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Literature.

SERMONS IN SYNTAX.

SERMONS IN SYNTAX. By the Rev. John Adams, B.D. (*T. & T. Clark.* 4s. 6d. net.)

MR. ADAMS deserves recognition as a diligent student of the Hebrew Bible in a quiet country parish. He tells us that he has a Commentary in view, and we wish him much success in the attempt. It would be a mistake to regard his present work as an exhaustive treatise on syntax. If that were its avowed character, we should regard it as slight and inadequate. But the author's object is to find 'Sermons in Syntax.' Like a pioneer workman, he pursues his way, erecting here and there on the field of study finger-posts to point the ordinary preacher to an exact and fruitful treatment of Scripture themes.

All we are entitled to ask, therefore, is whether he pursues a sound method, and provides mental stimulus. And the answer must be a strong affirmative. His work is at once scholarly and illuminating. If the ordinary preacher were to imitate Mr. Adams's industry in his study, keeping his mind in close contact with the thought of the original writer by a minute examination of tense, mood, and accent, his mutual powers would be so quickened that he could speak the Word of God with authority. There would be no need to go far afield for matter to preach. The mind, saturated by the Word, would respond to every call, and yield its treasures like an ever-springing fountain.

As an illustration of Mr. Adams's method, we may take Is 58¹⁰ (R.V.): 'If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thine obscurity be as the noonday.' Our author, looking narrowly at the points and moods, translates the initial verb as a pure subjunctive, then begins the apodosis with the second clause, preserving the verb as an ordinary future: 'If thou *furnish* thy bread for the hungry, then *shalt thou satisfy* the afflicted soul, and (as for thyself) thy light *shall arise* in darkness, and thine obscurity be as the noonday," *i.e.* a *voluntary duty* and a *twofold reward*. In short, a blessing pronounced on him who considereth the poor—(1) because he shall have the satisfaction of knowing that his practical beneficence has brought good to his brother-man,

and (2) because this shall be as the flashing forth of heaven's own light on his own path and problems, for he who is helping to lift the burdens of humanity is helping to remove his own. 'Blessed are the merciful, for they shall obtain mercy.'

ANGUS M. MACDONALD.

Benholm.

LORD ACTON.

1. THE HISTORY OF FREEDOM AND OTHER ESSAYS. By John Emerich Edward Dalberg-Acton, First Baron Acton. (*Macmillan.* 10s. net.)
2. HISTORICAL ESSAYS AND STUDIES. By the Same. (*Macmillan.* 10s. net.)

Is it possible for the uninitiated and the inexperienced to understand Lord Acton? Hitherto it has not been possible. There was nothing to form a judgment upon. With the reputation among the initiated of being the greatest historical scholar of our time, he wrote no great history, and, although it was well enough known that many articles and reviews from his pen were scattered throughout the periodicals, only the expert could discover them, or, coming upon them accidentally, could recognize them to be his. Now, however, some of the most characteristic of his articles have been gathered together, and published in these two fine volumes. It is possible at last to understand and appreciate Lord Acton.

The volumes have been edited by John Neville Figgis, M.A., sometime Lecturer in St. Catharine's College, Cambridge, and Reginald Vere Laurence, M.A., Fellow and Lecturer of Trinity College, Cambridge. And it may be well to say at once that the editors have done their work with excellent judgment. It is but rarely that a man's periodical contributions are worth republishing after his death. But Lord Acton, more than any man we can think of, unless perhaps Professor Hort, wrote to a periodical as if he expected it to live and be read for ever. The essays which these volumes contain will not only make intelligible the adoration of Lord Acton's associates and contemporaries, but they will be cherished by the generations to come for their completeness and finality,—for the completeness of the investigation which Lord Acton gave to the

topic upon which he intended to write, however short an article; and for the finality of the judgment which he does not hesitate to pronounce upon the matter with which that short article deals, however momentous a matter it may be.

To the volume entitled *The History of Freedom* the editors have contributed an Introduction. They are conscious that to most people Lord Acton is still an enigma, to some a misapprehension. Their purpose is to remove the misapprehension and, if possible, to clear up the enigma. A subordinate purpose is also evident—to introduce the reader to the essays. Now the commonest form which the misapprehension takes is to look upon Lord Acton as simply a book-worm. He could not write, it is supposed, because he could not stop reading. That misapprehension will partly be removed by the mere titles of the essays which have been gathered into these volumes. But the editors deliberately state that ‘he had none of the pedant’s contempt for ordinary life, none of the æsthete’s contempt for action as a “little vulgar,” and no desire to make of intellectual pursuits an end in themselves.’ Lord Acton was a man of faith. That is why he could not make of intellectual pursuits an end in themselves. It was the intense reality of his faith that made his scholarship practical, his politics ethical, and his whole life a unity. And then, when they have said this, the editors, in one golden sentence, reveal the secret of Lord Acton’s life. All his various interests, they say, ‘were inspired by one unconquered resolve, the aim of securing universally, alike in Church and in State, the recognition of the paramountcy of principles over interests, of liberty over tyranny, of truth over all forms of evasion or equivocation.’ On another page they put the same thing in another way. They say ‘his one belief was the right of every one not to have, but to be, his best.’

One of the articles in the same volume in which the editors’ introduction appears is on the Massacre of St. Bartholomew. It was contributed to the *North British Review* as long ago as October 1869. It is an article of extraordinary interest, and it illustrates Lord Acton’s style of writing so admirably that we shall confine our attention at present to it.

The first paragraph mentions the authorities upon which the writer relies. They are, of course, first-hand authorities, every one. But, besides that,

many of them are used now for the first time, being discoveries of the writer’s own. The impression which the paragraph makes, and that without the least suspicion of vanity, is that there is not a scrap of evidence worth looking at on this vast subject which has not been carefully examined. A few paragraphs are next written for the purpose of putting the reader in touch with the situation. The question is then raised whether the massacre was premeditated or not. And the statement is made that ‘the best authorities of the present day are nearly unanimous in rejecting premeditation.’

We take it as settled, then, that the massacre of St. Bartholomew was the sudden irrational act of the king, driven desperate by divisions within his kingdom, and especially by the ascendancy of Coligny which threatened to deprive him of his power. This is the opinion of ‘the best authorities.’ Is it not an opinion likely to commend itself to a loyal Roman Catholic like Lord Acton?

Lord Acton begins the next paragraph with the quiet words, ‘The evidence on the opposite side is stronger than they suppose.’ And from that moment the evidence that the massacre of St. Bartholomew was a deliberate act of the king of France and his advisers, meditated upon for two years, and prepared for with diabolical cleverness and perseverance, is poured in upon the reader until he is overwhelmed with it. Let ‘the best authorities’ say what they will, this is the judgment that will stand.

Does Lord Acton, then, being a Roman Catholic, shield the Church? He thinks that there is no evidence that the Pope was a party to the plot; he thinks that, with two exceptions, there is no evidence that the French clergy had a share in the massacre. He therefore holds that the story of the priests marking with a white cross the doomed dwellings was an invention. But he does not spare the Church. If the Pope was not privy to the plot, he exulted in the execution of it, and the history of his exultation was never told with more severity. If the Pope was guiltless beforehand, the cardinals were guilty throughout, steeped, every one of them, in guilt, bespattered with the blood of innocent women and children before a sword had been lifted.

We have said that only two of the priests are known to have had a share in the massacre. One of them was the king’s preacher, Sorbin. ‘Sorbin,’ says Acton, ‘is the only priest of the capital who is

distinctly associated with the act of the Government. It was his opinion that God has ordained that no mercy shall be shown to heretics, that Charles was bound in conscience to do what he did, and that leniency would have been as censurable in his case as precipitation was in that of Theodosius. What the Calvinists called perfidy and cruelty seemed to him nothing but generosity and kindness. These were the sentiments of the man from whose hand Charles ix. received the last consolations of his religion. It has been related that he was tortured in his last moments with remorse for the blood he had shed. His spiritual adviser was fitted to dispel such scruples. He tells us that he heard the last confession of the dying King, and that his most grievous sorrow was that he left the work unfinished. In all that blood-stained history there is nothing more tragic than the scene in which the last words preparing the soul for judgment were spoken by such a confessor as Sorbin to such a penitent as Charles.'

We must notice, however, though it does not relieve the horror of the situation, that Lord Acton does not attribute the massacre of St. Bartholomew to religious fanaticism. He holds that it was the act of an absolute government fearful of its own safety. And, in order to show how little religion had to do with it, he reminds us that Catherine recommended Elizabeth to do to the Catholics of England what she herself had done to the Protestants of France, promising that if they were destroyed there would be no loss of her goodwill. He even quotes, in proof of the levity of Catherine's religious feelings, the message which she sent to the Duke of Alva, the most blasphemous message surely that a messenger ever carried. 'I must give you,' she said, 'the answer of Christ to the disciples of St. John, "Ite et nuntiate quae vidistis et audivistis; caeci vident, claudi ambulat, leprosi mundantur." And she added, "Beatus qui non fuerit in me scandalizatus."'

Is Lord Acton right in this? Is it possible that he has been influenced, not by his churchmanship, but by his passion for liberty? We may leave the question open.

We pass to the end. There are no apologists for the massacre of St. Bartholomew now. 'A time came,' says Lord Acton, 'when the Catholics, having long relied on force, were compelled to appeal to opinion. That which had been defiantly acknowledged and defended required to be in-

geniously explained away. The same motive which had justified the murder now prompted the lie. Men shrank from the conviction that the rulers and restorers of their Church had been murderers and abettors of murder, and that so much infamy had been coupled with so much zeal. They feared to say that the most monstrous of crimes had been solemnly approved at Rome, lest they should devote the Papacy to the execration of mankind. A swarm of facts were invented to meet the difficulty: The victims were insignificant in number; they were slain for no reason connected with religion; the Pope believed in the existence of the plot; the plot was a reality; the medal is fictitious; the massacre was a feint concerted with the Protestants themselves; the Pope rejoiced only when he heard that it was over. These things were repeated so often that they have been sometimes believed; and men have fallen into this way of speaking whose sincerity was unimpeachable, and who were not shaken in their religion by the errors or the vices of Popes. Möhler was pre-eminently such a man. In his lectures on the history of the Church, which were published only last year, he said that the Catholics, as such, took no part in the massacre; that no cardinal, bishop, or priest shared in the councils that prepared it; that Charles informed the Pope that a conspiracy had been discovered; and that Gregory made his thanksgiving only because the King's life was saved. Such things will cease to be written when men perceive that truth is the only merit that gives dignity and worth to history.'

A SCOTS EARL.

A SCOTS EARL IN COVENANTING TIMES: Being Life and Times of Archibald, 9th Earl of Argyll (1629-1685). By John Willcock, B.D., F.R.H.S. (*Andrew Elliot*. 10s. net.)

There is no way of writing history that is more charming than the way which Mr. Willcock adopts, of weaving the history of a period round the life of some prominent actor in it. This is the second volume which he has written in that way. The hero of the first volume was the Eighth Earl and only Marquess of Argyll. In the two volumes taken together he has given us an account of the lives of two of the greatest statesmen of Scotland, together with a narrative of public events in that country from the accession of Charles I. to the

Revolution of 1688. It is a period of intense interest and supreme importance.

The present volume covers the Covenanting times. We shall not delay now to speak of the care with which Mr. Willcock gathers the facts for his history. It is enough to point out that his hatred of every misrepresentation of historical fact compels him to use strong language regarding Sir Walter Scott's well-known lapse in *Old Mortality*. We shall quote the passage, as it will give us the opportunity of showing that Mr. Willcock has two other essential characteristics of the historian—natural ease of language and reticence in regard to things sacred. 'Many of our readers,' he says, 'will probably have derived all they know of the Battle of Drumclog from Scott's *Old Mortality*. We should like to point out that the narrative of it there, though brilliant in the extreme, contains one instance of deliberate falsification of history. Claverhouse, as we have said, sent an officer with a flag to demand a parley before the fight began; but there is no evidence that the envoy was, as stated in the novel, treacherously shot while thus engaged. To attribute, as Scott does to Balfour of Burley, an historical personage, such an atrocious crime without any foundation in fact is utterly shameful. Romancers have, of course, to be allowed certain freedom when they weave together fact and imagination in historical novels, but they are still subject to the code which forbids bearing false witness against one's neighbour. For our own part, we frankly confess a strong distaste for this particular novel, though it is one of the most vivid and wonderful of the series in which it appears, not only because of the kind of fault to which we have just alluded, but also because of the use made in it of Holy Writ. To search the Scriptures to find passages to be put into the mouths of Covenanters, and to be used by them in a grotesque manner, is closely akin to profanity, and at times the results of the misdirected labour form rather painful reading.'

Throughout the volume we follow the fortunes of Argyll with steadily rising interest. We do not need Mr. Willcock's summing up of his character and accomplishments at the end. Mr. Willcock himself has given us materials for an estimate, and compelled us to make the estimate for ourselves. But what is more surprising, he has never let the figure of Argyll dwarf the personality of other statesmen. We hear less of Lauderdale, of

Monmouth, of Shaftesbury, but we do not think less of them. Even Claverhouse himself receives all the honour he merits. Mr. Willcock has refused to follow the fashion of canonizing the famous harrier of conventicles; but he has been strict with himself, and has let no early impressions prejudice the estimate which it is the duty of the impartial historian to arrive at.

And this brings us to the most striking and most welcome feature of the book. Mr. Willcock believes in the difference between right and wrong. If he is careful to do justice to those with whom he is naturally out of sympathy, he is just as careful to point out that a man will be judged by his deeds, and that in the most perplexed period of national history it is possible for a statesman to know the right and to do it. He that willetth to do the will of God shall always know of the truth. He ends his book, as we shall end our notice of it, with the stirring lines of Morris, taken from *The Story of Sigurd the Volsung* (1877), p. 163, which contains the warning words of Brinhild, 'the fairest of earth and the wisest of the wise'—

When thou hearest the fool rejoicing, and he saith, 'It is over and past,
And the wrong was better than right, and hate turns into love at the last,
And we strove for nothing at all, and the Gods are fallen asleep,
For so good is the world a-growing that the evil good shall reap.'
Then loosen thy sword in the scabbard and settle the helm on thine head,
For men betrayed are mighty, and great are the wrongfully dead.

OUTLINES OF CHURCH HISTORY.

OUTLINES OF CHURCH HISTORY. By Hans von Schubert. (*Williams & Norgate*. 10s. 6d. net.)

This is the most recent volume of the Theological Translation Library. Dr. von Schubert, who is now Professor Ordinarius of Church History at Heidelberg; when he was in Kiel delivered a course of lectures to which he gave the title of *Grundzüge der Kirchengeschichte*. This was in the winter of 1896. He afterwards enlarged and redelivered the course, and then published the volume in 1903. It reached a third edition in 1906. And it is from this third and improved edition that the English translation has been made. The translator is Mr. Maurice A. Canney, M.A.

Now we believe that very few of the volumes of the Theological Translation Library have had the welcome which this volume is likely to receive. It meets one of our most immediate and imperative needs. Many Church histories have been published recently; but no sketch of the whole course of the history of the Church within the compass of one volume has been published. Nearly all our Church histories are written for students. This is written for the layman.

Then von Schubert is a historian, not a mere analyst. Careful of his facts, he is equally careful of his principles. He believes in an orderly development in the history of the Church, or rather in a Presence throughout that history, much hindered at times by ignorance and self-seeking, but never wholly quenched; often, indeed, turning the wrath of man into the praise of God. He believes that that Presence has been with the Church always, and will be with her till the end comes, and the victory. Thus, without any theory into which the events of Church history must be fitted, he is nevertheless able to relate one event to another and to preserve his faith throughout.

Of the style of the writing take this short paragraph as example.

'The Græco-Roman world, in spite of all its glitter and glory, is forced to receive the gift of the gospel from what the bitter anti-Semite Tacitus has called the *teterrima gens*, from the "foulest nation" within the wide compass of the Roman Empire, from the Jews in the remote Syrian region. These already had the advantage over all other peoples, in being the classical people of religion.'

The English publishers have invited Miss Alice Gardner to add a chapter to von Schubert on 'Religious Thought and Life in England during the Nineteenth Century.' It is a clever sketch. The great movements are recalled, and the small things are dropped out of sight.

DR. BULLINGER AND DR. ABBOTT.

HOW TO ENJOY THE BIBLE. By E. W. Bullinger, D.D. (*Eyre & Spottiswoode*, 7s. 6d.)

INDICES TO DIATESSARICA, WITH A SPECIMEN OF RESEARCH. By Edwin A. Abbott. (*A. & C. Black*, 2s. 6d. net.)

Is it the Bible that makes our Theology, or our Theology that makes the Bible? Dr. E. W.

Bullinger and Dr. A. E. Abbott are both students of the Bible, enthusiastic and indefatigable; they are both students of the words of it, which they fondle as a miser fondles his coins; they are both anxious to extract the meaning out of every word of the Bible, the meaning, the whole meaning, and nothing but the meaning. And yet, if we were to range the theologians of the present day into one long line, we should have to place Dr. Bullinger at the extreme end of the line in one direction, and Dr. Abbott at the extreme end in the other. Do we get our theology from the Bible, or do we get the Bible from our theology?

Dr. Bullinger's book is a study of the words of the Bible. In the first place, it has nothing to do with the geography, history, natural history, chronology, or other external things of the Bible. It is a study of the Bible from within. Is it a volume of Higher Criticism, then? No. 'The method of the "Higher" Criticism,' says Dr. Bullinger, 'is to discredit a book or a passage on internal evidence; our method is to establish and accredit Holy Scripture on internal evidence also, and thus to derive and provide, from its own pharmacopœia an antidote to that subtle and malignant poison.'

Let us take an example. Let us take the word *leaven*. There are certain Greek words which have been translated in different senses in the English Bible, and which Dr. Bullinger would restore to one uniform sense. These words are *withhold*, *temptation*, *poor*, *paradise*, *Sheol*, *Hades*, *mystery*, *at hand*, *depart*, and *leaven*. The uniform sense of 'leaven' throughout Scripture, says Dr. Bullinger, is a bad sense. He quotes the passages. And then he asks: 'How can any one dare to use leaven in a sense totally opposite, and interpret it of that which is good in itself, and in its workings and effects?' But what about the Parable? The Parable of the Leaven, says Dr. Bullinger, has nothing whatever to do with the Church, it has to do with the Kingdom. The Kingdom was proclaimed by John the Baptist, by Christ and by Peter; but it was rejected, and has no more place in Scripture. The Kingdom has no place on earth until the present Church-Interval has come to an end. This Church-Interval is a time of corruption. The Parable of the Mustard Seed shows the outward corruption, and the Parable of the Leaven the inward. Is there any confusion here?

Dr. Abbott's new book is entitled *Indices to Diatessarica, with a Specimen of Research* (A. & C. Black; 2s. 6d. net). It is a miracle of cheapness, of industry, of accuracy. Those who possess even one of Dr. Abbott's books must possess this book also; like a true index always, it adds enormously to the value of the book.

What are the books to which this volume is an index? They are 'Clue,' 'Corrections of Mark,' 'From Letter to Spirit,' 'Paradosis,' 'Johannine Vocabulary,' 'Johannine Grammar,' and 'Notes on New Testament Criticism.' In each case the indices include English Greek and Hebrew words, and New Testament passages.

What is the Specimen of Research? It is all about the Well in the Wilderness, that Well about which they sang the Song. It is a gathering and sifting of all that has been said about it by Jew and Christian. It is such a research as reminds one of Dr. J. G. Frazer's manner, who surely must be disappointed that another has been led to make it and not he himself. It is a research packed with good matter for the preacher.

DR. BARNARDO.

MEMOIRS OF THE LATE DR. BARNARDO.
By Mrs. Barnardo and James Marchant.
(Hodder & Stoughton. 12s.)

Dr. Robertson Nicoll contributes an Introduction, and in a few short paragraphs gives us a conception of Dr. Barnardo which remains with us throughout the reading of the whole book, and is confirmed by it. Thus: 'The great apparent characteristic of Dr. Barnardo was ardour. He flamed up into vehemence very easily. Love, pity, wrath, scorn manifested themselves in turn almost volcanically. These bursts soon subsided, but very readily recurred. Dr. Barnardo was a man of strong opinions on many points. Latterly he became somewhat deaf, and was wont to carry a fearful and wonderful instrument which he described as an ear-trumpet. I never saw him use it for the purpose of hearing, but he employed it freely in thumping the back of his companion, whether to enforce the point of a joke or of an argument. He would run round the table pouring himself out, and then as his climax approached he seized his ear-trumpet firmly. But one soon noticed that this great effervescence was not first or last among his qualities. He had that strange tenacity

possessed by a few, to which it seems as if almost everything yields at last.'

Thomas John Barnardo was born in Dublin. His father was of Spanish origin, and that is all we are told about him. His mother belonged to an old Quaker family, the Drinkwaters, who had settled in Ireland. 'She was a woman of great strength of character and deep religious convictions.' That sentence explains the biography.

For it explains Barnardo's rebirth, which took place at the age of sixteen. It was an aftermath of the great Irish revival of 1859-61. The immediate result of it was that Barnardo began to sing. It was understood that until then he had not a note of music in him; but from that time forth he could sing, and lead the praise in large assemblies, and even pick up a music hall tune that was whistled on the street and set it to words with the gospel in them.

'Lord, what wilt thou have me to do?' He met Hudson Taylor and resolved to go to China. But first, said Hudson Taylor, go to London and learn medicine. He went to London and never left it. His fellow medical students did not understand him. He was enthusiastic enough, persevering too, but made little progress with medicine. At last one of them brought in the news and resolved the mystery. He had seen him preaching on the street.

China called often. But with the rescue of his first waif, China called no more. He began his work in a ragged Sunday School; and that work developed till all the world heard of it under the name of Dr. Barnardo's Homes. He visited public-houses also, and even sang solos on the stage of music halls to open the way for a gospel sermon. No one needs to be told now how the work developed; but the story may be read consecutively in this breezy memoir, and it is a story, scarcely equalled, if at all equalled in our day, of the audacity of faith in God, and the enthusiasm of sympathy for forlorn children. If you wish to preach a sermon on Dr. Barnardo's life take as text that word of Christ, 'Whosoever will lose his life for my sake shall find it.' Dr. Robertson Nicoll suggests it. And in suggesting it he says that, 'measured by ordinary standards, Dr. Barnardo's life was a very hard one. This man was perhaps the best servant of the empire, but no recognition, no honours came to him.' He died on the 19th of September 1905, at six

o'clock in the evening; leaning back in his chair and passing murmurless away. Then the *Times* published a leading article, and *Punch* this poem—

'Suffer the children unto Me to come,
The little children,' said the voice of Christ,
And for his law whose lips to-day are dumb
The Master's word sufficed.

'Suffer the little children——' so He spake,
And in His steps that true disciple trod,
Lifting the helpless ones, for love's pure sake,
Up to the arms of God.

Naked, he clothed them; hungry, gave them food;
Homeless and sick, a hearth and healing care;
Led them from haunts where vice and squalor brood
To gardens clean and fair.

By birthright pledged to misery, crime, and shame,
Jetsom of London's streets, her 'waifs and strays,'
Whom she, the Mother, bore without a name,
And left, and went her ways—

He stooped to save them, set them by his side,
Breathed conscious life into the still-born soul,
Taught truth and honour, love and loyal pride,
Courage and self-control.

Till of her manhood, here and overseas,
On whose supporting strength her state is throned,
None better serves the Motherland than these
Her sons, the once disowned.

To-day, in what far lands, their eyes are dim,
Children again, with tears they well may shed,
Orphaned a second time, who mourn in him
A foster-father dead!

But he, who had their love for sole reward,
In that far home to which his feet have won—
He hears at last the greeting of his Lord:
'Servant of Mine, well done.'

Among the Books of the Month.

To the question, What must I do to be saved? the answer may be given, in all reverence and confidence, read *The Making of a Christian*, by Professor C. Anderson Scott (Allenson; 1s. 6d.). The book has reached a second edition. It will reach many more editions.

In the year 1841 Theodore Martin and William Edmondstone Aytoun became acquainted, and during the next three years they worked together, turning the *Poems and Ballads of Goethe* into

English (Blackwood; 9s. net). Aytoun and the book seem to belong to the days of our grandfathers. Yet in the end of the year 1907, Sir Theodore Martin edits a new edition of *Poems and Ballads of Goethe*, and writes a vigorous Introduction to it. It is difficult to accept the situation; there is something unearthly about it—'immortal age beside immortal youth.'

The Bishop of Oxford has issued a second edition of his *Introduction to the Fifth Book of Hooker's Ecclesiastical Polity* (Clarendon Press; 5s. net). The changes made upon the first edition are not numerous, for which Dr. Paget makes a half-hearted apology. He frankly recognizes the value of Mr. Ronald Bayne's edition of the Fifth Book; but he is a Bishop now and he has not had time even to use that. Nevertheless, the book has Dr. Paget's personality behind it, and those at least who have no copy of the first edition, should obtain a copy of the second.

The Church of Scotland Year-Book for 1908 may be had from Messrs. R. & R. Clark in Edinburgh (6d.).

Another volume has appeared of Messrs. Constable's reliable but cheap series on Ancient and Modern Religion. It is written by Mr. Lewis Spence, and gives an account of *The Mythologies of Ancient Mexico and Peru* (1s. net).

Dr. Frank Ballard has now been set apart by his Church for the office of Lecturer in Apologetic. And no sooner is he set apart than he publishes an excellent popular summary of the things which are most surely believed among us. Its title is *Christian Essentials, a Restatement for the People of To-day* (Culley; 5s. net). Much of the book has the New Theology directly before it, for Dr. Ballard is not the man to answer the unbelief that is past. But he does not stay over the New Theology. He knows that all these little systems have their day and cease to be. He reckons it his business, therefore, to prepare the people of to-day for the arguments that are to be used against Christianity to-morrow. Thus the book is occupied mainly with a constructive statement of what Christianity is. At another time, and perhaps from another man, it would have taken the form of a treatise on systematic theology.

The theology is systematic enough, but 'the time is short,' and Dr. Ballard is not concerned about his system if he can get men to receive the truth as it is in Jesus.

Professor Henry C. Sheldon's *History of Unbelief in the Nineteenth Century* (Culley; 5s. net) may not take its place among the immortals beside Cairns's *Unbelief in the Eighteenth Century*, but it is a book that had to be written by someone, and Professor Sheldon has written it well. He divides the theories of unbelief into three parts—(1) Philosophical Theories; (2) Quasi-Scientific, Theological, and Ethical Theories; (3) Critical Theories. And within one or other of those divisions he is able to gather every high thing in the nineteenth century that exalted itself against the knowledge of God. His reading has not only been in many different departments, but it has been reading which gave him an understanding in each department. One feels, after going through his book, that at the beginning of the twentieth century the foundation of God stands more sure than ever it did. Dr. Sheldon is no bigot. However antagonistic to Christianity, there is not one of all the writers of the nineteenth century of whom he says that his writing was altogether in vain. Even Huxley, 'in so far as he battled to secure a fair hearing for science, is deserving of respect and praise.' If he had been a bigot his book might still have been worth reading, but in this tolerant time it would not have been read. Not only will it be read, but it will be read with pleasure. And of the books which have been deliberately written for Christ's sake and the gospel's, there are very few of recent issue that are likely to do more good.

Dr. J. W. Thirtle wrote a book on the Titles of the Psalms for scholars. Dr. E. W. Bullinger has rewritten the substance of it for the people. But he has waited for the publication of Dr. Thirtle's second book, on the Songs of Degrees, and has given a popular account of it also. These make up the volume entitled *The Chief Musician* (Eyre and Spottiswoode; 6s.). The book is attractively written, and the publishers also have done their part well.

The year after the death of John Hamilton Thom there was published a volume of his sermons

entitled *A Spiritual Faith*, with a preface by Dr. Martineau. Neither it nor the earlier volume, *Christ the Revealer*, has been so popular, we think, as *Laws of Life after the Mind of Christ*. However, the new abridged edition (Philip Green; 2s. net) will do something for the book. It is thoroughly characteristic.

Mr. Claude Montefiore has been reminding us of 'the appalling difficulty' of writing about any religion. 'If you write about your own religion,' he says, 'you cannot be properly impartial; if you write about another religion, you cannot know it from within.' If we cannot wait until this appalling difficulty is removed, let us in the meantime read those who write from within. The Hon. and Rev. James Adderley writes from within on *The Catholicism of the Church of England* (Griffiths; 2s. 6d. net).

In Mr. Griffiths' 'English Preachers' Series there has appeared a volume by the Rev. W. Manning, M.A., Vicar of St. Andrew's, Leytonstone. Its title is *Some Elements of Religion* (3s. net). We are sure the title is not *intended* to challenge comparison with Liddon.

The Story of the Other Wise Man, by Henry van Dyke (Harper; 2s.). Tradition says that the wise men were three—Caspar, Melchior, and Balthazar. Dr. van Dyke dreamed one night that a fourth wise man set out from Ecbatana whose name was Artaban. He carried three jewels, a sapphire, a ruby, and a pearl, as tribute to the King. But when he reached Babylon, where he was to join the three, he stumbled upon an exiled Jew who seemed to be dying of neglect. He stayed to restore him to life and hope. The three wise men meantime had departed, and he never came up with them. When he reached Bethlehem the Holy Family had gone down into Egypt. He shielded an infant of Bethlehem from Herod's murdering soldiery. Then he wandered three-and-thirty years seeking the promised King, and returned to Jerusalem just as they led Jesus to Calvary. He had spent one of his jewels in Babylon succouring the exiled Hebrew. With another he had bribed the captain of Herod's soldiers. He had still the third to present to the King, but as he hurried to Calvary a female slave of his own nation pleaded for redemption, and his last jewel went as ransom. He

never saw the King on earth, but as his soul passed he heard 'Inasmuch as ye did it.'

Messrs. Hodder & Stoughton have published the fourth volume of the seventh series of the *Expositor* (7s. 6d. net). Its most noticeable feature is the number of separate articles it contains. There is no subject that is continued over three numbers, and very few subjects are continued over one. The topics of keenest present-day interest discussed in it are the New Theology towards the beginning of the volume, and the Elephantinê discoveries at the end. The core of misapprehension in the New Theology, God's Immanence, is expressed in intelligible language by Principal Iverach.

None of the Prophets is so misunderstood by the careless Bible reader as Jeremiah; none of them exercises such a fascination over the student of the Bible. The latest loving monograph is *Jeremiah, the Man and His Message*, by J. R. Gillies (Hodder & Stoughton; 6s.). Mr. Gillies's book will come to some as a revelation—a revelation of Mr. Gillies as well as of the Prophet Jeremiah. It is at once scholarship and literature. Every chapter is a work of patient art, but it is over the last chapters that the reader will linger longest. For in them many things combine to heighten the interest—the recent discoveries at Elephantinê, the mystery of God's ways with His servants, the majesty of a prophet.

The new volumes of Dr. Maclaren's *Expositions of Holy Scripture* cover much ground. One of them runs from the 8th chapter of 2 Kings to the end of Nehemiah; the other deals with the Books of Esther, Job, Proverbs, and Ecclesiastes. And so it comes to pass that those books which were most edifying to the Jews are least edifying to us. If Dr. Maclaren has little to say about them, it means that modern preaching has little to say about them. For Dr. Maclaren is a typical modern preacher, and has no peculiar partiality for one book or one particular kind of literature over another. The surprise is the Book of Proverbs. Dr. Maclaren spends 226 pages upon it; and that is more than most preachers would spend. Why is the Book of Proverbs not in greater favour in our day? Is it not evangelical enough? If it were not evangelical, Dr. Maclaren would have nothing to do with it.

Let us just mention the issue by Messrs. Luzac of two Oriental books. The one is a translation from the Turkish of Hassan Chevky Hassib's *Waridat-ul-Habib Li Tanwir-il-Labib*, that is, the Revelations of Habib for the Enlightenment of the Wise (5s.). The other is an essay on *The Future of Turkey*, translated from the German of Dr. Mehemed Emin Efendi (1s. 6d.).

What is a devotional commentary? Sometimes it seems to be a commentary written to attack criticism, and sometimes one written in entire ignorance of the existence of criticism. Dr. Horton understands that it is a commentary which is thoroughly conversant with the results of criticism, and builds upon them.

Dr. Horton has written *A Devotional Commentary on the Gospel of St. Matthew* (Thomas Law; 3s. 6d. net). Its actual contents are everything which the ordinary commentary contains, except the critical processes—geography and botany, symbolism and homiletic. But there is one respect in which it leaves all existing commentaries behind, it possesses unfailing human interest. Was there ever a commentary published before of which one could read the notes right on, note after note, without a hint of weariness? So welcome is this characteristic, and so surpassing, that it seems as if Dr. Horton had just discovered his best gift. If we are not mistaken he will be encouraged to write more devotional commentaries.

A volume of *Tennyson* in the Eversley Series will be one of the books to look forward to every month for a good many months to come. Go in for this edition at once. It began last month (Macmillan; 4s. net).

Messrs. Macmillan are now able to offer us a complete History of the Church in four volumes at 10s. 6d. each. The history of the first six centuries has been written by Archdeacon Cheetham; the Middle Ages and the Reformation each by Archdeacon Hardwick; and the modern period by Archdeacon Cheetham. It should be noted that there are new editions of Hardwick's volumes edited by Bishop Stubbs. Dr. Cheetham's volume on the modern period has just been published. Its proper title is *A History of the Christian Church since the Reformation*.

The outward appearance of the volume is quite

familiar—its purple binding, its solid page, its marginal synopsis, its footnotes in double column. How should we describe it? As a student's history? But we are all students now. Is it for schools or colleges? Or is it for the student who has passed all these and is hoping to become a scholar yet? The arrangement of this volume is so evidently made for study that the arm-chair reader may revolt from it. Nevertheless it may be read with the most ordinary expenditure of mental energy; and the things it treats of are so familiar to every grown man that the most careless reader will be easily captivated.

One might criticize the volume and say that it is superficial. It is not really superficial, however; it is only summary. There is a strong enough grasp of the issues. But within the space how could a whole history of the Church since the Reformation be treated otherwise than summarily? We can easily prophesy for it the largest circulation of any volume of the series. For it contains a reliable account, with well-marked dates, of the most interesting period in the history of the Church, and it has few competitors.

Messrs. Marshall Brothers have this month published several valuable books in experimental religion. Among them there is a volume on *Christian Sanity* (2s. 6d.), by Dr. A. T. Schofield. The title is attractive and timely, and Dr. Schofield works the subject out in a thoroughly practical and satisfying way. One chapter is entitled 'The Bible on Christian Sanity.' It deals with 'Paul, thou art mad,' and with the graver charge addressed to our Lord, 'He hath a devil, and is mad,' and many passages besides. Another chapter is called 'Sanity in Revivals,' another 'Sanity in the Higher Life,' and another 'The Wiles of the Devil.' We congratulate Dr. Schofield on the sanity he has shown in the treatment of so very sensational a subject.

The next is a volume by Mr. George Clarke on *True Manhood, Womanhood* (2s. 6d.). Mr. Clarke means true manhood and true womanhood in Christ. So it is an answer to the question, 'What must I do that I may obtain eternal life?'

Mrs. Kilvington has sent *A Message to the Kingdom of Priests* (1s. net).

Dr. A. T. Pierson has gathered into a little book four Bible readings given at Keswick in 1907, and has called the book by the extraordinary title of

A Spiritual Clinique. The four readings are on Unsubdued Sin, Unanswered Prayer, Persistent Darkness, and Habitual Unbelief. When he comes to Habitual Unbelief, Dr. Pierson has to consider the matter of election, of which he offers the definition of a coloured preacher: 'Breddren, de Lord, He vote fur ye, and de Debbil, he vote agin ye, and when you vote wid de Lord, dat's election.'

We must mention also *The Coming of the Lord*, by Captain W. H. Dawson (1s.); *After this I will Return*, by Dr. J. H. Townsend (1s. net); and *I am a Prayer*, and other Poems, by Ada R. Habershon (1s. net).

Principal Garvie has undertaken the editorship of a new series of Commentaries on the New Testament. It is to be called 'The Westminster New Testament.' The publisher is Mr. Andrew Melrose. The first volume to appear is St. John, of which the author is the Rev. Henry W. Clarke. From this volume it is plain to see that the Westminster Commentary is to be put into the hands of those who are just beginning the study of the Bible. It may take a little Christian experience for granted, but very little scientific Bible knowledge. Well, there is a vast assembly waiting for it. Barnes' New Testament sold by thousands amongst Sunday School teachers and the like. This is as simple as Barnes and more scientific. The outward appearance is not quite so attractive as we should have expected, but the price is very low (2s. net).

Mr. R. A. Torrey the evangelist addresses himself deliberately to the most orthodox in our midst. Is he wise, then, to write a book about *The Difficulties in the Bible* (Nisbet; 1s. 6d.)? He has no difficulty in clearing every one of the difficulties out of the way. But what if his readers remember the difficulty, and forget the way in which he gets rid of it?

Messrs. Nisbet have also published the thirteenth edition revised of *The Gospel and its Ministry*, by Sir Robert Anderson, K.C.B., LL.D. (2s. 6d. net).

There is no department of literary work which offers a better opportunity to the inventor than the art of making a Bibliography. It includes, as a subordinate branch, the art of Indexing. Some

books are published without an index of any kind. We know one theological publishing house which seems to prefer the indexless book, as certain dog fanciers are said to prefer the tailless dog.

The best bibliographer we know is Mr. Northcote W. Thomas, M.A., F.R.A.I. His new *Bibliography of Anthropology and Folklore for 1906* (Nutt; 2s. net) is a masterpiece and a model. The whole subject is first of all divided into groups geographically, and then the books and periodicals are arranged alphabetically in each group under the author's name. Last of all come two indexes, the one of periodicals, the other of subjects. And the subject index is made more useful by a preliminary grouping, not geographically this time, but topically. It is as great a joy to the student to use a good index as to the woodman to handle a good axe.

Messrs. Rivingtons have begun a series of 'Scripture Text-Books for Children to read Themselves.' The first issue is a *Life of our Lord*; the second is *The Beginnings of the Church of Christ*. We have not seen the first, the second fulfils its mission. It is written by G. P. Trevelyan, M.A., and E. A. Edghill, B.A. (8d. net).

When Professor James delighted the religious world with his book on *The Will to Believe*, he left it open for somebody to write a book on *The Will to Doubt*. The book has been written by Professor Alfred H. Lloyd, of the University of Michigan (Sonnenschein; 4s. 6d.). Whether the religious world did well to be delighted with Professor James's book, we need not consider now. It has only to be said that they need not be alarmed at Professor Lloyd's. For Professor Lloyd is as good a friend to religion as Professor James, and his book is as near to the mind of Christ. All he works for is to make us think, and there was nothing for which our Lord Himself worked harder than to make us think, unless it was to save us.

Still, Mr. Lloyd seems to think that he must begin with an apology, which he divides into five sentences. Firstly, we are all universal doubters. Secondly, doubt is a phase, nay, a vital condition of all consciousness. Thirdly, doubt is inseparable from habit. Fourthly, doubt is necessary to life, to real life, to deep experience. And fifthly, man's widespread, or rather his universal, sense of dependence begets doubt.

The book belongs to the Ethical Library. If there were a Religious Library it might find a place there. It is a modern constructive sermon on the text, 'Prove all things, hold fast that which is good.'

It is a long, long time since men began to occupy themselves with the mystery and the manipulation of numbers. Numbers still possess their fascination. Mr. Elliot Stock has published *The Mystery of Three* (3s. 6d.), a book in which the author, E. M. Smith, after gathering out of the Bible all the occurrences of the number three, has set forth their value for present-day homiletics.

The Oriental Society of the Western Theological Seminary has undertaken the issue of a series of volumes under the title of 'Researches in Biblical Archæology.' The first volume has been written by Dr. Olaf A. Toffteen, Professor of Semitic Languages in the Seminary. Its subject is *Ancient Chronology* (University of Chicago Press; \$2.50 net).

The volume covers the ancient chronology of Palestine, Assyria, Babylonia, and Egypt, down to 1050 B.C. The period from this date to the Christian era will be dealt with in a subsequent volume.

The Biblical Chronology occupies the first short chapter. It is an outline only. The problems raised by it are to be examined in a separate volume, to be called *Side-Lights on Biblical Chronology*. Until that volume appears it is impossible to discuss Dr. Toffteen's rather precarious theory of the chronology of the Judges; that most difficult period in all the history of Israel. This volume, therefore, appeals to the archæologist rather than to the student of the Bible in the narrow sense. It contains all the materials for determining the chronology of the Empires of Babylonia, Assyria, and Egypt; and the more important documents or inscriptions are presented in facsimile or photograph.

If you would see Professor Pfeiderer at his most characteristic, and at his best, read *Religion and Historic Faiths* (Fisher Unwin; 5s. net). It is a volume of lectures, and Pfeiderer loves the lecture form. It gives him room for the large generalizations he delights in, and for the freedom of his flowing style. In this volume he describes every one of the great religions of the earth, hitting off each of them in a short chapter, without a

moment's hesitation. And more than that, he describes religion itself. How sure he is of the way in which religion first came into existence amongst men. Was not the very beginning of it a dream—a dream that some dead friend had come to life again? How natural it has all been. How absolutely non-supernatural. How careful God has been to leave man to find Him out for himself. The Christian Fathers may not have believed this, but Pfeiderer has no resentment against the Christian Fathers for not agreeing with him. It is to one of them he goes for his definition of religion. It is to Lactantius. And a beautiful definition it is. Pfeiderer prints it in italics as we do: *Religion is the attachment to God by the bond of piety.*

An anthology of poems in praise of the Virgin has been made by the Hon. Alison Stourton, and has been published in a very attractive volume by Messrs. Washbourne. The title is *Regina Poetarum*. There are ancient poems and modern. This is one of the modern:

The Christ-child lay on Mary's lap,
His hair was like a light.
(O weary, weary were the world,
But here is all aright).

The Christ-child lay on Mary's breast,
His hair was like a star.
(O stern and cunning are the kings,
But here the true hearts are).

The Christ-child lay on Mary's heart,
His hair was like a fire.
(O weary, weary is the world,
But here the world's desire).

The Christ-child stood at Mary's knee,
His hair was like a crown,
And all the flowers looked up at Him,
And all the stars looked down.

Messrs. Washbourne have also published *A Key to Meditation*, or Simple Methods of Mental Prayer, etc. Based on the spiritual exercises of Saint Ignatius. Translated from the French of Père Crasset, S.J. (3s. 6d. net); and a sketch of the life of St. Francis under the title of *In the School of St. Francis* (1s.).

If any one denies that the study of Church history has entered upon a new chapter, he will deny it no longer, when he discovers Dr. Scullard's new book. It is a study of *Early Christian Ethics in the West* (Williams and Norgate; 6s.). We dare not say there is no religion in it. For Dr. Scullard is not one to think that ethics and religion can be separated. But we dare say there is no ecclesiasticism in it. And is that not a revolution in the study of Church history?

The way in which Dr. Scullard builds his book is a revolution. He lays down the ethical ideas, and then he turns to the Christian writers to see how they conform to them. He does not take his ethical ideas from Irenæus or Ambrose. He takes them from Christ. He even goes back beyond the beginning of Christianity for them. And then when he has got them he has no consideration for the ecclesiastical eminence of Irenæus or Ambrose or any other. He asks them how they meet the demands of an ethical Christianity.

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, M.A., D.D., EDINBURGH.

The River Side.

THE opening words of this passage at once take us back to the thought and life of ancient Palestine. This river was familiar both to David and to John. The thought and metaphor of the river was a favourite one with Israel, both in Old and New Testament times. The Jews always planted their synagogues beside a river (cf. the story of Lydia at

Philippi). The Jordan was, of course, their great national river; yet it was the Euphrates which, in the times of the Exile, had set the type of their thought in this, and given to them some of their finest religious poetry. That great river of Babylon was, indeed, associated with thoughts of woe and misery; yet they had felt its greatness and the quiet of its broad surface, and it was not without a pang of bitter longing that they had heard the