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children's children will doubtless find their way across the River when their time shall come. Perhaps it may have been the author's intention to write in future some account of them; but he wisely refrained, or other business prevented him. The close of the Second Part could not be sur-

passed, and we can hardly imagine that he could have equalled it again. In that Part he has indeed already fallen in many places below the level of his First; and yet no reader would be without it, for it has given us many of the finest gems of literature and religion which we owe to Bunyan.

Literature.

WEALTH AND WELFARE.

ON account of the increasing and already enormous interest of religious people in social questions, it is not surprising that there should be published a large number of books on these questions. There is, however, and just because of the vast number of these semi-scientific books, much need for a volume of truly scientific value, to which one may turn for accurate information on the questions that arise, even although one has not time to master the whole of its contents.

Such a volume has been written by Mr. A. C. Pigou, Professor of Political Economy in the University of Cambridge. It has been published by Messrs. Macmillan, under the title of *Wealth and Welfare* (10s. net).

By choosing this title Professor Pigou does not mean to assert that wealth and welfare are an equation. In the very beginning of his book he says very frankly that of welfare in general economic welfare is only a part, and that wealth is only a part of economic welfare. Yet the study of wealth, as of economics generally, is pursued for the purpose of helping forward the betterment of social life. The old claim that economics is a science, and has therefore nothing to do but pursue after knowledge, he surrenders without a grudge. However small its influence on social welfare, to exert that influence is the whole purpose of economic investigation. Accordingly, from beginning to end we find that Professor Pigou's volume is occupied with the discussion of just those practical problems concerning the use of money which press so heavily now on every Christian worker and thinker.

Professor Pigou is well aware that after the study of wealth, however difficult that study may be, there remains the more difficult matter of its

application to practical affairs. For this requires not only a full understanding of the theory, but also the trained judgment that can balance against one another a large number of qualifying considerations. 'This,' he says, 'would be the case, even if human life were such that economic welfare and welfare in general were coincident terms. But, in fact, man does not live by bread alone; and, therefore, besides estimating the probable economic consequences of his action, a reformer needs always to beware lest, in his ardour to promote an economic benefit, he may sacrifice unwittingly some higher and more elusive good. The judgment that can accomplish all this is not the birth-right of untutored amateurs. The book of statesmanship, to the writing of which I have endeavoured, in this volume, to add a page, is not, and never will be, one that he who runs can read.'

But no earnest man is baffled by difficulty. And here the call to overcome is a high one. 'The misery and squalor that surround us, the injurious luxury of some wealthy families, the terrible uncertainty overshadowing some families of the poor—these are evils too plain to be ignored. Whether the life of man ends with his physical death, or is destined to pass unscathed through that gateway, the good and the evil that he experiences here are real; and to promote the one and restrain the other is a compelling duty. It is easy, if we will, to make the difficulty of the task an excuse for leaving it unattempted. But difficulties which deter the weak are a spur and stimulus to the strong. To display them, not to conceal them, is the way to win worthy recruits. Neither by the timidity that waits at a distance, nor by the wild rush of undisciplined ardour, is the summit of great mountains attained. First we must understand our task and prepare for it; and then, in the glow of sunrise, by united effort, we shall at last, perhaps, achieve.'

PROFESSOR CHARTERIS.

The Rev. the Hon. Arthur Gordon, M.A., who has written *The Life of Archibald Hamilton Charteris, D.D., LL.D.* (Hodder & Stoughton; 10s. 6d. net), apologizes for his appearance as the biographer, and explains that Dr. J. A. Graham, missionary at Kalimpong, undertook, but was compelled to abandon, the task. Dr. Graham is an able man, and does well everything he undertakes to do. But he would not have done better than Mr. Gordon. Without doubt this is a successful biography, and there is every evidence that the same biographer would be competent to write the life of even a greater man than Professor Charteris.

It is not the greatness of Dr. Charteris that impresses us; it is his goodness. It would be easy to call him a 'keen' Churchman; it would be truer to call him loyal. No doubt his friend, Dr. Robert Wallace, once repented of having thought him 'pawky'; the repentance was more accurate as well as more becoming than the sin. He was a good man, who loved first his home and the parish where his home was found, next the Church of God throughout the world, and after that the Church of Scotland.

There do not seem to have been materials for a large biography. The record of the life ends just before the two-hundredth page; the rest is a history of the Patronage question in Scotland. That history is here told for the first time in fullness, and it will be read with interest even yet. But the interest of the biography itself never flags. Nor is the attempt ever made to eke out its life with anecdote.

GEORGE PALMER PUTNAM.

In order to enjoy at the fullest *George Palmer Putnam: A Memoir* (G. P. Putnam's Sons; 10s. 6d. net), a little knowledge of American literature is necessary, and a little love of publishers will be an advantage. Then it will be conceded that a better biography has not been written—well, at any rate, since Cook's *Ruskin*. The biographer is George Haven Putnam, Litt.D., the eldest son of the founder of the firm. He is probably a better scholar than his father and a better writer; but if he lives to be as worthy of a biography as he has shown his father to be he may be thankful. Without a trace of self-consciousness he uses the title

'my father' throughout, and makes the reader say at the end that this is a man whom any son might be proud to call father, any American to call countryman, any man to call fellow-man. He was a Christian, open and earnest, and he lived, in John Stuart Mill's words, such a life as Jesus Christ would approve of.

There seems to have been scarcely an American writer but had dealings with the firm, and how honourable to publisher and author these dealings were. But the man for whom Mr. Putnam did most was Washington Irving. It will be recalled by readers of Lockhart's *Scott* that Scott expresses his astonishment and sorrow at the neglect of Washington Irving after he had started well. It is here made evident that that neglect was due to the lack of enterprise on the part of Irving's first publisher. When Mr. Putnam took the issue in hand the earlier popularity was soon surpassed. And Irving never forgot it. The day came when disaster overtook the house of Putnam. Irving bought his own plates from the trustees, and then presented them to Mr. Putnam that he might start again with this valuable asset in his hands.

There are characteristic anecdotes in the book, of which two will be quoted. But by no means does the biographer fish for funny stories. From first to last he has a sense of the dignity of literature. And he has unquestionably written a biography that will live.

This incident occurred in London when Mr. Putnam was there endeavouring to establish business relations with the authors of the old country: 'My father goes on to say that he and Irving left the dinner in company and had an opportunity of rescuing in the hat-room "little Tom Moore," who, as the smallest man in the crowd, had found himself in difficulties. It was raining as the three came out into the street. They were without umbrellas and cabs were scarce, and their plight was becoming serious, when a man, described as a common cad, ran up to the group and said, "Shall I get you a cab, Mistor Moore? Shure, ain't I the man that patronises your melodies?" The man was successful in his quest, and while putting them into the cab and accepting (rather as a favour) the *douceur* that was given him, he said in a confidential undertone to the poet, "Now, mind, whenever you want a cab, Mistor Moore, just call for Tim Flaherty and I'm your man." "Now, this," said my father, "I call *fame*,

and of a somewhat more agreeable kind than that of Dante, whom the passers-by in the street found out by marks of hell-fire on his beard."

The other story has Washington Irving in it also. 'You remember how the author of *The Pleasures of Hope* was once hospitably entertained by worthy people, under the supposition that he was the excellent missionary Campbell, just returned from Africa; and how the massive man of state, Daniel Webster, had repeated occasion, in England, to disclaim honours meant for Noah, the man of words. Mr. Irving told, with great glee, a little story against himself, illustrating these uncertainties of distant fame. Making a small purchase at a shop in England, not long after his second or third work had given currency to his name, he gave his address ("Mr. Irving, Number," etc.) for the parcel to be sent to his lodgings. The salesman's face brightened: "Is it possible," said he, "that I have the pleasure of serving Mr. Irving?" The question, and the manner of it, indicated profound respect and admiration. A modest and smiling acknowledgment was inevitable. A few more remarks indicated still more deferential interest on the part of the man of tape; and then another question, about Mr. Irving's "latest work," revealed the pleasant fact that he was addressed as the famous Edward Irving, of the Scotch Church—the man of divers tongues. The very existence of the *Sketch Book* was probably unknown to his intelligent admirer. "All I could do," added Mr. Irving, with that rich twinkle in his eye,—“all I could do was to take my tail between my legs and slink away in the smallest possible compass.”

CHRISTMAS.

Mr. Clement A. Miles is so enthusiastic a student of Folklore that he reads everything he can lay hands on, book or newspaper paragraph, touching on the subject. He has written a book on *Christmas in Ritual and Tradition, Christian and Pagan* (Fisher Unwin; 10s. 6d. net), and in the end of it he has given a list of the literature of which he has made use. It is a list that ranges from Usener's *Untersuchungen* to the *Daily Express*, and on the way carries all the published volumes of the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*.

To present all that literature in popular form,

in a form which the uninstructed in Folklore would take pleasure in, has been the laudable purpose of Mr. Miles in writing his book. He has succeeded. And more; he has written a book which will be used by the Folklorist himself as a quarry of facts. For this writer has been in no hurry to get out a popular volume in time for the Christmas market; he has studied his authorities with care; he has verified his references; he has worked over the whole of the material and made it his own.

THE CAMBRIDGE HISTORY OF ENGLISH LITERATURE.

The new volume of *The Cambridge History of English Literature* (Cambridge: At the University Press; 9s. net) is the ninth, and it surpasses in general interest all the eight that went before it. For in the first place it covers a far greater variety of subject. Its period is given as 'From Steele and Addison to Pope and Swift.' Within that period fall such diverse authors (besides the four named) as Defoe, Arbuthnot, Colley Cibber, Prior, Gay, Burnet, Bolingbroke, Lady Mary Wortley Montagu, Samuel Butler, Berkeley, Shaftesbury, Bishop Butler, Law, Bentley, Dugdale, Allan Ramsay, Hogg; and such various topics as the English Newspaper, the Essay, the Satire and Satirical Verse, Political Writing, Memoirs, Burlesques, Translations, Philosophy and Apologetic, Mysticism, Classical Scholarship and Antiquarian Lore, Scottish Popular Poetry, and Education.

In the second place there is greater variety in the writers of the volume. We have rarely had so lively a chapter as that which has been contributed by Mr. James Duff Duff, M.A., Fellow and Lecturer in Classics of Trinity College. Yet his subject is Bentley and the Phalaris Controversy. To make an absorbingly interesting story of that, after all these years, is surely a literary marvel. At the other end of the literary yardstick we have Dr. A. W. Ward's own articles on Burnet and Bolingbroke; while wholly distinct is the manner of Professor W. R. Sorley on Berkeley and the philosophers.

This chapter on the Philosophy of the period is worth the price of the volume. Not only is it an original contribution to the history of philosophy in England, but it is a valuable addition to the literature of Christian apologetics.

The Bibliographies are as exhaustive and as accurate as ever.

Religion and Philosophy.

Folklorists will be glad to be told of a new and hitherto unpublished collection of *Bengali Household Tales* (Hodder & Stoughton; 6s.). The collection has been made by the Rev. William McCulloch, formerly Missionary of the United Free Church in Lower Bengal. Mr. McCulloch says he is no expert in Folklore, but he is an accurate listener, and he evidently knows how to ask questions. He has read many books in his line and made the necessary comparisons, but has wisely taken care not to modify the tales as he got them by the use of similar tales elsewhere.

A book for the drawing-room table, and an unsurpassably acceptable Christmas gift, is *Folk-Tales of Bengal*, by the Rev. Lal Behari Day (Macmillan; 15s. net). The folk-tales are of the most delicious Eastern flavour, without the offence of Eastern manners. And the illustrations—there are thirty-two of them, filling the quarto page with exquisite colouring—are Eastern also, daringly Eastern, with that touch of the imaginative wand which transforms them into art, art that is appreciable by all the world. The artist is Mr. Warwick Goble.

A well-written and well-illustrated book by the Rev. Canon J. F. M. Ffrench, Vice-President of the Royal Society of Antiquaries, Ireland, gives, with surprising clearness for its brevity, a sketch of *Prehistoric Faith and Worship* in Ireland (Nutt; 3s. 6d. net). There is a selection of matters, inevitably; but it is the selection of a man familiar with the whole subject of Irish antiquities. And the selection enables Canon Ffrench to develop each topic sufficiently for uninstructed interest. It is the work of a peaceful antiquarian. The only matter of controversy is the author's belief in the historical reality of the Tuatha Dé Danann.

The Rev. W. St. Clair Tisdall, D.D., is well known as a writer on religion, and he is very popular. His latest book is a comparison of the teaching of the chief religions of the world on Incarnation, Virgin Birth, Sin, Prayer, and the like.

It is a book on a subject of keen interest and great importance, and it may be relied upon. The title is *Christianity and other Faiths* (Robert Scott; 5s. net).

We must attack the problem of evil in individuals, both theoretically and practically. It is too heavy and too heterogeneous to be moved in the mass. Mr. B. A. G. Fuller of Harvard has studied *The Problem of Evil in Plotinus* (Cambridge: At the University Press; 7s. 6d. net). He has studied it there so thoroughly that we feel on reading his book as if one part of the problem were within our grasp. It is true that after all the writers have been mastered individually there remain all the living individuals out of whom the evil spirit has to be driven. But it is a great gain for even the most practical preacher to know what evil is. Mr. Fuller had probably little thought of preachers in his mind when he wrote this book; the more useful is it to the preacher. For science not less than art, to be at its best and most helpful, must be science for its own sake. And it may be said with some confidence that, outside Scripture, no ancient writer comes closer to the problems of our day than does Plotinus.

Two more volumes of Messrs. Constable's 'Philosophies Ancient and Modern' have been issued—*Rationalism*, by Mr. J. M. Robertson; and *Pragmatism*, by Mr. D. L. Murray (1s. net each). In these, as in all the volumes, the writers are in sympathy with their subject. For Rationalism there is no man now but Mr. Robertson. For, although he is too much of a politician to be much of a philosopher, he speaks for the Rationalist with an authority no one else approaches.

Mr. Murray is a younger man and has Dr. F. C. S. Schiller as his sponsor. But his book is really finer far as an exposition of its subject than is Mr. Robertson's of his.

Messrs. Constable have also issued two new volumes of the 'Religions' series—*Congregationalism*, by Mr. Benjamin A. Millard; and *Unitarianism*, by Mr. W. G. Tarrant (1s. net each). Both fulfil their purpose well, and are a pleasure to the reader.

Messrs. Macmillan have now published the second edition of Dr. F. C. S. Schiller's *Humanism*

(ros. net). This edition differs from the first chiefly by the addition of four essays. But these four essays are so immediately pertinent to the discussions we are now occupied with, and so valuable in themselves, that the new edition is as good as a new book. The titles of the new essays are 'Humism and Humanism,' 'Solipsism,' 'Infallibility and Toleration,' 'Freedom and Responsibility.' They have all appeared already in one periodical or another, but their place in the book, and their relation to one another, make them new even to those (if there are those) who have already read every one of them.

The new edition is further notable for the triumphant tone of its preface. All that Dr. Schiller prophesied for Humanism—even for that word as a better title for the philosophical movement than Pragmatism—has come to pass. The future is with this movement, and with this as its name.

A translation, admirably made by the Rev. W. Montgomery, B.D., of one of the latest and smallest of Professor Troeltsch's books, has been added by Messrs. Williams & Norgate to their 'Crown Theological Library.' The title is *Protestantism and Progress* (3s. 6d. net). In a preface, which Dr. Troeltsch has contributed to the English edition, he says that he believes the living possibilities of progress are to be found in Protestantism. He therefore reads the history of Protestantism to see what elements in it are most to be fostered; and he studies modern civilization to see how these elements may be brought to bear upon it. The whole book is practical, handling things ethical, political, and economic. It is the easiest to read and the easiest to accept of all this fertile philosopher's writings.

To interpret some men, even some philosophers, for us is to offer us crutches when we can walk. But Eucken needs interpretation. Unfortunately Dr. W. Tudor Jones, who has written *An Interpretation of Rudolf Eucken's Philosophy* (Williams & Norgate; 5s. net), is himself not quite easy of interpretation. We do not mean that he leaves us where he found us. He guides us to an understanding of the genesis of Eucken's philosophy as well as to its development, clearing up many difficulties by the way. What we mean is that Dr. Tudor Jones has to be read as slowly as we have

to read Eucken himself, and sometimes it is necessary to turn to Eucken for the meaning. This, then, is the use of the book. The indolent reader will make little of it; but if any one will use it as a guide to the meaning of Eucken with Eucken's books in his hands he will find it very profitable. It will be enough to have one book of Eucken's in one's hands at first, the *Truth of Religion*. In that book will be found Eucken's conception of the spiritual life, which is the pivot around which the whole of his philosophy turns.

Mr. Percy L. Parker, the undaunted editor of *Public Opinion*, has edited a symposium on *Character and Life* (Williams & Norgate; 3s. 6d. net). And with his invariable directness of speech he explains what was in his mind when he asked for the essays that fill the volume. He wished to get men of different minds, with different angles of vision, to say what, to them, Character stood for; and then he desired to know if it was possible 'to find a common denominator for the sum-total of their experience.'

He did not choose his men at random. He invited Dr. Alfred Russel Wallace to say what characteristics in men and women Evolution most approves of. He asked Mr. John A. Hobson how character affects social problems. He persuaded Mr. Walter Crane, the artist, to show the influence of beauty on character. He suggested to Mr. Harold Begbie that he might say 'whether Bohemianism has any contribution to make to a possible Puritan world.' And he prevailed on the late Dr. Emil Reich to tell what history has to say as to the essential things that go to the making of character.

Those are the men, and those are their topics. Does Mr. Parker reduce their contributions to a common denominator? He does not. He leaves the reader to do that for himself, which is better for the reader.

There is an evident freshness about the book, almost uniqueness, which may hide the immense practical and present value of it.

The Old and New Testaments.

'In my recent works,' says Professor Cheyne, 'I have propounded an original theory on the early religion of Israel, and supported it by strong

evidence from the Old Testament writings. The theory is that the Israelites and the kindred peoples were monarchical polytheists, and that the names of the gods of the Israelites show that the cults of these gods were borrowed from the N. Arabians. The question before the Israelites was whether the director of the Divine Company was Yahweh (Yahu or Yaho), or Yerahme'el.' He claims that this theory has been confirmed in the most striking manner by the papyri discovered at Elephantinê. 'The Jewish colonists there, beyond question, worshipped several gods, though the supreme God was Yaho.' He is accordingly encouraged to make another attempt to make his theory acceptable. This he does in a study of the later Isaiah (or Isaiahs), entitled *The Mines of Isaiah Re-explored* (A. & C. Black; 5s. net). It is a re-writing of history as well as a re-study of prophecy. Dr. Cheyne tells us, among other startling things, that the liberator of the Jews was 'not the Persian King Cyrus, but a successful North Arabian adventurer.'

The University of Manchester has published *Judicum*, that is, Kittel's text (unpointed) of the Book of Judges (1s. net). It is published for practice in reading, and especially in adding vowels to, an unvocalized Hebrew text.

Under the title of *Pentateuchal Studies* (Stock; 6s. net), Mr. Harold M. Wiener, M.A., LL.B., has republished certain letters and papers which he contributed to *The Bibliotheca Sacra* and other journals on the criticism of the Pentateuch. Mr. Wiener has more knowledge of his subject than Professor Huxley had when he obtained fame as a religious controversialist, and quite as much persistence; but unfortunately he has little of Huxley's use of the English language. His writing is so difficult to read that only those who are keenly interested in the subject are likely to get any distance into the book, and Mr. Wiener's converts from the outside will be few. He will answer that it is for scholars he writes; and no doubt scholars will weigh his arguments. Whether he will make converts among them it is impossible to say. At present the literary criticism of the Pentateuch seems to be so firmly established that Old Testament scholars are mostly considering the best ways of teaching it.

The Rev. F. W. Worsley, M.A., B.D., pursuing his studies in the Gospels, has written a book on *The Apocalypse of Jesus* (Bennett; 7s. 6d. net). He was sent to this particular aspect of the gospel problem by the Church Congress of 1910. At that Congress, held in Cambridge, no meeting was so crowded as that at which the discussion was 'The Apocalyptic Element in the Teaching of Jesus.' 'Not only was the large hall filled to the doors, but also another hall, in which an overflow meeting was held, was similarly full.' Mr. Worsley deplors 'the wretched standard of scholarship with which the average Anglican clergyman is content at present'; but he welcomes this evidence of at least a desire to know more. That desire he meets in this book. He meets it with ample knowledge and with a very clear understanding of the way in which knowledge can be conveyed from one man to another. To 'the average Anglican clergyman' the whole book will be a revelation, so utterly different is its method from all the old methods of approaching the study of the Gospels. Yet with all his 'German' sympathies, Mr. Worsley is true to the Cross. This is just his merit: he sees that German scholars have the facts, he sees also that they often make a wrong use of the facts.

How did it come to pass that Peter and John and Thomas, who first knew Jesus as the Carpenter, at last recognized Him, and said, 'My Lord and my God'? To answer that question—there could scarcely be named a question that is more worthy of an intelligible answer—Professor David Smith writes his book on *The Historic Jesus* (Hodder & Stoughton; 2s. 6d. net). He shows first that He was historic; he shows then how we have ever thought of doubting it.

Dr. Garvie has been able to secure for *Galatians and Romans*, in the 'Westminster New Testament,' an expositor of so outstanding an ability as Dr. W. Douglas Mackenzie, the President of Hartford Theological Seminary (Melrose; 2s. net). It is in the old meaning of 'wit,' namely, wisdom, that 'brevity is the soul of wit,' and this is the brevity of the proverb. This is the absolutely indispensable in the way of commenting, and yet how clear it is. The Editor of these Epistles might be forgiven if he were to slip over some of the difficult places; but he slips over none of them.

Lives of Christ are too much confined to His ministry on earth. The previous and the later lives are ignored. Yet they are inseparable from a true account of the life on earth, and very profitable for doctrine and duty. The Rev. Arthur J. Tait, D.D., Principal of Ridley Hall, Cambridge, has written a book on *The Heavenly Session of our Lord* (Robert Scott; 6s. net). He has written it, not consciously as a part of His life, but as an introduction to the theology of it. The Session is a theological doctrine; the history of that doctrine he traces and recovers. And to this end he has quoted freely, from the earliest Scripture reference to the latest book by Swete or Robinson. Now Dr. Tait is a reliable scholar. He touches no doctrine without advancing the knowledge of it. On this particular doctrine this is the best available book.

Mr. Elliot Stock has published a new and enlarged edition of the Countess of Strafford's *Selection of Texts from the Tauchnitz Edition of the New Testament*, in a thin quarto at 3s. 6d. net. The idea, which was due originally to Baron Tauchnitz and Tischendorf, is to give the A.V. in one column and the readings of the Sinaitic (S), Vatican (B), and Alexandrian (A) codices in parallel columns. The A.V. passages selected are, of course, only those which show a variation in one or other of these codices.

Mr. William Benjamin Smith is one of the unbelievers in the historical existence of Jesus. He has written an elaborate book to dispose of it, which he has called *Ecce Deus* (Watts; 6s. net). The meaning of the title is obvious. Sir John Seeley called his book *Ecce Homo*; but there is no 'Homo'; there is only the mythological figure of a divine person due to the pious imagination of the early Christians. 'Behold the God' they invented out of nothing!

How do men like Kalthoff, Drews, and Smith get over the Gospel narratives? In various ways, but they all use the same methods. One way is to deny the evident meaning of some incidents. Thus: 'There is not a single distinctly human trait or act ascribed by Mark to the Jesus. Perhaps the example that will instantly arise to the heart and lips of every one is the blessing of the little children (Mk 10¹³⁻¹⁶, Mt 19¹³⁻¹⁵, Lk 18¹⁵⁻¹⁷). Certainly this is by far the most tender human deed described in the Gospels, and has determined more than

ought or even all else the current conception of the gentle Jesus. However, only consider. *These "little ones" were believers!* "Whoever scandalizes one of these little ones that believe (on me)." Note, also, that the question is about the admission of these little children to the Kingdom; and it is declared that the Kingdom is (composed) of such—that is, of *them*, not of persons like them. Note, further, that the disciples rebuke those that bring the children to the Jesus, which is quite unintelligible if ordinary babies or children be in contemplation. What sense in scandalizing a little child? None whatever.'

But a method which works more rapidly is the symbolical. There is the account of the 'demoniac of Gerasa,' for example—'which so provoked the indignation, contempt, and merriment of the militant Huxley. Understood as history, myth, or legend, it is certainly utterly impossible, an offence to all reason; but as a symbol it is little less than sublime. Immediately as the Jesus issues from the ship upon the shore, behold! meets him (a) *Man* (notice the single word) coming out from the tombs with spirit unclean. Then follows the vivid description, which we need not repeat. The Man is possessed by a host of foul spirits whose name is Legion. All are expelled, sent into the swine, and with these hurled headlong into the sea; whereupon the demoniac seats himself at the feet of the Jesus, clothed and in his right mind. Is it possible not to recognize herein Humanity—heathen Humanity—possessed by its legion of foul, false gods, unsubduable to the laws and ordinances of Jehovah, which the Jesus-cult restores to its right mind and subjects to the mild dominion of truth and reason?'

We can conceive Huxley's 'indignation, contempt, and merriment' over this explanation of the miracle, if he had lived to read it.

Theology and the Church.

The title *Early Christian Visions of the Other-World* (Edinburgh: St. Giles' Printing Co.; 1s. net) is sure to suggest popular anecdotes of doubtful veracity. In truth, however, the little book is the full-blown flower of scholarship, and a most interesting and reliable account of the Apocalypse of Peter, the Apocryphal Acts, the Apocalypse of Paul, and all the rest of those early apocalypses which we ought to be familiar

with. The author is Canon J. A. MacCulloch, D.D.

The Open Sore of Christendom is the disunion of the Church. So believes the Rev. W. J. Sexton, M.A., L.Th., B.D. (Bennett; 2s. 6d. net), and he endeavours to make us believe it in three hundred and twenty-seven closely printed pages. Well, it is at any rate *one* open sore; and this is a sore indictment of it.

'Fight the good fight'—but with what weapons? The Rev. John A. Hutton finds *The Weapons of our Warfare* in the history of the first three Christian centuries (Hodder & Stoughton; 2s. 6d. net). With what weapons did the first Christians overcome the world? With Aloofness, Faith, Purity, and Suffering. So it is no hackneyed book, but of Mr. Hutton's own finding.

There is a well-recognized but not easily explained difference between the theology of America and that of Great Britain. In America popular theology is still creeping timidly in the critical study of the Bible, but the theory of Evolution was accepted at once and unreservedly. Here we are entered upon the reconstruction of the doctrine of the Bible which criticism has made imperative, while we still wonder if we ought to believe in Creation by single acts or by slow processes. Now it was in America, if we mistake not, that Professor James Y. Simpson first delivered the lectures which he has published under the title of *The Spiritual Interpretation of Nature* (Hodder & Stoughton; 6s. net). If so, we have an explanation of that confidence which they show in the abiding results of the Darwinian hypothesis. Dr. Simpson has no doubt whatever, as between Creation in the old sense and Evolution, that the more fruitful theory of the formation of the earth is the Evolutionary theory. Evolution is established. And he is here in this book simply (in a famous phrase) 'to assess the damages.'

Yet, there is much regard shown for the tender conscience of the unconvinced. Nowhere else on this subject will so happy a combination be found of firm conviction and Christian concern. Every topic he touches receives enlightenment, be it Heredity or Environment, Morality or Miracle. A strong book, it is altogether and very wisely on the side of progress.

The Rev. Francis¹ J. Hall, D.D., Professor of Dogmatic Theology in the Western Theological Seminary, Chicago, is the author of an unusual number of theological books which have had unusual welcome in this country. His latest book is entitled *Creation and Man* (Longmans; 6s. net). That is to say, it contains the Doctrine of Creation, and also the Doctrine of Man. Written for the use of theological students, its chief merit lies in the fact that every statement made has its authority added, whether that authority be another book or a Scripture passage. It is astonishing, indeed, that with all this careful citation of authorities the book is still fresh in language and original in thought.

A new translation and separate publication of Augustine's *De Catechizandis Rudibus* is welcome. The translation has been done by Mr. E. Phillips Barker, M.A., Classical Lecturer in University College, Nottingham. The title is *A Treatise of Saint Aurelius Augustine, Bishop of Hippo, on the Catechizing of the Uninstructed* (Methuen; 1s. 6d. net).

Byzantine history is still in the stage favourable to monographs. In that belief Miss Alice Gardner has written a monograph on *The Lascarids of Nicæa* (Methuen; 7s. 6d. net). Now the very name of the Lascarids may be known only to those who have persevered through Gibbon, and the number of those who persevere through Gibbon is, we are assured, rapidly diminishing. But let those who read history at all fall in with this book and for the rest of their life the Lascarids of Nicæa will be as real to them as the Hapsburgs. For Miss Gardner has written, not only with that literary smoothness which lures the reader on, but with an enthusiasm of knowledge and of art which makes the whole period, with all its men and women, live and move in our sight. There are illustrations, both coloured and uncoloured, and they are good; but the book is such historical writing as can do without illustration.

To find a book or a periodical of the ancient and unmistakably evangelical kind is not very easy now. But *The Herald of Mercy Annual* is such a book. Begun by Duncan Matheson to advocate a message which he had found abundantly successful, the *Herald of Mercy* has

declared that message to this day (Morgan & Scott).

The firm of G. P. Putnam's Sons has undertaken the publication, and issued the first volume (9s. net), of a work of the greatest value to the student of the Reformation. It is a translation into English of *The Latin Works and the Correspondence of Huldreich Zwingli, together with Selections from his German Works*. The editor is Professor S. M. Jackson. The edition of the original made use of is that of Egli and Finsler, which is appearing in the *Corpus Reformatorum*. This is the fourth edition of Zwingli. It began to appear in 1903. Egli died in 1908, and was succeeded in the editorship by Köhler. Dr. Jackson projected an English edition many years ago, and made some progress with the translation; but he used the text of Schuler and Schulthess. What was then translated has now been revised with the use of the better text of the fourth edition, and it may be relied upon. The English edition is enriched beyond that of the Swiss editors' work by Dr. Jackson's introduction and notes. Finally, the book is handsomely printed and published at a remarkably low price. Only 750 copies have been printed from type, and the type has been destroyed. These 750 copies are sure to pass readily into the hands of Zwingli students, and then the book will rise in price.

Dr. George Clarke Peck states, and does his best to solve, the great problems of our day. He takes them to be (1) the Problem of Finding God; (2) the Problem of Doubt; (3) the Problem of Sin; (4) the Problem of Salvation; (5) the Problem of Poverty; (6) the Problem of Divorce; (7) the Problem of the Sabbath; (8) the Problem of Sickness; (9) the Problem of Conflicting Duties; (10) the Problem of Sorrow; (11) the Problem of the Future; (12) the Problem of Jesus. When he comes to the Problem of Jesus, he discovers that there is no problem, but the resolution of all the other problems. And he calls his book *The Method of the Master* (Revell; 3s. 6d. net).

The Rev. Marshall P. Talling, B.A., Ph.D., whose works on *Extempore Prayer* and on *Inter-Communion with God* have made his independence known, has now written a book on *The Science of Spiritual Life* (Revell; 5s. net),

in which he is as independent as ever and more constructive. His idea is that sin, while it is a bad thing and we are somehow to blame for it, is nevertheless part of God's plan for the earth. It is therefore a mistake to speak of men as under God's wrath. They are His children, though estranged for the moment, and He is their Father. In short, Mr. Talling's theology is simply the Parable of the Prodigal. The prodigal's departure is a pity, but it is as much in God's purpose as his return. The universe is not a hospital, it is 'the field of a creative process, the Home and operative sphere of the Creator.' In this way Dr. Talling encourages us to throw away our old theology of the three R's, and accept the new theology of progress by evolution.

An Analysis of Hooker's Ecclesiastical Polity, Book V., with Introduction, Notes, and Examination Questions, has been made by the Rev. F. A. C. Youens, M.A. (Robert Scott; 3s. net). It is not the first book of its kind, nor is it likely to be the last; but it is the latest and most serviceable.

There is published at the Press of the University of the South, Sewanee, Tennessee, a series of manuals of theology, adapted for lay use, under the title of the Sewanee Theological Library. In that series there appears a *Manual of Early Ecclesiastical History*, written by Charles L. Wells, Ph.D.; Lecturer in History, McGill University, Montreal (\$1.50). Addressed to laymen, it is nevertheless not a book for easy, indolent reading. For that it is too condensed and too well supplied with analytical outlines, tables of chronology, and bibliographies. The layman must be a student. Then he will find this a book to be mastered and fit to set him on the way towards the mastery of Church History.

Art and Literature.

Two volumes have been added by Messrs. George Bell & Sons to their famous Bohn's Libraries. The one is a translation into English of Varro's *Res Rusticae*. The translation has been done by Mr. Lloyd Storr-Best, M.A. It appears under the title of *Varro on Farming* (5s.). The other volume is a new and complete edition of Mrs. Margaret Gatty's *Parables from Nature* (3s. 6d.). This edition has notes on the natural

history, and is copyright. It contains the memoir by Mrs. Ewing, and the illustrations by Holman Hunt, Calderon, Burne Jones, Tenniel, and the rest. Both volumes are nicely printed and attractive, though Mr. Storr-Best's *Varro* is the easier to read, having so much less matter in it.

The same publishers have issued a new volume of essays by Abbot Gasquet. They are essays that either have never been in print in this country, or have dropped out of print and have been sought for with disappointment. First is placed *England under the Old Religion*, which gives the volume its title (6s. net). Of the rest the most famous is 'The Question of Anglican Ordinations,' a writing which will have to be reckoned with should the question of Anglican Orders ever again come into dispute. Both the essay on 'The Holy Eucharist in Pre-Reformation Times' and the essay on 'Scotland in Penal Days' are characteristic of their author's work. They are historical; but the history is, like that of the Old Testament, good for edifying.

'And the sea shall be no more.' So St. John, to whom it was 'the salt, unplumbed, estranging sea.' Mr. Frank Elias writes a commentary on the text. And the commentary is (as the best commentary must sometimes be) a direct contradiction of the surface meaning of it. The commentary takes the form of a book on the service which the sea has rendered to the interests of the Gospel. Down all the centuries Mr. Elias has traced the evidence of a sea that is friendly to the friends of Jesus. And he has illustrated his book with reproductions of famous pictures, fifteen in number. The title is *Heaven and the Sea* (James Clarke & Co.; 3s. 6d. net).

To 'The Readers' Library' Messrs. Duckworth have added (in one volume) two of Mr. Augustine Birrell's best and best known volumes of essays, *Men, Women, and Books* and *Res Judicatae* (2s. 6d. net). Together they make a handsome volume, for the type used is not too small; and it is as acceptable within as it is handsome without.

Messrs. Duckworth are the publishers of *The Museums and Ruins of Rome*, by Walther Amelung and Heinrich Holtzinger, and they have issued a popular edition of that familiar work in two volumes (5s. net). In the first volume Dr.

Amelung goes through the Museums with us; in the second Dr. Holtzinger conducts us over the Ruins. The book has been edited for English-speaking people by Mrs. S. Arthur Strong—our best authority on classical archæology—and the authors have specially revised it. In its new form it is very convenient to carry.

The volume on *Elements and Electrons* (2s. 6d. net) which Sir William Ramsay has contributed to Harper's 'Library of Living Thought' is of an intense because narrow interest. In the study of atoms much progress has been made recently, and it has been proved (or nearly proved) that the atom of electricity in particular, the electron, is separable from matter, and capable, under certain circumstances, of independent existence. To mark progress and prove the independence of the electron, Sir William Ramsay has written this book.

Mr. T. Eric Peet's *Rough Stone Monuments* (2s. 6d. net) is of wider but yet scarcely less absorbing interest. Mr. Peet tells us in brief all we need to know about Stonehenge, the Dolmens of Asia, and the other rough stone monuments of the world, and all there is to tell about their builders. This book is usefully illustrated.

Messrs. Herbert and Daniel have a series which they call 'Illustrated Literary Cyclopædias.' It is a new use for the word 'cyclopædia,' for the books are written and printed to be read in the ordinary way by chapter and paragraph. And very good reading they make. At least the only volume we have seen is good. Its author is Mr. Claud Field, and its subject is *Persian Literature* (3s. 6d. net). Now Mr. Field is a most accomplished scholar and writer; but this is his subject of subjects, and he has never done better work. Moreover, the illustrations are fine, the frontispiece being a successful reproduction in colour of a Persian miniature of the sixteenth century.

To all your books on the art of speaking in public add *How to Train the Speaking Voice*, by the Rev. Thomas Tait, M.A., B.D. (Hodder & Stoughton; 2s. 6d. net). For, in the first place, it may be read and known in an hour, and time will be left for practice. With such books we are often exhausted before the theory is understood, and so nothing is done. In the second place, every item of advice

is the outcome of experience. This is the way in which one effective public speaker has made himself effective.

A history of exploration from the earliest times to the finding of the South Pole has been written by Mr. M. B. Synge, and appears in one handsome quarto volume, with illustrations, many of them on plate paper and a few of them tastefully coloured, under the title of *A Book of Discovery* (Jack; 7s. 6d. net). Altogether it is a notable book, for the writing is careful and the illustrating is particularly well done.

From an examination of the new issue of twelve volumes of 'The People's Books' (Jack; 6d. net each), it becomes apparent that a method is steadily followed in the selection of their subjects. Two of these volumes have to do with the history of the Church—*The Church of England*, by Canon J. Howard B. Masterman; and *The Free Churches*, by the Rev. Edward Shillito, M.A. Two belong to physical science—*The Structure of the Earth*, by Professor T. G. Bonney; and *Weather Science*, by Mr. R. G. K. Lempfert, M.A. Two are concerned with trade—*Co-operation*, by Mr. Joseph Clayton; and *Navigation*, by Mr. William Hall, R.N., B.A. Two are literary—*A History of English Literature*, by A. Compton-Rickett, M.A., LL.D.; and *Tennyson*, by Mr. Aaron Watson. Four are contributions to education—*Hypnotism and Self-education*, by A. M. Hutchison, M.D.; *Marriage and Motherhood*, by Hugh S. Davidson, M.B.; *The Baby*, by a University Woman; and *The Training of the Child*, by Mr. Gustav Spiller. There is thus variety, but it is the variety of a well-ordered world. But what we like best about these 'People's Books' is the care that is taken to find not only an authority on the subject, but also an authority who can write well.

Books on Art and beautiful books are plentiful. Yet the volume which has been written by Dr. H. H. Powers, and published by Messrs. Macmillan under the title of *Mornings with Masters of Art* (8s. 6d. net), will hold its own with the best and most expensive of them. Its title is almost absurdly modest. In place of chatty chapters on art or artists of any time or place, we have a great and serious history of the development of Christian

Art from the time of Constantine to the death of Michelangelo. And at every step the history is illustrated with masterly selection and reproduction of the best pictures.

Messrs. Methuen's 'Stories from the Histories' is a cheap series of popular history books, so written that we may be encouraged to go on to greater books afterwards. The new volume is *Stories from Scottish History*, by E. M. Wilmot-Buxton (1s. 6d.).

Twinkle Twinkle Stories, by William Henry Harding (Morgan & Scott; 2s. 6d. net), are not to be told to the very youngest, as their title might suggest. They will be enjoyed most by the oldest. They are directed to that time of life when the imagination has reasserted itself and has been enriched by experience.

'And I, if I be lifted up, will draw all men unto me.' So He said. It is true this day. In a book entitled *The Promise of the Christ-Age in Recent Literature* (Putnam; 5s. net), Dr. William Eugene Mosher calls our attention to the 'general, practically international, interest in the Christ figure and the message of Christ, as indicated in the writings of certain novelists and dramatists of note.' What are the novels and dramas he discusses? They are Frensen's *Hilligenlei*, Lagerlöf's *Anti-Christ*, Sudermann's *John*, Rostand's *The Samaritan Woman*, Widmann's *The Saint and the Animals*, Andreyev's *Judas Iscariot and the Others*, Kennedy's *The Servant in the House*, Fogazzaro's *The Saint*, Pontoppidan's *The Promised Land*, and Hauptmann's *The Fool in Christ*, *Emanuel Quint*. It is a book of illustration, and the more acceptable that it is fresh and not too easily appropriated.

Messrs. Williams & Norgate have rendered a service to the cause of social welfare by publishing Dr. Paul Leland Haworth's volume on *Reconstruction and Union* (2s. 6d. net). Dr. Haworth's parish is the United States; and just because he confines his attention to that which he knows, and packs his book with verified facts, every social worker the world over is his debtor. The book is both historical and political. And the politics and history are nicely spiced with anecdote. Thus: 'It is related that when a Democratic senator complained because the president did not "move more expeditiously in advancing the

principles of Democracy," Cleveland flashed back: "Ah, I suppose you mean that I should appoint two horse-thieves a day instead of one." Such a Mugwump policy was disappointing to men who had expected to see Cleveland put in practice "the good old Democratic doctrine" of Andrew

Jackson. A North Carolina senator expressed his dissatisfaction by telling the story of an old farmer who left a small estate to his two sons. Settlement of the estate was so protracted by the court that in disgust the elder son broke out: "Durned if I ain't almost sorry the old man died."

Contributions and Comments.

Acts xviii. 14, 16.

A KNOWN difficulty in these verses is the apparent discrepancy. In v. 14 it is said that St. Paul and his companions reached Rome (*εις την Ῥώμην ἦλθαμεν*), and in v. 16 the arrival in Rome is again stated (*ὅτε δὲ εἰσῆλθομεν εἰς Ῥώμην*). It seems to me, however, that this difficulty once more affirms the accuracy of St. Luke in many details of his narrative. St. Paul stood under the direct jurisdiction of the emperor, in whose name the *praefectus praetorio* had to guard him. The dominion of the *praefectus praetorio*, however, began only from the hundredth milestone on the great roads from Rome. Within this boundary the region of Rome itself stood under jurisdiction of the *praefectus urbi* (cf. Mommsen, *Röm. Staatsrecht*², ii. 2, S. 930), and it seems only probable that this boundary was marked also by a change of the manner in which the prisoners were escorted till their arrival at the *praetorium*. The hundredth milestone must have stood some forty miles from Puteoli. So St. Luke means to say: After having departed from Puteoli we reached the dominion of the *praefectus urbi*, and after having passed that boundary we met with the brethren from Rome at *Appii Forum* and at *Tres Tabernae*. At last we reached the town of Rome itself, where the *praefectus praetorio* permitted St. Paul to dwell in a house outside the *praetorium*, guarded only by a praetorian soldier.

Tiel, Holland.

DR. D. PLOOIJ.

Nippur.

THE Babylonian Section of the Museum of the University of Pennsylvania has published three volumes of texts derived mainly from the excavations at Nippur. Vol. i. (No. 1), by David W.

Myhrman, dated 1911, deals with Hymns and Prayers, eighteen tablets in all. The first eleven were dug up between 1888 and 1900, and belong some to the third and others to the second millennium B.C. For the most part they are written in Sumerian. The last seven belong to quite a different category, being taken from the so-called Khazaba Collection, presented or purchased in 1888 and 1889. They are from the time of Šamašsumukin, brother and contemporary of Aššurbanipal, some being prayers of the monarch himself. All are written in Semitic Babylonian. The tablets have been very carefully copied, a work of no small difficulty, and photographic productions of each are appended. Plate XLII. has been inverted, and Obverse and Reverse have been confused in consequence. A full translation and discussion of the texts is reserved for another place.

The other two volumes, dated 1912, form Nos. 1 and 2 of vol. ii., and are by Albert T. Clay, who has already produced several volumes in connexion with the Babylonian Expedition Series of the University of Pennsylvania. The documents here published relate to two distinct periods—No. 1 being dated in the reign of Darius II., and No. 2 in the reigns of Cassite Kings. The former is thus attached to vols. ix. and x. *B.E.*, and the latter to vols. xiv. and xv. of the same series. The tablets from the time of Darius II. are a continuation of the Business Documents of Murashu Sons of Nippur, and include about fifty copied in Constantinople. There are 115 plates of autograph texts, and 8 plates of Aramaic endorsements, which, with four exceptions, have already been published in *Old Testament and Semitic Studies* (in memory of W. R. Harper), vol. i. pp. 285–322, where comments are to be found in addition. In view of the interest presently attaching to the Elephantine Papyri, these endorsements will be found useful for