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SOCIAL LIFE AT ROME.

SOCIAL LIFE AT ROME IN THE AGE OF CICERO. By W. Warde Fowler, M.A. (*Macmillan.* 10s. net.)

THE leading authority on the religion of Rome, in this country at least, is Mr. W. Warde Fowler, Fellow and Lecturer of Lincoln College, Oxford. Mr. Fowler does not confine his attention to Roman Religion. His principal books are on the Roman festivals of the Republic and on the City-State of the Greeks and Romans. But he recognizes, as all reliable writers now recognize, that secular and sacred is a distinction without existence among ancient peoples, probably even without comprehension, and that every act of life was a religious act. It is, therefore, not in spite of his wider interests that he is spoken of as the leading authority on religion. It is because his interests are wider than those we now associate with religion. It is because he sees that however little depth religion might have to a Roman, it had an unlimited breadth, war being as religious an act as worship.

In his new book Mr. Warde Fowler has a separate chapter on Religion. But that does not mean that the rest of the book is not on religion. Let the subject be marriage or aqueducts, ever there appears on the page the name of Jupiter or of Juno, or else there is some reference to tabu or divination. The chapter on Religion is the last chapter in the book, and it is not so much a separate chapter as a summary of the whole.

When St. Paul was in Athens he told the Athenians (according to the Authorized Version), 'Ye men of Athens, I perceive that in all things ye are too superstitious.' By some he has been much taken to task for his rudeness of speech; while by others much ingenuity has been exercised to rub the rudeness smooth. The Revisers translate his words, 'somewhat superstitious,' and allow us (in the margin) to say 'religious' if we like. But notice two facts, both brought clearly out by Mr. Warde Fowler.

The first is the clear-sightedness of the phrase 'in all things.' On that phrase Mr. Warde Fowler's book is a commentary. The other thing is the word 'superstitious' itself. St. Paul was speaking to Greeks. If he had been speaking to Romans (and very likely there were Romans in his audience), he would certainly have said 'religious.' But what would he have meant? He would have meant superstitious. For, says Mr. Fowler, to the Roman '*religio* meant primarily awe, nervousness, scruple—much the same, in fact, as that feeling which in these days we call superstition.' And not only was it what we call superstition, but it was what they—the philosophers whom St. Paul addressed—themselves called superstition. So that when we condemn St. Paul's bad manners, we merely make it known that we have not read Mr. Warde

Fowler yet, and know nothing about Greek or Roman religion.

THE CHILDHOOD OF MAN.

THE CHILDHOOD OF MAN. By Leo Frobenius. (*Seeley*. 16s. net.)

For a popular introduction to the most popular study of the day, the study of primitive religion, try *The Childhood of Man*, by Dr. Leo Frobenius, which has just been translated into English by Dr. A. H. Keane. That it is intended, in the English translation at any rate, for the use of the absolutely uninitiated is fairly manifest on the face of it, and is frankly stated by the translator in his preface. All the same, it *is* an introduction. Frobenius took incredible pains to get first-hand facts, and then to fit them into their place in some sort of evolutionary system. For he had no doubt whatever that the most grotesque, uncouth, and infantile custom of a Papuan or an Arab had some spiritual significance in itself and some place in that progress in the heart of man out of the darkness which is described by the Apostle Paul as 'seeking the Lord, if haply they may feel after him, and find him.' We have still to ask, perhaps, why they were left seeking so long. But we are now discovering that their darkness was not so Cimmerian as we used to think it was. And that is at least a beginning in the answer to the problem.

The method which Frobenius took to gather his facts was this. He got into correspondence with officials, seafarers, traders, explorers, missionaries, and others engaged in various pursuits among rude and barbarous peoples all over the world. And he transformed his house into a museum for the reception and classification of the gifts they sent him. Thus he got his information, which he then determined to give to the world. But he knew that the world would never read a museum catalogue. And he wrote this popular book, carefully setting things down in order, that their relationship might be seen, suggesting theories and furnishing facts to support them, and succeeding in making the whole work a contribution to science.

The illustrations are numerous. Not one of them has been inserted simply because it is picturesque. One and all they serve the purpose of illustrating the text and enforcing the argument. Among the rest, there are seven full-page plates which present reproductions of water-colour drawings made by John White, Governor of Virginia in the days of Sir Walter Raleigh. These and the number of the black-and-white drawings make the book somewhat costly. But such an introduction to such a subject is worth the money.

The chapters on Secret Societies and Masks, on the Discovery and Use of Fire, on Picture Writing, and on Ancestor-Worship are excellent short descriptions of facts that are fairly familiar; while the chapters on Drums and Bells, on Dress Language, and on Skull Worship contain facts that are unfamiliar and wonderful; and a great ethical revelation to some will be the chapter on the Tests of Manhood.

Among the Books of the Month.

There is so much attention given now to the education of the eye in children, and so little to the training of the imagination, that it would be better if the preacher who preaches to children should endeavour to draw them away from the external world and teach them to look for realities beyond the reach of the senses. But the Rev. John S. Hastie, B.D., in his volume of Open-air Studies with Young Folk entitled *Under the Blue Dome* (Allenson; 3s. 6d.), occupies himself entirely with things that the eye can see. He draws useful moral lessons out of the descriptions of the grass, the lighthouse, and the clouds, but does not often touch that higher faculty which must be touched in youth if the man or woman is ever with full confidence to say, 'Whom not having seen we love, in whom, though now we see him not, yet believing we rejoice with joy unspeakable and full of glory.'

We have been so much taken up with the criticism of the Bible that its exposition has been suffering. In America, commentaries have been coming out quite steadily, most of them, it must be confessed, regardless of the results of our criticism, but occasionally incorporating them, and so getting in front of us. Here is one. Its general title is 'The Interpreter's Commentary on the New Testament.' The volume on *The Epistles to the Corinthians and Galatians* (Barnes; $1.50) has been written by Professor McFadyen of Knox University, Toronto. Is it possible to test it by one comment? Take the comment on 'Abba, Father' in Gal 4^6:

'It is the *spirit* that cries through them; in Rom. viii. 15, "*we* cry." The word *cry* recalls the ecstatic spiritual experiences alluded to in 1 Cor. xiv. *Abba* was Jesus' own word (Mark xiv. 36); it had been familiar to Aramaic Christians, and had passed from them to Greek-speaking Christians. The sons who used this word would feel themselves peculiarly one with *the* Son who had taught them to use it. It would be natural for them to add to it their own native Greek word, just as we might say, "Abba, *Father*." This blending of Greek and Aramaic, in a context which has been arguing for the abolition of the distinction between Jew and Greek (iii. 28), is suggestive, though of course this is not the *reason* for the juxtaposition of the words.'

Big prices are now given for the octavo editions of Ranke's Histories in their English translation. But it is a mere fashion, and a foolish one. For the editions which are published by Messrs. George Bell & Sons are not only as good, though cheaper; they are in every way a great deal better. The translations are more accurate, the volumes handier, the notes and indexes fuller and more accessible.

There has just been issued in this series a new edition of Ranke's *History of the Latin and Teutonic Nations* (6s. net). The book was first issued in English in Bohn's 'Standard Library' twenty-two years ago. The translator was Mr. P. A. Ashworth. Mr. Ashworth's name now disappears from the title-page; for so thoroughly has his translation been revised by Mr. G. R. Dennis that it has been revised almost out of existence. The new edition further contains a new feature in the form of an introduction contributed by Mr. Edward Armstrong, Fellow of Queen's College, Oxford.

Messrs. James Clarke & Co. of Fleet Street have issued four new volumes this month, and re-issued a fifth. The re-issue is *Our City of God*, by Mr. J. Brierley (3s. 6d.).

One of the new volumes is the result of an article which appeared in the *Hibbert Journal*, and of which some notice was taken in THE EXPOSITORY TIMES—an article entitled 'Jesus or Christ?' written by the Rev. R. Roberts. The article was certainly not worth a place in any magazine. But it said openly and without any literary grace, the same thing as a good many other writers are saying, that Jesus Christ was merely a man, with a man's weakness and sin, and that, in short, if we are not to fall intellectually into the rear we must all make haste and become Unitarians. The only significance which the article had was in the description of its author as a Congregational minister. But in the following number of the *Hibbert Journal*, Dr. Horton points out that the title is misleading, as Mr. Roberts 'has not been a minister in the Congregational sense for eleven years back.' So the value of Dr. Warschauer's book is not in its occasion but in itself, and especially in the excellent answer it makes to those who, unblest with reverence, find our Lord Jesus Christ no better than He should be. The title of the book is *Jesus or Christ?* (1s. 6d. net).

The Judges of Jesus—what a title! And yet it is quite appropriate. Who were they?—Judas, Annas, Peter, Caiaphas, Herod, Pilate's wife, Pilate. And now they themselves have been judged, and Jesus is their judge. It makes a striking course of sermons in the hands of the Rev. J. G. Stevenson, the temporal and the eternal rubbing shoulders together, for once visibly, but just to the same issues as they do with ourselves every day (2s. net).

The Art of Sermon Illustration, by the Editor of the *Christian World Pulpit*, will be considered on another page (3s. 6d. net).

The book that has attracted us most has the title of *The First Things of Jesus* (3s. 6d. net). The author is the Rev. John Reid, M.A., one of the few men in our day (even when we take all the Churches together they are few) who have the gift of exposition. The volume contains studies of certain sayings of our Lord in which He used the word 'first.' Now in the mouth of Christ 'first' is a significant word. It looks like a word of time; it is really a word of eternity. Even the Son of Man must first suffer—suffer before something else certainly; but also as the chief thing; and to-day we write about the significance of Christ's death as the event on earth with most manifestly eternal issues. Of the last of the chapters the title is 'The First Stone.' In that chapter Mr. Reid handles the difficult subject of the woman taken in adultery, and in handling it keeps us in a clean bracing atmosphere. We wish to recommend this book. Its simplicity

is a triumph, for it is the fruit of much reading and experience.

Mr. Culley has been good enough to send us a copy of *A Lineal Index to the Methodist Hymn-Book* (6s. 6d. net), although we do not belong to the 'People called Methodists.' But Mr. Culley is a wide-awake publisher. He knows that we have readers among the 'People called Methodists,' and many of them. More than that, he is full of pride in his own publications. He believes that the Methodist Hymn-Book, even if it is not used publicly at worship, is likely enough to be used privately in the study, by Christians of every Church and denomination. Now a hymn-book that is to be used in the study, that is, for illustration, needs an index. For how often have we a word or a thought, or even a shred of a verse, which would have been an illustration and a telling one, if we could have fixed it down by means of an index. We can fix it down now. We can fix down hundreds of thousands of words and thoughts. And we owe that inestimable boon to the Rev. William Miles.

Mr. Frowde is not too late yet with his Oxford edition of *The Complete Poetical Works of Edgar Allan Poe* (2s.), though we shall soon be off with the old love and on with a new, so many are the centenaries that fall due this year. It is an edition which does credit even to Oxford editorship. There is a memoir, a bibliography, all the poems in good large type, an index to their first lines, and three essays on poetry.

What is a classic? It is not a book about the classics. But if a book about the classics takes such a hold of the readers of literature that it passes through edition after edition till the author has nothing more to do with it than let it circulate and the publishers simply produce another impression; and if it is itself literature, being written both with knowledge and distinction—is not that book a classic? The book is *A History of Greek Literature*, by Frank Byron Jevons, M.A., Litt.D., Principal of Hatfield Hall in the University of Durham (Griffin; 8s. 6d.).

In *Health and Happiness* which comes from the Griffith & Rowland Press in Philadelphia, Mr. R. M. Harbin, M.D., has made a persevering effort to use his medical knowledge for the advancement of the Kingdom. His subject is the relation between disease and sin, a subject that stands greatly in need of capable and unhysterical handling. Perhaps Dr. Harbin is just a trifle too anxious to be edifying, but certainly he has no bias in favour of the indifference of sin, and that is great gain. He believes in the possibility of recovery from sin as from a disease, by slow stages of self-denial chiefly. He believes further that certain spiritual faculties may be wholly lost through sin, as certain physical faculties may be wholly lost through disease. But then he believes that the faculties which remain may be cultivated to an exceptional degree of perfection. In the Forty-third Report of the Massachusetts Asylum for the Blind, Dr. Howe states that Julia Brace, a blind and deaf mute, could instantly recognize persons she had met before as soon as she caught the odour from their glove or hand. She was employed to sort out the clothing of each of the pupils after it came from the wash.

Dr. Campbell Morgan has begun his Analysis of the Bible, after three preliminary volumes, with *The Gospel according to John* (Hodder & Stoughton; 3s. 6d.). And first there is a scheme of contents, the whole of the contents of the Gospel being set forth in five parallel columns. It is a courageous effort, and it has cost the author thought. The inevitable criticism is that John himself was not half so ingenious as Dr. Campbell Morgan. But even if the criticism is just, it does not make the book less valuable if we keep our eyes open. Dr. Campbell Morgan finds Love, Life, Light expounded in great recurring spaces throughout the Gospel, and all in order, like a treatise in Systematic Theology. It is well worth our while to consider whether that is so.

The Jewish Publication Society of America is working upon a new translation of the Old Testament into English, part of which has already been published. It has also undertaken a series of commentaries to be written by Jewish scholars. The enterprise is admirable. One only wonders that Jewish scholarship has not done more for the interpretation of the Old Testament.

The first volume of the Commentary has been written by Mr. Max L. Margolis, Ph.D. The book is *Micah*. Mr. Margolis is quite well

acquainted with the criticism of the last forty years (to go back no further than Ewald), but his attitude is fairly conservative. He is reluctant to separate any of the prophecies from Micah's authorship. Even Mic $2^{12.\ 13}$ he retains by accepting Ibn Ezra's suggestion of placing the verses within quotation marks as a sample of the optimistic sermons of the false prophets. In the commentary he uses more liberty. The translation followed is the new Jewish one, though not uniformly. Mic 6^{8} reads—

It hath been declared unto thee, O man, what is good:
And what doth the Lord require of thee,
But to execute justice, and to love kindness,
And to walk humbly with thy God?

There is a good note on the word 'remnant,' with a reference to the liturgy of the Synagogue, in which the Jews designate themselves as the remnant, and pray to God not to suffer them to perish.

The National Council of Free Churches did a courageous thing in determining to include a volume on *Conversion* in their 'Christian Faith and Doctrine' series (Law; 2s. 6d. net). For conversion is not now regarded as a scientific fact, or its title as a scientific term. They did a yet more courageous thing in entrusting the volume to Dr. Newton H. Marshall. For Dr. Marshall is the latest product of all the sciences, physical, sociological, psychical.

What is the result? The result is a volume in which conversion is confirmed as a fact, a fact of New Testament times and a fact in the life of to-day. Dr. Marshall takes all the sciences with him. Of the science of psychology he makes even liberal use, openly acknowledging his obligations to Professor Starbuck and Professor James. But conversion is a fact. And it is an experience which every man must pass through in order to reach the glory of his manhood. Dr. Marshall is not troubled with niceties of theological distinction. He knows what men have written about the difference between conversion and regeneration, and he does not deny the difference. But he says that conversion and regeneration make but one reality, a reality which is indivisible except by logical abstraction. And the full title of his book is *Conversion or the New Birth.*

We must always be careful not to criticise a book by its relation to our own opinion. Professor Francis J. Hall, D.D., of the Western Theological Seminary in Chicago, has written a book on *The Being and Attributes of God* (Longmans; 6s. net). Its doctrine of God is not in every respect our doctrine. What of that? We shall learn the more from it. It is the book of a student, the book of a thinker, the book of a believer. There is not a loose sentence in it, and there is no trivial rhetoric. It is, above all, the book of a student. Professor Hall's knowledge of the subject is an amazement. While other men are circling about Calvin or Arminius, Simeon or Newman, like children in a merry-go-round, and never getting away, this man has studied every article in the *Encyclopædia of Religion and Ethics*, and opened his mind to the revelation that is there sent to him, believing that he is bound in his doctrine of God to account for all that God tells him of Himself through the Ainus and the Apaches, as well as through the children of Israel. And this larger study has not only enlarged his circle of belief; it has altered the position of its centre. Its centre now is not Calvinism or Newmanism. It is not even the Christ of these men. It is that larger, fuller Christ, who was, and is, and is to be.

Canon Robinson of Ripon has written an able and candid book on the Resurrection of our Lord —*Studies in the Resurrection of Christ* (Longmans; 3s. 6d. net). He knows the difficulties. He has written 'from the standpoint of one to whom the difficulties involved in the belief in the Resurrection of Christ are very real, and to whom they would appear insuperable if the evidence which is available in its support were put forward in order to prove the resurrection of any ordinary man.' That sentence exposes the heart of the volume. As for the resurrection body, Canon Robinson holds that while the Resurrection was an objective reality, the body in which Christ rose was not a material, but a spiritual body.

'"In the name of the holy Trinity, Father, and Sonn, and Holy Ghost, I Raynold Peacock, bishopp of Chycester unworthy, of mine own pure and free will, without any man's cohertion or dread, confess and acknowledge, that I here before time presuming of mine own natural witt, and preferring the judgment of naturall reason before the New and Old Testaments, and the authority and determination of our moder holy church, have holden, felyd,

written, and taught otherwise, then the holy Romane and universal church teacheth, preacheth, and observeth. . . . And on this to declaration of my commission, and repentance, I here openly assent, that my said books, works, and writings, for consideration and cause above rehearsed, be deputed unto the fire, and openly be burnt, into the example and terror of all other." In the words of this recantation the career of the only great English theologian of the fifteenth century ended.'

And so begins the account of the life of Reginald Pecock, which Professor J. L. Morison contributes to his edition of *Reginald Pecock's Book of Faith* (Maclehose; 5s. net). The introduction is also an essay on 'The Development of Fifteenth Century Opinion,' and valuable enough to be referred to henceforth by students of that period of English History. The Book of Faith itself is also chiefly of historical interest, not of quite so much account theologically now. It has been edited with much loving care from the manuscript in the Library of Trinity College, Cambridge.

Under the editorship of the Rev. J. H. Burn, B.D., F.R.S.E., Messrs. Methuen have undertaken the publication of a series of handbooks of English Church History (2s. 6d. net each). Two volumes are issued; (1) *The Foundations of the English Church*, by J. H. Maude, M.A.; (2) *The Saxon Church and the Norman Conquest*, by C. T. Cruttwell, M.A. The series challenges no comparison with Macmillan's handsome set. The volumes are smaller, cheaper, more popular. But it looks as if each volume were to be put into hands that are just as scholarly. These two volumes leave nothing to be desired in that way. And we notice that a subsequent volume is to be written by Dr. Alfred Plummer. We congratulate Mr. Burn upon the idea and the successful realization of it.

Mr. Murray has published *The Year's Work in Classical Studies*, 1908 (2s. 6d. net). This is the third year of issue. The volume contains eighteen papers ranging from 'Classical Work in Schools,' by the editor (Dr. W. H. D. Rouse), to 'The New Testament,' by Professor Peake. The 'Greek Mythology and Religion' is done by Dr. Farnell, and the 'Roman Religion and Mythology' by Mr. Warde Fowler. Dr. Hunt contributes the article on the Papyri, and Dr. Moulton the article on Hellenistic Greek.

Horatius Bonar was born in Edinburgh on the 19th day of December 1808. On the 21st day of January 1909, a great public meeting was held in the Grange Church of his native city. Lord Ardwall was in the chair. Speeches were delivered by the Bishop of Durham, Lord Polwarth, Lord Guthrie, Dr. Alexander Whyte, and others. And then, on the Sunday following, sermons were preached in the same church by Dr. Robertson Nicoll and Dr. George Wilson. And now all these speeches and sermons have been brought together in a volume, entitled *Memories of Dr. Horatius Bonar*, which has been published by Messrs. Oliphant, Anderson & Ferrier (2s. 6d. net). For, at the end of a century, we have begun to realize how great a man Horatius Bonar was.

For the knowledge of Christ is it better to trust to the historical Gospels or to our own imagination? It is better, says Franz Hartmann, M.D., to trust to our own imagination. For 'We can have no self-knowledge about persons that existed before we were born; but we may at any time and in every place realize the presence of the true Saviour, the eternal living Christ within ourselves.' Moreover, 'While there seems to be a vein of truth in regard to actual historical occurrences underlying the Gospel accounts, the great bulk of the latter is in contradiction to common sense, and merely a repetition of different allegories, such as we may find in the ancient books of the Egyptians, Persians, and Brahmins.' Accordingly Mr. Hartmann has written *The Life of Jehoshua, the Prophet of Nazareth* (Kegan Paul; 7s. 6d.); and Mr. Hartmann's Jehoshua is not the Jesus of the Evangelists.

From the Pilgrim Press come *Silas Marner* and *Scenes of Clerical Life* in one handsome volume, with illustrations by Watson Charlton (2s. 6d. net).

The History of Civilization is of more importance than the History of Politics. Professor Seignobos of the University of Paris is its historian. He has written its history in three volumes — Ancient, Mediæval, Modern. Mr. Fisher Unwin has had them all translated; the last, under the title of *History of Contemporary Civilization* (5s. net), being just out. The facts which the volume contains may all be had for the gathering. But to gather them all one might have to read half the

volumes which are named in the bibliographies at the end. And then they would have to be arranged and set forth with the simplicity and grace of French writing before their significance could make its impression. All the trouble is saved by the reading of this convenient volume.

Mr. Fisher Unwin has issued a new impression of *Coillard of the Zambesi* (6s.), which is the history of the lives of François and Christina Coillard of the Paris Missionary Society, in South and Central Africa, 1858–1904, written by C. W. Mackintosh. It is itself a continued illustration of the text 'In perils oft,' and of the text 'Cast down, but not dismayed.' But it contains also some particular illustrations of texts, two of which are worth referring to.

King Mosilikatse, like King Saul, could not endure to hear greater praise-words than his own. When the preacher dwelt upon the royal glories of our Saviour, he would give the signals to his chiefs to rise and drown the praises of Christ in his own. The National Assemblies always opened with a hymn of praise to the king, chanted by all present, like a cathedral chorus, and followed by a presentation of cattle as offerings to him.

Again, this is the idea of the future life among the Zambesians: 'The dead go to Nyambé, taking the name of *ifu*, *i.e.* the manes or ancestral spirits. They are judged *beforehand* by Nyambé. The moment any one [*i.e.* any arrival in the spirit-world] is announced to him, Nyambé gives his orders. If the person is worthy, the servants of Nyambé point out to him a little path, very narrow, which leads to himself. Here the new arrival will possess vast herds and whole tribes of slaves—their ideal of happiness. If, on the contrary, it is one unworthy of Nyambé's favours, a broad and much-beaten road is pointed out to him, which gradually effaces itself more and more, and ends in a frightful desert, where the poor wretch wanders till he dies of hunger and thirst.'

Mr. Hugh MacColl has written a book on *Man's Origin, Destiny, and Duty* (Williams & Norgate; 4s. 6d. net). He is most interested in man's duty, and not in what it is, so much as in why he should do it. Why should a man do his duty? First, says Mr. MacColl, because just as there are animals below man who have not the faculties to enable them to know of his existence, so there are beings above man of whose lives *he* knows nothing for the same reason. Second, these higher beings have their virtues and vices, but they are gradually eliminating the vices and strengthening the virtues. Third, just as man acquires mastery over the animals below him, so these beings acquire mastery over him. Fourth, as man will be held responsible for his treatment of the lower animals, so these beings will be held responsible for their treatment of him. Fifth, and last, the whole universe is controlled either by *One* Supreme Being, or else by two or more Supreme Beings whose thoughts and actions are always so close in unison that they may virtually be regarded as *One*. 'On these reasonable assumptions,' says Mr. MacColl, 'a workable system of ethics may be erected.' Mr. MacColl has also republished two articles which he contributed to the *Hibbert Journal*. They are characteristic.

Mr. J. Allanson Picton, M.A., has written a history of the Bible in the Church. He calls it *Man and the Bible* (Williams & Norgate; 6s. net). Now Mr. Allanson Picton is no bibliolater. We shall prove it by a single quotation. It is a footnote to p. 199. 'I must reiterate that the Fourth Gospel does not count, being a very late first-century or early second-century romance.' He is no bibliolater; and yet his history of the treatment which the Bible received throughout the ages of Christianity, and most of all where Christianity has been most an official and ecclesiastical Christianity, is one long exclamation of amazement and regret.

He writes the history of the Bible backwards. Beginning with the present day, he works his way back through the centuries, till he comes to St. Paul and the primitive Christians. Then he gives three separate chapters which cut across the whole space of the Christian centuries, one on the Bible and Religion, one on the Bible and Morals, and one on the Bible and Social Evolution.

In the chapter on the Bible and Morals he offers a fine free testimony to the supremacy of conscience. Here, as a thinker, he seems to be most at home. Here at any rate his heart is most entirely with him. He places the Early Christian martyrs as far above the Roman heroes like Scaevola and Regulus as true self-sacrifice is above pride. Even Socrates is surpassed in nobility, although in his cheerful indifference to everything but truth he stands alone

in his death through all the pagan world. The Christian martyr is nobler in that his death was voluntary. He could easily have escaped it if conscience had allowed.

Mr. Allanson Picton is no bibliolater, we have said. He thinks, indeed, that the influence of bibliolatry has been overstated in our day. The great demand now as always is not for less use of the Bible or less reverence, but more and fuller.

Professor B. W. Bacon of Yale is one of our foremost New Testament scholars. His mind is at once reverent and unfettered, a profitable combination. And he spares no pains. At the Yale University Press he has published *The Beginnings of Gospel Story*, which is 'A Historico-Critical Inquiry into the Sources and Structure of the Gospel according to Mark, with Expository Notes upon the Text, for English Readers.' The criticism, which occupies an introduction of forty pages, must be mastered first. For the expository notes rest upon it at every step. 'After seventy years of fervent debate,' two things are settled: (1) that Mark is the literary groundwork of Matthew and Luke; (2) that Matthew and Luke have independently used Mark and another evangelical writing, principally made up of the teaching of Jesus, this writing being called Q. To these Dr. Bacon adds that Mark is not simply the preaching of Peter, but is certainly influenced by the Pauline Epistles, and has also made use of Q.

Dr. Bacon is acquainted with the very latest work done on the New Testament. Thus we observe that he is aware of the warning to keep the use of the papyri within bounds—a warning already uttered by so distinguished a papyrist as Dr. Moulton. If the language of the New Testament is the language of the common people, it is something more. And that something is the mind of Christ.

The Virgin Birth.

By the Rev. J. S. Cooper, M.A., Liverpool.

Do we view the doctrine of the Virgin Birth from the standpoint of the author of St. Luke's Gospel? The doctrine is regarded to-day, in many quarters, as a proof of the Divinity of our Lord. Surely in Apostolic times it was regarded as a proof of the humanity of our Lord. The particular question was as to whether Christ had come in the flesh. The Christian experience of Him and of the Holy Spirit was vivid enough—so vivid that it seemed hardly credible that the origin of all these Divine impulses was once in a carpenter's shop at Nazareth. And so it was necessary to prove the human motherhood of Jesus. The First Epistle of John emphasizes all this. The Epistle begins by declaring that Christ is no phantom. He is 'that which we have seen, which we have looked right into, which our hands have handled.' In 1 Jn $4^{2.3}$ and $5^{20.21}$ all this is emphasized. And the Epistle ends with a warning against 'idols'—that is, mere appearances lacking substantial reality.

The world has always had a gospel—even a gospel about heaven. Christianity gave this gospel a foundation on the earth. It did not content itself with speculating about immortality; it revealed an immortal being, one whose immortality was shown openly and incontestably by resurrection from the dead, one who could not be holden of death.

Thus the labour expended on discovering the mother of our Lord and perpetuating her reality had as its object the certifying of hopes that had previously had no secure foundation in the only realm where human knowledge can substantiate itself.

Again, it is a remarkable fact that the Acts of the Apostles contains nothing directly concerning the Virgin birth, though the book is acknowledged as due to the author of the Third Gospel and written to the same destination. But in the view that the author of St. Luke's Gospel was to emphasize the human reality of our Lord by the stories of the birth, we find the point of view prominent enough in the Acts. In 2^{22} He is 'a man approved of God'; in $3^{13.26}$ 4^{27} He is 'the Servant' of God; in 3^{22} He is 'a prophet from among your brethren, like unto Moses' (see J. Weiss's article