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Literature.

ARCHBISHOP WEST JONES.

A BIOGRAPHY of the Right Rev. William West Jones, D.D., Archbishop of Capetown, has been written by the Rev. Michael H. M. Wood, M.A., and published under the title of *A Father in God* (Macmillan; 18s.). It is scarcely a biography. As the author tells us, it is confined to the episcopate of Dr. Jones, and it is rather a history of the episcopate than a biography of the man. There were scarcely materials for a biography. Neither letters nor diaries were of much avail. Until we come to the last chapter, we get only an occasional glimpse of Dr. Jones's inner life. And even the last chapter, although it is devoted entirely to a description of the archbishop's character, scarcely enables us to see the man as a whole. There are episodes and anecdotes, but they are difficult to make into a whole piece. This is no fault of the biographer. It is no fault at all. The book is not a biography so much as a history of the Church in South Africa during the episcopate of Dr. West Jones. As that it is of priceless value.

For in its pages, more vividly and impressively than in any formal history, we see the strange elements that were at work in that history, and the strange and distressing results of their working. It would be hard to find another episcopate in the latter half of the nineteenth century which brought forth more vexations and less satisfaction. That amazingly mismanaged matter of Bishop Colenso of Natal left its fertile seed, which kept bringing forth trouble for sixty years, the whole course of Dr. Jones's episcopate and more. Mr. Wood is not quite happy about Bishop Colenso. When Dr. West Jones went to South Africa he went as successor, not only to the person but also to the policy of Bishop Gray, and Mr. Wood is loyal to his archbishop in all things. But he sees now, as everybody does, that Bishop Gray was as short-sighted as Dean Green was suspicious, and that the responsibility for the long bitter controversy did not lie wholly at the door of the generous-hearted though rash Colenso. Then there was the Ethiopian muddle. And besides the care of these things which fell on the archbishop within the Capetown diocese itself, there were misunderstandings and mistakes enough to

occupy the best energies of a capable but much harassed bishop.

Nevertheless there was progress. The people were loyal, some of them self-sacrificing. The hindrances were ecclesiastical and legal rather than religious. And the archbishop did not spare himself. The record of journeys undertaken and care exercised over little things is most impressive. The readers of this book will know the history of South Africa better than they did before, and they will make the acquaintance of a true 'Father in God.'

MY LIFE WITH THE ESKIMO.

Great is the fascination of Arctic travel. Great also is the fascination of the account of it. More than any other it is independent of the skill of the narrator. But when the narrator's skill matches the explorer's adventure, as is the case with Mr. Vilhjálmur Stefánsson's book on *My Life with the Eskimo* (Macmillan; 17s. net), one wonders why men should undergo all the hardships when they may have the sensations at their fireside.

Mr. Stefánsson is an ethnologist. It was to study the people that he went to the north. And he resolved that he would seek and find people who had never been studied before. He sought them and he found them. It was a great event in his life. It was a great event in the history of the science of ethnology. Away beyond the snows that were marked by white man's foot he and his three Eskimo (one of them a woman) travelled with their sled and discovered in the Dolphin and Union Straits the Blond Eskimo. It was not only the discovery of a new race of Eskimo who had never been seen by a white man before; it was the discovery of a new type. For many of them were of a most noticeable blond complexion. On the spot on the very day of the discovery, Mr. Stefánsson entered this in his diary:

'I now understand why the Cape Bexley people (the first Eskimo discovered by us) take me for an Eskimo. There are three men here whose beards are almost the colour of mine, and who look like typical Scandinavians. As Natkusiak says: "Three of them look like white foremast hands on a whaler, and aren't they huge! And one looks

like a Portugee" ("Portugee" is the word used by the American whalers for natives of the Cape Verde Islands). Among the Cape Bexley people I had noted that a large number of men have a few light hairs in their mustaches, and, more rarely, in their beards. Some of them have mustaches to be described as dark brown, a thing I have never seen in the west (Mackenzie River or Alaska). Here (in Victoria Island), however, are men with abundant three-inch-long beards, a light brown in their outer parts, but darker toward the middle of the chin. The faces and proportions of the body remind of "stocky," sunburned, but naturally fair Scandinavians.'

That they are Scandinavians with a good mixture of native Eskimo, Mr. Stefánsson firmly believes. A colony of Scandinavians flourished for centuries on the west coast of Greenland. Now Greenland is not far from Victoria Island; from the south-west corner of Victoria Island, the place where the Blond Eskimo now live, one can go to Greenland in twelve months. 'There is therefore no more reason geographically than there is historically to suppose any barrier that could have kept the Scandinavians from moving west to Victoria Island had they wanted to.'

Whatever may be the scientific value of Mr. Stefánsson's discovery, it is certain that he has written a glorious book of travel. It had better be left for leisure hours, for there is no laying of it down once it is taken up.

THE GOSPEL STORY IN ART.

The Holy Land is sometimes called the Fifth Gospel. Is there not a sixth? When we have a good guide, when we have such a guide as the late John La Farge, and follow him in a teachable spirit round the galleries, especially when we can choose the pictures so that the human life of our Lord is illustrated in the order of its great experiences—then we have as it were another Gospel, very different from the Holy Land but not less informing.

Under the title of *The Gospel Story in Art*, Messrs. Macmillan have published in a most handsome form a reproduction of the most famous of the pictures which illustrate the scenes in the Gospels, together with some that are not so famous, and along with the pictures the notes upon them of John La Farge. The pictures are to be found, though not often so exquisitely, else-

where; the notes of John La Farge only here. And the notes are really illuminating. The simplicity of them is one of their chief charms. There is no strain, no notion of a peculiar language, no hint at a hidden meaning. A little knowledge of the Gospel story itself, such a knowledge as has been obtained in childhood by all who have not escaped the Sunday School, is necessary; after that only the will to learn.

Again, there is no effort to turn the pictures to didactic uses. The ideas which they suggest are tumultuously numerous, but La Farge simply describes them, and lets the ideas come as they will. But he is careful to preserve the historical order. Introducing the subject of the Annunciation, he says: 'On the vaulting of the fourth chamber in the Catacomb of Priscilla appears the figure of a woman seated, to whom a youth stretches a right hand lifted as if in announcement. Upon that blackened and ruined plaster is the first form of a representation which was soon swept into the movement of the world, which we can follow in its development and variations, and in which we see the change of ideas or sentiment, as art brought together tradition and piety and was in all cases influenced by national character.'

'So the humble handmaiden of the catacombs becomes the glorified Queen, the Byzantine Priestess, and finally the Lady of Maternal Joy. The figure who speaks to her shall sometimes take the look of the glorious antique images of Victory, winged and splendid, or in sweetness of love and adoration shall kneel smiling, crowned perhaps with flowers before his return to heaven.'

A VISION AND A VOICE.

The Rev. Robert G. Philip, M.A., is a close and anxious observer of present-day movements in morals and religion. With utmost care he has taken notes as he read and as he observed. He has considered deeply and prayed earnestly over it all. And now he has written his book. He has been in no hurry to write a book; nor has he written it hurriedly. Under the title of *A Vision and a Voice* (Robert Scott; 3s. 6d. net) he has published the outcome of much observation of life and much reflexion upon it, in order to do what in him lies for the fulfilment of the great prayer, 'Thy kingdom come; thy will be done on earth as it is in heaven.'

He calls his book *A Vision and a Voice* because, as we understand, he has himself had a vision of One lifted up from the earth, a vision as surely supernatural as was the vision of the persecutor on the way to Damascus, and, as surely as he, does he recognize that he has been sent to turn men from darkness to light and from the power of Satan unto God. There is no trouble with doubt. There is no concern for theology. He has seen the Lord: that is his own assurance, and that is his verification.

Mr. Philip is not a pessimist. The list of evil tendencies is formidable enough; their detailed enumeration almost makes us cry out for fear; but it does not touch his serene confidence in the power of the Cross and the victory. He is no pessimist because he has seen Christ and because he will see Him again. Slowly but surely he works his way through the sins and follies of to-day towards the glory that is to be revealed when He comes.

JUBALAND.

Through Jubaland to the Lorian Swamp (Seeley, Service & Co.; 16s. net) is the title which Mr. I. N. Dracopoli has given to the story of his journey through the unknown forests and deserts which have the river Juba as their eastern boundary on the north-east coast of Africa. Why Mr. Dracopoli penetrated these forests and crossed these deserts, he does not tell us. It does not seem even to have occurred to him that we should wish to know. He heard the call, heard it in his blood, and obeyed. That is all.

Neither does he think it necessary to tell why he wrote the book. Does every sportsman and discoverer write a book? But Mr. Dracopoli has a reason for writing. The country he travelled over is unknown, the people he met are primitive, and from the anthropologist's point of view unspoilt. And undoubtedly he does something to make the country a little less unknown and to spoil the primitiveness of the people.

He has his special affection. It is for animals—not an uncommon affection with those whose business it is to kill them. His particular affection, however, is for the camel, an animal he has no call to kill. And the best chapter in the book is the chapter entitled 'Some Notes on the Camel.' In this chapter there is a picture of that ungainly and

ungrateful animal which has not been surpassed for clearness and accuracy. 'There is an Arab proverb which says "The camel curses its parents when it has to go uphill, and its Maker when it goes down," and this admirably sums up their invincible discontent, which is one of their most marked characteristics. Whenever they are made to lie down or get up, whenever they are loaded or unloaded, or whenever approached, they gurgle and snarl and bare their formidable-looking teeth in a vain protest against being made to work; and yet, once they are on the march, they will continue without further objection until they are exhausted, when they will lie down and die. They are a curious mixture of patience and obstinacy.'

In other places also there are good things for the moralist and the preacher. This, for example, as a commentary on the famous 'Well Song' in the Book of Numbers: 'The Jubaland Somali are very fond of singing and dancing, but they neither use nor possess musical instruments of any kind, not even the tom-tom, of which the Arabs are very fond. They have songs suitable for almost every occasion, many of them being of a religious nature. Of the latter type perhaps the most interesting is the "Song of Thanksgiving," which consists of a solo and chorus, rendering praise to Allah when water has at last been reached after a long and dangerous march.

'The stern faces of the men, upon which the hardships and poverty of their daily life and the ever-present dangers to which they are exposed have imprinted an indelible mark, the real gratitude to Allah, the All Powerful, Who alone knows what is best for His children, expressed in their voices, and the circumstances in which it is sung, all combine to form a picture that is at once solemn and impressive.'

IN FAR NEW GUINEA.

In Far New Guinea (Seeley, Service & Co.; 16s. net) is written by a missionary of the Church of England, the Rev. Henry Newton, B.A., but it is written in the style of the traveller's tale more than of the missionary narrative. The habits of the people are described minutely, their beliefs also so far as they could be ascertained, and all this makes the book of very considerable scientific value. Mr. Newton does not by any means forget his work for Christ. Very likely he does it the

more faithfully and the more successfully that he does it so sympathetically and, as it were, with the aid of so keen a human interest.

Some of the everlasting problems trouble him a little. There is that problem of the 'spoiling' of the native by contact with civilization. Is it spoiling? Mr. Newton seems to think it is. At the same time he thinks the anthropologist overdoes the lamenting. 'Anthropologists wax wroth when they talk about spoiling the native races, but with me their case has always the feeling that it is not the natives themselves they are concerned with, but that their rage is really directed against the spoiling of interesting material to support their own theories, or to refute the theories of others.' Then he says: 'It is sometimes forgotten that every white man who comes into contact with a native does something, unconsciously no doubt, to loosen the moorings. Every dose of quinine, every sick native made well, every boy taken away by a recruiter to work, every anthropologist who comes to investigate, does something to weaken the ties and the hold of the fear of the unknown upon the native mind. Our commerce, our trading, our government, our travellers all help to cut the native adrift, and the missionaries do something in the same way. Only the missionary does something positive as well. He does bring new thoughts and new ideals, new motives to duty, and, apart altogether from the question of religious duty to God and our Saviour, from a merely humanitarian point of view, missions have a claim upon the white races who come into contact with the dark races, for they alone give hope of supplying something which will save the races from extinction. Without that the last state of the races will be worse than the first.'

Once more the story is told of the life of Adoniram Judson. This time it is told picturesquely with all the advantage of art both in the writing and in the illustrating. The author is J. Mervin Hull, and the title *Judson the Pioneer* (American Baptist Publication Society; 50 cents net).

And there is yet another book on Adoniram Judson this month, and from the same publishers. *The Immortal Seven* it is called; for in it Dr. James L. Hill tells the story not of Adoniram

Judson only, but also of his wife and of the five others who were with them in their great and arduous work. The book is simply written and abundantly illustrated.

Under the title of *Following the Sunrise* (American Baptist Publication Society; 50 cents net) a history has been published of the last hundred years of Baptist Missions. It has been written with spirit and skill by Helen Barrett Montgomery. Besides her enthusiasm for missions in general, and for the Baptist missions in particular, the author has the imagination to conceive and the hand to execute.

Stewardship—the very word sounds old-fashioned, but Mr. A. L. Vail tells us that it is still taken seriously among Baptists. And he seizes the moment to urge its yet more serious acceptance before Baptists follow the multitude to be careless about giving. His book is called accordingly *Stewardship among Baptists* (American Baptist Publication Society; 50 cents net).

Father Benedict Zimmerman, O.C.D., of Wincanton Priory, has now translated, and Mr. Thomas Baker has published, the *Minor Works of St. Teresa* (6s. net). The volume contains a translation (as faithful and idiomatic as the translations which have already been made, revised, or edited by Father Zimmerman) of the Poems, the Exclamations (or Meditations of the Soul on its God), the Conceptions of the Love of God, the Maxima, and a few miscellaneous papers. It is likely to be the most popular volume of all the series for which editor and publisher are responsible. Some will secure the set. Some will be content to know one volume well. This is likely then to be the volume.

It will strike the reader as a daring venture in authorship to publish a volume of essays selected from the *Wanderjahre in Italien* of Gregorovius, a work which appeared so long ago as 1853. But the reader has only to read the essays to find his doubts depart. The knowledge which Gregorovius carried with him was unparalleled, and he had the eye to see as well as the imagination to construct. Most vivid and thought-stirring are these descriptions of Naples and Sicily in the nineteenth century. The translator is Mrs. Gustavus W. Hamilton. One of the essays, the last in the volume, is taken

from the *Kleine Schriften* issued thirty-five years later than the *Wanderjahre*. The English title is *Siciliana* (Bell; 5s. net).

We should be able to discuss our political questions more intelligently if we knew more of what our Colonies have done. Take New Zealand and Old Age Pensions for example. As long ago as the 1st of November 1898, the act authorizing the payment of Old Age Pensions was passed in New Zealand. Yet how many even of our professional politicians were familiar with the working of it? In many ways New Zealand is before us and in some ways very happily. The whole story may now be read pleasantly and truthfully in the volume entitled *Democracy in New Zealand*, which has been translated from the French of André Siegfried by E. V. Burns, and published by Messrs. G. Bell & Sons (6s. net).

A series of sermons preached at a Men's Retreat by Mgr. de Gibergues, Bishop of Valence, have been translated into English and published under the title of *Faith* (Burns & Oates; 2s. 6d. net). The word 'Faith' is used in its widest sense, or rather in all its senses indiscriminately, sometimes for the means of salvation, sometimes for salvation itself, oftenest of all for the Christian religion as opposed to unbelief. The subject is dealt with practically and earnestly, the author's chief desire being to search the heart and conscience.

The Rev. R. Martin Pope, M.A., has written *A Little Guide to the Holy Communion* (Butcher; 3d. net). There is not a wasted or unhelpful word in it. Its tone also is spiritually invigorating.

The Legal Terms common to the Macedonian Inscriptions and the New Testament—this is the subject of the latest of the 'Historical and Linguistic Studies in Literature related to the New Testament' of the University of Chicago. The author is William Duncan Ferguson, Ph.D. (Cambridge University Press).

The Tree of Knowledge (Oxford: At the University Press; 3s. 6d. net) is the title which Miss Sybil Smith has chosen for her volume of Lessons for Children on the first half of the Book of Genesis. The lessons are home lessons, we take it. There is nothing to learn by rote, no

names or dates or events. This is education, the drawing out of the little ones' minds, not the pouring of instruction into them. And the conscience is ever touched through the imagination. For here are some of the best Eastern tales used to illustrate Eastern life.

The new volume of *Life and Work* (R. & R. Clark; 2s.) is very welcome. For the interest of *Life and Work* is not exhausted with the reading of the monthly number. There are papers in religion and morals, papers also in literature and art, which are worth returning to again and again. We may not envy the editor his opportunities, but we may congratulate him on the use he makes of them.

The buyers of the new volume of the *Christian World Pulpit*—it is the eighty-fourth volume (James Clarke & Co.; 4s. 6d.)—will very likely turn first to the four sermons it contains by the late Dr. Newton Marshall. Their title is *Great Men at Prayer*. The men are Moses, Nehemiah, Jeremiah, and Paul. They are studies full of encouragement, a fitting if a last message from a good man. The most frequent contributors to this volume belong to the Congregational Church, Mr. R. J. Campbell, Dr. Horton, and Dr. Campbell Morgan. Among the rest there is an arresting sermon by the Rev. J. Mathieson Forson on the Continuity of Christ.

Mr. John Cochrane in Edinburgh has issued the second volume of *Greatheart*, the Children's Missionary Magazine of the United Free Church of Scotland. At first dip into it one is apt to say that it is too good. For the names follow one another of Professor Arthur Thomson, Dr. J. W. Hitchcock, Dr. J. M. Macphail, the Rev. J. Harry Miller, the Rev. Albert G. Mackinnon. But on every one of these great men the editor has laid his hand. They are to write for the children or not at all. The greater the man the better is then the reading. And the illustrations are as royally commandeered as the writers and the writing. A Children's Magazine and no adult foolishness about it.

'As we pray we are, and as we are we pray.' Now Dr. W. E. Orchard is intellectual and original, and his prayers are above all else original and

intellectual. He has published a small volume of them—*The Temple* (Dent; 2s. 6d. net). This is how the first prayer begins: 'Eternal Father, Quest of ages, long sought, oft doubted or forsook; can it be that Thou art known to us, the Law within our minds, the Life of every breath we draw, the Love that yearneth in our hearts? Art Thou the Spirit who oft hast striven with us, and whom we greatly feared, lest yielding to His strong embrace we should become more than we dared to be?'

At Drummond's Tract Depot in Stirling there have been published (1) *Rome and St. Peter*; or, *The Papal Twins*, by John Jamieson (1s.); (2) *The People of Ebenezer*, by Mabel King (1s.); (3) *M'Cheyne from the Pew*, by William Lamb, a new edition, arranged and edited with supplementary matter, by the Rev. Kirkwood Hewat, M.A. (1s. net); and two booklets, *Security*, by George F. Trench (2d.), and *My Story*, by Major W. Wingfield (2d.).

At the Garden City Press in Letchworth there is issued a book called *The Divine Mystery* (10s. 6d. net), which is further described as 'A Reading of the History of Christianity down to the Time of Christ.' Its author is Mr. Allen Upward. The history of Christianity down to the time of Christ is a history of the efforts of men in the pre-Christian ages to feel after and find God. Mr. Upward is a student of Religion. He knows Frazer, and differs from him occasionally. He knows also many of the sources on which Frazer relies. He is also a philologist. And he brings philology frequently to the aid of his theories. It is a wide subject, and no one will be surprised if, once in a way, he exceeds his knowledge. He does so when he speaks of the modern study of the Old Testament. Of that subject he evidently knows nothing that can be called knowledge and should not have touched it.

The story of that century of strenuous life in Scotland which produced the Covenants, and of which Scotsmen all over the world are so proud now, has been told by Mr. John Lumsden in a handsome volume. The volume contains the texts of the Covenants as well as their story. Its title is *The Covenants of Scotland* (Paisley: Gardner; 5s. net). And because it contains the

texts of the Covenants, one of which has never been published before, the book would be of very great worth to all the students of Religion in Scotland. But the story is of wider worth than that. It has the marks of nationalism stamped upon it, but it has also the marks of the Lord Jesus. The drift of reading even in Scotland has been away from the Covenants and Covenanters; but we shall return. This book will help to bring us back.

Brothering the Boy is the title which has been given to a book by Dr. W. Edward Raffety, Professor of Sociology and Pedagogy in Kansas City Theological Seminary, in which is declared the whole science and art of understanding and managing boys (Griffith & Roland Press; 75 cents net). Professor Raffety was formerly head worker with boys at the Association House Settlement, Chicago. He has had experience therefore. He has had experience of all kinds of boys at all ages of boyhood. And out of it he lays down rules which will be of inestimable value if they fall into the hands of the man or woman who is teachable enough to know them and patient enough to apply them.

From the Jews' College in London there comes an essay by Samuel Daiches, Ph.D., on *Babylonian Oil Magic in the Talmud and in the Later Jewish Literature*. The use of oil in the Old Testament will be better understood if the brochure is read.

For all necessary information about the Jews of to-day let reader or writer consult *The Jewish Year Book* (Office of the Jewish Chronicle; 1s. net). The 'Communal Directory' gives the names and addresses of all prominent Jews who are alive. And under 'Books of Reference' will be found a reliable list of publications in English (whether written by Jews or Gentiles) dealing with matters Jewish.

Where is a distracted Sunday School President to find his addresses? In a series of sixpenny booklets issued by Mr. C. H. Kelly: *Words to a Youth*, by S. P. Bevan; *Chivalry in Modern Life*, by E. J. Brailsford; or even *Lotus Bloom from a Sanscrit Lake*, by Benjamin Robinson.

Mr. Ernest J. B. Kirtlan, B.A., B.D., has trans-

lated *The Story of Beowulf* from Anglo-Saxon into English (Kelly; 3s. 6d. net). That is good. The student of Anglo-Saxon will run with greediness for the book, for now Beowulf has to be read for honours in English at many of our Universities, and Anglo-Saxon, whether in Beowulf or another, is a difficult language to master. But there is more than that. The translation can be read as good reading. And the volume is itself charming, being not only beautifully printed, but also 'decorated' by Mr. Frederic Lawrence.

The fifth volume has been issued of the Standard Edition of *The Journal of the Rev. John Wesley, A.M.* (Kelly). One remains. It is a great book given at last to the world in a great edition, and it is much to be desired that it should be read by others besides 'the people called Methodists.' For there is instruction in it, there is encouragement and admonition. Wesley sets down nothing of malice, though a little now and then of prejudice (his judgment of John Knox), and is not afraid to show things as they are. Take Friday the 18th, 1772: 'I preached at Hertford. Last year there was a fair prospect there; but the servants of God quarrelled among themselves till they destroyed the whole work. So that not only the society is no more, but even the preaching is discontinued. And hence those who had no religion before are now more hardened than ever. A more stupid and senseless mob I never saw than that which flocked together in the evening. Yet they softened by degrees, so that at last all were quiet, and, as it were, attentive.'

This volume has the Scottish and Irish journeys within its boards. Let it be read by Scotsmen and Irishmen. The editor believes that Wesley's labours cannot be called fruitless, or even comparatively fruitless, in either country. In Scotland the results were far-reaching, but they appeared more in the awakening of spiritual life within the Scottish Church than in the formation of Methodist Societies.

Into one convenient and not too costly volume the Rev. S. A. B. Mercer, Professor of Hebrew and Old Testament in the Western Theological Seminary, Chicago, has gathered all that has been discovered in Babylonian and Egyptian monuments, as well as Greek and Latin sources, bearing on the Old Testament. Professor Mercer has translated

the texts and added such commentary as is necessary. And all is done with scholarship. The Manual is sure to be found useful, and probably indispensable, wherever the Old Testament is studied. The title is *Extra-Biblical Sources for Hebrew and Jewish History* (Longmans; 6s. net).

One of the departments of the Carnegie Peace Endowment is the sending from Japan to the United States and from the United States to Japan of 'Exchange Professors or Lecturers.' Dr. Nitobe was the first Exchange Professor from Japan, and Mr. Hamilton Wright Mabie, the essayist, was the first Exchange Lecturer from the United States.

Mr. Mabie has now issued his lectures. His subject is *American Ideals: Character and Life* (Macmillan; 6s. 6d. net). It is proverbially difficult for a man to see himself; it must be nearly as difficult for him to see his nation. Mr. Bryce wrote on the Constitution of the United States, Mr. Lowell wrote on the British Nation, but Mr. Mabie, the American, writes on American Ideals. He writes very charmingly. For it must be remembered that he is one of the select masters of English prose of our time. And he writes persuasively. These are great and good ideals: in his handling they seem to be true.

In the *Journal of the Manchester Egyptian and Oriental Society* for 1912-13 (Manchester: At the University Press) there are three special articles besides many smaller notes and the general Report at the beginning. All are Egyptian, and all are up to date in scholarship. Some of the contents bear on the Old Testament. Thus Mr. G. Elliot Smith, M.A., M.D., uses the Egyptian evidence, never used before, in support of Robertson Smith's theory that circumcision was regarded originally as a preparation for marriage, and was transferred to infancy at a subsequent time. The largest articles are on 'The Land of Alashiya' by Mr. H. R. Hall, and on 'Kummukh and Commagene' by Mr. L. W. King.

In *The Romance of Bible Chronology* the Rev. Martin Anstey, B.D., has undertaken 'An Exposition of the Meaning, and a Demonstration of the Truth, of every Chronological Statement contained in the Hebrew Text of the Old Testament.' The book is in two volumes. The first volume con-

tains the text, the second the tables (Marshall Brothers; 7s. 6d. net). The whole work is most elaborate and painstaking.

Another volume is published of *The Metropolitan Tabernacle Pulpit* (Marshall Brothers; 5s. net). It is the fifty-ninth. What a record! In the most literal and the most direct way it has to be said of Spurgeon that 'he being dead yet speaketh.' These volumes are bought, else they would not be published; these sermons are read; this preacher preaches still. And the wonder of wonders is that the new volume is as living as any of the old; its thought is as fresh, its language as modern. It is the preaching of a pulpit genius whose fire is not quenched.

The story of the Egypt General Mission is told by Mr. George Swan in an unbound book packed with incident and expectation. The title is *Lacked ye Anything?* (Morgan & Scott; 1s.).

Dr. Andrew Murray, never weary of praying or of encouraging others to pray, has written yet another book on prayer. *The Prayer Life* he calls it (Morgan & Scott; 2s. 6d. net). From beginning to end it is an encouragement. The doctrine of prayer is in it incidentally, the practice of prayer is insistent on every page.

The World Missionary Conference held in Edinburgh on June 1910 is being continued in Conferences held all over the world. Twenty-one Conferences were held in Asia (India, China, Japan) in 1912-13 under the Presidency of Dr. John R. Mott. Of these Conferences a report is given in a handsome volume, edited by Dr. Mott himself, and also published by him in New York. Its contents are divided into ten topics—Occupation, Evangelization, The Christian Church, Christian Leadership, The Training of Missionaries, Christian Education, Christian Literature, Co-operation, Medical Work, Women's Work. The title is *The Continuation Committee Conferences in Asia, 1912-1913*. This volume, the value of which for education in missions it would be impossible to exaggerate, may be had at the Office of the Continuation Committee, 1 Charlotte Square, Edinburgh (7s. 6d. net).

Messrs. Oliphant, Anderson & Ferrier have

issued a second edition of Dr. J. Wilbur Chapman's *The Personal Worker's Guide* (1s. net).

The birds of the Bible are not to be passed over by those who are in search of subjects for the children's sermon. The Rev. Albert G. Mackinnon, M.A., has taken account of all that are most useful for the purpose, and such account that the addresses to his children will afford material for addresses to other preachers' children. He has not only described them, he has also been able, by arrangement made with Mr. H. E. Dresser, the well-known authority on bird-life, to include illustrations of eight of them. Could these illustrations be used in the Pulpit? If not, why not? The title is *Bible Bird Stories* (Oliphant, Anderson & Ferrier; 2s. 6d. net).

Dr. Bernhard Pick has been reading much on the historical and literary relations between Christianity and Judaism. He has lately published two small volumes, each dealing with one aspect of the subject. The one is *The Cabala, its Influence on Judaism and Christianity*; the other *Jesus in the Talmud* (Open Court; 75 cents each). For the latter Dr. Pick has been not a little indebted to Mr. Herford's well-known book.

It is the difficulty of the study of Weights and Measures that gives it its fascination. General Sir Charles Warren has been under the spell for a great many years. He published once a book on the Ancient Cubit, which took its place among the few scientific treatises. Now he has issued the result of longer, wider, and closer study in a volume entitled *The Early Weights and Measures of Mankind* (Palestine Exploration Fund). It has all the look of a volume in pure mathematics. We have to begin at the beginning, and work the problems for ourselves as we go, in order to get the good of it. But it is also a book to be kept and used for reference, for it is reliable.

It was a happy idea of Mrs. B. M. Brain to record the *Love Stories of Great Missionaries*, and she has carried it out happily (Revell; 2s. 6d. net). She tells each story circumstantially, thus preserving the human interest. Yet all is linked on to the will of God. The great missionaries are Judson, Moffat, Livingstone, Gilmour, Coillard, and Henry Martyn.

The Cole Lectures for 1913 were delivered before Vanderbilt University by the Rev. G. A. Johnston Ross, Professor of Homiletics in Union Theological Seminary. They are now published by Messrs. Revell, with the title of *The God we Trust* (3s. 6d. net). The subject of lecture is the Creed. In eight lectures Professor Ross has gone through the Apostles' Creed and brought out, with inimitable freshness, its practical value for the life of our day. He is not so much concerned about the Creed as about our present daily life. There is little apology but much persuasion.

Since Mr. Arthur Edward Waite issued his introduction to *The Doctrine and Literature of the Kabbalah* (in 1902), the *Sepher Ha Zohar*, or *The Book of Splendour*, has been published in a French translation, the first time that this palmary Kabbalistic text has appeared in any language but its original Chaldaic. He is therefore constrained to write another book on Kabbalism after thoroughly studying the French translation of the Zohar. This book he calls *The Secret Doctrine in Israel* (Rider; 10s. 6d. net).

The new book, however, is much more than an exposition of the Zohar—supposing that an exposition of that amazing jumble were possible. '*The Secret Doctrine in Israel*,' says Mr. Waite, 'is part of a long series undertaken with one object in view, being the demonstration of a great experiment which has been always in the world but has assumed particular forms during the Christian centuries—the literature of the Holy Graal, the texts of Hermetic Art, the pageant of the Rosy Cross, the symbolism and ceremonies of Masonry.' In other words, the work is attractive to the author because of its relation to Mysticism, and especially to Christian Mysticism, which he believes is not properly understood by the man who has not also studied Kabbalism.

Family Prayers, not for every day but for special times and seasons, have been written by a Layman (Scott; 1s. net).

Even the readers of Mr. Meynell's *Life of Francis Thompson* may read *Francis Thompson, the Preston-Born Poet*, by John Thomson, of which the second edition has been issued by Messrs. Simpkin Marshall (3s. 6d. net).

If the sermons of the Rev. Charles E. Newman, M.A., are fair examples of the preaching of the clergy in our towns and villages, there is no foundation for the fear that good preaching is dying out in the Church of England. They are exegetically true, doctrinally sound, well illustrated and expressed in simple modern language. The title of the volume, *The Bible in the Pulpit* (Skeffingtons; 3s. 6d. net), implies no restriction. The sermons are expository, but they are hortatory also.

How does it stand now between theology and science? The answer is found—a fair and competent answer—in *God and the World* (S.P.C.K.; 1s. net), by the Rev. Arthur W. Robinson, D.D., Warden of the College of Allhallows Barking. For the science, Sir Oliver Lodge vouches in a prefatory note.

From an early interest in missions and a life-long study of the Bible the Rev. A. Marshall, Pastor of the Baptist Church, Cranleigh, Surrey, has been led to write a book on *Our Great Task* (Stockwell; 3s. 6d. net). It contains nothing that is new to the lover of missions and the Bible (these two being one), but all it contains has to be said that others may know, and Mr. Marshall has said it effectively as well as earnestly. He tells us why we should do our best for missions, he tells us how to do it, and he warns us of the nemesis that will overtake us if we do it not.

From the same publisher there comes a volume of expository sermons on *The Seven Words from the Cross* (2s. net). The preacher is a scholarly and devoted minister of the United Free Church of Scotland, the Rev. Alexander Wiseman, M.A. And, in spite of the vast number of volumes occupied with the Seven Words, Mr. Wiseman's volume deserves publication. For he sees in the Words parts of the biography of our Lord. He interprets them by Him, and he attaches us closer to Him by them. There is no intrusion of theological speculation, all is simple and practical; yet even the Cry of Dereliction is robbed of none of its awe to make it intelligible.

A volume of plain scriptural meditations by the Rev. Edwin Isaac Devenish, entitled *Like Apples of Gold* (2s. net), comes from the same House. The poetry quoted is plentiful and appropriate.