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a copy of the older Greek in Nestle's latest edition. Nor did I miss the opportunity of writing to him in his last sickness to tell him how I had come across his book in an out-of-the-way place, where Christianity lies very low, and will some day revive again: when it does, it will owe its new vitality in part to the circulation of the Scriptures in such editions as Nestle spent the best part of his life to produce.

When the long illness in the hospital at Stuttgart appeared to be drawing towards health, and the two operations that he passed through were supposed to have been successful, I thought of nothing so inspiring for him as to point out a mistake in his printed Gospel of Luke. His family were preparing garlands for his house-door and home in expectation of his return, my welcome was to point out one more of the very few errors into which he had fallen. And then came the news of his relapse and passing away, and that the garlands had been laid upon his bier.

And here is the pencilled card that he sent me just before the collapse came.

'MY DEAR FRIEND,—Hearty thanks for your cheery lines. The operation was on the 5th. I am nicely recovered from the shock, but a complete success is not yet visible, though the doctors make all good hopes. These are the first lines I try to write. I must still [be] like your Moslem Saint on Mt. Sinai, who was very holy because he was doing nothing at all. Happy are you in your work. *η δυναμις εν ασθενεια τελειται* were my last conscious thoughts before the narcotics took away conscience. Just what you wrote to me. God's blessing upon you and your work.—Your friend,
'EB. NESTLE.

'STUTTGART, 17/12/12,
KATHARINEN HOSPITAL.'

I am not quite sure whether there was another written message. This seems to be the last. It expresses the quiet courage and inward faith of my dear friend. |

Literature.

ANCIENT IDEALS.

IN 1896 Mr. Henry Osborn Taylor, Litt.D., published in two volumes a great work under the title of *Ancient Ideals*. Discerning men discovered at once a new writer of power. The conception of the book was original. It was neither history pure and simple, nor philosophy. The facts of an historical narrative were given, after most conscientious verification, but they were given, not to be arranged as links in an historical narrative, but to be interpreted as the outcome or impulse of ideas. And yet ideas were never taken apart from external facts. This new conception may have retarded the circulation of the work somewhat. But when, in the year 1911, Dr. Taylor published another work on the same lines, entitled *The Mediæval Mind*, the plan was better understood and the new book had a fine reception.

It is enough now to record the issue of the second edition of *Ancient Ideals* (Macmillan; 2 vols., 21s. net). It is substantially a reprint of the first edition. Great discoveries have been

made since 1896 in every corner of the Near East, especially in Greece and Syria. But the worth of Dr. Taylor's book is not seriously affected by discovery. We knew enough of the Greek mind before 1896 to estimate its influence on the world. And although, as we have said, he bases all his conclusions on verified facts, the ancient ideas of Greece in so far as they are of world-wide importance, are not much modified by discoveries in Crete of primitive religious customs.

ORATORY.

History has often been written by means of biography. The Rev. Robert Craig, M.A., D.D., has written the history of England from 1213 to 1913 by means of oratory. His *History of Oratory in Parliament* (Heath, Cranton & Ouseley; 10s. 6d. net) is a history of Parliament, and the history of Parliament is a history of England. This is not to say that Dr. Craig has neglected his proper subject to attend to other things. His book is really and truly a history of oratory. It is to say that the oratory of Parliament has,

throughout these seven centuries, so clearly reflected the movements of the nation and so powerfully guided them, that from the speeches delivered in the House of Commons it is possible to tell what the nation has been occupied with all that time.

The history of oratory in these seven centuries is the whole history of oratory in Britain. We do not believe in oratory now. There is a story afloat that on one occasion Mr. Gladstone turned fifty votes by a speech. We fear it is apocryphal, even though Mrs. Story in her *Later Reminiscences* repeats it. Mr. Gladstone lived too late for that. The very words 'oratory' and 'eloquence' have lost their reputation. When a great speech is made now it is mere matter for astonishment—astonishment at its assurance if Mr. Asquith makes it, at its dexterity if Mr. Balfour, at its violence if Mr. Bonar Law, at its passion if Mr. Lloyd George. So this is a history of an art that is not lost but only gone before. The last of the orators whom Dr. Craig names are Bright, Cobden, and O'Connell. The next chapter is sadly described as 'Oratory and Talk.'

And yet it is not that in Parliament or elsewhere men talk more than they used to do. In the Parliaments of 1867, 1868, Mr. Gladstone, as leader of the Opposition, spoke 198 times. In the session of 1883 he spoke, as leader of the House, 332 times, 179 of these speeches being on the Irish Church Bill. But in the session of 1833 O'Connell spoke 342 times, and he was neither leader of the House nor leader of the Opposition. It is not the amount of the oratory that has lightened its weight. Like other industrial and individual accomplishments it has had to give way before the introduction of machinery. The 'party machine' is now too perfect for it.

THE BRITANNICA YEAR-BOOK.

The number of new year-books is as sure and as sad a sign of the time as any sign or wonder that one sees. For we are all in such a hurry that every year's events must be chronicled for us and served up in this way. But *The Britannica Year-Book* (The Encyclopædia Britannica Company; 10s.) covers nearly three years. At least its first issue does. It chronicles the events of the world since the issue of the eleventh edition of the *Encyclopædia Britannica* in 1910.

Experts have written articles on all the leading departments of knowledge covered by the *Encyclopædia Britannica*, which is to say, all departments of knowledge. These experts are, in almost every case, the first in reputation in their department. Thus in the fourth section, which is entitled 'Archæology and Excavation,' we have an article on Babylonia and Assyria by Mr. Leonard W. King; one on Egypt by Professor Flinders Petrie; one on Palestine and the Semitic Area by Dr. A. E. Cowley; one on the Hittites by Mr. D. G. Hogarth; one on Crete by Dr. R. Montague Burrows; one on Aegean Civilization and one on the Sites of the Middle and Nearer East by Mr. Hogarth; one on the Sites of Greece Proper by Mr. A. J. B. Wace; one on Cyprus by Professor J. L. Myres; and one on Greek Art by Professor Percy Gardner.

The articles are not mere lists. They are full of matter, but the matter is set forth attractively. Vast as the range of subject is, some actual justice is done to it all; for this is a large octavo volume of 1226 pages, exclusive of preliminaries. It is altogether a great work, seriously conceived, generously accomplished.

Only one department, so far as we are able to judge, is defective. It is the department of Religion. Under the heading 'Religion' there are three articles: one on the Church of England, one on the Roman Catholic Church, and one on the Free Churches. But the philosophy of Religion seems to be ignored, although much literature has appeared (especially in the United States) on that subject. The comparative study of Religion is just touched at its fringe by the writers on Anthropology, Dr. J. G. Frazer being mentioned only once in the index, and only twice, so far as we can find, in all the book.

With the exception of this single disappointment we have had nothing but satisfaction in the *Year-Book*. If the future issues are to be annual, as its name indicates, they will be smaller in bulk, but this issue is amazingly light, being printed on the thinnest possible paper—a paper so thin that its opaqueness is a marvel.

Professor Oswald Külpe's *Die Philosophie der Gegenwart in Deutschland* has had a great reception in Germany. Now it has been translated into English, and published under the title of *The*

Philosophy of the Present in Germany (George Allen; 3s. 6d. net). The translation has been made by two competent American translators, Maud Lyall Patrick and G. T. W. Patrick, of the State University of Iowa. We are quite as much interested in German philosophy as the Germans themselves are, and if we do not read or write so many large books as they do, our interest is quite sufficient to overtake a handy book like this. Moreover, it is a marvel of clearness, both of arrangement and of statement. And Professor Külpe has been just as tolerant of those with whom he does not agree as a German philosopher has ever been or may ever be expected to be. He describes fairly—fairly fairly—even where he detests.

A strong but wise and temperate argument against the present system of criminal punishment is to be found in a small book by Mr. Carl Heath, formerly Hon. Secretary of the Society for the Abolition of Capital Punishment, entitled *On Punishment* (Bell & Sons; 1s. net). The last chapter, on flogging, is especially pertinent.

Put *British Boys, their Training and Prospects*, by Mr. M. J. King-Harman, into the hands of every British boy you have influence with. It is not written directly for boys, it is true; there is the more hope of its acceptance. And there is not a word in it that boys will miss the meaning of (Bell & Sons; 2s. net).

Mr. Charles F. Moxon says he is *On the Track of Truth* (Bennett; 6s. net). But the title is due to his unnatural modesty. He has found the truth; and of all things he has found it in reincarnation. This is the secret of existence, the evidence for God, the encouragement to good conduct. We are because of what we have been; we will be because of what we are.

Reincarnation is the explanation of the perplexities of life. 'It is often said of an unlucky man that he deserves a better fate; so he might, had not his past to be taken into account. By his sufferings in this life he may expiate his sins committed in previous existences.'

But Reincarnation is not altogether a soft doctrine. Its doctrine of rewards and punishments is very exact and very exacting. 'Death is a misfortune only to those that have either not fulfilled or, in

some cases, that have not overcome their destiny; or to those that have led such a life as to impair their future.' There is no room for repentance; there is no hope of forgiveness.

It is altogether a strange book, difficult to read, but difficult to keep from reading. After the chapters on Reincarnation come ever so many thoughts and observations thrown down at random and of every variety of worth or worthlessness. Then at the end comes a truly wonderful chapter on 'The Hidden Soul,' copied from a book, long out of print, by Mr. E. S. Dallas. Mr. Moxon will rejoice to hear that this chapter is worth all the rest of the volume, for he is very loyal to his unappreciated friend.

The fourth volume is now issued of *The Archbishops of St. Andrews*, by John Herkless, Professor of Ecclesiastical History in the University of St. Andrews, and Provost of the City, and Robert Kerr Hannay, Curator of the Historical Department in H.M. General Register House, and formerly Lecturer in the University of St. Andrews (Blackwood; 7s. 6d. net). The volume is entirely given to the life of David Beaton. It has therefore an interest beyond that of any of the preceding volumes, an interest that is made up of many parts. There is this extraordinary man himself, there are the men and women round him; there is the great revolutionary restlessness of the Church in Europe, and there is the particularly electric condition of the Scottish Church itself—all this, told with the scholar's restraint and the historian's gift of imagination, gives this volume a value that is all its own and very great. The authors might consider whether it could not be published separately as a complete biography, the latest and most reliable, of that ambitious and energetic man Cardinal Beaton.

Thirty-two years ago the Rev. A. W. Streane, D.D., wrote the *Commentary on Jeremiah and Lamentations* for 'The Cambridge Bible for Schools and Colleges.' It was a conservative book. It was a conservative book even then. He has now rewritten the commentary. It is conservative no longer. In these two-and-thirty years Dr. Streane has been a steady student of the Old Testament, and he has found himself compelled to abandon the old traditional ideas of its authorship and arrangement. He has issued a new edition of his

Commentary on Jeremiah and Lamentations (Cambridge: At the University Press; 3s. net) on the lines which are laid down by Professor Driver in his *Introduction to the Literature of the Old Testament*. The first great popular impulse to the acceptance of the critical position came when Delitzsch was known to have abandoned the traditional theory: scarcely less significant is the conversion of so circumspect a scholar as Dr. Streane.

And it must be confessed that the new edition of Dr. Streane's *Jeremiah and Lamentations* is much more suggestive than the old. The history hangs together better. There is more humanity in the circumstances. There is more vitality in the ideas. No doubt the use of the Revised Version, as it saves space, gives also the impression of greater scholarship in the notes. But the tone and temper of the book as a whole inspires confidence.

Greatly regretted was Philip David Scott-Moncrieff when he was taken away at the age of twenty-nine. Already he had made himself master of one department of study—the religion of Egypt, not ancient Egypt, but the Egypt of the Ptolemies and of Christianity. He wrote the article on the Copts for the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*. And in the British Museum it seemed likely that he would have opportunity for research and writing in abundance. But the end came suddenly, and so early.

Now Mr. L. W. King and Mr. H. R. Hall, his colleagues in the Museum, have edited a posthumous work, *Paganism and Christianity in Egypt* (Cambridge: At the University Press; 6s. net). It was not quite finished at Mr. Scott-Moncrieff's death, but so nearly that the editors have been able to issue it as if it had been. In another sense it was finished quite, for all Mr. Scott-Moncrieff's work had the note of finish about it. And it is the more welcome that it is an authoritative contribution to a subject upon which there have not as yet been men enough at work. With all its learning and unfamiliarity of subject, the book is written with much charm, both of manner and of language.

Mr. Lewis Spence, whose contributions to the *ENCYCLOPÆDIA OF RELIGION AND ETHICS* have made him known as a capable student of the

religions of America, has written a sketch of *The Civilization of Ancient Mexico* for the 'Cambridge Manuals of Science and Literature' (Cambridge: At the University Press; 1s. net). It is quite elementary, as it was no doubt ordered to be, but it is altogether reliable so far as it goes, and is written in the right style for a scientific primer. The bibliography at the end directs the reader to the means of fuller study.

Under the title of *Gospel Origins*, the Rev. W. W. Holdsworth, M.A., has contributed a Study of the Synoptic Problem to Messrs. Duckworth's series of 'Studies in Theology' (2s. 6d. net). It is a notable book, and that for two reasons. First, because Mr. Holdsworth has covered the whole vast field of modern Synoptical investigation, having concentrated on it for many years, and thus he has been able to focus and fix for us the various rays of light which men have cast upon it. Secondly, because he has himself a theory which, modestly enough, he offers as a solution of the problem, a theory which is worthy of consideration at the hands of experts, and will obtain it. The theory is that the three editions of the Markan narrative which appear in the three Gospels as we know them, are due, not, as Dr. Arthur Wright believes, to oral tradition, but to written documents; and that the Logia of Matthew are not lost, as some have thought, but actually exist, sandwiched between distinctly Markan sections, in the Gospel which bears St. Matthew's name.

In other respects also the book is original. For instance, each Gospel is analyzed with notes, and these notes form a verse by verse commentary, which is the more valuable as it is set in its place amidst the historical criticism of the Gospel.

A Critical Introduction to the Old Testament, by George Buchanan Gray, D.D., D.Litt. (Duckworth; 2s. 6d. net), will command attention, rising as it must clean out of and above the host of books that have been written recently to acquaint the unlearned with the results of Old Testament criticism. For there are few Old Testament scholars alive who deserve the name as Dr. Gray deserves it. He has given a laborious life and the best of a powerful intellect to the study of the Old Testament, and now every sentence he writes down is weighted with experience and responsibility. That he writes here for the people does

not in any degree take off the edge of his accuracy. From this time when other men write on the Old Testament they will appeal for Confirmation very often to this book.

Messrs. Duckworth have added to their 'Crown Library' a second edition of *Life and Evolution*, by Mr. F. W. Headley, F.Z.S. (5s. net). The book is little altered from the first edition, which was published in 1906, except in price. But the issue of a book of this size and scientific authority, and enriched with so many illustrations on specially prepared paper, is something like the opening of a new age in publication. There are no fewer than seventy-two plates. The book is written with the utmost anxiety to make a difficult subject intelligible to the unscientific. The preacher of the gospel will find its information of great service, and to himself the study of the book will be a liberal education, or at least an education in liberty.

An introduction to the study of Socialism has been written by Mr. Alfred Raymond Johns, and published by Messrs. Eaton & Mains. The title is *Socialism, its Strength, Weakness, Problems and Future* (50 cents net). It is a well-informed as well as a sympathetic introduction. This form of Socialism is workable.

Messrs. Eaton & Mains have also issued *Lantern Stories*, by Lena Leonard Fisher (50 cents net), 'being little stories of how some children with the light tried to show the way to others who had no light.'

The fine edition of the complete works of Nietzsche which Mr. T. N. Foulis published, has now been made accessible to all students by the issue of an ideal *Index to Nietzsche* (6s. net).

'Ideal,' we call it, as an index. For not only is it admirably arranged under one alphabet (the only way, say the American bibliographers, of making an index), but its fulness and accuracy are a great delight. The whole series of volumes is indexed, including their introductions and whatever they say about Nietzsche anywhere as well as what he says himself. Then a translation is given of all the foreign words used by Nietzsche throughout his works, volume by volume and page by page.

The *Index* is compiled by Mr. Robert Guppy. The foreign words are translated by Mr. Paul V.

Cohn, B.A. And there is an introductory essay by Dr. Oscar Levy on the Nietzsche Movement in England.

Mr. Edward Grubb has issued the eighth volume of 'Bible Notes'; but he has changed the title to *Study Notes*, since the subject is no longer mainly Biblical (Headley Brothers; 1s. net). The subject of this volume is the Doctrine of the Person of Christ as formed by the Church after the close of the Canon. The history of the Problem is traced with great care throughout the centuries, and the volume closes with an estimate of its present position. The best sources are invariably used, and they are used with as invariable insight into their value. But Mr. Grubb is careful never to interfere between the student and his work. His purpose is to show the student where to work and how to work for himself. The volume is accordingly interleaved with writing paper for notes.

Glad Tidings! A Statement of the Science of Being: A Guide to the True Life, by Radnor H. Hodgson (Headley; 1s. net). The title is rather terrifying, but the book turns out to be a warm-hearted and altogether sane encouragement to young men and women to do justly and love mercy and walk humbly with their God. Its leading idea is that there is a purpose in the mind of God for every one's life, and that purpose must be recognized and fulfilled. The motto on the title-page is: 'There is a path leading from the lowest to the highest, and it is open equally to all.'

What comes over the English Churchman when he goes to Canada? 'The Methodist or the Baptist builds up his home, his church, and his school; if he has any left over he may give a little to frivolous things. But he puts first things first. The average Churchman puts pleasure first, and the rest may take care of themselves.' This is what we are told in a volume of *Sketches in Western Canada*, which has been written by the Right Rev. Bishop Ingham, D.D., and the Rev. Clement L. Burrows, M.A. (Hodder & Stoughton; 2s. 6d.). The book has been written to answer the questions: 'What is the matter with the Church in Canada? To what can we ascribe her comparative failure?' It is written more in sorrow than in anger. And its plentiful illustration makes both the wonder and the sorrow greater.

Messrs. Hunter & Longhurst have issued a new and enlarged edition of Mr. Arthur H. Tabrum's book which gives an account of the *Religious Beliefs of Scientists* (2s. 6d. net). The book owed its existence originally to the assertion of a secularist lecturer that scientific investigators were not Christians. Mr. Tabrum secured the testimony of a vast number in contradiction, and he secured it mostly from the men themselves. These testimonies he published. The new edition contains forty new letters, some of which were written as recently as September, 1912. It includes also American men of science. But no amount of evidence will prevent the original statement from being repeated. Indeed, Mr. McCabe has just been repeating it in the *English Review*.

Messrs. T. C. & E. C. Jack have issued a volume of stories and legends of the Scottish Border, collected and told by Jean Lang, under the title of *North and South of the Tweed* (5s. net). Some of them are familiar (though not always in this telling), and more of them are new. All are told with rare skill. In one breath you say of the stories, How impossible! and How likely! This is the secret of the folk story; it is outside the bounds of possibility, as so many true things are.

In an unbound but nicely printed and engaging little book, Professor John S. Banks, D.D., of Headingley College, expounds *Central Questions of Faith* (Kelly; 6d. net). The book can be read from cover to cover in an hour, and a better spent hour will come to no one, young or old. For the truth is here, and it is told very agreeably. The young will find instruction, the old strength.

Mr. Francis Grierson has published a new volume of essays. *The Invincible Alliance* is the title of the first essay, as well as of the book (John Lane; 3s. 6d. net). It is a piercing cry from one who fears with a great fear the yellow peril, a cry for an alliance between Great Britain and the United States. And in order that that alliance may come to pass, Mr. Grierson urges preachers in Great Britain to occupy American pulpits, and American preachers to occupy pulpits in Great Britain, 'having for a universal text the spiritual and social unification of Anglo-American peoples.' The main part of the work, he says, would be accomplished in a year.

Of the other essays the most striking is one on 'The Agnostic Agony.' It is a plea for certainty in religion. The same theme is handled in an earlier essay entitled 'The New Preacher.' Music will not do; nothing will do but a preacher with an assured mind who has discovered how to appeal to the imagination of his hearers. We are all tired of agnosticism; 'honest doubt' has been turned out of doors. We want something to believe, to live by, to die for.

Folk Tales of Breffny, by B. Hunt (Macmillan; 3s. 6d. net), are a great delight to the lover of stories and a valuable contribution to the science of folk-lore. They were told by an old man, who said he had 'more and better learning nor the scholars.' 'The like of them,' he declared, 'do be filled with conceit out of books, and the most of it only nonsense; 'tis myself has the real old knowledge was handed down from the ancient times.'

How much they owe to the old man and how much to the author of the book we are not told. We do not care to know. The tales have the folk-lore atmosphere about them.

National Life and Character, by Charles H. Pearson, LL.D., is not only an authority in the department of Social Science, it is also an English classic. The book was first published in 1893. It was published as the work of a social prophet. In these twenty years there has been time to test the prophet's integrity. In all essentials Dr. Pearson's foresight has been vindicated. And now the book is reissued at a price which should secure for it a wide circulation. The wider the better. It is scientific and religious; it is both individual and social; it errs not either by excess or defect, or errs but slightly. The publishers are Messrs. Macmillan (5s. net).

The Rev. Robert Johnstone, LL.B., D.D., Emeritus Professor of New Testament Exegesis in the United Free Church College, Aberdeen, has published, through Messrs. Marshall Brothers, a volume *On Principles of Evidence in Critical Inquiry: With Special Reference to the New Testament* (1s. net). The chapters are short, simple, temperate, and useful. Particularly commendable is the chapter on the 'Argument from Silence.'

The Faith of all Sensible People (Methuen;

2s. 6d. net) is not a very merry faith. There is no certainty in it, no certainty in life or in death. There *is* God, but how this particular sensible person finds Him, or where, is as mysterious as all the rest. The book is readable enough, quite lively indeed and overflowing with good humour as well as with candid criticism of those scientific people who think they know. 'In the days'—to quote one paragraph—'in the days when religion was real in Scotland, the pious people used to feel and say that there was no chance of salvation for any man till he had been filled with the conviction that he was a born sinner. This was one aspect of the eternal truth. There is no possibility of any man attaining to knowledge or wisdom, or in older phrase becoming a man of sense, until he has been filled with the conviction that he is a born fool.' The author is Mr. David Alec Wilson.

The *Free Church Year Book for 1913* is out (Meyer; 2s. 6d. net). It contains the official report of the eighteenth National Council of the Evangelical Free Churches, together with much miscellaneous information for those who desire to know what the Free Churches are doing and hope still to do.

At the Council meeting there were notable events. Dr. Connell delivered the Presidential Address; Professor Peake spoke on Modern Biblical Scholarship and Christian Faith, Dr. J. W. Ewing on Materialism, Dr. Clifford on the Living Message of the Church for To-day; and all these addresses are given in full, together with other notable addresses and sermons.

It is a long time since we have had a book on the Second Coming, and this month three books are published together. What is the meaning of it? It is not that the study of eschatology or of apocalyptic has begun to bear fruit popularly, for these authors ignore that study with one consent. There is, however, the feeling that the thought of the last things is upon us. And the book which we notice now (the other two will be noticed on another page) has a distinct sense in it of the problem which faces this generation. This book, under the title of *The Second Coming*, concentrates our attention on Christ's prophetic discourse in Mt 24²⁵, and offers a key to its interpretation. The author is the Rev. James Davidson, M.A., Emeritus-Minister of Finnart United Free Church,

Greenock (Nisbet; 2s. net). Mr. Davidson has no hesitation in believing that Christ delivered the discourse, that He spoke of a catastrophic judgment, and that it will be well for us all to be ready.

Mr. M. D. Hennessy has, under the title of *The Coming Phase in Religion* (David Nutt; 5s. net), published a book, of which the purpose is to prove that St. Paul wholly misunderstood and misrepresented Christ; and all the theology of the Church, being derived from St. Paul, has been and is now utterly erroneous. The 'Master,' as our Lord is called, was a normal human being, who spoke out of His own consciousness and experience. He found His experience at variance with the Old Testament, especially on matters like covenants and blood, and so He contradicted the Old Testament in nearly everything He said. St. Paul, and for that matter the rest of the early disciples, did not understand Him, and so perpetuated the false teaching derived from the Old Testament. There is, for example, no atonement in the mind of Christ, or in His life. That is all Pauline and pernicious.

It is a curiously written book, in short paragraphs, and pruned sentences. It is produced handsomely by the publisher.

Under the title of *The Second Advent*, Mr. George Dickson discusses the Kingdom of God in Israelitish and Christian times, the Second Advent itself, the First Resurrection, the Great Tribulation, the Return of the Twelve Tribes of Israel to their own land, and the Millennium (Oliphant, Anderson & Ferrier; 3s. 6d. net). The discussion proceeds on familiar lines, but even those who are aware of the new aspect of the eschatological problem will enjoy the author's beautiful writing. His description of the Millennium is ethically and religiously most attractive. 'In the Millennium,' to quote three sentences, 'the Simple Life will displace all affluent and luxurious ways of living, and all needless harassments and strivings after worldly advantages. Tranquillity, peace, ease, and calm will possess the minds of men in that most blessed time. The highest virtues which man's nature is capable of cultivating and cherishing in his own heart, both toward God and man, will be like flowers in full bloom when "The kingdoms of this world are become *the kingdoms* of our Lord, and of his

Christ"; and when "He shall reign for ever and ever."

The Rev. David James Burrell, D.D., LL.D., Minister of the Marble Collegiate Church, New York, has written a complete statement of the faith that is in him. It occupies a volume of three hundred and fifty pages, for it is a full creed. Very little that the Bible offers is rejected, while much is interpreted and enlarged by the experience of an active many-sided life. And surely it is encouraging that this servant of the Lord, who has been down among men and had abundant opportunity of seeing what the contents of the Bible can do for the world, is ready now to come forward and say in effect 'the Bible, the whole Bible, and nothing but the Bible—that is the religion for me.' He is no bibliolater, however. He believes in the Bible because the Bible gives him Christ. The title of the book is *The Old-Time Religion; or, The Foundations of our Faith* (Oliphant, Anderson & Ferrier; 3s. 6d. net).

A Bibliography for Missionary Students (1s. net), edited by the Rev. H. U. Weitbrecht, Ph.D., D.D., has been published by Messrs. Oliphant, Anderson & Ferrier for the Board of Study for Preparation of Missionaries. It is much more than a bibliography of Missions. That is only its first part, and is the work of Dr. Weitbrecht himself. The second part is a bibliography of Phonetics, which has been prepared by Mr. Daniel Jones, M.A., Lecturer on Phonetics in University College, London. Part III. is on Languages, by the Editor. Part IV. deals with Religions, and is divided into sections; the first section being Philosophy and History, by Professor A. Caldecott; the second, Judaism, by Dr. A. Lukyn Williams; the third, Islam, by the Editor; the fourth, Hinduism, by Mr. J. N. Farquhar, M.A.; the fifth, Buddhism, by Mr. W. E. Soothill, M.A., late President of Shansi Imperial University; the sixth, Confucianism and Taoism, by the same; and the seventh, Shinto, by Miss A. M. Henty, L.L.A., of the Church Missionary Society, Japan. The remaining parts of the book are Geography and Anthropology, Educational Outline, and Elementary Medicine. An effort has been made throughout to find and recommend books in English.

Dr. Lawrence Mills, Professor of Zend Philology

in the University of Oxford, has collected his essays and lectures, old and new, and has issued them in a handsome volume through the Open Court Publishing Company of the United States. The title is a curious one: *Our Own Religion in Ancient Persia*. It is the title of the lecture which appears first in the volume. The purpose of that lecture seems to be to show how nearly identical with the religion of the Old Testament is the religion of the Gathas. Other lectures deal with 'The Avesta and the Veda,' 'Immortality in the Gatha,' 'God as Almighty and Superpersonal,' and the like. Among the rest there is printed a report of a visit paid to Oxford in 1911 by a small but representative number of Parsis from London, and a presentation made by them to Dr. Mills 'for his inestimable services to the Zoroastrian faith.'

Most of the lectures have appeared elsewhere already; their inclusion in this volume will give them permanence, while it adds considerably to their individual worth.

Messrs. Pickering & Inglis have reissued *The Characteristic Differences of the Four Gospels*, by Andrew Jukes (1s. net).

The third book on the Second Advent issued this month is *Jesus is Coming*, by W. E. B. (Revell; 2s. net). It is a reprint of a once famous and very popular book, the book which Dr. Torrey says first made the Coming of Jesus Christ a living reality to him.

The College of Missions Lectureship is a new foundation. The first course was delivered in 1912 by Mr. Archibald McLean, President of the Foreign Christian Missionary Society. It is now published under the title of *Epoch Makers of Foreign Missions* (Revell; 3s. 6d. net). We have often had Heroes of Foreign Missions; the Epoch Makers are not identical. If they were we should have Mackay of Uganda here, and Bishop Hannington, and Holman Bentley, and Coillard, and many another. Those we *have* here are Henry Martyn, Adoniram Judson, William Carey, Swartz, Robert Morrison, Moffat, Livingstone, Williams, Patteson, John Hunt, Duff, James Chalmers, James Evans, Verbeck, Pitkin, and Loftis. Their story is told so as to bring out their epoch-making experience—not as biography simply, but as biography making history. More-

over, the book is written with the study of missions in view: it will serve as a model for the missionary teacher.

The Rev. James S. Dennis, D.D., is best known by his great three-volume book on *Christian Missions and Social Progress*. That book proved him at once a reliable and an attractive writer on missions; and editors everywhere, but especially in the United States, have been glad to obtain articles and essays from him. These his contributions to periodical literature he has now collected into a volume, which has been published by Mr. Revell under the title of *The Modern Call of Missions* (6s. net).

Its range is wide, its topics varied. The keenest attention at the present moment will be given to what he has to say about China. And the essay on 'Missions in China,' which is called 'A Defense and an Appreciation,' as it is one of the longest, is also one of the best, in the book.

Under the title of *The Message of the Disciples of Christ for the Union of the Church*, Dr. Peter Ainslie has published three lectures which he delivered before the Yale Divinity School (Revell; \$1 net). The lectures are on (1) The Message of the Disciples of Christ, (2) The Origin of the Disciples of Christ, and (3) The History of the Disciples of Christ. In order to be sure that he did not in any way misrepresent the beliefs or ideals of that body of Christians, Dr. Ainslie asked a committee of well-known disciples of Christ to read and report in his lectures. They were of one accord in their approval. In an Appendix Dr. Ainslie publishes a number of valuable documents.

No book gets a better chance than the book of adventure. If a man can describe his experiences even passably well the book becomes a success. That there are failures is due to the fact that

travellers' tales are sometimes execrably told. We suspect that Mr. W. Barbrooke Grubb, fearless traveller, is no great author; but his book has been edited by Mr. H. T. Morrey Jones, M.A., and its success has been so great that Messrs. Seeley have issued a third edition at a cheaper price. The title is *An Unknown People in an Unknown Land* (5s. net).

The Rev. John C. Lambert, M.A., D.D., has discovered for himself that no books of adventure can beat the best missionary books. There is more in the best missionary books than adventure, and they are all the better for that more, but they have the thrill of the real adventure book, and they have the satisfaction of being strictly, gloriously true.

Having made that discovery, Dr. Lambert passes it on. His *Missionary Heroes in North and South America* (Seeley; 1s. 6d.) is unsurpassable. It contains the cream of his larger book, *The Romance of Missionary Heroism*, and it is not only written with literary power, but it is also artistically illustrated.

Mr. W. Tudor Jones, Ph.D., who translated *The Truth of Religion* of Professor Rudolf Eucken into English, and translated it well, has been offered the opportunity of revising his translation, and has accepted it. The first English edition went out of print in less than a year. Meantime a new and much altered edition appeared in German. Mr. Jones has incorporated the changes of this third German edition, and at the same time revised and simplified his translation, and has published a second English edition (Williams & Norgate; 12s. 6d. net). 'I hope,' says Mr. Jones, 'that the second will be far less difficult to read than the first edition.' The changes have all been made in consultation with Professor Eucken himself, one of the most courteous and generous of men.