

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

bodies while they were conversing, praying, or preaching, or surrounding them at the moment of dissolution. These tales belong in great part to the stock tradition. Yet some of them may be true in the sense that those who saw the lights—usually the members of a religious community—were subject to an hallucination, and reported what they saw or thought they saw. This would also cover the experiences of the saints themselves, when those were actually reported by them. Thus the stock tradition would always be amplified by new hallucinatory instances.

Renan said long ago of the *Acta Sanctorum*, 'Il me semble que pour un vrai philosophe une prison cellulaire avec ces cinquante cinq volumes in folio, serait un vrai paradis.' In effect, they are true human documents, valuable for the history of human opinion. Our hasty glance at the miracles recorded in them shows how powerful, during certain ages, is traditional belief 'embodied in a tale.' The supernatural, in the widest sense of the word, was perfectly credible, and records

of it attached themselves to the lives of saintly personages as they had done to those of the holy men of other faiths, or to the person of the priest or sorcerer at lower levels. 'Attached themselves,' because, granting the widespread belief, the process was almost automatic and certainly perfectly natural. A saintly legend formed itself; it remained for the credulous biographer to put it on paper. But we have also seen that the *Acta* are also valuable as records of certain curious psychical phenomena which also are of universal occurrence. Some of these phenomena can be proved to be genuine, though this is far from saying that every account of them is equally true. Yet such accounts illustrate the belief in the phenomena, and, whether real or imaginary, the records are worth investigating. And even if the phenomena were all proved by science to be unreal, the universal delusion which has made mankind everywhere believe in them, is equally worth inquiring into by those who can learn something from the history of human opinion, whether true or false.

Literature.

THE RELIGIOUS TEACHERS OF GREECE.

THE RELIGIOUS TEACHERS OF GREECE. Being Gifford Lectures on Natural Religion delivered at Aberdeen, by James Adam, Litt.D., Hon. LL.D., of Aberdeen University, Fellow and Senior Tutor of Emmanuel College, Cambridge. Edited, with a Memoir, by his wife, Adela Marion Adam. (Edinburgh: T. & T. Clark. 10s. 6d. net.)

ONE reads this book with a certain feeling of sadness, and yet with a feeling of satisfaction. The sadness arises when we read the graceful and beautiful memoir, prefaced to the lectures by Mrs. Adam, and think over the possibilities of work which might have been done by Dr. Adam, had more years been given to him. Yet in the forty years of life given to him, how much he accomplished, what difficulties he triumphed over, and what a brave and strenuous life it is. It is true of Dr. Adam what he used often to say, repeating a dictum attributed to the late Professor Bain, 'All distinguished Aberdonians die before they are fifty.' His biographer adds, 'Unhappily there

is but too much truth in the statement, as far as academic distinction is concerned. On October 17, 1907, the *Cambridge Review* contained obituary notices of two of these graduates, Professor Strachan, of Manchester, and James Adam himself, aged respectively forty-five and forty-seven; and the list includes the names of Robertson Smith, Croom Robertson, Minto, R. A. Neil, and others.' It is a remarkable list of names, and might give rise to many reflexions were this the proper time to point the moral.

There is a measure of satisfaction, which overbalances the feeling of sadness, when we look at the work accomplished by him during his short life. Especially as we read the tributes by his friends and pupils to his merit as a teacher and to his inspiring influence over his pupils, we feel that his lifework is not to be measured by the printed page, or by the literary output of his life. He lives in the lives of men, and his memory is warmly cherished by all with whom he came into contact. Even those who had not the benefit of his personal friendship will feel as they read these

touching paragraphs, that they knew him intimately, and as if they had lost a personal friend. Yet his published work is of the highest kind, both in quantity and in quality, and all students of Plato in particular, and of Greek life in general, will in the years to come feel that they need the guidance of Dr. Adam, if they are to enter into the fulness of that manifold life. One note from an undated letter we quote, as it seems to reveal the deepest thing in the nature of Dr. Adam, and so far gives us the key to much of his teaching in these Gifford Lectures, and in his other works. 'We form a little transcendental circle rare in Caius, and we try to look beyond the shells to the real essence of religion, and we there see sights which it is not lawful to utter. Gardner uses the key of art to open the door of Heaven, I that of Philosophy, Wiseman that of the Higher Music; and we call our religion variously by the names of Platonism, the Higher Life, and the Higher Pantheism, or even the Higher Christianity, for we believe them all to be identical. We worship God in nature, and in the sayings and deeds of the best men. We cherish a healthy contempt for theologians, falsely so called, who mistake the earth for the pure gold, the letter for the spirit: and we believe it is nearly time for the new gospel to be preached, that those who have been robbed by the Church of the priceless pearl of their faith may find it again, purified and glorified, and so be happier than before. Such is our faith.' It is a striking statement, and it seems to give us the key to many things in these lectures, and in his other works. It helps us to understand his attitude towards Greek life in general, and to Plato in particular. Precisely what he sets forth in the paragraph quoted above, is the secret of the fascination which Greece has exerted on all readers of its achievements. How great that fascination was, and is, we need not explain. It has led to the abundant literature which has grown up around the life, thought, and genius of Greece. Three Gifford Lectures have already been given to the religion of Greece, and we may predict that through the ages many more will strive to reach the mystery of the Greek wondrous work. For the peculiarity of Greek study is that no one is ever satisfied with the interpretation of it which has been given by any other thinker. So age after age the problem is attacked anew, according as one seems to find a master-key with which to

unlock the mystery. It is not necessary here to say how many are the treatises which have been written on Greece, nor how numerous these have been in recent years. And yet the mystery remains, and the final solution seems as far off as ever.

Nor is the mystery of Greece the only fascinating element in the historical problem. There are also the influence of Greece on human life subsequent to its development; the relation of the religion to the religion of subsequent centuries, the relation of its science, its art, its philosophy to those of civilization generally, and specially its influence on Christianity. These are problems which were present to the thinkers of Christianity in the early ages; they are the problems of history and philosophy to-day.

Dr. Adam feels the fascination of Greece, and his whole being throbs in response to it. He lived and moved in a Greek atmosphere, so far as a Scotsman and an Aberdonian could. A master of all that has been written on Greek literature, familiar with the questions philosophical and religious which are raised by Greek life and literature, he gave himself with abiding enthusiasm to the study of them, and part of the fruit of the study is garnered in this volume of Gifford Lectures. It need not be said that the book is a great one, or that it marks the highest level of achievement on the subject in hand. To praise his scholarship would be as superfluous as it would be presumptuous. To speak of his range of thought, of his simple yet lucid style, is as unnecessary as it would be to mention his reverence for truth, his love of beauty, his lucidity of thought, and his felicity of expression.

The book has a more limited range than, for example, the second Gifford Lecture of the Master of Balliol had. Dr. Caird has for theme the whole range of Greek achievement in religious thought. Dr. Adam limits himself to the development up to Plato. There are allusions to later developments, but these are only for the sake of illustration. To Dr. Adam, Greek thought culminated in Plato, and he gives his strength to the ages before Plato, and to the exposition of the master himself. Students will rejoice in the presentation of the development given in these pages. They will be glad in what is given, and given by a master hand, though they would have liked, under the guidance of Dr. Adam, to trace the movements of the Greek

mind after Aristotle. It may be said generally that the book is lucid, rich in thought and learning, and characterized by all the qualities which mark the works of Dr. Adam.

He begins with a description of the place which poetry and philosophy has in the development of Greek religious thought. 'There are two main streams of development, the poetical and the philosophical, which for the most part pursue a separate and independent course until the time of Euripides. On the one hand, the poets, especially Pindar, Æschylus, and Sophocles, without abandoning the old Homeric anthropomorphism, gradually purified and spiritualized the elements of religious idealism already contained in the Homeric poems, at the same time allowing the grossest features of the Homeric and Hesiodic theologies to recede into the background, without, however, entirely vanishing from view. It is Sophocles who represents the climax of this movement on the part of Greek poetry; more than any other Greek poet he seems to lay hold of whatever there is of divine and imperishable in the traditional faith of Greece, and consecrates it for all time in these incomparable dramas, which are the most perfect embodiment of the Hellenic genius at its best. On the other hand, the pre-Socratic philosophers are more and more led by their physical speculations towards a view of the universe in which no room was left for the Homeric gods, and began to express their dissent at a very early period of Greek thought. As the poetical development culminates in Sophocles, so the philosophical—I speak at present only of pre-Socratic philosophy—culminates in Anaxagoras, whose doctrine of a world-forming *Nous* contained the promise of a teleological interpretation of nature, such as Plato and Aristotle afterwards developed. In Euripides, with whom the ancients were fond of calling 'the philosopher upon the stage,' the two concurrent streams converge and meet. There is hardly a single idea of first-rate importance in pre-Euripidean theology and ethics, whether popular, poetical, or philosophical, which is not re-echoed somewhere in the writings of that extraordinary man. But the effect of the Euripidean drama upon traditional beliefs was in the main destructive; and in a survey of Greek religious development he should be considered in connexion with the so-called epoch of Illumination, whose poetical interpreter he was. With

Socrates a new era begins, and from this point the advancement of religious thought in Greece is effected by philosophy alone' (pp. 19-20).

We have quoted this paragraph, not only for its intrinsic interest and importance, but also because it contains the outline of what is made good in detail in the lectures. He begins with Homer, passes on to Hesiod, and traces the development from Hesiod to Bacchylides, laying stress on whatsoever elements he can find of significance for the nature and characteristics of Greek religious thought. We had marked many paragraphs for reference and quotation, but we must content ourselves with the remark that the results embodied in these researches are of the highest value, and will remain of permanent worth. From these he passes to a lecture on Orphic religious ideas, and their significance in the history of Greek religious thought. The significance of the Orphic religious ideas may be illustrated from a luminous statement made by Robertson Smith. 'They are no longer the exclusive possession of particular kins, but are practised by men who desert the religion from their birth, as means of initiation into a new religious brotherhood, based not on natural kinship, but on mystical participation in the divine life held forth in the sacramental sacrifice' (*Religion of the Semites*, p. 339). Dr. Adam dwells more on the significance of the religious ideas in themselves, than on the place they had in widening the feeling of Greece beyond the narrow bounds of particular kins, yet the latter is after all the more important element in the Orphic religious ideas.

One of the most delightful lectures in the series is that on Pindar. Dr. Adam positively delights in this great poet, and he revels in the delineation of his thoughts. He places these ideas in this light and in that, and the effect on the reader is simply that he is so carried away, that he forgets to think or to reflect. We feel, with Wordsworth, that as we read, 'thought was not: in enjoyment it expired,' yet thought emerges again, and when reflexion comes back, it finds itself enriched with many fruits derived from the masterly work of Dr. Adam. Æschylus, Sophocles are next expounded; and then he passes to the development of philosophy. From Thales to Xenophanes is the theme of one lecture, two lectures are given to Heraclitus, and these are not too many to describe that dark and enigmatic thinker. Then from

Parmenides to Anaxagoras, till we come to the Age of Sophists. Then there are two lectures on Euripides, two on Socrates, and the last five lectures are given to an exposition of Plato. The arrangement has its meaning. Euripides comes where he does because, according to Dr. Adam, in him the two streams of poetry and philosophy meet. 'If we try to estimate the effect of Euripides on the development of religion and religious thought, we must distinguish between the negative and the positive aspects of his teaching. On its critical or destructive side, the drama of Euripides gave a most powerful impulse to the dissolution of the old Homeric faith which the attacks of Xenophanes had long ago foreshadowed, and which was now being rapidly effected by the many iconoclastic currents of thought at work in Athens during the latter part of the fifth century before Christ. No other Greek writer, Plato alone excepted, did so much in this direction. On the positive or reconstructive side, we find a multitude of suggestions, without, as far as I can see, any single dominating principle. As compared with Sophocles, we may say, I think, that Euripides never achieved a final and complete unification of his moral and intellectual nature' (pp. 318-319).

One of the features of these lectures, and one which helps the student greatly, is the way in which Dr. Adam sums up the elements in religious thought which comes to clear expression in the successive poets and thinkers whose work he estimates, and enables us both to see and to measure what is of permanent worth in each thinker. It is not possible for us to enumerate all these elements. But there are two main beliefs which belong to all religions, and which are conspicuous, also, in the religious thought of Greece. To these the author gives special attention. We refer to the belief in God and the belief in immortality. Did Greek thought really rise to Theism? Again and again Dr. Adam declares that it did. But Dr. Adam has his own view of what constitutes monotheism, and that view is very much what is contained in his letter quoted above. When he speaks of Heraclitus, or when he speaks of Anaxagoras, he is inclined to class these thinkers as theists, though he admits that it is possible, without undue straining of their teaching, to rank them as pantheists. Now the question arises as to the distinction between theism and pantheism. Is there really any great

Greek thinker who can be justly called a monotheist? What is the relation of God to the world as this relation is construed by Plato, by Aristotle, or by those who prepared the way for these thinkers?

One of the points in which Dr. Adam sums up the teaching of Anaxagoras is, 'Nous is the creator of the Universe, in the sense that it called the cosmos into being out of chaos' (p. 262). Again, speaking of Creation, as Plato uses the word, Dr. Adam says parenthetically, 'by which, of course, he means the introduction of order into chaos,' as if the word 'creation' could have no other meaning. Now if we introduce chaos as a datum objective to God, as something existing apart from God, and apart from the exercise of His will, it is scarcely possible for us to construct a real monotheism, or to arrive at any solution which is not pantheistic. In the beginning God created the heavens and the earth, and on this view chaos itself is not without reference to divine action and to divine operation. There is no doubt that Dr. Adam is right in his exposition of what Greek thought really was and really accomplished. The only question is whether he has a right to call it monotheism. It is too large a question to be argued here; our aim is to show that there is a question which ought to be argued.

The other question is not as to immortality, but as to the kind of immortality, which the Greeks held. Dr. Adam, in several most interesting passages assimilates the Pauline doctrine of immortality to the Platonic. We think he has read Plato in the Pauline idea. Instead of summarizing Dr. Adam's argument, we shall quote a passage from Principal Edwards' *Commentary on First Corinthians*, in which he states the contrast between the Platonic and the Pauline doctrines of Immortality. 'In Plato the body is the antithesis of the soul, as the source of all weakness is opposed to what alone is capable of independence and goodness. St. Paul does not recognize this contrariety. With him, soul is not, as in Plato, prior to body. He, we cannot doubt, would have rejected Plato's doctrine that the body is related to the soul as the actual to the ideal, inasmuch as the body also has an ideal of perfection which it will at length attain. Neither would he have said, with Aristotle, that the soul itself is that ideal or entelechy of the body. He teaches, in common with Plato, that body and soul are distinct

substances ; but he would also agree with Aristotle that they do not exist independently of one another. Soul is not prior to body, but neither can it survive the body. Even when separated by death, they are not less than before parts of the man, and continue to exist in some kind of interdependence. The New Testament says nothing on the philosopher's problem of the soul's immortality. Not a trace of the arguments of the Phædo can be detected in St. Paul's Epistles. But he teaches a nobler doctrine—that an endless life awaits man after death, a life in which body as well as soul will at the last partake' (pp. 386-7). While we have felt it to be right to quote Edwards, we think that the account of the relationship of Plato and St. Paul set forth by Dr. Adam deserves the most careful study. It is vivid and suggestive, and has to be taken into account by the exegete and the theologian. Finally, it may be said that these lectures are worthy of the author. They are a great contribution to the right understanding of Greek religious thought. It is a book to have ever ready at hand, not only for the thought and the spirit manifested in it, but also because in it one comes into contact with a real life, and feels the power and the pressure of a great and gracious personality.

JAMES IVERACH.

THE COVENANTERS.

THE COVENANTERS. A History of the Church in Scotland from the Reformation to the Revolution. By James King Hewison, M.A., D.D. (Glasgow: *John Smith & Son*. Two Vols. 32s. net.)

When we have looked at these two magnificent volumes (they are the most imposing in the department of Church History which we have received for many a day), we say, surely it was left for our day and generation to write the History of the Covenanters. And yet how much has been written about them in days that are past. The mischief is, that so much of it has not been history. We need not refer again to Sir Walter Scott, though Scotland will never altogether forgive him his great apostasy. But even within our own day there have been ambitious historians, historians claiming to be above all men devoid of prejudice, who have perpetuated the caricature, deliberately reading the documents in an adverse spirit, or else indolently following the fashion of secularism and frivolity.

In order to obtain a sympathetic account of the Covenanters, and of the Covenanting times, we have had almost to rest content with Sabbath School literature, certainly with the writing of theologians, like Mr. Carslaw and Dr. Smellie. We have had to avoid the professional historian that we may escape the injustice or incapacity which makes one's blood boil.

Dr. King Hewison has written a History of the Church in Scotland from the Reformation to the Revolution. He has written from original sources. It is true that he too is a theologian ; but we cannot believe that it is because he is a theologian that he has entered so sympathetically into the mind of the Covenanter, understood the religious motives that lay behind his utterances, and appreciated so well the magnitude of the Cause for which he struggled. For there is not a step of all the way by which he travels but Dr. King Hewison makes it good by a reference to the authority which he relies upon. No doubt it is possible for a man to select his sources, and so not escape prejudice but simply carry it further back. But Dr. King Hewison is not content with one authority, or with one school of authorities ; and he has gone to the trouble of testing, by every means now available, the value of each of the sources which he relies upon, before he puts his trust in it. His history is a triumphant vindication of the place which belongs to the Covenanters in the making of Scotland.

To the enemies of the Covenant, Dr. King Hewison shows no such mercy as the whitewashing historian has lately familiarized us with. This is his picture of Lauderdale, Secretary of State, an uncouth learned savage, about to develop into a barefaced adulterer, toper, and inquisitor. Contemporaries left an uninviting portrait of this great but disagreeable statesman, with his red head, fiery face, spectacled nose, gross cheeks, thick sensual lips, and blubbing tongue, speaking vulgar English in a most offensive manner, with his hand always rifling the King's snuff-box, and his cup filled with a disgusting liquor by the tricky courtiers, who wished to illustrate his incomparable obsequiousness to the King. We shall see him and his shameless consort, "the Bess of Old Noll," together with his brother Maitland of Hatton, hectoring and plundering Scotland.'

But there is no occasion for the making of much

quotation. It is enough to say that the book, though occasionally a little strong in style, will increase the author's reputation, and give delight to many a serious reader. It has been produced, as we have already said, in the most sumptuous manner of book production. In addition to the handsome photogravures of King Charles the First and the First Marquis of Montrose, which form the frontispiece of either volume, there are photogravures and other full-page illustrations facing the text throughout.

THE REVOLUTION IN RELIGION.

THE SPHERE OF RELIGION. By Frank Sargent Hoffman, Ph.D. (*Putnam*. 6s. net.)

'This book is written for the express purpose of interesting thoughtful young men and women, especially those in our colleges, in the study of religion. It is the author's firm conviction that no other study offers to the student so many and such varied attractions, or exerts such a broadening and uplifting influence upon his mind and life.'

Has it been so always? It has not always been so recognized. But there has been a revolution in the study of religion. 'It would be difficult,' Professor Hoffman goes on to say, 'if not impossible, to find a subject that in recent years has undergone greater or more radical modifications as to its nature and mission than the subject of religion. President Harris, of Amherst College, put it none too strongly when he said in his baccalaureate sermon to the class of 1907, "I venture to say that the Protestant Reformation itself did not work a greater, though perhaps a more violent, change than the last quarter of a century has marked in religious thought, belief, and life."'

But what has the preacher to do with religion? The preacher? No *person* in our day, says Professor Hoffman, has any right to consider himself educated who is ignorant of these changes, or has ignored them, for no other matter so vitally affects his own welfare and that of the community at large.

Now, this revolution in the study of religion is due simply to the study of it. 'For a number of years,' we quote Professor Hoffman again, 'the most persistent efforts have been put forth by a small army of able investigators to find out the

actual facts of man's religious life in all times and countries. Not only have the sacred books and rites of the nations of the earth been subjected to the most rigid scrutiny, but the folklore of all lands and even the crudest superstitions and most repulsive practices of savages have been carefully studied. Every possible means has been taken to discover what ideas man has had in all conditions of his existence concerning the Powers that rule over this universe, and also to determine to what extent these ideas have affected his thought and life.'

These sentences are enough to show the importance of the volume before us, and to indicate its attitude. Professor Hoffman has given himself mainly to the study of the various sacred writings of the world. His range is from the Egyptian Book of the Dead to Mrs. Eddy's *Science and Health*. And then he considers the influence which these Scriptures have had upon the progress of civilization.

PRIMITIVE SECRET SOCIETIES

PRIMITIVE SECRET SOCIETIES. A Study in Early Politics and Religion. By Hutton Webster, Ph.D. (*Macmillan*. 8s. 6d. net.)

In this volume Dr. Webster describes many strange rites and ceremonies. To our customs and conventionalities most of them seem extremely uncouth. But the careful observer is often able to discover some real religious value in them, and even some ethical content. Is there no religious value, for example, in the *Eravo*? An Elema lad of New Guinea, at ten years of age, is secluded in the *Eravo*, or men's house. He is about to take an important step in his life's history, and he knows it. It is his introduction to the mountain god, *Kovave*. The god is represented by men in masks, whose persons are sacred. They are almost as gods. For it is claimed that they do not need to walk on the soles of their feet, but that they hop about as gods do. For ten days the masked men prance about the streets; the bull-roarers are whirled at night, drums are beaten in the *Eravo*, and the terrified women and children keep to their houses. The lads are now led into the depths of the forest and brought before *Kovave*. They listen to an impressive address. It is understood to be delivered by *Kovave* himself, who promises to be their friend if they obey the elders. Terrified and obedient in heart, they are

led back to the *Eravo*. The seclusion lasts for many weeks, and the lesson of it is never forgotten.

Again, it is surely not impossible to admit that there is some ethical purpose in the following primitive practice. Among the Koombanggary of New South Wales, each lad during the time that he spends in the bush after initiation 'is attended by one of the elders, who instructs him every evening in his duties, and gives him advice to regulate his conduct through life—advice given in so kindly, fatherly, and impressive a manner as often to soften the heart, and draw tears from the youth. He is told to conduct himself discreetly towards women, to restrict himself to the class which his name confines him to, and not to look after another's gin; that if he does take one when young, who belongs to another, he is to give her up without any fighting; not to take advantage of a gin if he finds her alone; that he is to be silent and not given to quarrelling.'

These things, we say, are outside our religious and ethical beat. But if we are ever to apply the maxim *Nihil humanum a me alienum* it is here, not merely for the sake of the intellectual interest, although in these recent years that interest has become keen and widespread, but also for the sake of the preaching of the gospel.

There is a pause in the propagation of the gospel in foreign parts. It is not a check so much as a revelation. It is not the demand for new methods, as if the old had utterly failed. It is a feeling (surely one should say a revelation, for it is the doing of God undoubtedly) that the missionary must take more account than he has hitherto done of the manners and customs of the people to whom he has brought the blessing of the gospel of Christ, that, in short, he must give himself to a better understanding of such phenomena as the Primitive Secret Societies.

Dr. Hutton Webster's book is a storehouse of material for missionary study. He did not write it directly for the missionary; he wrote it for the rapidly increasing band of students of Religion. But just because the study of Religion is making such rapid strides, we must prevent it from becoming a mere academical exercise, we must do our utmost endeavour to make it that immediately practical missionary instrument which it has been sent to us to be.

Among the Books of the Month.

It is much when a man discovers his calling in life. The Rev. Herbert Pentin, M.A., M.R.A.S., has found it. It is to recommend the Apocrypha to the notice of the Church of Christ. He believes in the Apocrypha, though not with the old blind belief which could not distinguish religion from superstition. He has studied and understands it. He is Warden of the International Society of the Apocrypha, and editor of the Society's Journal. He has edited the Apocrypha in Greek and English, and now he has begun to edit a series of volumes on 'The Apocrypha in English Literature,' and has himself written the first volume, *Judith* (Bagster; 2s. 6d. net).

The volume contains, first, a plea for the Apocrypha; next, the story of Judith in the Apocrypha; then an account, with plentiful extract, of the Anglo-Saxon poem 'Judith'; after that, references to Judith in English writers from Aelfric to Ruskin; last of all, a description of T. B. Aldrich's tragedy, 'Judith of Bethulia.' The book will do nothing for the conversion of the unbeliever in the Apocrypha, but it makes very good reading in English Literature.

Messrs. A. & C. Black have published a volume of *Literary and Historical Essays*, by the late Henry Grey Graham (5s. net). Their titles are, 'Society in France before the Revolution,' 'Glasgow University Life in Olden Times,' 'Old Burghal Life in Scotland,' 'Life in a Country Manse about 1720,' 'A Literary Waif,' 'Samuel Richardson,' and 'Russel of the Scotsman.'

The book will be bought for 'Russel of the Scotsman.' Every person who could get hold of it has read that essay already. It was published in *Fraser's Magazine* for September 1880. It is the raciest thing that ever was written on one of the raciest writers that ever lived. Let us be content with two anecdotes out of it; and let them both be political.

'The ballot question suggests the case of a farmer, who said to his landlord, in disgust at the new Act: "Afore, everybody kent that I voted for your lordship, but noo the waurst o' 't is; if I gang to the poll, folk micht think I was voting according to my conscience."''

'Politics in Fife were keen, and party feelings were strong, so that every week the Whig *Fife*

Herald and the Tory *Fifeshire Journal* attacked each other with appalling fury. The Tory paper was under the editorship of James Bruce, an able, genial, accomplished man (not unknown in literature by his *Classic Portraits* and *Eminent Men of Aberdeenshire*), and while the rival papers were in deadly hostility, the rival editors were boon companions, and would make merry at night over the virulent leaders of the morning in which they assailed each other, and sometimes they would exchange editorial chairs and attack their own papers. One day they dined out together, and they dined not wisely but too well, so that Bruce was unable to write the leader, which was eagerly looked for in consequence of a furious article by Russel in the previous *Herald*. In his distress he asked his political enemy to write it for him—a leader in the *Journal* in reply to himself. This, of course, Russel did at once, and the Tory citizens in the town innocently sang pæans of rapture over the splendid slashing which the *Herald* had richly deserved and righteously received.

Convenience and completeness—these are the two characteristics of *The Student's English Dictionary*. For these two we prefer it to all its rivals. There is now added a third supreme characteristic—cheapness. The new edition which contains 2546 columns in 872 pages is sold at 4s. 6d. net. In that respect also, therefore, Messrs. Blackie & Son have left their rivals behind.

Professor Charles has now published the Greek text of his edition of the *Testaments of the Twelve Patriarchs* (Clarendon Press; 18s. net). The full title is 'The Greek Versions of the Testaments of the Twelve Patriarchs, Edited from Nine MSS, together with the Variants of the Armenian and Slavonic Versions and some Hebrew Fragments.' The volume contains (1) an Introduction; (2) the Greek Text, with the Armenian and Slavonic Variants; (3) Midrash Wajjissau, with Hebrew Fragments of the Testament of Judah; (4) the late Hebrew Testament of Naphtali; (5) Aramaic and Greek Fragments—the original source of the Testament of Levi; (6) Christian additions to the first Slavonic Recension; (7) the Second Slavonic Recension; (8) Collation of MS. *z*, where it diverges from *h*; (9) Greek Index.

The Introduction occupies sixty pages, and is quite distinct from the Introduction to the English translation. It discusses with characteristic thoroughness every matter of doubt or interest that the book suggests. Yet we may find the Index, though it is not so easy to read at first, the more valuable part of the book in the end. It fills twenty-six pages of closest double column.

Professor Charles acknowledges his obligation to many friends and scholars; most of all to Dr. Sinkler, to Mrs. Gibson and Mrs. Lewis, and to Professor Morfill.

The two volumes must go together. Together they uphold the scholarship of this country in the front rank of the scholarship of the world.

The second part of the Oxford Aristotle is issued. It contains the translation by Mr. Harold H. Joachim of *De Lineis Insecabilibus* (Clarendon Press; 2s. 6d. net).

There are men who cannot cease wondering that Science has not yet got rid of the Atonement. Dr. Newton Marshall, an authority in Science as well as in Theology, sees clearly enough that Science will never get rid of the Atonement or remove it from its place as the central doctrine of Christianity. He has published six sermons on the Atonement. He calls the book *Atonement and Progress* (Clarke & Co.; 2s. net). For throughout the sermons the object which he has kept before him is to show that in the progress of Science there has also been progress in the conception and the credibility of Christian doctrine.

In *My Belief* (Clarke & Co.; 3s. 6d. net) Dr. Horton has expressed the belief of many besides himself. And that is very delightful. But he has done a better thing than that. He has compelled many others to ask why this is not their belief. He has compelled them, we say. He is so readable, and he is so reasonable. He has compelled them, whether they are more conservative than he is or less. But he has not even invited them to take his belief as theirs. There is one thing above all others which Dr. Horton stands for. It is the right of individual judgment; the right and the responsibility. And in the matter of a man's belief he would consider imitation a detestable form of flattery.

So *My Belief* is written to answer certain difficulties which men seem to find in the Christian faith, and perhaps also to show that independent thinkers, if they are not eccentric, can and do agree upon all the things that are most characteristic in that faith. But it is not written to ask any man to do otherwise than be fully persuaded in his own mind.

The tenth volume of 'The Messages of the Bible' has now been published. It contains *The Messages of Jesus according to the Gospel of John* (Clarke & Co.; 3s. 6d.). What does that mean? It means, according to the author, that the discourses of Jesus in the Fourth Gospel are arranged, analysed, and freely rendered in paraphrase. But the reader discovers that it means more than that. It means also that the occasion of the discourse is described. And not only what led up to it, but also what led out of it. It means, further, that the paraphrase is practically an exposition of the discourse. And there is in the book besides all that, an Introduction of seventy pages, in which the question, Did the Apostle John write the Gospel? is briefly answered in the affirmative; next, an account is given of the influences which helped to shape this Gospel; and last of all, there is offered a biography of St. John himself. The author of this volume is James Stevenson Riggs, D.D., Professor of Biblical Criticism in Auburn Theological Seminary.

Mr. H. Jeffs has made himself a name as an acceptable speaker at 'Sunday Afternoon Christian Brotherhood' meetings. These meetings, which used to be called 'Pleasant Sunday Afternoons,' are now coming to be known by the shorter and more serious name of 'Brotherhoods'; and Mr. Jeffs is most particular to maintain the conception of brotherhood in all the addresses which he delivers. He has gathered together a volume of his addresses, calling it *The Good New Times* (Clarke & Co.; 2s. 6d.).

Messrs. James Clarke & Co. have published a selection of passages of Scripture for daily reading under the title of *Ungilded Gold* (2s. 6d. net in leather; 1s. 6d. net in cloth). It is an extremely attractive little book, and as useful as attractive. We might recommend that it be

carried in the pocket and its passages committed to memory.

The Rev. John Edwards has written *A Primer of Homiletics* (Culley; 2s. 6d. net). He has had practice in such writing; for he is the author of *Nineteenth-Century Preachers and their Methods*. And he knows what a primer means. Preachers have become great who never studied the science of Homiletics. Mr. Edwards writes for preachers who will never become great, but who may through this study be made better preachers than they are. So he keeps well within reach of the average.

The twenty-third Fernley Lecture was delivered by Dr. Nicholas of Belfast. Its subject was *Christianity and Socialism*. But when the twenty-third Fernley Lecture was delivered in 1893 Socialism had not acquired its present popularity as a subject to read about. So now we have a new edition, with a new Introduction, and at a new price (Culley; 2s. net).

Can Coleridge ever become a school book? Mr. Frowde is determined to try. He has got Mr. J. W. Mackail to make a selection from *Coleridge's Literary Criticism* (2s. 6d. net), and he has published it in the most approved modern school-book style, large type, light paper, and flexible binding.

Has so promising a title as *The Social Paradise* never been used before? Mr. Richard De Bary uses it now (Griffiths; 6s. net). But the Agnostic Socialist will be disgusted with it. For it is nothing more than a plea for brotherliness. For brotherliness with God, however, as well as with man. Therein lies the originality of it. For the author does not use the word fellowship, and he seems to mean something more than that. He works his subject right through the Old Testament, New Testament, the Church and the Creeds. He is a trifle aphoristic and difficult to read.

Another volume of the *Biblical Illustrator* appears. It is the second volume occupied with Isaiah (Griffiths; 7s. 6d. net). It begins with the 31st chapter, and ends with the 49th. Do preachers find sermons in the *Biblical Illustrator*? Better than sermons is the single flash of thought

which arrests the attention and makes the sermon to be remembered. _____

Dr. Robertson Nicoll has published the book of the late spring season, though it can be read right through within an hour. It is the biography of a bibliophile. Its title is *My Father* (Hodder & Stoughton; 2s.). Among book-lovers was there ever a book-lover like the Rev. Harry Nicoll, of Auchindoir? 'He went twice a year to the Synod at Aberdeen, had a round of the book-sellers, and invariably ordered many duplicates. The carrier delivered the book parcels on Thursday, and it was the rule that I should go up for them and bring them down, and be present at the opening. But on the Thursdays after the Synod my father went up a private lane with a wheelbarrow and brought the books home with a guilty countenance. It was etiquette that none of us should appear to know anything about these proceedings. But at last his conscience became easy. He said to me, "You are never safe with only one copy of a good book," and he acted on this maxim.'

What moved this passion for book-buying within him? He was the son of a small farmer. He went to the University of Aberdeen early in life and lived on a bursary of about £12 a year, of which £8 had to be paid in fees. 'This left £4 for a session of twenty weeks. The young student rented a garret for a shilling a week, furnished it somehow, and for the rest subsisted mainly upon provisions sent in from the country by his brothers. As he had to pay for books and for clothes he was reduced to almost desperate poverty, and was unable for long periods in cold winters to have any fire at all. He writes to his brothers: "The coals I got last have lasted well, as it is nearly six weeks since I got them, and they are not yet done. I have been more in proportion for coals than for peats, especially at the beginning, as I was so ignorant how to use coals. I then required about two pennyworth weekly, but a pennyworth is now sufficient, and if the weather continues as it has been for some days past, I intend to use very little fire. I will kindle my fire but once or twice in the week for boiling my eggs."

There was hunger for other things besides books in those days, but the hunger for books, however it came, remained throughout life. Dr. Robertson Nicoll gives a list of the books that

were bought in one year—518 and 12 pamphlets. At the same time he was taking in periodicals to the number of nearly 500 copies in the year.

This is not all that there is in *My Father*. There are glimpses of the life of a people among the hills; of the pastor whom they themselves have chosen that the unseen may never be out of sight, and who is most careful not to become a priest and relieve them of their last responsibility. But that may be found elsewhere. Here the pastor is a book-lover. What is it that gives a man a passion for books? It is not the reading of them. Is it not rather the imagination of what the reading of them will be?—an imagination that is unaffected by the actual reading, unappeased by enjoyment and undisturbed by disappointment.

From the Kingsgate Press there has been issued a volume of *Baptist Principles* (2s. net) written by a layman Mr. F. F. Whitby. The book is an example to printers and publishers (not so much to binders), and it is quite worthy of the care that has been bestowed upon it. The author advocates open communion, preferring, he says, 'to exercise Christian charity at the expense of logic.'

Mr. James Rhoades has published an essay on *The Training of the Imagination* (John Lane; 1s. net). His argument is that we are all too anxious to know, and not anxious enough to live. It is only by the application of *ideas* to life that man's existence is rendered capable of improvement. And the ideal is the only real.

Two volumes have been added this month to the 'Books of the Inner Life' (Thomas Law; 2s. 6d. net each). The one is a systematic treatise on the *Doctrine of The Holy Spirit*, by the Rev. W. L. Walker. It is systematic and simple; as simple, we think, as it is possible to make this doctrine, and systematic that it may be received slowly and held once for all. The other is a volume of short sermons by the Rev. W. L. Watkinson, D.D., every one with an arrow in it sent fair and straight to the mark. Its title is *Themes for Hours of Meditation*.

To the Oxford Library of Practical Theology Mr. Darwell Stone contributed a volume on *The Holy Communion*. It is a striking witness to the place which the Communion of the Lord's Supper

holds in the Church of England to-day that his co-editor, Canon Newbolt, contributes another volume to the same series on the same subject. He calls it *The Sacrament of the Altar* (Longmans; 5s.).

It is on the same subject, but it is on a different aspect of it. Mr. Stone dealt with its doctrinal basis and ecclesiastical tradition. Canon Newbolt deals with its devotional or spiritual value. Mr. Stone was apologetic; Canon Newbolt is edifying.

This does not mean that Canon Newbolt has avoided matter of controversy. The very essence of his book is found in the conception which he gives to the presence of Christ in the Eucharist. But those who cannot see eye to eye with him when, on the one hand, he rejects that doctrine of the Presence known as transubstantiation, or, on the other hand, when he advocates a very real doctrine of Eucharistic adoration, may still read his book with profit. There is a chapter on the Preparation for Holy Communion. That chapter recommends confession, and confession of a kind that is most repugnant to the great majority of the members of the Reformed Churches. Yet that chapter on preparation for Holy Communion may be made to every one of us a most precious means of our spiritual nourishment and growth in grace.

Professor Francis J. Hall, of the Western Theological Seminary, Chicago, has published another volume of his course on Dogmatic Theology. It is occupied entirely with the question of authority in Religion. Its title is *Authority, Ecclesiastical and Biblical* (Longmans; 6s. net). Professor Hall's position is that of the Anglican Catholic. On the one hand, he opposes the Roman Catholic, and rejects the Vatican claims on the grounds that they are non-primitive, that they are unscriptural, that they fail to work, and that they subvert the dogmatic office of the Church corporate. On the other hand, he opposes the Protestant on the ground that he puts the authority of the Bible before that of the Church. His own position is that 'the Scriptures contain, either explicitly or implicitly, all doctrine necessary to be believed for salvation; so that, whereas it is the appointed function of the Church to teach and define such doctrine, the Scriptures confirm and illustrate what the Church teaches.'

In *The Inward Light* (Macmillan; 10s. net) Mr. Fielding Hall has, in choice language and of

a choice spirit, written a plea for a better understanding of the mind of the East. He represents a Westerner, an ordinary globe-trotting Englishman, as coming by an accident which causes his removal to a Buddhist monastery in Burma. Here the traveller discovers that hitherto he has learned nothing that is worth learning. He now submits himself to the teaching of nature and of the Buddhist monks. He does not become a Buddhist. Mr. Hall is no mere missionary for Buddhism. But he enters into the mind of the East, and he sees something of that far-off Divine event to which the whole creation moves. Hitherto (to take an example) he has been an ordinary Darwinian, believing in the struggle for existence and the survival of the fittest, not religious enough to be shocked at the thought of 'nature red in tooth and claw,' but not doubting that it is so. 'Bird preys on insect and on lesser birds, beast upon beast, and death is very near. It hides beneath the leaf, it lurks behind the tree. All live in terror.' So he understood it. But now he learns that it is not so. 'Truly death is near, but the world fears not death. It does not go in daily, hourly terror. Death is a sudden fear, pang, a medicine to cure all ills. The snipe you fired at a few minutes since and missed is now as happy as it was before. They live in glorious, happy health, and when they are sick they die.' 'The wild world is beautiful and happy. There is a sense of peace and gladness and of order in the woods and those that live there. All are happy.'

Is there any human interest that has not yet been reduced to a science? We mean in America. The latest is Reading. And the Manual of the Science of Reading has been written by Edmund Burke Huey, A.M., Ph.D., Professor of Psychology and Education in the Western University of Pennsylvania. The book contains a review of the history of reading and writing, and of methods, texts, and hygiene in reading. Its title is *The Psychology and Pedagogy of Reading* (Macmillan; 6s. net).

There are four parts. First, 'The Psychology of Reading.' This is divided into chapters on the work of the eye in reading, the extent of reading matter perceived during a reading pause, the rate of reading, and other things. Next, 'The History of Reading and of Reading Methods.' This part is illustrated with fearful and wonderful Horn Books.

and Samplers. Third, 'The Pedagogy of Reading.' And last of all 'The Hygiene of Reading.'

In the *Pedagogy of Reading* there occurs the wise recommendation to read great books. For 'to really read a great book until, as President Hall puts it, we "get the flavour" gives a higher tone to the whole personality.'

A handsome volume contains *The Letters of Martin Luther*, selected and translated by Margaret A. Currie (Macmillan; 12s. net). It is Coleridge's desire, expressed about a hundred years ago, at last realized. 'I can scarcely conceive,' he said, 'a more delightful volume than might be made from Luther's letters, especially those from the Wartburg, if translated in the simple, idiomatic, hearty mother-tongue of the original.' But there are other delightful letters besides those from the Wartburg, altogether enough, as we say, to make a fine, handsome volume, a permanent addition to the English Literature of the Reformation. As to whether they are translated in the simple, idiomatic, hearty mother-tongue of the original, let those judge who know it. Here is one of the letters. It is written to his son Hans. Its date is June 19, 1530.

'Grace and Peace in Christ be with thee, my dear little son! I am very pleased to see you so diligent, and also praying. Continue to do so, my child, and when I return I shall bring you something from the great Fair (*Messe*). I know a beautiful garden, where there are many children with golden robes. They pick up the rosy-checked apples, pears, plums, etc., from under the trees, sing, jump, and rejoice all day long. They have also pretty ponies with golden reins and silver saddles. I asked whose garden it was, and to whom the children belonged. The man said, "These are the children who love to pray and learn their lessons." I then said, "Dear sir, I also have a son, Hanschen Luther; might not he too come into the garden and eat the beautiful fruit, and ride upon these pretty ponies, and play with those children?" "If he loves prayer, and is good," said the man, "he can, and Lippus and Jost; and they shall get whistles and drums and all sorts of musical instruments, and dance and shoot with little cross-bows." And he showed me a lovely lawn, all ready for dancing, where whistles, flutes, etc., hung. But it was early, and the children not having breakfasted, I could not wait for the dancing, so I said to the man, "Dear sir, I must

hurry away and write all this to my dear little son Hans, and tell him to pray and be good, that he may come into this garden; but he has an Aunt Lene, whom he must bring also." "That he can," said the man; "write him to do so." Therefore, dear little sonny, learn your lessons and pray, and tell Lippus and Jost to do so too, and then you will all get into the garden together. I commend you to God, and give Aunt Lene a kiss from me. Thy dear father,
MARTIN LUTHER.'

The volume of the Eversley Edition of the works of Tennyson for the month contains the *Idylls of the King* (Macmillan; 4s. net). Nothing could be more satisfactory to the lover of Tennyson than the possession in so delightful a volume as this of the *Idylls* by themselves in their proper order, with the author's own notes thereon, and with the editor's notes thereto.

Canon Armitage, of Halifax, Nova Scotia, has written a book of devotion on *The Cities of Refuge* (Marshall Brothers; 1s. net), making them in his own words, 'Pictures of Gospel-Principles, Gospel-Promises, and Gospel-Privileges.' The Bishop of Durham wishes the book 'good luck, in the name of the Lord.'

Messrs. Marshall have also published *Talks with Schoolgirls* (1s.), a plea for a closer walk with God.

It is a remarkable testimony to the place which the Eucharist now takes in the Christian worship, that in the same month two volumes appear which confine themselves exclusively to the devotional aspect of it. Professor Tyrrell Green's *The Eucharist* (Murray; 3s. 6d. net) is not a systematic treatise like Canon Newbolt's *The Sacrament of the Altar*. It is made up of devotional addresses. But, perhaps just because the book is made up of devotional addresses, Professor Green seems to come closer to the heart of the hearer, and with more persuasiveness seems to bring the wandering thought into captivity to the mind of Christ.

The Rev. J. Vyrnwy Morgan, D.D., the editor of *Welsh Religious Leaders in the Victorian Era*, a patriotic and successful book, has now edited *Welsh Political and Educational Leaders in the Victorian Era* (Nisbet; 16s.). The book is something of a Welsh biographical dictionary, each

leader having his set number of pages and his portrait. Now we know that the idea has occurred to at least one eminent editor of editing a biographical dictionary in sections. For the *Dictionary of National Biography* is too big, and we have no room for it. We cannot afford it; and we do not all want it. But a national biography of Scotsmen, and, again, a national biography of Welshmen, would be acceptable. Dr. Morgan's book is a step in that direction. We have not tested the accuracy of his facts; but his reputation is good, and he writes pleasantly. The Introduction should be read even though the book is skipped. It is in some sense a religious history of the Principality. It explains some things which Anglo-Catholics have not yet understood.

Messrs. Oliphant, Anderson & Ferrier have published a new edition of *Mission Methods in Manchuria*, by Dr. John Ross (3s. 6d.). The new edition contains a new chapter. It is a book that is likely to live longer than the ordinary mission volume. For it is not occupied with Dr. Ross so much as with the Chinese; and not with the things that are superficial among the Chinese, but with the things that make for character. The title of the first chapter is 'Chinese Consciousness of Sin.'

Where the Book Speaks (Revell; 3s. 6d. net) is the unhappy title of a volume of sermons on missions by Mr. Archibald M'Lean, President of the Foreign Christian Missionary Society. Mr. M'Lean uses all the great missionary texts in the Bible, and he uses them in order. A course of sermons after this model preached throughout the country would be certain to send some labourers into the vineyard.

In the Preface to the *DICTIONARY OF CHRIST AND THE GOSPELS* the statement is made that to the preacher Christ is everything. The Bishop of Durham agrees. In issuing his new volume of sermons entitled *Christ's Witness to the Life to Come* (Seeley; 3s. 6d.), he says that their topics are altogether miscellaneous, and yet that a certain unity runs underneath their unassorted variety. And then he says, 'This is so by no set design. But the Christian preacher surely finds more and ever more, as life and experience advance, that a spiritual law, strong and gracious, constrains

him to carry up every theme to Christ, and to carry Christ out into the treatment of every theme.' And what more than that need be said by way of review of the book? Let this be said, Dr. Moule has great faith in the power of example. These sermons are biographical to a quite unusual extent. And let this also be said, that Dr. Moule is not afraid to say a true thing even if it is not new. This is in the sermon on John Newton: 'William Jay, of Bath, saw him very near the end; the luminous thought and ready tongue were nearly past their work; but the visitor carried away one inestimable utterance; may the record of it never be forgotten; may our soul be found hereafter with him who spoke it:—

"My memory is nearly gone, but I remember two things—that I am a great sinner, and that Christ is a great Saviour."

Throughout his life Browning was content and even happy to be reckoned after Tennyson. Those who knew, knew better, but they were not many in number. And when the end came and their biographies were written, all the world seemed willing to say it was quite fitting that the biography of Browning should be so manifestly inferior to the biography of great Tennyson. But again there were those who knew better, and their number had increased. And now it is not possible to be satisfied longer with the biography of Mrs. Sutherland Orr. In the judgment of many of us a new biography should have been written. But it may be that it was wiser to revise Mrs. Sutherland Orr's biography; and certainly the revision has been done thoroughly.

The title is still *Life and Letters of Robert Browning*, by Mrs. Sutherland Orr. But to that is added 'New Edition, Revised and in Part rewritten by Frederic G. Kenyon' (Smith, Elder, & Co.; 7s. 6d. net). Mr. Kenyon seems to wish to say that the necessity for a new edition lay in the new materials that were available. And to a certain extent that is so. There were *The Letters of Robert Browning and Elizabeth Barrett Barrett*, which told the story of the courtship and marriage very fully. There were *The Letters of Elizabeth Barrett Browning*, which carried the narrative over the whole of their married life. And there were the letters to Alfred Domett, published in *Robert Browning and Alfred Domett*. These new materials made the rewriting

of large parts of the Biography quite necessary. But it was also necessary to edit Mrs. Orr's own writing and reconsider some of Mrs. Orr's judgments. The editor admits that on certain questions, as on Browning's health, on his religious views, and on his attitude towards his wife's interest in Spiritualism, Mrs. Orr held strong opinions which did not commend themselves to others who were in a good position to judge. He admits, further, that some of her literary criticisms are at least open to question. Yet he has left these things alone, for he says the book is primarily and mainly hers, and it seemed to him proper to leave it to express her opinions and to confine the alterations to matters of fact.

Canon Kynaston, of Durham, has translated a selection from the prayers appended to the several chapters of the 'Vita Jesu Christi' of Ludolphus of Saxony. The title is *The Footsteps of our Lord and Saviour Jesus Christ followed in Prayer* (Elliot Stock; 2s. 6d. net).

From his pulpit of St. Margaret's, Westminster, Canon Hensley Henson feels that he has the responsibility of preaching not to a single congregation, but to the whole country. Indeed, he has no single congregation. His hearers come from all lands, listen and go back again. And he may never see one in ten of them twice, or they hear him. Accordingly, and without exception, the sermons in the new volume are national sermons, and the title is appropriately *Christ and the Nation* (Unwin; 5s. net). As a national preacher Canon Hensley Henson is not expository. He has no time to spend upon the niceties of interpretation. Nor is he doctrinal. If a broad adjective must be found for him, 'ethical' would be nearest. But if that were supposed to mean that he preached that scornful thing called 'mere morality'—ethics without a root in Christ—a greater injustice could not be done him. His title is *Christ and the Nation*, and the point of every sermon is that the nation's health is found in Him, and that He is come to cure all its diseases.

Messrs. Williams & Norgate have added to their 'Crown Theological Library' a translation of Harnack's *Sprüche und Reden Jesu* under the title of *The Sayings of Jesus* (6s.). It may not be one of the most popular volumes of the series,

but to the student of the Gospels it ought to prove one of the most profitable. There is no occasion, however, for a review of the book, since the original has just been dealt with in THE EXPOSITORY TIMES in the most thorough manner by Mr. Emmet. It is enough to say that the English edition for which the Rev. J. R. Wilkinson, M.A., is responsible appears to be trustworthy.

Among the Magazines.

Effective Preaching.

The enterprising editor of *The Methodist Review* (Dr. Gross Alexander) has persuaded some men (and three women) to tell him what it is that makes effective preaching.

The first is Dr. Charles Goodell, of the Calvary Methodist Church, New York. Dr. Goodell holds that the preacher is simply a messenger. Upon which three things follow. Being a messenger he must have a message; it must be his own message; and it must be worth while.

The message must be worth while. That is the last thing, but it seems to be everything. Dr. Goodell says that much which passes for good preaching is not worth going across the street to hear. There is nothing at the end of it. The preacher 'marches up the hill and marches down again,' but there is no battle. And where there is no battle there is no victory. Then Dr. Goodell suddenly remembers what the question is. The question is, What makes effective preaching? He answers, 'Results, of course.' And he sums up the whole trouble with ineffective preaching, by saying that in the modern preacher's eyes his subject bulks larger than his object.

The next is Dr. Wilbur Chapman, of Newhaven. Dr. Chapman tells us that 'not a very great while ago' a business man in Philadelphia sent a letter to other business men and asked them, not what is effective preaching, but what was the preaching most pleasing to them; and a very large majority said it was the preaching that had the most heart in it. So Dr. Chapman goes on to define the preaching that has most heart in it. It has five characteristics, and he numbers them.

First of all, it is preaching which comes from the man whose life is right with God. Secondly, it is preaching which magnifies Christ. Thirdly,

it rings true to the Word of God. Fourthly, it emphasizes the immediate acceptance of Christ. And fifthly, it is preaching that is preached with the confident expectation that results will follow.

Pass to Bishop Thoburn, of Delaware. The speaker, says Bishop Thoburn, should realize that he represents Jesus Christ, not figuratively, but in actual fact. He should choose no topic that would not be worthy of his Master. He should take pains to be intelligible. He should illustrate his preaching all the year round by mighty works in simple garb. He should avoid reading his sermons, *if possible*. The italics are the Bishop's own. He should not make his pulpit quite so necessary to him as a shell is to a turtle.

But what do the women say? Are they preachers, these three women? We think not. They would be easier with the preacher. One of them repeats the anecdote that a lady once said to an eloquent preacher, 'Dr. C., when I see you out of the pulpit I think you ought never to go into it; and when I see you in the pulpit I think you ought never to come out of it.' Another assures us that the preacher believes Miss B. when she tells him that the sermon was '*so* beautiful'; but it did not teach her the beauty of holiness. And the third preaches to preachers from the text, 'Let preachers learn first to show piety at home.' (1 Ti 5⁴).

The 'Record.'

With the first day of May the *Record* appears with many features that are new, though the number of them is not so great that we are no longer able to recognize 'the Church's oldest newspaper.'

First of all there are two contributed articles on the Licensing Bill, the one by Sir Thomas P. Whittaker, M.P., the other ('A Brewer's View') by Edwyn Barclay, Esq. Then, passing the familiar London Letter, we have another feature of which the title at least is new, 'Last Sunday's Sermon.' Next, the Report of the R.T.S. Annual Meeting. After that a contributed article of the familiar and solid kind, on 'Mr. Tomlinson's Reply to the Five Bishops.' Whereupon we come to a letter to the Editor, on which there is a Leading Article, a letter signed by 102 names, almost all of them known even beyond the borders of the Church of England, a letter of thanksgiving for what the *Record* has been in the past, of confidence also for the future. There are other letters as usual. And on the next page there is found the first of a series of articles on 'Stewards of the Lord,' this first article being written by the Bishop of Durham. Principal Griffith Thomas continues his column 'In Conference.' The reviews are henceforth to be signed. The first review in this number is on Bennett's *Post-Exilic Prophets*; it is signed by Dr. Sinker. And we have not seen a more conscientious review of that book anywhere, or a more encouraging. For hitherto the *Record* has given small entertainment to that study of the Old Testament which is miscalled Higher Criticism. But here Dr. Sinker, one of the most conservative of scholars, recognizes, just because he is a scholar, the worth of this new book to the minister of the Word, and has no hard words for its criticism.

These are not all the new features of the new *Record*. But these are enough to show that the chief organ of evangelical Christianity in the Church of England is fit for a place beside the few great religious weeklies of the world.

The Archaeology of the Book of Genesis.

BY THE REV. A. H. SAYCE, D.D., LITT.D., PROFESSOR OF ASSYRIOLOGY, OXFORD.

Paradise and the Fall (Gn 2⁴⁻³).

ii. 4. The beginning of this verse is the rendering of the Babylonian formula prefixed or appended to a list of persons or things. Thus the list of the names of the kings whose names are explained in *W.A.I.* v. 44. 20, has: *annutum sarrê sa arki abubi ana akhames la sadhru*, 'these are the kings

after the deluge whose names are not written in successive order.' The Heb. תולדות, *tôl dôth*, answers to the Assyrian *tâlidât*, and refers us to the fourth line of the Assyrian Epic, where it is said that Tiamât 'was the begetter (*muallidat*) of them all.' The verse thus presupposes an evolu-