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even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist.' At the close of the Gospel the Ephesian elders write, 'This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.' The special need of the time was to emphasize the true humanity of Christ, that He had actually come in the flesh; eaten, drunk, slept among men. Under these circumstances, is it probable that a Gospel writer would have invented fictitious situations? And would the elders have added their solemn declaration to a record that was not intended to be literally true?

(d) Let us take a definite instance of allegory, making use of the First Epistle again. After the death of Jesus, the soldiers pierce His side, and blood and water flow out. The writer lays great stress on this saying, 'And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe' (Jn 19^{34, 35}). Compare 1 Jn 5⁶, 'This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood,' and 5⁸, 'For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.' In this insistence on the water and the blood we are

right in seeing an allusion to the mysterious incident on Calvary, commented on in the Gospel with such earnestness. But the primary reference is to the Baptism of Jesus and His Death. He came by water, that is, He entered on His ministry when He was baptized. He came by blood also. The heavenly Christ did not leave the human Jesus just before His passion, as false teachers were saying. Christ suffered, and shed His blood for our sins. St. John then observes the fact at our Lord's death, and sees in it a deep, symbolic meaning, reading into the blood and water a reference to the water that began, and the blood that ended the ministry. *But he does not invent the fact.* He takes an existing fact, and invests it with a mystic and allegorical significance.

IV. These considerations, in the mind of the present writer, make a strong weight of probability against the view that stories such as the Wedding Feast at Cana or the Raising of Lazarus were originally composed as allegories. The old argument about the vivid details has not been used. It may, however, be remarked in conclusion, that, had the feeding of the multitudes been absent from the Synoptic Gospels, the Feeding of the 5000 in St. John would have been isolated, and, even more plausibly than the Raising of Lazarus, could have been classed as an allegory.

Literature.

THE PHENOMENOLOGY OF MIND.

'THE work here translated and offered to the English philosophical reader has long been recognized as an unique product of Teutonic genius, and as, on the whole, perhaps the most remarkable treatise in the history of modern philosophy.'

With these words Professor J. B. Baillie, of the University of Aberdeen, introduces his translation of Hegel's Phenomenology. Under the title of *The Phenomenology of Mind, by G. W. F. Hegel*, the work has been translated and added to Professor Muirhead's 'Library of Philosophy' (Swan Sonnenschein; 2 vols., 21s. net). It is not a mere translation, however. Professor Baillie has written an introduction which, while most commendably brief, contains an account of the conditions under

which the work was written, and estimates its value for the student of philosophy, especially for the beginner in the study of Hegelianism. And throughout the whole work he has connected one chapter with another and given an introductory analysis of each chapter by itself. He has also, in footnotes, made occasional reference to subsequent literature. All this occupies a mere bagatelle of space. And yet it would be difficult to overstate its value.

And the reader of Hegel's Phenomenology needs all the aid and encouragement that can be given him. 'Looking at the plan of the treatise, as a whole,' says Professor Baillie, 'and the method of treatment assigned to the forms of experience brought under review, an impartial critic is bound to admit that the scheme of the

work is unbalanced and out of proportion. The discussion of some parts is foreshortened; in other cases, subjects are treated with an elaborateness of detail in which the main idea is overborne by the sheer mass of the material used to elucidate it. At times, indeed, the writer seems to have become so absorbed with the particular subject in hand, that for the time being he seems to have lost sight of the plan and purpose of the argument of the whole treatise. In such cases, the author's description of his work as his "voyage of discovery" has a literalness of application which is more accurate than complimentary to the author.

And this is not all. Certain subjects like phrenology and physiognomy, which have little or no interest now, receive lengthy and elaborate discussion. This is due to the fact that Hegel, with all his learning and all his genius, was limited by the information available at his time, and was compelled to discuss subjects which were of no permanent importance, simply because they were subjects of discussion in his day. Then, on the other hand, there are subjects, like absolute knowledge and religion, the treatment of which is utterly inadequate. And this was due not to want of knowledge or mistaken perspective, but to the prosaic fact that he had promised his manuscript by a certain day, and his publisher mercilessly held him to the bargain. This does not alter the estimate of the work already made. It is only meant to show how useful is the help which Professor Baillie has provided in his analyses, notes, and introduction.

'In translating the work,' he says, 'there has been no attempt to do more than give a rendering of the original which would be as faithful to the meaning and as close to the style of the text as was consistent with clearness and intelligibility. . . . It is no part of a translator's task to improve his author; and when the thought of the original is clad in wincey, it is not the translator's business to drape it in satin.'—From which it will be evident to the reader that Professor Baillie knows what good English is, and can write it. He has written good English throughout.

THE MEDIEVAL CHURCH IN SCOTLAND.

The late Bishop Dowden of Edinburgh delivered the Rhind Lectures in 1901, taking as his subject

'The Constitution, Organization, and Law of the Medieval Church in Scotland.' Instead of publishing the lectures at once, he kept them beside him, altering and immensely adding to them. Shortly before his death he had completed the work and left the volume ready for the press. The proofs have been read by Dr. George Neilson, and Dr. James Wilson; and now the volume has been published under the title of *The Medieval Church in Scotland* (MacLehose; 15s. net).

Work on the Middle Ages, to be of any independent value, requires much patience and research, and much sound judgment in selection. But first of all, it requires that a man have his whole heart in the subject. Bishop Dowden was such a man. Enjoying the life of a citizen of Edinburgh of the twentieth century, he nevertheless mentally lived in the twelfth and immediately following centuries, and enjoyed that life also. The patient industry and sound judgment required he had partly by nature, partly by the discipline of scholarship. And then, in addition to these qualifications, he was gifted with a certain subtlety of humour which enabled him to detach himself personally from the pedantry as well as from the pettiness of the ordinary antiquarian. And this gift greatly increases the pleasure with which one can read his book.

The Bishop's daughter has written a very pleasant biographical sketch with which to introduce the volume, while the publishers have done everything that business enterprise and private affection could do for it. This study of the Medieval Church will become a quarry for the ecclesiastical historians of Scotland for years and years to come. But, more than that, the book will be an easily recognized treasure on the shelves of the lover of history, the lover of Scotland; or the lover of God.

THE MEANING OF CANNIBALISM.

The Rev. George Brown, D.D., believes that cannibalism is a religious rite. And he ought to know. For he lived for forty-eight years among natives of the East and West Pacific who practised cannibalism. And while he lived among them he studied them. He studied them sympathetically, and he studied them scientifically. Besides residing in Samoa for fourteen years continuously, he has visited the Solomon Islands. He has

visited Tonga, Fiji, New Hebrides, Santa Cruz, New Ireland, New Hanover, New Guinea, the large atolls of the Ontong, Java, and the Tasman groups, and many others of the smaller islands in the Pacific; and wherever he lived or wherever he went he plied the natives with those questions which are given in *Anthropological Notes and Queries* for the guidance of missionaries, and all the while he was most particular to keep his mind clear of theories and fads of his own. And now near the end of life he has written his great book, which he calls *Melanesians and Polynesians* (Macmillan; 12s. net). It is in that book that he describes the religious meaning of cannibalism.

We shall quote it in a moment. But first of all let us draw attention to the valuable chapter on Religion, and let us quote one paragraph from it.

'When a man dies, two men sleep alongside of him the first night, one on each side of the corpse, and their spirits are said to accompany that of the dead man to *matana nion*. All spirits have not the same place allotted to them. Those who have been killed in war go to one locality, and those who have died from witchcraft or from any other cause go to other places. They say that on their arrival in the spirit-land, betel-nut is presented to the new arrival and also to his friends, but these latter always decline to eat it, as if they once partook of it they would not return again to their own homes. These men whose spirits have been supposed to accompany the dead generally make up stories of what they saw there, such as torments inflicted on the spirit, and of some wonderful sights which they witnessed. The principal personage in this other world is said to be called "the keeper of souls," and the story is told of the spirit of one chief who determined to contest his right to that position. It is said that he cut off the leg of the keeper of souls with a tomahawk, but the leg immediately reunited itself with the body, and when the experiment was repeated the same results followed.'

Now as to the meaning of cannibalism. Dr. Brown's account of it occurs at the end of his chapter on food and cooking. And yet his point is that it has nothing to do with food or the cooking of food. This is what he says.

'It may appear rather suggestive to give an account of cannibalism in the same chapter in which I describe the food and modes of cooking used by the respective peoples. It appears,

however, to be the most suitable place to record my opinion that I do not accept the theory which tries to account for cannibalism on the grounds of the scarcity of animal food. Whatever may be the case in other lands, I am quite satisfied that amongst the Melanesians whom I have known the custom did not originate from that reason. There is something so repulsive to us in the idea of cannibalism, that most people, I think, picture the people who indulge in it as being particularly ferocious and repulsive. The fact is that many of them are no more ferocious than other races who abhor the very idea of eating the human body. Many cannibals, indeed, are very nice people, and, except on very special occasions, there is no apparent difference between them and non-cannibal tribes. I believe that cannibalism, so far from arising from a scarcity of animal food, is generally a semi-sacred rite, and in most cases is practised to discharge an obligation to the spirits of the dead. For instance, A, B, and C represent three villages which may be comparatively near to each other, but which have no tribal connexion. Supposing that a man belonging to A is killed by people belonging to B, the friends of the murdered man at A will leave his house standing, and will keep it in repair; the murdered man's spears and tomahawk are placed in the house; a *dead tree* (*ragan*) is placed near the house and a small platform is made on the branches. Whenever the family have a feast or anything good to eat, a small portion is put on the *ragan* for the spirit of the dead man, who is supposed still to be near. The people at A are continually on the look-out for a man belonging to B. But supposing a long time has elapsed, and they have not been able to secure a man from B, but they hear that B and C have been fighting, and that the people of C have killed and secured a man from the town of B, the family at A will go to the village and purchase the whole or a portion of the man from B who had been killed by them. They will then take this portion, or the whole, back to A, where all the family, men, women, and children, will be gathered together, and a small portion of the body which has been purchased from C will be placed in the hand of each. Then the head of the family will make some remarks, and at a given signal all will swallow the piece of the body that has been given to them. Another portion will be put on the *ragan* as an offering to the spirit of the murdered

man. After this they will beat the bushes, shout and make all kinds of noises to drive away the spirit. They will then pull up the *ragan* and throw it in the direction of the village of the recently eaten man. After this they will pluck up the spear, take down the tomahawk, and let the house go to ruins. The meaning of it all is that they have now discharged all obligations to the spirit of their murdered relative: they have taken care of his house; they have provided him with food; they have finished up by giving him a piece of a man from the village which caused his death, and now they want to get rid of him.'

All this is an apology for the cannibal. But what an apology it is. What will the traveller say to it, who comes home to tell us that one religion is as good as another and that every native should be left to his own?

Let us add, however, that the book is altogether most entertaining, and that it has been admirably supplied with illustrations.

THE ROMAN WORLD OF NERO AND ST. PAUL.

In a volume entitled *Life in the Roman World of Nero and St. Paul* (Macmillan; 12s. 6d. net), an addition has been made to Pauline literature—an addition of the kind eagerly sought after at present. For the author, Professor T. G. Tucker of the University of Melbourne, is not a theologian, but a classical philologist and historian. He adds the word 'St. Paul' to his title as the sign of a growing sympathy on the part of the classical scholar towards New Testament studies, a sympathy, it cannot be doubted, which has arisen from the discovery of the historical reliability of the Book of Acts. Professor Tucker's purpose has been to describe the life of the Romans in the days of Nero. He has found it impossible to do this without accepting the aid of New Testament scholars like Conybeare and Howson or Sir William Ramsay. And then, on the other hand, he has found that his researches into the social and political life of the Romans during the period of the Acts have in many ways illustrated and illuminated the Book of Acts itself and the Epistles of St. Paul.

Professor Tucker's book is therefore in a sense a commentary on the New Testament, inasmuch as it illustrates the state of society in which the

events recorded in the New Testament took place. And this, we say, is the kind of commentary that is most desired and perhaps most desirable at present. But it is not a commentary in any formal sense. There is no homiletical material in it. There is no direct exposition or exegesis. It is simply a classical scholar's account of the life that Roman men, women, and children lived during the time that the Apostle Paul, himself a Roman citizen, passed from Roman city to city and at last made his appeal to Cæsar.

It is a sincere pleasure to receive such a book from Australia, a book of the ripest scholarship and in unaffected sympathy with the truth of the Gospel history. It is furnished with illustrations and maps in the publishers' best manner.

The second number of the second volume of the *Transactions of the Baptist Historical Society* (Baptist Union Publication Department; 2s. 6d. net) contains no fewer than nine separate items; and every item is of historical value and of general as well as Baptist interest.

It is pleasant to find a book wholly devoted to *English Philosophy* (A. & C. Black; 4s. 6d. net). And it is particularly pleasant to find so good a book. The author is Thomas M. Forsyth, M.A., D.Phil., Assistant and Lecturer in Logic and Metaphysics in the University of St. Andrews.

It is a surprise that the philosophy of England is so rarely treated by itself. For, as Dr. Forsyth has no difficulty in showing, it may easily be taken as forming a single movement within the wider movement of modern philosophy as a whole. It has a definite, distinguishable quality. 'Nothing,' he says, 'is more characteristic of English philosophy than the insistence, on the part of each of the thinkers in turn, that his system is grounded on *experience*. However they differ from one another, either in their fundamental tenets or in points of detail, they agree that philosophy consists in reflexion on, or interpretation of, experience.'

The manner of the book is not biographical, but exegetical. That manner may not be quite so pleasant for the casual reader, but it is much more profitable for the student. Even those who are wedded to the biographical method will find

the excellent index of names sufficient and satisfactory.

Another volume (also issued by Messrs. A. & C. Black) comes from the University of St. Andrews, and this time it is published by the University itself. It is *The Kingis Quair and The Quare of Jelusy* (6s. net), edited, with introduction, notes, appendix, and glossary, by Alexander Lawson, M.A., D.D., Berry Professor of English Literature. It is a most satisfactory edition, wholly superseding the edition by Professor Skeat, at least for everybody but the literary antiquarian. Of course Professor Lawson has his obligations to Skeat and to every other honest man who has had a hand upon the poem, and he acknowledges his obligations handsomely. But besides studying the editors, he has studied the manuscripts, and evidently even the life of King James the First, together with the available history of his time. The introduction is a long one, running to almost a hundred pages. But we have not found a sentence in it which we think could have been spared. Among other things it contains a clear discussion of the authenticity of the poem, a discussion which will be thoroughly enjoyed, however much the reader of it may be disappointed with its conclusion. This is its conclusion: 'The poem implies that it is the work of a successful lover and happy husband who can be none other than King James I. of Scotland. The book of *Ecclesiastes* implies that it is the work of King Solomon; and *Eikon Basilike* appeals to the world as a series of meditations of Charles I. That Solomon was not the author of *Ecclesiastes* is as certain as anything in history can be. That Charles I. wrote *Eikon Basilike* is highly improbable, and that James I. wrote the *Kingis Quair* is very doubtful. Imagination performs strange feats. In reasoning, therefore, from features of a work of imagination it is easy to accept as fact what is designed only to be fancy, and to look for something which is not there because the writer's individuality led him to ignore it. Nevertheless, with every allowance for this, the verdict must be given, hesitatingly perhaps, yet given against tradition.'

The Syndics of the Cambridge University are manifesting most admirable activity and enterprise. They have undertaken the publication of the

Encyclopædia Britannica, and they have begun at least four new series of books. The Anthologies have been mentioned already. Now we have to mention the 'Cambridge Manuals of Science and Literature,' the 'Cambridge Liturgical Handbooks,' and the 'Cambridge Devotional' series. The first volume of the 'Liturgical Handbooks' has been written by the late Bishop Dowden of Edinburgh. Its title is *The Church Year and Kalendar* (4s. net). It is a handy little book, and will serve admirably the purpose which it was no doubt meant to serve. It surveys the whole ground, parts of which will be dealt with more minutely in subsequent volumes. Two volumes of the 'Devotional' series are out, a selection from the writings of *Saint Bernard*, by Horatio Grimley, and selections from *St. Augustine's Confessions*, by W. Montgomery, B.D. (1s. 6d. net each). The new volume in the 'Science and Literature' series is *The English Puritans*, by John Brown, D.D. (1s. net). And, last of all, there is an addition to the 'Revised Version for the Use of Schools.' It is *The Epistles of Peter, John, and Jude*, edited by Claude M. Blagden, M.A. (1s. 6d. net).

The Cambridge University Press has also become agent in this country for the publications of the University of Chicago Press, and have just issued two books by Professor Burton. The one is *A Handbook of the Life of the Apostle Paul* (2s. net), the other is *A Short Introduction to the Gospels* (4s. net).

The Rev. M. G. Glazebrook, D.D., Canon of Ely and Warburton Lecturer, formerly Headmaster of Clifton College, has published a volume of *Studies in the Book of Isaiah* (Clarendon Press; 5s. 6d. net). Without abusing the expression, it is a book that ought to become a landmark. For Dr. Glazebrook writes for the general reader, and especially for the teacher of the young. And yet he adopts a thoroughly radical criticism of Isaiah, not only in respect of the chronology and authorship of the prophecies, but also in regard to the state of the text. A few of the prophecies he leaves out of his book altogether because they belong to the Maccabean Age. Once more, he translates Isaiah for himself, not being at all satisfied with the Revised Version. And while arranging the prophecies in what he believes to be their true chronological order, he throws them

into the form of poetry according to his own conception.

It is a book which no one need be alarmed at. For whatever is done with Isaiah, no despite whatever is done by this loyal and reverent scholar to the revelation of God.

The only fruitful method for the study of theology at present is the comparative method. In accordance with that method a volume has been published on the doctrine of Righteousness. Its title is *Early Ideals of Righteousness* (T. & T. Clark; 3s. net). There are three authors. Professor Kennett writes on 'Hebrew Conceptions of Righteousness and Sin'; Mrs. Adam on 'Greek Ideals of Righteousness'; and Professor Gwatkin on 'Roman Ideals of Righteousness.' Each of the chapters is the work of a specialist, and each specialist has the gift of style. The three chapters together make a progressive contribution to our knowledge of right and wrong.

The series of volumes entitled 'The Scholar as Preacher' has been successful. Having completed the first series of five volumes, Messrs T. & T. Clark have begun a second series with a volume by Dr. Homes Dudden, Fellow of Lincoln College, Oxford. The title of the volume is *Christ and Christ's Religion* (4s. 6d. net).

Dr. Homes Dudden gives it this title because most of the sermons contained in it deal with various aspects of the Person and Work of our Lord, or with leading principles of His Teaching. It is the centre of all preaching. And Dr. Homes Dudden does not often come to the indefinite circumference. Yet he preaches as a scholar, not simply asserting the great fundamental truths, but commending them, illustrating them, making them human and modern. Every sermon seems to keep in touch with life, the life we now live in the flesh. But every sermon strives to bring that life into living communion with God.

The New Testament of Higher Buddhism (T. & T. Clark; 6s.) is an appetizing title. It is not the influence of Buddhism on the New Testament. That is a matter of slight interest and slight value. Dr. Timothy Richard, who writes this book, is not likely to run after any will-o'-the-wisp of that kind. What he has given us is a very

fine translation of those Scriptures which are to the Buddhists of China and Japan what the New Testament is to the follower of Christ; and a still finer introduction, through which we are led unresisting right into the centre of this strange garden, as fascinating as it is strange.

He has not worried over uncouth questions of influence; but he has done us, if we are expositors of the Bible, an unexpected and much appreciated service, by giving as he goes those passages of the Bible which are illustrated by the Buddhist Scriptures. He has done this so fully that the question is raised whether he is more an interpreter of Buddhism or an expositor of the Bible. And a deeper question is raised than that. It is the question of the inter-communion of ideas between Buddhism and Christianity. At last we come to the conclusion that if Christianity got nothing appreciable from Buddhism, the higher Buddhism has got from Christianity practically everything that keeps it alive. Yet Dr. Richard writes scientifically always, apologetically never.

In regard to the Scripture and other parallels, it should be noticed that Dr. Richard says: 'For most of these numerous references and footnotes I am indebted to the unwearied services of the Hon. Mrs. E. A. Gordon, who has studied Buddhism and Shintoism in Japan so sympathetically and thoroughly, that some of the leading priests there say that she knows their religion better than any foreigner in their land.'

Do not overlook any book by the Rev. W. L. Walker. He is a preacher by the pen, more persuasive than almost any of our preachers in the pulpit. He is especially successful with the undecided, so much sweet reasonableness has he, and yet so firm is he in his convictions. The book is called *The New Christ* (James Clarke & Co.; 2s. 6d. net).

There is no passage of Scripture that stands more in need of fruitful exposition at present than the Epistles to the Seven Churches. Let any one verify the statement by taking up the subject, gathering the literature, and getting a disappointment. In *Heavenly Visions* the Rev. Charles Brown offers an exposition of the whole Book of Revelation, and gives a good deal of space to the Seven Churches. He has discovered how difficult the subject is, and we may confidently

say that he has been quite as successful as he expected to be. He has not forgotten the external circumstances of the letters, but he has given himself chiefly to an exposition of their place in religion (James Clarke & Co. ; 3s. 6d. net).

The Rev. William Watson, M.A., of Birkenhead, one of the great preachers of our day, is especially a great preacher to young men. We are thankful to receive some of his young men's addresses. The title of the book is *A Young Man's Ideal* (James Clarke & Co. ; 2s. 6d. net).

Messrs. James Clarke & Co. have published a new and much enlarged edition of *Religion and Miracle*, by Dr. George A. Gordon of Boston (3s. 6d. net). It is enlarged by the addition of a chapter discussing the meaning of miracle, and a long introduction describing the things that are worth while in religion. Miracle is not one of these things. Dr. Gordon believes that Christianity can get along very well without it. 'In all essential disputes,' he says, 'it may be counted out or considered as incidental.' And if you ask him about the resurrection of our Lord, he will tell you that it was not a physical but a spiritual resurrection. Incidentally he creates a difficulty for those who make a point now of speaking of the *Deity* of Christ because of the way in which others speak of the divinity of man. Dr. Gordon says: 'I am unable to see why men who think resolutely should hesitate to affirm the deity of Jesus Christ. If there is no deity in Jesus Christ, He is not the Son of God; if there is no deity in man, he is not the child of God. What we need to-day is faith in a race consubstantial with God, issuing in the sincere confession of the deity of Jesus Christ and the deity of man.'

To the reader of sermons, to the lover of literature, a new book by Dr. J. H. Jowett is an event. The new book is *The Transfigured Church* (James Clarke & Co. ; 3s. 6d. net). What a service this man is rendering to the religious world of his day. He is as fascinating personally as Mr. R. J. Campbell. And then he has behind him the momentum of a Gospel. He recognizes the awful fact of sin and offers a remedy that is able to cope with it. He can actually say in all sincerity, being convicted out of his own experience, that where sin abounded grace did much

more abound. And this makes him a preacher, not to a single selected congregation, but to humanity. Make trial of the virtue of his message through this new volume.

Is the time come for the preacher to return to the exposition of the Word? As a mere variety it might be tried again now. The present writer was visited recently in his vestry after service by another minister who happened to be in church. 'That was very interesting,' said the stranger; 'I have not heard an expository sermon for many years.' And he confessed he had not preached one. Perhaps Mr. Jeffs, who has studied *The Art of Exposition*, and has just written a book about it (James Clarke & Co. ; 3s. 6d. net), may bring the pulpit back to it. If he does, it will be a great day for him and for the pulpit.

Mr. Foulis is steadily fulfilling his promise to publish the whole of Nietzsche's works in an English translation. There have been greater philosophers who have had less consideration given them; but no doubt Nietzsche must be known through and through if any fair estimate is to be made of him at all. Two new volumes are issued. One is *The Joyful Wisdom* (5s. net), translated by Thomas Common, which concludes with an appendix of poems rendered into English verse by Paul V. Cohn and Maude D. Petre. The other is the second volume of *The Will to Power* (5s. net), which is translated by Anthony M. Ludovici.

Let us notice the books this time by quoting a paragraph. The paragraph about Shakespeare's Brutus is one of the few that can be quoted, though even in it there is at the end the inevitable exaggeration about 'the poet' which just makes the difference between the man of genius and the man of mischief.

'*In Honour of Shakespeare.*—The best thing I could say in honour of Shakespeare, *the man*, is that he believed in Brutus and cast not a shadow of suspicion on the kind of virtue which Brutus represents! It is to him that Shakespeare consecrated his best tragedy—it is at present still called by a wrong name,—to him and to the most terrible essence of lofty morality. Independence of soul!—that is the question at issue! No sacrifice can be too great there: one must be able

to sacrifice to it even one's dearest friend, though he be also the grandest of men, the ornament of the world, the genius without peer,—if one really loves freedom as the freedom of great souls, and if *this* freedom be threatened by him:—it is thus that Shakespeare must have felt! The elevation in which he places Cæsar is the most exquisite honour he could confer upon Brutus; it is thus only that he lifts into vastness the inner problem of his hero, and similarly the strength of soul which could cut *this knot!*—And was it actually political freedom that impelled the poet to sympathy with Brutus,—and made him the accomplice of Brutus? Or was political freedom merely a symbol for something inexpressible? Do we perhaps stand before some sombre event or adventure of the poet's own soul, which has remained unknown, and of which he only cared to speak symbolically? What is all Hamlet-melancholy in comparison with the melancholy of Brutus!—and perhaps Shakespeare also knew this, as he knew the other, by experience! Perhaps he also had his dark hour and his bad angel, just as Brutus had them!—But whatever similarities and secret relationships of that kind there may have been, Shakespeare cast himself on the ground and felt unworthy and alien in presence of the aspect and virtue of Brutus:—he has inscribed the testimony thereof in the tragedy itself. He has twice brought in a poet in it, and twice heaped upon him such an impatient and extreme contempt, that it sounds like a cry—like the cry of self-contempt. Brutus, even Brutus loses patience when the poet appears, self-important, pathetic, and obtrusive, as poets usually are,—persons who seem to abound in the possibilities of greatness, even moral greatness, and nevertheless rarely attain even to ordinary uprightness in the philosophy of practice and of life. “He may know the times, *but I know his temper*—away with the jiggling fool!” shouts Brutus. We may translate this back into the soul of the poet that composed it.

Mr. Foulis has also published uniformly with his translation of Nietzsche an estimate of Nietzsche's philosophy, translated from the French of Henri Lichtenberger, with an introduction, by J. M. Kennedy. The title in English is *The Gospel of Superman* (5s. net). It is as useful a guide to the mystery of Nietzsche as we have had yet.

From the Griffith & Rowland Press of Philadelphia there comes a little book which has been written as a strong encouragement to young people to regulate their life according to the example of Jesus Christ. The subject is worked out practically and systematically. Questions are asked at the end of each chapter and topics for further study are suggested. The title is *The Gospel at Work in Modern Life*, by Robert Whitaker (50 cents net).

The great publishing firm of B. Herder of Freiburg im Breisgau has this year opened a branch in London, from which three volumes have been sent for review. One is a volume entitled *Outlines of Bible Knowledge* (6s. net). It is based on Brüll's *Bibelkunde*, and is edited by the Most Rev. S. G. Messmer, D.D., D.C.L., Archbishop of Milwaukee. The first part of the book is an elementary survey of the literature of the Old and New Testaments; the second part contains a sketch of Biblical Geography and Biblical Archæology. The second part will be found most useful, there are so few books in English that deal comprehensively with its topics. The volume is of course unbound; but it is beautifully printed, and the letterpress is illustrated throughout. The index at the end is so full and scientific that it almost turns the book into a Dictionary of the Bible.

The other two volumes are in German. They are volumes of Bardenhewer's well-known *Biblische Studien*. One is a commentary on Zephaniah (*Das Buch des Propheten Sophonias*), by Dr. Joseph Lippl (4s. 6d. net); the other is entitled *Die Inspirationslehre des Heiligen Hieronymus*. The author is Dr. Ludwig Schade (6s. net).

Messrs. Hodder & Stoughton have published the first volume of *The Expositor's Dictionary of Texts* (25s. net), containing Outlines, Expositions, and Illustrations of Bible Texts, with full References to the Best Homiletical Literature, edited by the Rev. Sir W. Robertson Nicoll, M.A., LL.D., and Jane T. Stoddart, with the co-operation of the Rev. James Moffatt, M.A., D.D. Genesis to Mark.

We are not told the part which each of the editors has had in the production of the book. But we may guess at least that Dr. Moffatt has furnished some of the illustrations. For they are

mostly just such literary parallels as he has already published on many of the books of the Bible and of which he seems to have a boundless store.

The greatest value of the book, however, does not lie in the illustrations, but in the condensed sermons, of which it contains a very large number. We cannot be sure whose is the hand that has been at the condensing of them, but it is a hand that is thoroughly fit for the work. Without exception the sermons are very cleverly condensed indeed. Everything in them is clear and consecutive. And every preacher who lacks the ability to separate his text into good natural divisions, but has the ability to clothe the skeleton with flesh and blood and breathe life into it, will find in this volume as many outlines as will serve his purpose all the days of his life.

We must not omit the references, which are brought up to date from the *Sermon Bible* and are printed with most commendable accuracy. We have noticed two or three slips, such as 'Endeavour' for 'Endeavours' in the title of one of Martineau's books on p. 22; *The Upward Call* for *The Upward Calling* in T. H. Darlow's book on p. 27. But there are scarcely enough to show that the book is human.

It may be safely asserted that much of the cry about the failure of the churches is a purely newspaper cry. But whatever foundation there is for it is due to imitation of the newspapers. The Rev. W. M. Clow, B.D., does not trouble about the newspapers or the things the newspapers say. He studies *The Secret of the Lord*, enters into it, and declares it. Strong heart-stirring sermons, all occupied intimately with the things of Christ, and all dealing with the sayings and doings of Jesus during 'the days of a religious retreat held in the neighbourhood of Cæsarea Philippi' (Hodder & Stoughton; 6s. net). For it is a strong conviction of his that if you enter into the secret of the Lord the outward expression of your life will right itself, you will do your duty as a citizen and a patriot.

Messrs. Hodder & Stoughton have published a handsome book on *The Holy Land* (25s. net). It has been written by Robert Hichens, and illustrated by Jules Guérin. There could not be anything very new in the writing, so often have all these scenes been described before. But a

vivid imagination and a glowing pen can reawaken interest in what is most familiar. The illustrations are undoubtedly arresting. There are a good many photographs which are fine enough to fix the attention themselves. But Guérin's work makes the distinction of the book—or at least that and the handsome way in which the publishers have produced it. A picture like that of the Wilderness of Judæa, which faces page 174, has nothing for the eye at first but spaces of glaring colour. But it will never leave the eye of the mind—a wonderful conception, indeed, which shows how necessary art is in order that nature herself may be apprehended. Altogether it will not be easy to find a book this Christmas more satisfying to give or to receive.

Professor Paterson Smyth is a writer for the people. He is one of the most successful authors of popular theology of our day. What could be more popular than *The Gospel of the Hereafter* (Hodder & Stoughton; 2s. 6d. net)? At least in the way he discourses on it. He has a chapter on 'Recognition' of course, and another on 'Ministry in the Unseen Life.'

Messrs. Hodder & Stoughton are the publishers of *The Minister's Pocket Diary and Clerical Vade Mecum* (2s. net). This is the thirty-fifth year of publication.

To administer consolation is so difficult that its difficulty has become a proverb. If any man can do it, it is the Rev. G. H. Knight. He calls his book *In the Cloudy and Dark Day* (Hodder & Stoughton; 3s. 6d.).

Messrs. Hodder & Stoughton have begun the publication of a series of volumes, each containing fifty-two short sermons for home reading. They call it 'The LII Series.' The present contribution comes from Sir William Robertson Nicoll. Its title is simply *Sunday Evening* (5s. net). Every word is in place and felicitous, and every thought has at least a fresh turn given to it.

Dr. E. H. Askwith has now republished the articles on the Fourth Gospel which have been appearing in the *Expositor* for the last twelve months, and has called the book containing them *The Historical Value of the Fourth Gospel* (Hodder

& Stoughton; 6s.). The articles have an expository worth, a very considerable expository worth indeed, in addition to their value apologetically. For Dr. Askwith's method is to take an incident and explain it fully by itself, or to take two or three incidents in turn and show their bearing upon one another. Perhaps the most important discussion is that of the Resurrection. In almost any selection from the vast literature of that subject this volume might be included.

There cannot be much on each of them when in one tiny volume we have an introduction to the Fourth Gospel, the Epistles of John, the Book of Revelation, the Epistle of James, the Epistle to the Hebrews, the First Epistle of Peter, the Epistles of Jude and Second Peter. Yet in *St. John and other New Testament Teachers* (Jack; 1s. net), one of Dr. Adey's 'Century Bible Handbooks,' Professor A. Lewis Humphries, M.A., of Manchester, contrives to say something memorable and sufficient for the beginner on every one of them.

The 'Library of Methodist Biography' now makes quite a long row. The nineteenth volume is *Susanna Wesley, the Mother of Methodism*, by Mabel R. Brailsford (Kelly; 1s. net).

Mr. John Lane has determined to publish a complete translation of M. Anatole France's *La Vie Littéraire*. The translation will extend to four volumes, as does the original; but each volume, being made up of a series of independent essays may be taken as complete in itself. The title is *On Life and Letters* (6s.); the translator is A. W. Evans.

Now there must be many persons to whom this is good news. It is true that the best translation is never so good as the original; and to translate M. Anatole France so as to preserve the dazzling flash of thought and rapidity of reference that belong to the original is impossible. But, for all that, French is not English; we love our mother tongue. And this translation, if it has not accomplished the impossible, is undoubtedly a marvel of skilfulness. We can pick it up and read one of its essays with complete satisfaction and with unmixed enjoyment, forgetting that any original ever existed.

The most extraordinary thing about it is the ease

with which one can read it whose knowledge of contemporary France is only very average. What a gift that is—none but Frenchmen have it—the gift of writing so as to be delightful to everybody while being supremely delightful to some.

The Yale Lectures on preaching for 1910 were delivered by the Rev. Charles E. Jefferson, a prominent preacher of New York. They are now published by Messrs. Macmillan under the title of *The Building of the Church* (5s. net). Their fundamental idea is that we are making too much of the churches and too little of the Church. Some are driven by this mistake to make everything of the Kingdom of God. That is a mistake on the other side. The Kingdom of God will take care of itself; what we have to take care of is the Church. And the particular way in which we have to take care of it is to build it up. Mr. Jefferson says that when Paul heard the question 'Why persecutest thou me?' he received a twofold revelation—a revelation of the character of Jesus and a revelation of the relation of Jesus to His Church. 'To his amazement Paul discovered that Jesus is not only living, but that He is identified with His Church, and that it is impossible to slight, despise, or oppose the Church without wounding the Son of God Himself. From that hour to his death Paul knew but two sovereign themes—one was Jesus Christ, the other was the Church.'

Nigerian Studies; or, The Religious and Political System of the Yoruba, are the title and subtitle of Mr. R. E. Dennett's new book (Macmillan; 8s. 6d. net). Mr. Dennett is no bookmaker. He cannot keep up a consecutive narrative for the length of a page, but runs away after a new idea, whenever a new word happens to suggest it. But if he is not a good bookmaker, he is an excellent observer. Is he not the author of that wonderful volume of observation and insight, *At the Back of the Black Man's Mind?* His studies of the natives of the Yoruba country are not less original and they are not less scientific. It is surprising that a man with so little faculty of arranging the matter in a book should have such a wonderful faculty of compelling the savage mind to reveal its greatest secrets. The gift he has is the more useful gift for his purpose. Find out the ideas of God and of a future life which the un-

tutored savage actually entertains, and any student of religion can work them up into literature.

There is nothing in the book more remarkable than the comparison between the Yoruba ideas of creation and the story of creation in the Book of Genesis. Mr. Dennett sees more than coincidence in the similarity. 'Great minds think alike,'—and that is all he can say about it.

The Rev. E. W. Shalders, B.A., has made up a handbook of devotion by selecting portions of the Psalms. He calls his book *The Little Psalter* (Melrose; 1s. 6d. net).

Messrs. Morgan & Scott have issued cheap editions of certain of Mr. F. B. Meyer's 'Studies in Bible Biography'—*Abraham, Joshua, Jeremiah, and John the Baptist* (1s. net each).

Dr. George Smith is an editor with energy. Morgan & Scott's 'Missionary' series, which is in his charge, was first heard of about midsummer, and the sixth volume is published already. They are large volumes, moreover, demanding some reading, and they must have demanded some writing. It is a good sign of our time. Few signs are better. It seems to signify that the evangelization of the world has become a subject of interest to the multitude.

The new volume has been written by the Rev. C. B. Keenleyside, B.A., B.D. Its title is *God's Fellow-Workers* (6s.). But the sub-title describes the book better—'The House that is to be built for Jehovah.' For Mr. Keenleyside starts with the metaphor of likening the Kingdom of God to a house that has to be built, and works it out right through the book. We have the house, the material, the builders, the resources, the cost, and the progress. The book is well sprinkled with anecdote—feathers enough for other men's arrows as well as the author's own.

Under the title of *Progressive Revelation*, Canon S. A. Alexander has published three lectures which he delivered to clergy in St. Asaph Cathedral, June 1910 (Murray; 2s. 6d. net). The titles of the lectures are 'Revelation in the Bible,' 'Revelation in History,' and 'Revelation To-day.'

Mr Murray has also issued a cheap reprint of Bishop Gore's exposition of *The Sermon on the Mount* (1s. net).

The Cole Lectures for 1910 were delivered by Bishop William Fraser McDowell of the Methodist Episcopal Church. The volume containing them, now published by Messrs. Revell, is called *In the School of Christ* (3s. 6d. net). The first thing that arrests one's attention in the book is its chapter titles. The subject is the training of the Twelve. It is divided into two parts. The first part is called 'Chosen by the Master,' (1) to hear what He says, (2) to see what He does, (3) to learn what He is. The second part is 'Sent forth by the Master,' (1) with a Message, (2) with a Program, (3) with a Personality. There is no criticism and no philosophy, and, we may add, there is no ritualism. Every man is a disciple; every man is chosen; every man is sent forth. For everybody there is work in the Master's vineyard, and it is waiting.

The Rev. F. R. Montgomery Hitchcock, M.A., B.D., who wrote *The Mystery of the Cross*, has now written and published a volume of studies in the Person and Problems of Jesus, calling it *Christ and His Critics* (Robert Scott; 2s. 6d. net). The problem of the cross, being the topic of the former book, is here passed over. The problems dealt with are the Virgin Birth, the Temptation of Christ, the Loneliness of Jesus, and such like, nearly everything being touched that is an unsolved problem still. The book is not merely criticism of the critics. Much more than that, it is commendation of the Christ. Once more we have a man with ability and industry coming forward to tell us what Christ and the things of Christ have been to him in the discovery and performance of his life's duty, and saying, with the old emphasis, 'That which we have seen and heard declare we unto you.'

It is some time since we first heard the cry 'Back to Christ.' We are back to Christ without doubt now. Even in the volumes of sermons which we receive, St. Paul is rarely mentioned. No one need find fault with the fashion, although there can be little doubt that the time will come again for somewhat more of St. Paul and the theology of Christianity. Mr. Robert Scott is publishing a series of sermons edited by the Rev. J. Stuart Holden, M.A., entitled 'Preachers of To-day,' and the title of the new volume, which is written by Dr. W. E. Chadwick of Northampton, is *Christ and Everyday Life* (3s. 6d. net).

Dean Welldon has published *The Gospel in a Great City* (Smith, Elder, & Co.; 6s. net). It is a volume of sermons. The great city is Manchester. And it is not simply that Dr. Welldon is Dean of Manchester, and that therefore all the sermons but two were preached there; they get their title from the fact that they deal with the faculties and difficulties of the gospel in Manchester. For example. The title of the tenth sermon is 'Spiritual Election.' The text is 2 Peter 1¹⁰: 'Wherefore the rather, brethren, give diligence to make your calling and election sure.' The sermon begins: 'We are in the throes of a general political election. But it is not of the political election that I wish to speak.' Whereupon he proceeds to speak about the political election; and to some purpose. He says it is not an unmixed blessing. He speaks of 'the turbid and frothy matter which has filled the columns of the newspapers for the last few weeks.' He continues, 'But if either of the political parties in the democracy seriously believed, or seriously expected anybody to believe, what it says about the other, it would be difficult to retain belief in democatrical government at all.' Then he raises the question, 'What should be the attitude of the clergy and of ministers of religion generally towards politics?' And in the next long paragraph he warns his fellow-churchmen of the mistake of associating the fortune of the Church with one political party. And when he has drawn attention to the energy and determination of the candidates for parliamentary honours, he remembers that they offer a good illustration of how a man should give diligence to make his calling and election sure. And so he comes to the subject of his sermon. From first to last they are the sermons of a man interested in the gospel, and intensely interested in the gospel in Manchester.

A useful and reliable introduction to *The Book of the Dead* has been written by Mrs. H. M. Tirard, and published by the Society for Promoting Christian Knowledge. Professor Naville guarantees its accuracy, and the reader can discover its usefulness for himself. At every step the text is illustrated by little engravings.

Mr. George McCall Theal, Litt.D., LL.D., is the historian of South Africa. Throughout the volume of his history he has occasional chapters and many scattered references and memoranda on

the ethnography, folk-lore, and religion of the native tribes. All these chapters and references he has now gathered together and arranged in order. He has also considerably increased their quantity, and as considerably their quality. And he has published the whole in one volume under the title of *The Yellow and Dark-skinned People of Africa South of the Zambesi* (Swan Sonnenschein; 10s. 6d.).

The book is divided into three parts. Fifty-seven pages describe the Bushmen, or Aborigines of South Africa, as Dr. Theal dares to call them. The description of the Hottentots completes the hundredth page. The rest of the book of three hundred and sixty pages is given to the Bantu. An excellent index of forty pages concludes the volume.

Now, first of all, it is a most agreeable book to read. For Dr. Theal has quite the gift of descriptive writing. Next, it is a book packed with reliable information. For Dr. Theal scarcely yields to Mr. Sidney Hartland in scientific equipment for the study of the Bantu. And then all the facts are so admirably arranged and the index is so exhaustive, that its facts can be utilised for the larger study of religion in a moment. We can imagine the joy with which Dr. J. G. Frazer will receive it. For many a day it will remain the standard authority on the South African native.

Few are the men who can publish their sermons steadily as they preach them. Archdeacon Wilberforce is one of the few. Perhaps the chief reason is that he always preaches the gospel. But another reason is that he always brings the gospel which he preaches into touch with the life of the day. His new volume is *The Secret of the Quiet Mind* (Elliot Stock; 3s. net).

Any book by Loisy may safely be translated into English. For we do not hunt heretics any longer, but are hunted by them. The hare is turned into a hound. And the many persons who want to enjoy the new pastime have discovered that they have only to go to Loisy to be fully furnished for it. The mere fact that he has been answered by the orthodox, and answered overwhelmingly, is enough. The translation of his book, called in English *The Religion of Israel*, will in the matter of circulation satisfy the publisher (Fisher Unwin; 5s. net).

That the book was easy to translate, does not follow. Mr. Arthur Galton, who translated it, says it was very difficult. For Loisy is too good a writer in French to be easily made a writer in English. But the translation appears to be quite as good as there is any use for. And, indeed, we should say it is much better in its prosaic straightforwardness than if the translator had attempted to reproduce every nicety of thought, and every flash of word-play.

But was it worth translating? On the whole the student of the Old Testament, even the most heretical, will be driven to the conclusion that it was not. In truth, it is not possible for any man to become master of both the Old Testament and the New—master enough, that is to say, to write a history of the contents of both. You may say Renan accomplished it. But he did not. Renan was master of neither. His *History of Israel* is quite as good as his *Life of Jesus*, but they are both good fiction and bad history. Loisy is not as Renan. He knows the New Testament. And therefore he does not know the Old. It is a pleasant book to read, but it is not authoritative. And our promising heretics should be told beforehand that if they quote Loisy on the Old Testament they may be found out.

Messrs. Watts & Co., publishers for the Rationalist Press Association, have issued a second edition, revised and expanded, of Mr. John M. Robertson's *Christianity and Mythology* (5s. net). It is ten years since the first edition was published, and one would have expected Mr. Robertson to see that there were things he took for granted then, or counted upon his readers taking for granted if he simply asserted them, which no one can take for granted now. For there has been much study of mythology and of religion in the last ten years. But he does not see it. He writes a long and interesting preface to the second edition, but it is occupied with a defence of some of his most indefensible positions,

not with their surrender. Mr. Robertson is possessed of a fine sweeping style, which has hitherto served his purpose remarkably well. But where his language rushes on, his scholarship limps behind. There is an amusing example of its weakness in the new preface. 'I find,' he says, 'Professor D. H. Pfarrer von Soden disposing of my unworthy self as "an Englishman (not the celebrated one) who has no great name among us." I may be permitted to offer the reverend professor my condolences on the fact that he is under a similar drawback in England, and to express the hope that both of us may nevertheless continue to hold up our heads.'

A cheap uniform edition of Herbert Spencer's works ought to have a wide circulation. No doubt it is the fashion to discredit his philosophy and even to smile at the philosopher. But he has his place in literature, at any rate, and will hold it for some time. Messrs. Williams & Norgate have issued the first two volumes of such an edition, containing *First Principles* (1s. net each).

Messrs. Williams & Norgate have also sent the new number of *Logos*. It is in German. There is still no English edition. But if the magazine keeps up to its present standard, it would be safe to attempt an edition for this country. The contributors to the second number are Troeltsch and Windelband of Heidelberg, Varisco of Rome, Simmel of Berlin, Cohn of Freiburg, Joël of Basel, and Steppuhn of Moscow.

We have much pleasure in calling attention to a volume by Professor McFadyen of Glasgow, which has not yet been published in this country. Its title is *Ten Studies in the Psalms*. It may be ordered from the Young Men's Christian Association Press in New York. The Psalms studied are Pss 1, 11, 23, 39, 48, 49, 52, 90, 91, and 126. And the studies have all the scholarship and charm of Professor McFadyen's best work.