Bible in extracts, one by Mr. Mackail in his *Biblia Innocentium*, and one by Mr. Montefiore in his *Bible for Home Reading*. Here is another, and it is notable also. The passages are occasionally grouped. Thus, under the title of 'The Doctrine of the Logos,' we have first a quotation from Proverbs, and then eleven passages from St. John's Gospel. Again, the title 'Bible Story' begins with Adam and Eve, touches Jephthah the Gileadite, and ends with the Prophet Jonah. It is not a volume for daily Bible reading; the passages are too unequal in length for that. It is the cream of the Bible set beside our hand for our private use and edification. It is a notable and a beautiful little book. Its author is given as J. A. Cross, M.A., no doubt the scholarly and much missed vicar of Little Holbeck, Leeds. The title is *The Faith of the Bible* (Methuen; 2s. 6d. net).

What peculiar claim upon our time and interest has Messrs. Mowbray's series of books entitled 'Leaders of the Church'? Though their subjects are clergymen, they are all written by laymen, and by a layman edited—that is the claim they make. And in the multitude of literary and other lives, it is novel and hopeful, but it is not altogether successful. The layman has to remember that he is a layman, and keep himself outside all that the word 'ecclesiastic' means. But with the 'Leaders of the Church' the ecclesiastic is often more than half the man. Mr. Joseph Clayton, who writes the life of *Bishop Westcott* (3s. 6d. net), deliberately gives himself to Westcott's social and religious teaching. And all through the book he keeps at a certain reverential distance from his great subject, which is flattering to a Leader of the Church, but disappointing to the average reader.

*The Letters of Charles Lamb* may now be found in Messrs. Newnes' series of 'Thin-paper Classics.' And if you get the limp lambskin (3s. 6d. net) binding you will be content.

What sort of sermons should be published—ordinary or extraordinary? Ordinary, if published sermons are meant to be preached again, and they say that preachers are the chief buyers of sermons; extraordinary, if sermons are literature, written to be read and enjoyed. A volume of extraordinary sermons has been published by Sir Isaac Pitman & Sons. Their author is the Rev. W. P. Hanks, M.A., assistant curate of Christ Church, Bath; the title, *The Eternal Witness*. They are extraordinary for sermons, not only in being literature, but also because they frankly accept Evolution, Higher Criticism, and all the other abominations of the orthodox pulpit;

and because they make use of Scripture with extraordinary freedom and insight. In Rev 4<sup>5</sup> we read: 'Out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.' Mr. Hanks calls his sermon on that text, 'The Lamps and Lightnings of God.' The lightnings are the mystery of the Trinity; and the lamps all that we see of Him in the gracious revelation of His love.

It is when we are face to face with some of the *Enigmas of Psychical Research* that we recognize the wisdom of the words of Hamlet, 'There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.' Dr. James H. Hyslop, formerly Professor of Ethics and Logic in Columbia University, has given himself of late to the study of psychical phenomena, and has published several volumes on the subject. But his new book, of which we have quoted the title (*Putnam's*; 6s.), is his most direct contribution. It is perhaps the most useful account of the principal forms in which the baffling problems of psychology shape themselves that has yet been written. Beginning with the ancient oracles, Dr. Hyslop carries his investigation down through crystal-gazing, telepathy, dreams, apparitions, clairvoyance, and premonitions to the most recent 'Mediumistic Phenomena.' And he is an excellent guide through all the marvel and the maze, neither credulous nor incredulous, sympathetic but scientific, bringing many strange things to our ears, and leaving us with Hamlet's words of wisdom and humility. He has 'cases' innumerable of wonderful dreams and apparitions and all the rest of it, so many indeed and so gruesome that his book had better be read in the morning.

## Religious, Ethical, and Theological Articles in the Periodicals of 1905.

### ABBREVIATIONS.

AA = American Antiquarian.  
 AJP = American Journal of Philology.  
 AJRPE = American Journal of Religious Psychology and Education.  
 AJT = American Journal of Theology.

AQR = Asiatic Quarterly Review.  
 BF = British Friend.  
 BRE = Baptist Review and Expositor.  
 BS = Bibliotheca Sacra.  
 BST = Bible Student and Teacher.  
 BW = Biblical World.  
 Cl.R = Classical Review.