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Literature.

DAVID HAY FLEMING, LL.D.

FEW are the reviewers who would care to see every scrap of a review they ever wrote republished and preserved in book form. But Dr. Hay Fleming has himself collected his reviews together, whether they were contributed to the *Bookman*, the *British Weekly*, the *Fife Herald*, or the *St. Andrews Citizen*, and has re-issued them in a handsome octavo volume under the title of *Critical Reviews relating chiefly to Scotland* (Hodder & Stoughton; 12s. net). What is more surprising, he has set down side by side reviews of the same book which he had contributed to different periodicals, not afraid of either repetition or contradiction.

And in all this he is justified, and more than justified. There is no contradiction; there is no repetition; the reviews of the same book illustrate and enforce one another; every article is written in an easy and attractive literary style, and whets the appetite for the next article. So well informed is Dr. Hay Fleming within his own range of subject, that he never reviews a book without telling us what is the value of the book and at the same time adding to its value. The authors of books reviewed by Dr. Hay Fleming might do worse than print his review as an introduction to their next edition. In some cases, such as Hume Brown's histories, it would be approval as well as instruction; in other cases, such as Andrew Lang's, the instruction would greatly exceed the approval.

CHURCH AND MANOR.

'The economic history of mediæval England will gain much in simplicity if it can be shown that lord and priest were once the same person; that the hall cannot at an early time be distinguished from the church; and that ecclesiastical benefices were themselves manors, with all the privileges which belonged to feudal lordship.'

This is the sum and substance of a handsome volume, entitled *Church and Manor: A Study in English Economic History*, which has been written by Mr. Sidney Oldall Addy, M.A. (George Allen; 10s. 6d. net). But it is not to be understood that Mr. Addy invented his thesis and then searched for materials to establish it. The identity of church and manor came as a great surprise in the course of his studies in mediæval life. The fact that the church was not only God's house, but also in the most homely sense man's; that the lord, who was also the priest, did not distinguish between his dwelling-place and his place of worship—that fact emerged slowly, as research proceeded, and at last was proved to *be* a fact unmistakably. The evidence is ample and it is admirably brought before us: for Mr. Addy has a fine sense of the rights of the reader of history, his right to have the picture imaginatively conceived and then worked out to a finish.

And in the course of this process there emerge some details that are themselves surprising enough. 'There were married English priests in the eighth century who were not in holy orders. Bede speaks of "clerks not in holy orders" (*clerici extra sacros ordines*), and they in the Anglo-Saxon version are described as "preostas," priests. They were doubtless hereditary priests, for we must remember that it was not until the twelfth century that the marriage of priests was declared to be invalid.

'Centuries after Bede's time "clerks not in holy orders" were often rectors of churches. Thus William de Saham, one of the Justices of the King's Bench, a sub-deacon, was rector of Kirkby Wiske, in Yorkshire, and also of certain benefices in the dioceses of York and Winchester. For holding these livings he had not obtained papal dispensation, but on his own petition this was granted in 1291, in consideration that he was aged, and had spent all his life in the king's service. He was, however, to be ordained priest, and to give a portion of the fruits to the churches of Kirkby Wiske and King's Clere, which he then held. In the thirteenth century it was usual for benefices to be held by sub-deacons, so that rectors were only nominally in orders. They could neither celebrate mass nor administer the sacraments.'

THE RELIGION OF HUMANITY.

What a pity it is that a man of Mr. Frederic Harrison's ability and earnestness should have handicapped himself through life by adopting a

creed so unfruitful and unelevating as that of Positivism. How hard he has worked for it, and how ably. There is scarcely a better lecturer in England; there is scarcely a better writer of the English language. But what has it all come to? He himself confesses, in a book which he has just published under the title of *The Positive Evolution of Religion* (Heinemann; 8s. 6d. net), that 'the numbers of Comte's adherents are few, scattered, and increasing slowly in comparison with many religious movements around us.'

But its own failure as a religion is not the worst of it. The worst of it is, that it is not really a religion. It may be called Positivism, but it is the negative of every kind of religious belief. And the result is that its adherents, including Mr. Harrison himself with all his candour, are utterly unable to appreciate that which makes the reality of religion—faith in a personal God.

Mr. Harrison is even driven to make as little of Christ as possible. Imagine the state of mind of a man who can deliberately write down such a sentence as this: 'We are bound to place the life and death of Paul far higher than that of Jesus by reason of his grander intellect, his modern conception of reform, his nobler humanity, and his profounder moral insight.'

Again, Mr. Harrison is driven to the defence of extraordinary things in the religion of his adoption. He is driven to the defence of Comte's amazing declaration on Polytheism: 'Polytheism is the most characteristic, most important, most durable, and most efficacious form which the theological type of religion has ever taken. The worship of one deity never has, and never can, produce so potent a type of religion as the worship of *many* deities has done and does.' His defence of this notion is really a repudiation of it. But in repudiating it he has to appear to accept it, and the effect of that and the like of it upon a man's mind is incalculably bad.

In this volume Mr. Harrison criticizes all the forms of religion which at the present time have life in them, and he criticizes them very cleverly. But it is not more than cleverness. He does not once touch the heart of Christianity; he does not see that it has a heart. And then, when he comes to expound the Religion of Humanity, his failure is so conspicuous as to be ludicrous—he simply shows that there is no religion in it.

WESLEY'S JOURNAL.

The fourth volume has been issued of the Standard Edition of *The Journal of the Rev. John Wesley, A.M.* (Kelly). It contains parts ix. to xiii., and covers the years 1751 to 1765.

It is a constant surprise that every time Wesley's Journal is taken up it can be read with interest. Custom does not stale its infinite perfection. In this volume Wesley is seen in labours abundant as before; he goes over the same ground repeatedly, but there never is the sense of repetition, for there never *is* repetition. The endless variety of human experience and the endless variety of the Gospel message are both continually in evidence.

In addition to the footnotes, which do not need to be so numerous now, the Editor has written six extended notes. The last of these shows in what measure Wesley altered his attitude to Christian perfection under the pressure of the extravagant claims of George Bell and others. Here is a curious entry, showing the change that has come over the meaning of the word 'enthusiasm.' The date is December 22, 1762. 'I heard George Bell once more, and was convinced he must not continue to pray at the Foundery. The reproach of Christ I am willing to bear, but not the reproach of enthusiasm, if I can help it.'

The first of these extended notes deals with the Sermon Register. It shows that mighty as were Wesley's labours, they were mightier than the Journal records. For often when the Journal simply says 'Preached,' the Sermon Register shows that he preached in the evening after arrival at a place, expounded in a society-meeting, preached at five the following morning, and again in the open air before departing.

Here is another interesting item from the Register. Wesley did not win pulpit popularity on the strength of a comparatively small handful of sermons. Certain sermons useful as manifestoes, as expositions of doctrine, or as means of effectual appeal, were preached frequently. But these were supplemented by a large number of sermons new or newly remade. In this register he has summarized the preaching of fifteen years thus: The services held are grouped in forty-three sets varying from 40 to 234 services in each, giving a total of sermons preached between 1747 and 1761. A pencil note, partly obliterated,

analyses the texts: Old Testament, 266; New Testament, 1088,—a total of 1354.

THE NEW GUINEA PYGMIES.

Captain C. G. Rawling, C.I.E., F.R.G.S., went on an expedition into the heart of New Guinea and had the great good fortune to come upon a race of pygmies never before seen by a white man. His first impression was that they were the degenerate descendants of known races in that district. But there are no such degenerate races. Pygmies, it is now known, are everywhere a different race. Captain Rawling found that the Tapiros had lived there for countless ages, lived and died there in the densest forest and in the fastnesses of the mountains. 'They were of good proportions, strong and wiry, without any signs of deformity or dwarfishness, and in colour a dark chocolate. When walking with the finely-developed men of the Parimau tribe, their small size was very noticeable,—the former averaging about five feet six to seven inches, whilst the new-comers, as we were to find in camp, barely reached four feet seven inches in height.'

Captain Rawling tells his story, and tells it well, in a book entitled *The Land of the New Guinea Pygmies* (Seeley, Service & Co.; 16s. net). Here is his account of a marriage ceremony. For the most part, he says, there is no ceremony at all; the young man and young woman simply go and live together. But 'it does sometimes happen in the case of an important member of the tribe that the marriage is marked by festivities and singing, though even this is exceptional. Such an occurrence was witnessed by Goodfellow at Wakatimi, when the nuptials of one of the principal men of the tribe were celebrated. On this occasion a large awning was erected in the village street and decorated with much trade cloth; beneath this a concert was held at which the members of the tribe were present. The singing was kept up all night, and in the morning canoes, decorated with carving and fringes of grass, left the village for some spot down-stream. Some few hours afterwards they returned, and the men disembarked and re-entered their huts. Then followed what to our eyes was a most pitiable and degrading ceremony. Out of one of the boats emerged the bride, accompanied by a very old woman—probably her mother. No welcome was accorded them, and no notice taken of their presence. The bride, preceded by the old woman, crawled out of the canoe into the mud, and on her hands and knees approached the hut of her lord in the same way that a dog crawls up to his master, knowing that he is to be punished for some fault. Slowly she advanced in this degrading posture, stopping every now and then to grovel in the mud, until she vanished through the doorway of her future home. Poor woman, who could not but pity her!'

What is the religion of the Tapiro pygmies? 'There is nothing,' says Captain Rawling, 'to indicate that these savages have any definite belief in a Deity, nor did we observe any signs of religious worship. In front of the principal huts in the village of Nimé stood a rudely carved figure of a man, about four feet in height. Another and similar idol was propped against a tree in the village of Atabo, whilst a third was discovered in some bushes half way up the Mimika, apparently brought down and washed ashore by a flood. The natives showed no respect for any of these idols, but laughed at our interest in them, familiarly patting their rather shapeless limbs. So long had the third specimen been in the position in which it was discovered that a branch had grown through the ribs, whilst the fact that it had remained there such a length of time showed of how little value it was in the eyes of those who had fashioned its malformed body.'

CHINESE MISSIONARIES.

'Art for art's sake'? No, Mr. J. Macgowan opens his preface with a sentence which he gives in a paragraph all by itself, and the sentence is, 'This book has been written with a purpose.'

Yet it is a book of art. The complaint is that missionary books are dull. Mr. Macgowan has artfully contrived to deliver his book on missions from all accusation of dulness. He has himself a lively style, and he has been particular to render his narrative entertaining by the free use of conversation. Missionaries as a rule avoid conversations. Who can remember the exact words of a conversation? And if you cannot remember the exact words, what right have you to pretend to remember? So reasons the strictly truthful missionary, and writes a dull book. Mr. Macgowan writes an interesting book by the free

use of the imagination in conversation and otherwise. The free use of the imagination, but its legitimate use as a work of art. It conveys the truth better than does the dull book.

Here is one of the conversations.

'On one occasion we had a nurse in our family whom we had engaged to help to look after our children. She was a tall, vigorous woman, ungainly and uncouth in her manners, but with a heart full of tenderness in spite of the rough way in which she had been brought up in her country home. She quite won our hearts by the patient, loving way in which she treated our children. No matter how tried she might be by her little charges, her temper never became ruffled, but with a gentleness that might have shamed many an English maid she won their hearts by her evident love for them.

'There was one thing that I used to wonder at, and that was her name. It was such an unusual one for a woman to bear. The Chinese usually call their girls by the names of beautiful and fragrant flowers, or of delicate colours, or something poetic that would harmonize with a girl's nature. But she had one that seemed utterly meaningless and most unromantic — namely, "Picked up."

'I felt convinced there was a history behind it, so one day I asked her to tell me why her mother had given her this extraordinary name. A smile passed over her rugged, kindly features, and she said—

'"I can easily explain that to you. The evening that I was born, when my mother discovered that I was a girl, she became greatly distressed. Every one had hoped that I would be a boy, and now, after months of expectation, I was only a girl. She felt that she would lose face with all the women down the street, and they would look with contempt and derision upon her. Ah! how different it would have been if I had only been a boy. Congratulations would already have been pouring in upon her, and fire-crackers would have been sending their noisy echoes abroad telling the passers-by and those who caught the joyous sounds that a son had been born.

'"But the room was silent, and the only sounds that were to be heard were the noisy beating of her heart and her suppressed sobs at the disgrace that had fallen upon her.

'"By and by my father came in. He had heard the news, and he was wild with disappointment, and exceedingly bitter in his feelings towards my mother because she had given him a girl instead of the hoped-for heir. Seeing me lying on the couch, in a fit of fury he seized hold upon me and, rushing to the door, he threw me out into the open courtyard in front.

'"It was summer-time, and the weather was exceedingly hot, and, besides, I was an exceptionally healthy child, so my exposure during the night did me no harm. At early dawn my father came out to look at me, and to his astonishment he saw that I was moving. Whether he was superstitious or not I cannot say, but he came and picked me up, and brought me to my mother and placed me in her arms. I suppose that during the night the mother-love had been growing in her heart, for she did not repel me, but drew me lovingly and caressingly to her bosom, and so to commemorate my wonderful escape from death I was given the name of 'Picked up.'" And as she finished her story her broad Doric countenance, that seemed to be the very incarnation of a loving, tender disposition, was suffused with a smile, and she burst into laughter as though she had been telling some humorous story that had appeared most comical to her.'

The title of Mr. Macgowan's book is *How England saved China* (Unwin; 10s. 6d. net). England saved China by means of the Christian missionaries. The book is a strong plea for the recognition of the missionary as the purest and best of all agencies for the advancement of civilization.

Two famous volumes of sermons have been brought within the compass of the slender purse by Mr. Allenson. To his sixpenny series he has added Westcott's *Characteristics of the Gospel Miracles* and Church's *The Gifts of Civilisation.*

Mr. Allenson has also published new editions of S. A. Tipple's *Sunday Mornings at Norwood* (3s. 6d. net) and of Samuel Gregory's *Among the Roses* (3s. 6d.). Both volumes are as nearly as possible the perfection of their kind. Mr. Tipple had a way of seeing the meaning of a text which was like inspiration, and his style of exposition was a fine blending of reason and imagination. He made you see with the spirit and with the

understanding also. Of Samuel Gregory's addresses to children the only fear the publisher need have is that they are in all our hands already. Both volumes are quite handsome in appearance.

We hope that we are not to have a separate version of the Bible for every church and denomination. Yet we welcome *An Improved Edition of the Holy Bible*, which has been prepared by Baptist scholars, and published by the American Baptist Publication Society ($1.00 net). For it is, as we have said, the work of scholars, and it does undoubtedly offer us not a few renderings that are both new and acceptable.

It would take too long to do any justice to the work by quotations from it, but we may notice one or two little things. In Ro 1^4 we observe the word 'instated'—'who was instated as the Son of God with power.' R.V. is 'declared' and R.V.m 'determined.' After the word 'baptize,' wherever it occurs, 'immerse' is inserted within parentheses. Square brackets are often used to bring out the sense. Thus He $11^{1,2}$ is rendered: 'Now faith is assurance of things hoped for, conviction of things not seen. For in [the exercise of] this the elders obtained a good testimony.' The paraclete is rendered 'Helper' in place of the A.V. 'comforter.' And, as in the Standard American version, we have Jehovah always in place of 'the LORD' in the Old Testament.

The First Book of Samuel is now ready in the series entitled 'The Revised Version edited for the use of Schools.' The editor is the Rev. W. O. E. Oesterley, D.D. (Cambridge: At the University Press; 1s. 6d. net). Dr. Oesterley's work is always conscientious and up to date. This little book has cost him something.

The Cambridge Manuals of Science and Literature now include a sketch of *Comparative Religion* by Professor F. B. Jevons, and a succinct account of what is known about *Ancient Babylonia*, by Dr. C. H. W. Johns (Cambridge: At the University Press; 1s. net each). Both authors are the men who occur to one as the first to be asked to write these books. And they have written them well.

The Scottish Prayer Book, being the Book of Common Prayer, with all the Additions and Variations canonically sanctioned in Scotland incorporated into the text. Published on behalf of the Publication Committee of the Episcopal Church in Scotland (Edinburgh: Cambridge University Press, 100 Princes Street; 3s. 6d. net).

Such (on the cover) is the luminous abstract of a very elaborate title-page. To complete the explanation, it is necessary to give a note found opposite the page of contents: 'The portions of this book which are marked by a marginal line are permissible additions to and deviations from the Service Books of the Scottish Church as canonically sanctioned.'

The type is large, clean and beautiful. The paper is thin but perfectly opaque. The volume is both handy and handsome.

Mr. G. F. Hill of the British Museum, front-rank scholar, first-rate writer, has given us an ideal edition of *The Life of Porphyry, Bishop of Gaza*, by Mark the Deacon (Oxford: At the Clarendon Press; 3s. 6d. net). He has translated the work into idiomatic English, and by introduction and notes has done everything that can or need be done for its elucidation. Among the rest he has written a history of that interesting city called Gaza. We know our Bible better than our Church History, and so Gaza is to us a city of the Philistines. Where did the Philistines come from? 'Whether they went to Crete from Palestine or came to Palestine from Crete,' there is no doubt now that they did the one or the other, and Mr. Hill believes that they came to Palestine from Crete. What a curious fact it is that they gave their name to the whole country, and that it is the name that has maintained itself.

The Schweich Lectures, so notably started by Professor Driver of Oxford, so capably continued by Professor Kennett of Cambridge, were delivered in 1910 by Dr. George Adam Smith, Principal and Vice-Chancellor of the University of Aberdeen. Dr. Smith's subject is Hebrew poetry, and he has now published the lectures under the title of *The Early Poetry of Israel in its Physical and Social Origins* (Clarendon Press; 3s. net). The title is a long one; the author was anxious not to seem to offer more than he did offer, and at the same time he wished to call attention to the fact that he has in preparation a work on the whole subject of Hebrew poetry. For that book the present volume will give us all an appetite.

Dr. Smith has first transliterated and then translated the early poetry of the Bible, and after the translation he has written what may be called a critical commentary, with occasional footnotes. It is a popular book in the right sense of that adjective, for there are no Hebrew letters on the page, and those who can make little of the transliteration may use the translation, which is always Dr. Smith's own, and always instinct with life. Into the commentary and the notes there have been dropped, as if unconsciously, many items of geographical and religious interest, one of which may be quoted as an example.

'Every traveller on the desert is familiar with the mysterious crackling which rises into the still air on the fall of a cold night. It is this which probably suggested the belief so prevalent among the Semites that the dry places of the desert—as distinguished from those regions of the earth which a god has manifestly endowed for himself with water and fertility—are thronged by jinns and demons innumerable, which, however, invade from there the houses and persons of the inhabitants of settled lands. A curious trace of this imagination occurs in the parable of our Lord where the unclean spirit driven out of a man walked through *dry places* seeking rest and returned to the house from whence he came out. Musil tells us that the Skhûr, the great Arab tribe on the eastern border of Moab, "hear at night in the desert all sorts of voices, al-mfâyel"; and that "female spirits, addaffafiyât, appear in the desert every night from Thursday to Friday, playing on tambourines, addfûf, beating drums, at-tbûl, and dancing to them. No one dare approach these, else he must dance with them till he falls down dead." And again, "in the desert one must not whistle, for whoso whistles calls the devils together, therefore every Sakhari gets angry with whistling and bids the whistler cease." I once asked one of my servants, not a Bedawee but a city-bred Syrian, to draw some water for me after dark from a cistern in the desert of Judæa. He excused himself, and when I insisted he trembled. When I said, "What do you fear? You will see nothing there," he replied: "It is not what I shall see, but what I cannot see, that I fear." I know what he was thinking: that the unseen spirits might crowd and hustle him into the water, as he bent over it to draw.'

Under the title of *The Syrian Goddess*, Messrs. Constable have published a translation, with notes and introduction, of Lucian's *De Dea Syria* (4s. net). The translation is by Professor Herbert A. Strong, M.A., LL.D.; the notes and introduction are by Mr. John Garstang, M.A., D.Sc. The volume contains also a Life of Lucian by Professor Strong.

Lucian's *De Dea Syria* is one of the indispensable books to the student of Religion, and this is a nearly perfect edition of it. *Nearly* perfect: it was with a shock of surprise that we came upon this reference on page 53: '*vide* Kœnig in Hasting's *Abrig. Dict.*, p. 70b.' Both names are misspelt; but the serious thing is that the single-volume Dictionary of the Bible is not abridged. All the articles in it were written anew, quite independently of those in the five-volume edition, and by different men. The surprise was so great because the mistake is so solitary. More commendable work for clearness and scholarship could not be desired.

Professor Alexander Souter has contributed a volume to Messrs. Duckworth's 'Studies in Theology' on *The Text and Canon of the New Testament* (2s. 6d. net). The text is done most fully. The Canon undoubtedly occupies too little space, but Professor Souter has endeavoured to make up for that by printing at the end an admirably chosen and most valuable set of Selected Documents. Perhaps the Text and the Canon should have occupied each a volume of the series; within his space Professor Souter has done better than almost any other man would have done. His notes on literature are particularly useful. Here is one of them:

'J. J. Wettstein edited the Greek Testament in two folio volumes (Amsterdam, 1751–52), with a learned commentary. So valuable is the amount of illustrative material, particularly from classical and Jewish literature, that those who know the commentary best would not hesitate to place it first among all that ever one man has produced. It is no less valuable to-day than it was before, though succeeding commentators have plundered it.'

Then comes this footnote: 'May I join my plea to that of Professor Adolf Deissmann of Berlin, that a new edition of this work should be undertaken? No one could render a greater service to New Testament study than by devoting a life-

time to the satisfactory performance of this task.'

There is a cheap edition this month of a volume of sermons by Stopford Brooke. Take a note of it. All the old literary finish is in it, all the old love of preaching, all the old optimism. 'I am glad,' he says, 'before I pass away, to have seen the beginnings of a regeneration of society. I am glad to believe that it will be wrought, not, as of old in France, by violence and revenge, but by patient, constitutional work, in ardent faith and hope; and that the stones of its temples will be cemented by forgiveness, their halls built by justice, and their foundation be the brotherhood of man in the Fatherhood of God. Therefore, the vision that I see is not the fierce and destroying vision of the apocalyptic seer, such as was fulfilled in the agony of France, of the rain of plagues, and of blood up to the horse-bridles, of hell opening her mouth without measure to swallow the ancient wrongs, but of the wrong-doers, in sorrow for their wrong, led into right by a people willing to forget and forgive.'

This is the note of the book; and in a man who is 'ready to depart' it is a note of felt encouragement. Characteristically he translates the words 'As sorrowful, yet alway rejoicing' of 2 Co 6^{10} 'as serious, yet rejoicing,' and makes them the subject of a strong buoyant sermon. He speaks of 'the brightness of the Christian life, and its joyousness, its eagerness in battle, its hope in the storm, its certainty of victory.'

The title of the book is *The Onward Cry* (Duckworth; 2s. 6d. net).

The Rev. Kirkwood Hewat, M.A., F.S.A. (Scot.), has been spending the *Leisure Hours of a Scottish Minister* in writing papers on various subjects (Paisley: Gardner; 3s. 6d.). Half of the subjects are Scottish and half are foreign. Mr. Hewat is most at home when he *is* at home, though his 'travel pictures' are quite good reading. Among the Scottish themes there are recollections of Principal Rainy. Of these recollections (not all flattering) we quote two.

'Here I may say that I have sometimes wondered that in public notices of Dr. Rainy—and, for that matter, also in private conversations regarding him—so little, if indeed anything, has been said about his wonderful smile. It was the most beautiful and winning smile I ever saw on the face of a man. It was like that of a bright, bashful boy, lighting up his face and giving it a most attractive expression. To look at Dr. Rainy standing in the Assembly and, with solemn mien, addressing it in grave tones, or sitting listening to a debate with his face in repose—serene, calm, almost sad-looking; and then to see him on some other occasion or meet him in the street, with that wonderful smile lighting up the whole face, was as if to behold two different men. But, curiously enough, though I often saw Dr. Rainy with that happy expression, I never on any occasion heard him laugh.'

'He was very quiet and gentle, with the heart of a child. He was a holy man who was our guest, and we felt no unworthy word could be uttered in his presence. The children loved him, and consequently one is not surprised that a little mite—one of his own grandchildren—did not wish to include him in her prayers amongst those relatives who were to be "made good," her reason being "Because, you know, grandpapa is all good already!"'

Under the title of *Nuggets from the Bible Mine* a volume has been published of short sermons, or extracts from sermons, by the Rev. W. Tuckwell, sometime Fellow of New College, Oxford (Hodder & Stoughton; 5s.). They are just such expositions as a careful scholar might be expected to give in the pulpit while introducing the practical part of his sermon. And that is all that we ask as a rule from a printed sermon. The application must be every preacher's own, according to the circumstances of his hearers. But the knowledge of the truth to be applied becomes ours through study of the Word itself and every expert assistance we can call upon.

One of the most successful books of recent years on the Old Testament is Canon Foakes-Jackson's *Biblical History of the Hebrews*. Canon Foakes-Jackson has now, in collaboration with Mr. B. T. Dean Smith, M.A., prepared and issued a companion volume for the study of the New Testament. Its title is *A Biblical History for Schools (New Testament)*. The publishers are Messrs. Heffer (3s. 6d. net).

The difficulty of being at once faithful to the assured results of modern research, and at the same

time alive to the demands of the weak conscience, is becoming as great in the exposition of the New Testament as it has ever been in the exposition of the Old. The great value of this book lies in its equal reverence for truth and conscience. Thus it makes for progress.

Mr. F. B. Meyer in his book on *Expository Preaching* (Hodder & Stoughton; 2s. 6d. net) writes as if he were the advocate of an abandoned cause. It is not so. There has been an interregnum, but it is over. Preachers have everywhere been driven back to the Bible, and the exposition of a passage is again a popular style of preaching. So the book which Mr. Meyer has written will fall as seed on prepared soil, and his 'plans and methods' will bear fruit. There is more in it than plans and methods, however. There are fresh sensitive expositions of some great passages.

'The temper of the present age is utilitarian. Everybody is looking for results.' And accordingly Mr. George Arthur Andrews has written a book to tell us, not what Christianity is, but what is the use of it. It is good for this life. It gives us health, confidence, comfort, joy, and other things which are very useful for the battle of life.

Well, it is quite a legitimate way of considering Christianity. And Mr. Andrews knows as well as any of us that it is not the best way. He knows that we must seek first the Kingdom of God and His righteousness without regard to advantages. But he also knows that the advantages will follow, and that they also are good.

The title which he has given to his book is *Efficient Religion* (Hodder & Stoughton; 3s. 6d.).

Messrs. T. C. and E. C. Jack have sent out the fifth dozen of 'The People's Books' (6d. net each). Four of the twelve are biographies—*Wellington and Waterloo*, by Major G. W. Redway; *Wordsworth*, by Miss Rosaline Masson; *Cecil John Rhodes*, by Mr. Ian D. Colvin; and *Nietzsche*, by Mr. M. A. Mügge. Four are scientific surveys—*Zoology*; *or, The Study of Animal Life*, by Professor E. W. MacBride; *Psychology*, by Dr. H. J. Watt; *The Nature of Mathematics*, by Mr. P. E. B. Jourdain; and *Everyday Law*, by Mr. J. J. Adams. Finally, four are miscellaneous and most interesting. *Turkey and the Eastern Question* by Mr. John Macdonald, is just in time, and it will have a great circulation; for it gives all the information required by intelligent people, and it is both popularly and accurately written. *The Bible and Criticism*, by Professor W. H. Bennett and Principal W. F. Adeney, brings the well-known book by these scholars up to date, condensing it cleverly. A lively description of a lively community is *Pond Life*, by Mr. E. C. Ash. But the book of the dozen is an *Atlas* in full colours, and containing fifty-six maps, by Mr. J. Bartholomew. We had formerly to pay the sixpence for one map.

Unlike the Scotch woman who 'wadna presume' to understand an ordinary sermon, Mr. R. J. Wardell understands all the modern philosophers and all their philosophies, and enables us to understand them, even including the redoubtable Hans Driesch. His book is entitled *Contemporary Philosophy* (Kelly; 3s. 6d. net). It explains every one of the modern movements in philosophy in simple words. Difficulties are not evaded, they are made easy. No longer will it be good form to speak of the unintelligibility of philosophers. They simply require the patience and mastery of language which Mr. Wardell has at command.

Simple and inconsequential but very practical are the hints on *Preaching and Pastoral Care* which Bishop A. C. A. Hall of Vermont gives in his book with that title (Longmans; 3s. 6d. net). He has read the literature of his subject, but, better than that, he has preached, and he has taken charge of a parish. He is particularly anxious to encourage expository preaching. The difficulty in the way of it is the existence of the lessons. What he suggests is that after the regular service, or at some other hour, a service should be held which would consist entirely of an expository sermon. He commends for our instruction the volumes of expository preaching by Dale, Maclaren, and Gore.

The Rev. J. M. Connell has prepared and published *A Book of Devotional Readings from the Literature of Christendom* (Longmans; 3s. 6d. net). His first quotation is of the 'New Sayings of Jesus': his last is from Tolstoy's *My Religion*. The quotations are in chronological order. There is enough quoted to make sense, but there is never a superfluous sentence. Thus the number

is very great and very widely representative. What is the purpose of the book? First of all it has been prepared for private devotion; but in the second place it is offered as a supplement to the reading of Scripture in public worship.

The Rev. William H. Saulez, M.A., B.D., Rector of Ninfield, has written a book for the purpose of encouraging the study of the Hebrew language. By its title, *The Romance of the Hebrew Language* (Longmans; 4s. 6d. net), and by its contents, it reminds us of Mr. Adams's volumes, *Sermons in Accents* and *Sermons in Syntax*. But Mr. Adams has two advantages. He can write more vigorously, and he commands the most reliable literature. Mr. Saulez has a good enough prose style but it never wakens us up. More serious, however, is his dependence on books that are out of date, like Smith's three-volume Dictionary of the Bible and Tregelles' edition of Gesenius's Lexicon. Not to use the Oxford Lexicon is unpardonable. It is perhaps only by a slip that he makes Neubauer the author of three volumes of the *Studia Biblica* instead of an essay in one of the volumes.

Dr. George Matheson was credited with the discovery of the Beast of the Apocalypse. The number of the Beast? he said; it is Number One. In like manner the Rev. John Neville Figgis may be credited with the discovery of Antichrist. It is the spirit of pure pleasure that is abroad in the world. 'Look round about you. Think of what lives and moves in London, or Paris, or Tripoli, or the whole of what is called the civilised world. Does it not almost seem as if those thousand years of Satan's binding, which had set in with the peace of the Church under Constantine, had been done with some centuries, and that the spirit of Antichrist, cold, pitiless, beautiful in arrogant evil, glorying in open triumph, was now abroad among us and daily grew more insulting?'

Mr. Figgis has issued a volume of Sermons of which the title is *Antichrist and other Sermons* (Longmans; 5s. net). 'Antichrist' is the title of the first sermon. Every sermon which succeeds it is as alive to the social life of to-day, and to the necessity and adequacy of the gospel for its salvation.

There is a fine sense of the leisure of God in the sermons of John Wordsworth, Bishop of Salisbury. 'He that believeth shall not make haste.' God is great, and they who are God's have all the quietness and confidence of greatness. There is no sense of the rush of the present in these sermons, the title of which is simply *Sermons preached in Salisbury Cathedral Church and Elsewhere* (Longmans; 5s. net). There are no time limitations of any sort. Nearly all are quite short, but they end when their subjects end. And their subjects range through past, present, and future. Here is a characteristic paragraph:

'If we try to put the New Testament view of heaven, as distinguished from the natural view of heaven, plainly in one word, we shall say that it is a life of *education*. It is not indolent resting in sunshine or keen satisfaction of healthy appetites, but it is progressive work for God. It is a pastoral charge, a duty to make disciples of all nations, to carry the message of salvation, to produce a true sense of sin and its remedy, to preach the Gospel to the creation. And if we consider the matter in the light of Christian commonsense, humbly attempting to enter into the great counsels of God, and not following the vague emotions which make up the ordinary thoughts, if we may call them thoughts at all, of heaven, the life must clearly be of that kind. God's will is to bring all men to the knowledge of truth; and men remaining men and not being changed to angels—though "equal to the angels" in their immortality—all men will have much to learn.'

Professor Walter Rauschenbusch of Rochester Theological Seminary in the United States has made himself famous by his book on *Christianity and the Social Crisis*. And his fame has given him work to do. For since the issue of that book he has had to answer innumerable people who have come to him with the question, What shall we do then? This has taken him away from his proper field, which is Church History, and compelled him to write another book on the relation of Christianity to Social conditions. He has called the new book *Christianizing the Social Order* (Macmillan; 6s. 6d. net).

What does he mean by that? This is his answer. 'Christianizing the social order means bringing it into harmony with the ethical convictions which we identify with Christ. A fairly definite body of moral convictions has taken shape

in modern humanity. They express our collective conscience, our working religion. The present social order denies and flouts many of these principles of our ethical life and compels us in practice to outrage our better self. We demand therefore that the moral sense of humanity shall be put in control and shall be allowed to reshape the institutions of social life.

'We call this "christianizing" the social order because these moral principles find their highest expression in the teachings, the life, and the spirit of Jesus Christ. Their present power in Western civilization is in large part directly traceable to his influence over its history. To the great majority of our nation, both inside and outside of the churches, he has become the incarnate moral law, and his name is synonymous with the ideal of human goodness. To us who regard him as the unique revelation of God, the unfolding of the divine life under human forms, he is the ultimate standard of moral and spiritual life, the perfect expression of the will of God for humanity, the categorical imperative with a human heart. But very many who do not hold this belief in a formulated way, or who feel compelled to deny it, including an increasing portion of our Jewish fellow-citizens, will still consent that in Jesus our race has reached one of its highest points, if not its crowning summit thus far, so that Jesus Christ is a prophecy of the future glory of humanity, the type of Man as he is to be. Christianizing means humanizing in the highest sense. I ask the consent of both classes to use his name for the undertaking which he initiated for us. To say that we want to moralize the social order would be both vague and powerless to most men. To say that we want to christianize it is both concrete and compelling. Christ's spirit is the force that drives us. His mind is the square and plumb line that must guide us in our building.'

Messrs. Macmillan have issued *Letters of Lord Acton to Mary Gladstone* in a new edition (10s. net). The book is still in octavo, and has the two fine photogravures of Lord Acton himself and the group taken at Tegernsee in 1879, which includes, besides Lord Acton, Mr. and Mrs. Gladstone, Herbert and Mary Gladstone, and Döllinger.

The letters have become part of our standard biography. But Mr. Herbert Paul's introductory memoir is almost as fine—both for literature and for fact—as the letters are. It is, moreover, a true introduction; without it the letters would have less interest than they have.

'Three kinds of books there are. First, those that give nothing and from which we demand nothing. These constitute the greater portion of the book-world; empty entertainment for the idle. Secondly, those books that give the unfamiliar and are unfamiliar to us—that is, demand only our memory. These are manuals of instruction presenting facts. And thirdly, those books that give themselves, and demand ourselves.'

Again: 'Three kinds of men there are. First, the indifferent, comparable to the inert bodies of chemistry. To them applies the saying of Confucius, "Rotten wood cannot be turned." Secondly, the believers, comparable to those chemical bodies whose affinities are satisfied. In so far as their faith is genuine, to these applies already during their lifetime, the parable of beggar Lazarus in Abraham's bosom. And thirdly there is the thinking class, destitute of faith, corresponding to chemical bodies in the nascent state. To them applies that word of the Buddha, "Painful is all life."'

Those generalizations of books and men are given by Dr. Paul Dahlke in his book on *Buddhism and Science* (Macmillan; 7s. 6d. net). That book is a successor to the same author's *Buddhist Essays*, and is translated into English by the same translator, the Bhikkhu Sīlācāra. It is a volume which once more makes manifest how thoroughly Dr. Dahlke has studied Buddhism, and more than ever how thoroughly he is in sympathy with it as a religion. Sympathy is necessary to any fruitful exposition of a religion, more necessary in the case of Buddhism than any other religion, except Christianity. But Dr. Paul Dahlke is more than sympathetic. He believes in Buddhism with heart and soul. It is a striking fact, however, that his belief is the belief of a philosopher rather than of a devotee. After all that is what Buddhism is; it is a philosophy of life, and a sad one at that, without God and without hope.

Any devout scholar who studies St. Mark for himself may furnish a new commentary upon that much commented on book of Scripture and compel us to use it. Such a devout scholar and inde-

pendent expositor is the Rev. Charles Knapp, D.D., Junior Chaplain of Merton College, Oxford. His Commentary on *St. Mark* is published as one of Messrs. Murby's 'Larger Scripture Manuals' (1s.6d.). Every word likely to be misunderstood by the pupil is explained, and it is never explained as an isolated word but in relation to its context and associations. To set the pupil in the atmosphere of the Second Gospel is the editor's chief aim. For this purpose the introduction is unusually full and well adapted to awaken the historical imagination.

In the year 1908 Mr. F. C. Norton published a book on Assyriology, regarding which Professor Hogg of Manchester said: 'Mr. Norton's book is an attempt to supply an elementary and popular alphabetically arranged work of reference, where the beginner can learn something about Assyriology. The idea is excellent, and any one who frankly knows nothing about the subject will find in it hints that will help him; but the book needs overhauling.'

Mr. Norton has now 'overhauled' the book and issued it under the title: *Bible Student's Handbook of Assyriology* (Kegan Paul; 3s. 6d. net). The new title is scarcely comprehensive enough; there is information here which even the professional Assyriologist will find useful. On questions in dispute such as Babylonian monotheism Mr. Norton is cautious; but he is quite sure that the Hebrew narratives of the Creation were ultimately derived from Babylonia, and were not inherited independently by the Babylonians and Hebrews from a common Semitic ancestor.

After the article on the 'Babis' in the *Encyclopædia of Religion and Ethics*, the best account of Babism or Behaism is to be found in a volume with the title of *Abbas Effendi: His Life and Teaching*, to which Professor Browne of Cambridge, the author of the Encyclopædia article, has contributed a long introduction (Putnams; 6s. net). The author of the book is Mr. Myron H. Phelps of the New York Bar. Mr. Phelps is unacquainted with any language spoken by Effendi, but so well did he catch the meaning of the conversations which he had through an interpreter that in reading the book Professor Browne hears the very tones of Abbas Effendi's voice.

This is the second edition. The author has revised his book throughout and omitted one part, as some doubt had been thrown on its accuracy.

In a book with the title of *The Law of Psychic Phenomena* (Putnams; 6s.), Mr. Thomson Jay Hudson has covered the whole ground of Hypnotism, Spiritism, Mental Therapeutics, and the like, and has told us accurately and authoritatively how these studies stand at the present moment. We say authoritatively. The authority is not official; it is that of the man who has investigated with care and without prejudice. And the conclusion that he has come to, in respect of spirit-rapping for example, is that the fact cannot be denied, but that it proves nothing whatever about the life to come. Three propositions account for the phenomena: (1) the mind of man is dual in its nature—objective and subjective; (2) the subjective mind is constantly controlled by suggestion; and (3) the subjective mind possesses physical power, that is, the power to make itself heard and felt, and to move ponderable objects.

Towards the end of his book Mr. Hudson grapples directly with the problem of immortality. His conclusions are this time stated in two propositions: 'The first proposition of my theory is that the death, or practical extinction, of the soul as a conscious entity is the necessary result of unbelief in immortality. The second proposition is that the soul, having attained immortality through belief, is then subject to the law of rewards and punishments "according to the deeds done in the body." The same propositions are more sententiously expressed in Ro 2^{12}: "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." In other words, the condition precedent to the attainment of immortality, or salvation,—that is, the saving of the soul from death,—is *belief*. The condition precedent to the attainment of eternal bliss and the avoidance of the punishments incident to sin, is righteousness.'

Mr. William Reeves, the publisher, beyond all other publishers, of the literature of music, has issued a translation of the *Life of Chopin*, by Franz Liszt (6s.). He had already issued a translation of part of the book; but now he has discarded that partial work and published this, a complete and competent translation, in its stead. A medallion portrait of Chopin is given as frontispiece.

The book is as characteristic of Liszt as it is a characterization of Chopin. 'In Chopin's relations and intercourse with others, it was what interested them which always seemed to occupy him; he took care never to draw them away from the sphere of their own personality lest they should intrude upon his. He gave up to others but little of his time; yet that little was devoted to them unreservedly. None ever asked him for an account of his dreams, his hopes, his wishes; none seemed to desire to know what he sighed for or what he might have conquered if his white and tapering fingers had found it possible to link the brazen chords of life to the golden wires of his enchanted lyre! In his presence none had leisure to think of these things. He rarely conversed on topics of any deep interest, but glided lightly over all subjects; and as he gave little time to conversation, that little was easily filled up with the details of the day. He took care never to allow his talk to wander into digressions of which he might himself be the subject. His individuality rarely excited the investigations of curiosity or evoked close scrutiny; he pleased too much to awaken much reflection. The combined effect of his personality was harmonious, and did not call for any special comment. His blue eyes were more spiritual than dreamy, and his bland smile never writhed into bitterness. The transparent delicacy of his complexion pleased the eye, his fair hair was soft and silky, and his nose slightly aquiline; and his bearing was so distinguished and his manners were stamped with so much high breeding, that he was involuntarily always treated *en prince*. His gestures were numerous and full of grace; his voice was in tone somewhat veiled, often stifled; he was of low stature, and his limbs were but slight. He always put us in mind of a convolvulus balancing its azure-hued cup upon a very slight stem, the tissue of which is so vaporous that the slightest contact wounds and tears the delicate corolla.'

The second volume of Mr. Meyer's devotional Commentary on *Exodus* is out. It is, as some of the volumes of the series are not, truly devotional; it is also as expository as any of the volumes (Religious Tract Society; 2s.).

Canon R. L. Ottley has undertaken to write three volumes for Mr. Robert Scott's 'Library of Historic Theology'—one on the Creed, one on the Commandments, and one on the Lord's Prayer. He has already published the volume on the Creed under the title of *The Rule of Faith and Hope*. He has now published the volume on the Ten Commandments under the title of *The Rule of Life and Love* (5s. net). The third volume, to be called 'The Rule of Work and Worship,' is yet to come.

This volume on the Decalogue is a scholar's exposition. Canon Ottley is not oblivious of the life that men and women are living around him, but he is not possessed as a social reformer with the tragedy of that life. He expounds the commandments, first as they were understood by the ancient Israelites, next as they were interpreted by Christ, and then as we ought to understand and obey them now. The volume will prove a fine useful quarry for the preacher.

Messrs. Elliot Stock have added two volumes to their attractive purple series of devotional books. Both deal with the things beyond. The title of the one is *There is no Death*, and the author is Archdeacon Basil Wilberforce (1s. 6d. net). The other is entitled *Them which Sleep in Jesus*; its author is the Rev. G. T. Shettle, L.A. (1s. 6d. net).

Mr. Arthur H. Stockwell has now published two volumes of *The Weekly Pulpit* (4s. 6d. net each). They contain the issues for the whole of 1912. Among the authors of sermons in the second volume (we have already noticed the first) are Dr. Clifford, the Rev. J. D. Jones, the Rev. J. G. Greenhough, Professor James Denney, and the Rev. Mark Guy Pearse. Then there are many outlines and hints for the preacher and the Bible teacher in every issue. Perhaps the editor might in future give us a list of the texts dealt with in each volume, and a list of the contributors.

Mr. Stockwell has also published the first volume of a series to be entitled *The Great Things of God* (3s. 6d. net). This volume has been written by the Rev. S. M. Johnston, B.A., D.Sc. The sermons it contains are short, being shorn of all unnecessary language. The texts are taken from every part of the Bible and introduce every variety of sermon.

The same publisher has issued three smaller volumes of sermons—*Visions in the Vale*, by the Rev. A. Bertram Pratt, M.A. (2s. net); *The Secret*

of Serenity, by the Rev. David Wallace (2s. net); and *Walking with God*, by the Rev. David Purves, M.A., D.D. (2s. 6d. net). They are all well worth their money. Perhaps Dr. Purves has the advantage in style, but he cannot surpass the other men in earnestness or in vivid presentation of the gospel.

Two still smaller and cheaper volumes from the same publishing house are *Via Crucis*, by the Rev. J. Macartney Wilson, B.D.; and *True Manhood*, by the Rev. F. C. M. Buck, A.T.S. (1s. net). Last of all and most acceptable comes a volume of children's sermons by the Rev. A. E. Johns, entitled *Little Words for Little Worshippers* (1s. 6d. net).

The Messianic Interpretation of Prophecy.

By the Rev. F. H. Woods, B.D., late Fellow of St. John's College, Oxford.

Art thou he that cometh, or look we for another? —Matt. xi. 3.

From our present Christian point of view, this question seems at first sight a very simple one, and the answer obvious. 'Yes, of course,' we are inclined to say, and what we mean is something of this sort: 'The Carpenter of Nazareth was in fact He that was destined to come, and whose coming was foretold by the Jewish prophets.' If we were further asked whether Christ corresponded to these prophecies as the Jews of our Lord's Day understood them, we might be disposed to answer, 'No, they understood them to refer to a literal and temporal kingdom, but their real reference is to the spiritual Kingdom of which He was speaking when He said, "My kingdom is not of this world" (Jn 18^{36}).' The first statement is certainly true as regards the expectation of many, perhaps most, of the simple-minded and uncultured people of our Lord's Day. The question which is said to have been asked shortly before the Ascension, 'Lord, dost thou at this time restore the kingdom to Israel?' (Ac 1^{6}), seems to show that some at least of the apostles shared this opinion. With this we may compare the difficulty felt by the disciples on the road to Emmaus. 'We hoped that it was he which should redeem Israel'? (Lk 24^{21}). But the second statement, that our Lord's contemporaries misunderstood what the Prophets meant, is at least open to question, if we ought not indeed to say that it is certainly wrong. For surely it is most reasonable to suppose that a writer means precisely what he says, unless we have some very definite reason to believe the contrary. Of course, there would be such a reason, if there were any hint that the Prophets were speaking in parables. It might be said that this appears to be the case with the vision of Ezekiel's temple, where, in spite of the matter-of-fact description, some of the details are so extravagant as to be practically impossible, and where what is apparently material passes altogether into the mystical and symbolic when the prophet describes the streams of water which flowed out from beside the altar. Again, we have in Is 11 a beautiful symbolic picture of the Messianic age when the cow and the bear are to feed, and their young ones lie down together, and the lion to eat straw like the ox. This follows, it may be pointed out, immediately upon the description of the Messianic King. But in such a case there is no ground for believing that the figure of a king is consciously used as a symbol of one far higher than an earthly king. It is one thing to use earthly figures to represent spiritual and heavenly things, quite another to use unnatural figures to express features which may, after all, have only an earthly meaning.

There is no reason, therefore, to suppose from this passage that Isaiah contemplated a superhuman Messiah. It is true, of course, that the Shoot from the stock of Jesse is to be endowed in a supernatural degree with the highest faculties. But these faculties do not belong to Him in His own Being, but are the special endowment of the Holy Spirit, and are just the particular faculties necessary for executing what was a specially kingly duty, the hearing of causes. It is also a significant fact that the prophecy of the Messianic King is immediately followed by the prediction of such temporary events under his auspices as the union of the northern and southern kingdoms, and a successful attack on their surrounding enemies.

It may be said, indeed, that such passages were