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Literature.

THE CHILD'S INHERITANCE.

DR. GREVILLE MACDONALD is a disappointment to the people who wish to acquire 'wisdom while you wait.' Like the mystic always, he belongs to another world than that of the encyclopædia of all knowledge. His knowledge is quite as sure, but it is of a different kind. And so, although he has written another book on the education of the young, it is right to warn off the teacher who asks the early morning pupil to say how many buttons there are on his coat without looking.

The title of the book in full is *The Child's Inheritance: Its Scientific and Imaginative Meaning* (Smith, Elder, & Co.; 12s. 6d. net). To the ardent teacher of facts there is hope in the word 'scientific.' But it cannot be taken apart from the other word. Not only so, science has no value to Dr. Macdonald except when it is taken up and interpreted by the imagination. It has no meaning. The number of buttons on a boy's coat is of no interest to him, whether in respect of tailors' fashions or boys' observation, unless the fashions of the tailor and the boys' observation are capable of bringing strength and harmony into the life of the tailor and the boy. And to bring the life into harmony with itself is to bring it into harmony with the life that is to come. For there is continuity in all life that is imaginative. The imagination is, in short, the ability to recognize that which is unseen and eternal. It differs from faith only in this, that imagination recognizes and faith realizes.

If we were to say that Dr. Greville Macdonald is the Ruskin of our generation we should be liable to misrepresentation. But only by those who refuse to acknowledge progress from one generation to another. A Ruskin who should say now the things which John Ruskin said in his day would be nothing. But as John Ruskin had his message, a like message in the new time, and with the greater knowledge of human personality, has Dr. Macdonald. It may be that he also will have to wait for his inheritance.

THE INCAS.

Sir Clements Markham is the greatest English authority on the inhabitants of Peru. He has had

a long life and he has given it to this special study, making himself master of it and despising the dictum that he who knows only one thing knows nothing.

There was the fear that his new book, *The Incas of Peru* (Smith, Elder, & Co.; 10s. 6d. net), would not be up to date. But the entertaining and astonishing story of this civilized nation is told up to the revelation of the last Smithsonian Bulletin.

Then, after the story is told, there come five appendixes. The most important is a translation of the Inca drama of Ollantay. This drama belongs to about the year 1470. It was first written down in 1770. Now it is rendered into agreeable English metre by Sir Clements Markham himself, and for the first time really takes its place in the literature of the world.

The volume contains sixteen illustrations and a fine large map.

PIONEERS OF OUR FAITH.

Pioneers of our Faith (Methuen; 10s. 6d. net) is the very modest title which Mr. Charles Platts, late Fellow of Trinity College, Cambridge, gives to his history of the planting of Christianity in our land. It is no popular rewriting of popular mistakes. The author has gone to the sources for himself, and he is capable. Yet it is as fascinating as any historical romance that ever was written. For Mr. Platts, with all his learning, has the historical imagination which makes him one of the few real writers of history left to us.

The volume is of rare merit. With the reliability of the most industrious research it combines the illumination of life and manners. It is a student's book, the very bibliography being a work of scientific mastership. It is also a fireside friend.

THE ENGLISH CHURCH.

There is no publication of the month more welcome than the last volume of Messrs. Macmillan's 'History of the English Church,' as edited by the late Dean Stephens and Dr. Hunt. It is in two parts (7s. 6d. each). For its title is *The English Church in the Nineteenth Century*, and no justice

would have been done to so momentous and many-sided a period in the history of the Church of England if it had been crowded into one volume. The author is the Rev. Francis Warre Cornish, M.A., Vice-Provost of Eton College, and late Fellow of King's College, Cambridge.

First of all, allow a word on the series as a whole. There are eight volumes, but nine as they stand on the shelf—this last being in all outward aspect two. And as they stand together in their dark crimson cloth and clean-cut gilt lettering, they take the book-lover's eye delightedly. The authors are of various literary accomplishment. But they are scholars, every one; and the accuracy of every volume is secured through the care bestowed on the whole undertaking by the editors. The average worth is therefore greater than is usually to be found in such a series of volumes. Take it all in all, it is the best history of the Church of England in existence. No other complete history can even enter into competition with it. And it is suitable at once for those who have examinations to pass and for those who have passed them.

The last two volumes (it is better to speak of two volumes than one) are a great and surprising success. The period is incomparably the most difficult. For the nineteenth is the century of living men. Living men have taken their part in its controversies, and they cannot stand outside to see their bearing or results impartially. Yet Mr. Cornish will command the assent of all but the immoderate. There is here and there a judgment that is the author's own—and he is entitled to it, for he has studied his subject conscientiously. But it is never given dogmatically. On the whole the personal element is too little in evidence, not too much. But the record is always fair and full and reliable.

THE CHRIST MYTH.

No scholar of recognized position has committed himself to the denial of the historical existence of Jesus. Professor Arthur Drews, Ph.D. (he is Professor of Philosophy in a High School in Karlsruhe), has committed himself unreservedly in his book *Die Christusmythe*, which has been translated into English and issued under the title of *The Christ Myth* (Fisher Unwin; 7s. 6d. net). But Professor Drews is not a scholar of the first rank. He has a

good deal of knowledge at command. But he is far too anxious to discredit historical Christianity to be scientific. His book belongs to the same class of anti-Christian apologetic as the books of Mr. John M. Robertson. Its evident bias relieves it of responsibility.

It is quite true that in Germany there has been a controversy over the book. They are ready for a controversy over anything in Germany. But we have got beyond it. Mr. Roberts in the *Hibbert Journal* presented the case for 'the Christ Myth' so baldly that only the very beginner in the study of the New Testament was disturbed by it. We owe Mr. Roberts thanks for that service. If this book had come first, with its much greater learning and much wider range, the interest might have lasted longer and the mischief might have been greater. But we cannot be disturbed again. The facts of Professor Drews are just as fictitious, his use of them is just as illogical, and his whole theory is just as manifestly unscientific and incredible.

The Permanent Element in Christianity (Allenson; 5s. net) is an excellent title for a book on the evidences of Christianity, for the desire is no longer to retain every contested article. Or, if the desire exists, the expectation has departed. All that the theologian hopes to prove now is that when the outworks are taken the citadel remains. The question in controversy still is how great and how steadfast is the citadel. Mr. F. W. Butler's book is as good as its title. He is sensitive to the movement of modern thought, but he is not driven off his feet by it. The things that are shaken he is able to leave. The things that cannot be shaken are all that at the beginning was gathered up in the words 'the gospel of the grace of God,' and these he not only holds to but strengthens.

One of the most successful books of two generations ago was Horne's 'Introduction.' The Rev. Lonsdale Ragg, B.D., has written a new Horne. He is as alive as any one to the difference which the last fifty years have made in our knowledge of the Bible. He is perfectly well aware that no single man can write on the Bible in all its aspects now. But he has done what he felt he could do, and he has done it acceptably. This is really an Introduction to the Bible. And

so far as it goes it is reliable and illuminating. The title is *The Book of Books* (Arnold; 5s. net).

What are the questions that move most deeply the modern Unitarian mind? They will be found, and found discussed, in *Things New and Old* (British and Foreign Unitarian Association; 2s. net). The authors of the essays in this book are Stopford Brooke, Estlin Carpenter, Samuel Charlesworth, John Fiske, John Page Hopps, James Martineau, Minot Savage, and W. G. Tarrant. And the topics are the Personality of God, the Psychology of Sin, the Difference between Jesus as Son of God and Jesus as God the Son, the Possibility of Salvation after Death.

Has Oxford really lost its place in the ranks of pure scholarship? So we were told at a meeting held in Cambridge in connexion with the issue of the new edition of the *Encyclopædia Britannica*. But perhaps that was all in the way of advertisement. In any case Oxford has scholars yet. And the one department in which Cambridge may be justly congratulated on its superiority, the study of the Greek New Testament, has now received a serious invasion. For Professor Alexander Souter of Mansfield College, Oxford, has issued through the Clarendon Press an edition of the Greek New Testament which will rank in scholarship and usefulness with any edition in existence. The title is *Novum Testamentum Græce* (3s. net).

The text is that used by the Revisers. The footnotes contain all that subsequent research has done for the text of the New Testament, and it is given in the most accessible and accurate form possible. Thus we have at present four editions of the Greek New Testament to choose from. First Westcott and Hort's, which must be taken as a whole, notes as well as text. Next the Textus Receptus, with the readings of the great editors, as revised by Nestle and published by Bell. Third, Nestle's own resultant text, published by the Bible Society. And lastly, this edition of Professor Souter. Professor Souter does not yield to any editor in scholarship, and he has the advantage over them all in coming after them.

Kautzsch's *Gesenius* has reached its twenty-eighth edition in German, and its second edition in English. The title in full is *Gesenius' Hebrew*

Grammar, as edited and enlarged by the late E. Kautzsch. Second English Edition, Revised in accordance with the Twenty-eighth German Edition (1909) by A. E. Cowley, with a Facsimile of the Siloam Inscription by J. Euting, and a Table of Alphabets by M. Lidzbarski (Oxford: At the Clarendon Press; 16s. 6d. net).

There is little to say about the new edition, as is always the way with the best books. The first edition was so thorough that no great amount of correction was left for a second. But the fact that Kautzsch had issued an entirely new edition in German and was working on another when he died (the sheets of which were sent to Mr. Cowley as they were printed off) makes the second English edition a different book from the first. And there is one very interesting fact recorded by Mr. Cowley in his new preface. He says that 'Dr. Driver has again most generously given up time, in the midst of other engagements, to reading the sheets, and has made numerous suggestions. To him also are chiefly due the enlargement of the index of subjects, some expansions in the new index of Hebrew words, and some additions to the index of passages, whereby we hope to have made the book more serviceable to students. I have also to thank my young friend, Mr. Godfrey R. Driver, of Winchester College, for some welcome help in correcting proofs of the Hebrew index, and the index of passages.' The last is the interesting statement.

To 'The World's Epoch-Makers' Professor Wenley has added *Kant and his Philosophical Revolution* (T. & T. Clark; 3s.). The subject is entirely after Professor Wenley's heart. He has had generous space given him (how cheap these volumes are!), and he has used it conscientiously. The whole series is a history of the thought of the world and of very great value as an educator, and Dr. Wenley has fallen in loyalty with the general conception. This is not mere biography, nor mere philosophy, nor biography and philosophy combined. It is an epoch in the mental history of the world imaginatively recognized and described historically.

Dr. Hamlyn Hill's edition of Tatian's Diatessaron, which he issued under the title of *The Earliest Life of Christ*, is absolutely necessary to every serious student of the Gospels. The publishers

have therefore done us a real service in issuing a cheaper edition of it (T. & T. Clark; 3s. net).

Messrs. T. & T. Clark have issued also a new 'Primer.' Its title is *The Bible a Revelation from God*, and its author is the Rev. George Henderson, B.D. (6d. net). It is a small book, but it is significant of much. For Mr. Henderson represents the average scholarship of the United Free Church of Scotland. In almost any other Church in the world the book would have gone on the old lines—escaping the assertion of verbal inspiration, but with trembling; and asserting all the more emphatically what is called plenary inspiration. Mr. Henderson is as cautious as any average scholar, but he has no hesitation in building upon the foundation of scholarship laid in the last fifty years.

Dr. A. W. Vernon, an American scholar, has conceived the idea of editing a series of 'concise manuals dealing with the questions that assail the Christian Church to-day.' He has secured the co-operation of accredited scholars both in his own and in this country—Professor G. W. Knox of Union Theological Seminary for *The Gospel of Jesus the Son of God*; Professor Burkitt of Cambridge for *The Earliest Sources for the Life of Jesus*; Dr. James Moffatt for *Paul and Paulinism*; Dr. W. de Witt Hyde for *Sin and its Forgiveness*. Those volumes are issued. Others will follow. The volume is a small quarto of attractive appearance. In this country the publishers are Messrs. Constable (1s. net each).

The Bishop of Gibraltar believes that there are few things we need to watch and pray for at the present time more earnestly than for the Communion of the Saints. Therefore he introduces to notice a little book by M. E. Granger on *The Black Letter Saints of the Prayer Book* (Dent). It is a very small book for so vast a subject. But it is reliable.

Of that combination of sermon and essay which is so characteristic a product of the modern pulpit with its insistence on good conduct, Professor Hugh Black is a master. His new book is called *Comfort* (Hodder & Stoughton; 2s. net).

There are few topics that are more in need of accurate exposition. What 'comfort' is in the Bible

is not what we mean by comfort. And it is not merely that the English word has changed its meaning. More serious than that is the change in our attitude to the providence of God. The saint of the Bible did not expect letters of consolation on the occasion of a bereavement. And it is well that Dr. Black has recognized this. He begins with the modern conception of comfort which weakens so much of our modern hymnology, but he passes to that comfort which encourages a man to serve the Lord with gladness.

Dr. Maclaren did not live to see the end of the issue of his great series, *Expositions of Holy Scripture* (Hodder & Stoughton). The last three volumes are posthumous. It is the most gigantic feat of sermon-making accomplished by any single man in modern times—with the exception of Spurgeon's *Metropolitan Tabernacle Pulpit*. And it is noticeable that he also was a Baptist. What is the secret? It is simply fidelity to the written word. It is simply the fact that both Spurgeon and Maclaren were expositors.

In the 'Century Bible' *Jeremiah* is to be in two volumes. The first, edited by Professor Peake, is out (Jack; 2s. 6d. net). The work is characterized by fearless scholarship and as fearless faith. The introduction is especially good, a marvel of erudition and grace.

If the title *Modern Theories of Religion* repels you, by all means conquer your repulsion. For the book of which it is the title, written by a young Wesleyan, is a real contribution to thought, and its subject is the most keenly contested of our day. We can make little progress with the conversion of the world until we understand what religion is. The amazing folly of the men who return from a run to the south and say that the Hindu religion is good for the Hindu, is due to the simple fact that these men do not know what religion is. Mr. Eric S. Waterhouse is a student of the subject. He has little of the popularity-hunter in him. But he has studied the subject well enough to be able to criticise Martineau with reticence and effect. And he covers the whole ground, so that he who reads his book carefully will be able to go to India and return again without making an exhibition of himself (Kelly; 5s. net).

Mrs. S. B. Macy has followed up her book on Genesis with one on Exodus. The title is *From Slavery to Freedom* (Longmans; 3s. 6d. net). It is a handsome illustrated quarto, and it contains the story of 'that great and terrible wilderness' in a form specially suitable for children.

Fundamental for all who name the name of Christ is the position of Christ Himself. In every social effort we ask first, What did Jesus say? What did Jesus do? Not that we are to expect minute directions for every occasion that may arise, as Muhammadans do. But the principles in the words and the precedent in the example of Jesus—that we are to seek and find. So Professor Shailer Mathews understood when he wrote *The Social Teaching of Jesus* (Macmillan; 6s. 6d. net).

As an author Dr. Shailer Mathews needs no introduction now. His work in the *Dictionary of the Bible* proved him a scholar. His many books on the New Testament show how keen is his interest in the things of Christ, and how wholesome. Our study of the New Testament is in some danger of becoming too 'social.' Christ Himself was greatly occupied with the individual. But it is well, while our minds are set that way, to have a good guide.

Dr. Theodore de Laguna, Professor of Philosophy in Bryn Mawr College, and Dr. Grace Andrus de Laguna have together discussed the leading systems of modern philosophy and found them all wanting. They have published their discussion in a book entitled *Dogmatism and Evolution* (Macmillan; 7s. 6d. net).

They have found all the philosophical systems wanting in something. And their criticism is quite unanswerable. All the systems are wanting in something. Nearest to the satisfactory system is Pragmatism. And it may be said that our authors are a kind of pragmatists. But there are varieties of Pragmatism. They approve a little of Mr. Schiller; they approve more of Professor James; they approve most of Professor Dewey. If Professor Dewey were less 'immediate' they would have little fault to find with him.

With the outward appearance of the occasional essay, the book is in reality systematic and scientific. Perhaps it will be difficult to find another which will furnish a criticism of modern philosophy in clearer outline.

Those who claim that philosophy as well as science is becoming more Christian, or at least more religious, will claim Professor James H. Snowden's new book, *The World a Spiritual System* (Macmillan; 6s. 6d. net), as on their side. And they will be right. How could a professional theologian write more believably? Yet it is the work of a metaphysician pure and simple, and it is written solely to serve as 'an Outline of Metaphysics.'

As a metaphysician's exposition of metaphysics the book is clear and competent. Let the question of its apologetic value alone if you like. It is an introduction to the study of philosophy, as a branch of education, which every true educator will appreciate.

There does not seem to have been any imperative reason for the publication of *The Domain of Belief*, by Mr. Henry John Coke (Macmillan; 7s. 6d. net). But the book deserves notice, although it contains only such opinions on ordinary religious questions as are quite familiar, because as they are here expressed they are the opinions of a man of science, or at least of the scientifically-minded 'man in the street.' And undoubtedly it is important to know that such a man enjoys the exercise of prayer and sees nothing in it either unscientific or illogical.

'India for Christ' is the watchword of the Church's missionary activity in our great Indian Empire. But there is a banner that must be carried in front of that. It is *Christ for India*. So, under that title the Rev. Bernard Lucas has written his new book (Macmillan; 4s. 6d. net). For undoubtedly men are denying that Christ is necessary for India. They are denying that He is suitable. This is the form in which Antichrist is busiest among us to-day. And we are driven to meet that bold form of unbelief.

Now Mr. Lucas is very capable. He knows India, and he knows Christ. As he proves the necessity to India of our Lord and Saviour, he shows also how necessary our Lord and Saviour is to us. It is a volume of Christian evidence, apparently appropriate to one country only, but really addressed to all mankind.

The Cathedral Churches of England, by Helen Marshall Pratt (Murray; 10s. 6d. net), will

supersede all the books already written on our Cathedrals, so far as the well-instructed visitor is concerned. It is convenient to carry, though it is a volume of 600 pages. It is well printed and illustrated. But above all it contains all the facts in a clear narrative, with glossary and bibliography. One thing only is lacking—an index. Books on the Cathedrals are either architectural or antiquarian. The value of this book is that it is both. The author should continue work of this kind. She could write an excellent 'Guide.' One remark only would we make: a touch of humanity here and there, such as an anecdote of a saint, would relieve the strain of attention. But we prefer this severity to those 'pleasantries' which make guides the abhorred of all self-respecting visitors.

Messrs. Oliphant, Anderson & Ferrier have published two more volumes of their charming series on the 'Children of the World.' The *Children of Japan* have been described by Janet Harvey Kelman, and the *Children of Jamaica* by Isabel Cranstoun Maclean (1s. 6d. net each). Some of the illustrations are unforgettable.

The same publishers have issued a new and cheaper edition of the Rev. John A. Hutton's *Guidance from Robert Browning in Matters of Faith* (1s. 6d. net). The present edition completes 5000 copies of the book.

We have been on the outlook for the first volume of a promising new series—'Studies in the History and Doctrine of Judaism and Christianity,' edited by Mr. Lukyn Williams. It has now come—*The Hope of Catholic Judaism*, by Mr. J. H. A. Hart (Parker; 3s. net). The spelling of the word 'Catholic' is Mr. Hart's own. So is the dedication: 'To my Wife—He that getteth a wife beginneth to thrive, a help meet for him and a pillar of rest.' And so is the book. For no other scholar has just this outlook, this sense of proportion in the relation of one religion to another, this conception of the way in which Christ is yet to be received by His kinsmen according to the flesh. Do not miss the book. The Spirit of the Lord God is on this prophet.

The Rev. W. A. Wigram, M.A., D.D., Head of the Mission of the Archbishop of Canterbury to Assyrian Christians, has written *An Introduction to the History of the Assyrian*

Church (S.P.C.K.; 5s.) The period covered is 100–640 A.D. The difficulty of such a task was very great. We are the more indebted to Dr. Wigram for undertaking it. For there is no work on the subject accessible to the English reader of Church History, and the very existence of such a Church was perhaps unknown to the average Churchman. Whether Dr. Wigram should have used the title 'Assyrian' is doubtful. But what title could he have used that would have been more descriptive?

There are few movements of our time that are filled with more hope for the future than the study of psychology in relation to education. It is an extremely difficult and even delicate study, so easy will it always be for a careless teacher to misapply the rules and mistake the character of the individual pupil. But that risk must be faced. Science must not fear it. The results of the systematic study of the human personality have already been beneficial, and we are only at the beginning yet. One of the most sagacious and enthusiastic of our psychological educators is Mr. Thiselton Mark, M.A., B.Sc., Lecturer on Education in the University of Manchester. His new book, *The Unfolding of Personality as the Chief Aim in Education* (Fisher Unwin; 2s. net), is full of 'points' for teacher or preacher. But it is especially the book for the teacher just entering on the study of psychology.

The author of *The City of Man* (Fisher Unwin; 3s. 6d. net) is no religious agnostic, setting up a rival community to that City of God which is the end of our pilgrimage and the objective of our hope. For the author is the Rev. A. Scott Matheson, who already gave us *The Gospel and Modern Substitutes*. His purpose is to encourage us to realize the City of God here and now. He thinks we are on the way to its realization. Garden cities and other experiments in social improvement he takes to be in the way of its fulfilment. And in any case he holds that we must train our children and set them an example. For the cities of man can become the City of God only if their inhabitants are individually fit for the inheritance of the saints in light. The book offers much useful instruction on cities and citizenship. But its inspiration is more than its instruction.

Messrs. Watts & Co. have undertaken a series of handbooks which they call 'The History of Science' series. One of the volumes is a *History of Anthropology* (1s. net). It is written by Dr. A. C. Haddon, with the help of Miss A. Hingston Quiggin. A miracle of cheapness, the book tells the whole story of the rise and progress of the youngest and most promising of all the sciences, and tells it pleasantly.

Messrs. Watts have also issued a cheap (1s. net) edition of Lecky's *Rationalism in Europe*; and the *R.P.A. Annual for 1911* (6d. net).

In a handsome book of nearly five hundred pages, Messrs. Williams & Norgate have issued a translation of the third volume of Pfleiderer's *Primitive Christianity* (10s. 6d. net). It presents us with Pfleiderer's views (1) on Jewish Hellenism, (2) on Syncretism and Gnosticism, (3) on the Apocryphal Acts and Gospels, and (4) on the Doctrinal and Hortatory Writings of the Church. And if on all these things Pfleiderer's views were already known, it is most important to have them beside us in this accessible form.

Messrs. Williams & Norgate have this month also published three volumes of their 'Crown Theological Library.' One is a second edition, two are new.

The second edition is of the volume called *Faith and Morals* (4s. 6d. net), which contains two essays by Herrmann, one on 'Faith as defined by Ritschl,' and one on 'The Moral Law as understood in Romanism and Protestantism.' In this edition the controversial appendix is wisely condensed. There is no other important change.

One of the new books is *The Scientific Study of the Old Testament*, by Professor Kittel of Leipzig (5s. net). It is a record of results. What have we gained that we can rely upon, says Professor Kittel, (1) from the Monuments, (2) from Literary Criticism, (3) from Historical Research? The style is popular, for the contents of the book were given originally in the form of popular lectures. And it has been well translated. There are some useful illustrations.

But the most important of the three volumes is undoubtedly Harnack's *Constitution and Law of the Church in the First Two Centuries* (5s. net). The translation is the work of the late F. L. Pogson, edited by the Rev. Henry D. A. Major, Vice-Principal of Ripon Clergy College. The volume does not call for criticism. It is of the nature of 'chips'; but Harnack's 'chips' are more scientific than most other men's finished products. No student of the Church, or at least of Church Institutions, will be able to dispense with it.

Illustrations of Spiritual Truths from Gibbon's 'Decline and Fall.'

BY THE REV. G. A. FRANK KNIGHT, M.A., F.R.S.E., PERTH.

THE great wealth of Gibbon's immortal classic in the way of providing illustrations of religious truths, has, I think it must be acknowledged, been very slightly drawn upon by preachers. Yet a work which covers practically the history of the entire world for a period of more than twelve centuries; which describes such tremendous events as the rise of the external power and authority of Christianity, and its adoption as the religion of the Roman Empire; which details the marvellous vicissitudes of both the Western and Eastern

States till the fall of the latter before the Turks in 1453 A.D.; which deals with the growth of Muhammadanism, the wonders of the Saracen Empire, the Crusades, the establishment of the Holy Roman Empire, and, in fact, portrays the fortunes of all the countries of Europe, Asia, and Africa from China to Spain, from the Nile Cataracts to Northern Russia, and from the Persian Gulf to the Orkney Islands, might surely be expected to prove a rich quarry whence one might hew out precious gems of spiritual illustration.