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to the human race as to be more utterly identified with it than even a father can be with his son, or a mother with her child. What this identification of Christ with sinful man in His life and above all in His death involved—all that it involved—we cannot tell. We would need to be God Himself to tell that. The mystery, the unfathomable mystery, of the suffering of Christ involved in His redemptive work is impressed on us, especially as we read the story of the agony in Gethsemane, with its complex of sorrow and conflict and submission, and then as we ponder His cry on the Cross, 'My God, my God, why hast thou forsaken me?'—that, coming at the end of His wonderful life of holy fellowship and perfect faith and obedience. We feel that here we are in the presence of something altogether different—different indeed by the whole diameter of difference—from ordinary human suffering and death. It was, let it be said, not merely the physical sufferings of His passion and death on the Cross that led to that agony and conflict. These were not of the essence of the case; these were not His chief or deepest sufferings. It was the inner agonies of a holy soul like His in the concentrated grapple with the consequences of man's sin, in His work of making atonement and reconciling us to God, being 'made of God sin on our behalf,' and in it going through an experience of unthinkable loneliness, an experience of spiritual forsakenness and abandonment even by God Himself. This is an awful thing to say, the very essence of awfulness, and yet to say less—to say that Jesus in uttering these words was but taking up the words of the Psalmist in a momentary mood of depression like his—is to involve us in the much more incredible acknowledgment that, in the culminating moment of His work, Jesus' faith in His Father for the first time was less than perfect. It was a forsakenness and a desolation which He experienced in order that it might never have to be ours. In Mrs. Browning's striking and solemnizing words:

'Yea once Immanuel's orphaned cry, His universe hath shaken—
It went up single, echoless, "My God, I am forsaken!"
It went up from the Holy's lips amid His lost creation,
That, of the lost, no son should use those words of desolation.'

It cost God that, it cost Christ that, to knit up the rupture caused by sin and thus make possible the fulfilment of His chief end and aim in the whole evolutionary process. And the only fit attitude on our part, in relation to it, is the attitude of adoring wonder and whole-hearted surrender.

'Love so amazing, so Divine,
Demands my soul, my life, my all.'

Literature.

THE INTERNATIONAL THEOLOGICAL LIBRARY.

LAST month we noticed a volume of the 'International Theological Library'; this month we are able to notice other two. They are (1) the first volume of Professor George Foot Moore's *History of Religions*, and (2) *The Philosophy of Religion*, by Dr. George Galloway (T. & T. Clark; 12s. each).

Professor Moore has been best known as an Old Testament scholar. His commentary on *Judges* in the 'International Critical' series gave that series not a little of its fame. But some years ago he was transferred to the Chair of the History of Religion in Harvard University, and has given himself with his wonderful powers of study and insight to that fascinating subject. Readers may rely upon the information which his volume contains being up to date, and they may be sure that his whole attitude will be in accordance with the best special knowledge available. He does not profess to be a first-hand authority on all the religions which he describes in this volume; but he does profess to have studied the authorities with all his might.

This volume contains a history of the religion of the following countries: China, Japan, Egypt, Babylonia, Assyria, India, Persia, Greece, Rome. The order is nearly from East to West—a non-scientific order perhaps, but very convenient—and it is not possible yet, if ever it will be possible, to take the countries of the world in any order that could be spoken of as strictly scientific.

Together with its reliability of fact the volume has the welcome characteristic of a clear, nervous English style. It is a joy to read it, and the

pleasure of reading it does not make its study more difficult.

Dr. Galloway is the author of a volume of *Studies in the Philosophy of Religion*. It was on the merits of that volume, and of sundry striking articles in the magazines, that he was chosen for so difficult and central a subject as the Philosophy of Religion. He has recognized his opportunity. There is not a sentence in the book that is addressed to the globe-trotter in literature, and there is not a sentence that is useless for the student. With the command of an extensive and graphic vocabulary, and with a clear head, Dr. Galloway works his way through the history of the Philosophy of Religion, describes its bearings in the present, and indicates the direction in which we should look for its progress in the future. He is able to criticize great thinkers and does so, and he states his own philosophical position. 'In the matter of philosophical principles,' he says, 'the author is in general sympathy with the movement called Personal Idealism; and he has learned much from writers like Lotze, Professor James Ward, and Professor Stout. At the same time, it is hard to resist the conclusion that even a monadistic type of idealism requires modifications, if it is to do justice to the realistic implications of experience. A speculative theory of religion, however, must be judged mainly by the fairness with which it interprets, and the adequacy with which it explains, the religious experience as a whole.'

A momentous section of the book is that which explains how it is that Christianity has a right to the title 'Universal' beyond all the religions of the world.

CLEMENT OF ALEXANDRIA.

The Croall Lecture for 1899–1900 was delivered by the Rev. John Patrick, D.D., Professor of Biblical Criticism and Biblical Antiquities in the University of Edinburgh. The delay in publishing it has been due to ill-health. But the author has not been idle. He has read the relevant literature as it appeared and made the necessary corrections and additions. And then, most important of all, he has been able to use Stählin's text and introduction, a priceless advantage which would have been lost had he published the Lecture at once.

Text and introduction of what? Of the works of Clement of Alexandria. For *Clement of Alexandria* is the subject of the Lecture and the title of the book (Blackwood; 7s. 6d. net). Now, that *Clement of Alexandria* is worth so large and likely a volume as this will be proved by the following quotation from Hort's 'Ante-Nicene Lectures': 'Large portions of his field of thought,' says Hort, 'remained for long ages unworked, or even remain unworked still. But what he at once humbly and bravely attempted under great disadvantages at the beginning of the third century will have to be attempted afresh with the added experience and knowledge of seventeen centuries more, if the Christian faith is to hold its ground among men; and when the attempt is made, not a few of his thoughts and words will shine out with new force, full of light for dealing with new problems.'

This attempt has been made by Dr. Patrick. And the very thing that Hort prophesied comes to pass: in Dr. Patrick's hands not a few of Clement's thoughts and words shine out with new force, full of light for dealing with new problems.

The value of the book will be recognized by the student of Church History, all the more so if he is also a student of theology. Three of the chapters are theological wholly. They deal with the Nature and Attributes of God, the Person and Work of Christ, and Scripture: Its Nature, Interpretation, and Extent.

MACAULAY.

The second volume of *The History of England from the Accession of James the Second*, by Lord Macaulay, edited by Charles Harding Firth, M.A., and illustrated, has been published (Macmillan; 10s. 6d. net). It contains one hundred and sixty-one illustrations in white and black, most of them filling their page, and eight illustrations in colour. But the number of the illustrations would be nothing if they were thrown upon the pages indiscriminately. The volume might then be easily surpassed by any popular book of science or of art. Certainly they are very beautifully executed, but that alone does not give them their value. Their value consists in the care with which they have been selected, the trouble and expense which the editor and his publishers have not grudged in order to illustrate every event, and even every prominent person in the History.

Thus this edition of Macaulay is far removed from the modern illustrated book which has become so plentiful, and seems to be so easy to throw on the market. It is a great history, beautifully printed as well as carefully edited, and illustrated in such a way that, for the first time since its publication, the reader is placed as nearly as possible in the same position as the author, who studied pictures, plans, ballads, and much else, to make his work true to life.

THE CONCEPT OF CONSCIOUSNESS.

Messrs. George Allen & Co. are the publishers in this country of a volume of philosophy which deserves publication for three reasons: The subject is fundamental, the thinking is clear, the style is exhilarating. The author of the book is Professor Edwin B. Holt of Harvard University. Its title is *The Concept of Consciousness* (12s. 6d. net).

Professor Holt sets out in a breezy manner to discover what consciousness is. Can we discover? Can we sit outside our own consciousness and see it working? He believes that we can. We can do it because of the fact that one consciousness somehow overlaps another, or because of the fact that one's present consciousness recalls an incident of one's own past, and now supplements that memory with items which one had not known then. 'Without such glimpses of other minds, or of one's own mind in the past, this knowledge of knowledge, in short, the attempt to define consciousness would indeed be vain in principle. But we do have these glimpses.'

Professor Holt is most particular that we should understand his object. He has no desire to make a system of philosophy. He has no affection for systems. He does not see the use and not always the beauty of them. His aim is entirely practical. Looking on the world about him, 'the folded earth and the brave canopy of heaven,' he desires to account for all this and to see behind the maddening variety that unity which something prompts him to believe is there.

He is a follower—if follower can be used of so independent a thinker, a thinker who is not afraid of the mightiest—of James, Royce, and Münsterberg; or at least he is a follower of the last, and owes much to the other two. He is not afraid, we say, of the mightiest. After referring to two motor-theories of the dependence of consciousness on nerve activity—the Action-Theory of Münsterberg and the Drainage-Theory of M'Dougall—he adds: 'It is said that a third has been devised by Dewey, which I regret my inability to discuss because after careful perusal of the words I have been unable to gather a connected meaning.'

THE WAYS OF THE SOUTH SEA SAVAGE.

Mr. Robert W. Williamson, M.Sc., has written a record of travel and observation among the savages of the Solomon Islands and the primitive peoples of New Guinea, and Messrs. Seeley have published the volume in their handsome and fully illustrated travel series under the title of *The Ways of the South Sea Savage* (16s. net). Mr. Williamson is a member of the Council of the Royal Anthropological Institute, and may be supposed to know the things that the student of man should attend to when he goes travelling among primitives. But he is a traveller first and a man of science after that. His joy is just in passing through unknown regions and enduring unheard-of hardships. After a lively and rather gruesome description of the pests (insect and other) from which the traveller in these countries suffers, he says: 'The reader may ask, What on earth is the good of deliberately exposing oneself to all these discomforts and pains? The question has often been asked before, and the answer is always the same. The fascination of travelling in strange, wild countries compensates for everything. You may be a geographical explorer, or a naturalist, or your interest may be, as mine was, the study of some primitive branches of the human race; it matters not what you have gone out for to see, as in all cases the great interest of it all buoys you up through the most trying discomforts, and you feel that the game is well worth the candle.

'To me the interest was intense. I was travelling among the modern, living representatives of primitive races of prehistoric times. We, at home in Europe, dig up the bones and implements of these people, exhibit them to the learned, read papers about them, expound our theories as to who and what the people were, how they lived, what they did and thought, and dispute the theories of our friends; and how little do we really know about them!

'But in the Solomons and New Guinea one is

actually living with such people, talking to them, observing their every movement, watching the daily current of their lives, studying their social system, noting their culture and technology, learning a little of what is in their minds, of their beliefs and superstitions, and getting to know something of their ceremonies and the meanings of them. No careful reconstruction of dry bones, or ingenious conclusions, based often on very slender and doubtful premisses, are needed here, for one has got the living, moving, working, playing, talking, thinking man himself.

'This aspect of the matter was ever in my mind during my travels, and added a sort of wondering sense of mystery to it all; it was to me something more than mere cold, scientific, ethnological observation and recording of data; and even now, as I look back upon it, this is the side of the picture to which my memory clings.'

MABEL DIGBY.

Mr. Murray has published the biography of *Mother Mabel Digby*, by Anne Pollen (12s. net). It is the story of a high-born, high-spirited, and pronouncedly Protestant English girl who became the Superior of a French nunnery at the age of thirty, passed through some of the worst horrors of the Franco-German War, was for many years in the responsible position of Superior General of the Society of the Sacred Heart, suffered expulsion from France, and was buried at Roehampton on the 24th day of May 1911.

What brought about her entrance into the Roman Church is not clearly stated. Educated in France, her friends were mostly Roman Catholic. One of them, Eugénie de Montijo, a graceful and accomplished horsewoman, would often join in Mabel's rides through the Pyrenees, and confided to her sympathies that troublesome affair, the persistent attentions of young Louis Napoleon, whose 'prospects' many thought uncertain. 'Fancy the impertinence of the man wanting to marry me!' she would exclaim. This was, perhaps, the 'protest in form' before yielding up the fortress; for the marriage was eventually an *affaire de cœur* on both sides, not a mere bargain for a crown.

Some of these friends were keenly solicitous for Mabel's 'conversion,' and enticed her into a Catholic church to listen to 'a troup of musical mountaineers.' The music was not very musical, but 'the bell tinkled as the Blessed Sacrament was now raised in benediction. In an instant Mabel Digby had slipped from her seat on to her knees and flung her arms across her breast with a clutch that gripped both shoulders. Her face seemed to be illumined; her tearful eyes were fixed upon the Host until the triple blessing was complete, and it was replaced in the tabernacle. Then she sank crouching to the ground, whilst the last short psalm was intoned; she remained bent low and immovable.' An edifying story was published by Père Ramière of the Society of Jesus, more edifying than truthful; the biographer says most of it was passionately denied by the girl herself, who 'tore up every copy of the magazine containing it, which she could lay hands upon.'

The story of her life is told with English plainness and good taste. Her strength was sufficient for her own needs and for the weakness of innumerable other persons to lean upon. 'Mother Kenney was seized with a fatal disease of the throat. Tours possessed the best resources of medical science—still, it was that of the sixties. The remedy prescribed was that the injured part should be cauterised with a red-hot metal disc the size of a shilling. The poor patient declared that she could not face this agony. If death were the alternative, let it come. Mother Digby pulled up her own sleeve, and held out her arm. Upon the bare flesh she dropped the red-hot disc, and bore unflinchingly its action. Mother Kenney was strengthened to go through the remedy, and was cured. Of her Superior she spoke ever after as of gold that comes out tried from the furnace.'

She was not highly educated and had no interest in literature, yet she was successful as a teacher. She neither gave nor received the usual signs of sympathy, yet she was successful as an administrator. Her common sense never failed her, and her gift of humour was an invaluable aid. Says the biographer: 'With all her advocacy of suffering, her joyousness of spirit was something singular. She had the keenest sense of *humour*, and would laugh till she almost cried over any absurdity that came to pass. People with a sense of fun always found themselves in sympathy with her. Her childlike buoyancy, her elasticity of mind perhaps it was that prevented so great a load of responsibility from weighing her down, and her gaiety, consciously or unconsciously, overflowed upon all around. Even in the midst of the most solemn private interviews,

a burst of hearty laughter would be heard by those waiting outside the door for their turn.'

In later life Mother Digby became more manifestly devotional. Some verses 'which she found in an old English missal,' expressed more than anything else her religious life.

> For ah! the Master is so fair,
> His smile so sweet to banished men,
> That they who meet it unaware
> Can never rest on earth again.
>
> And they who see Him risen afar
> At God's right hand to welcome them
> Forgetful stand of home and land,
> Desiring fair Jerusalem.
>
> Praise God! the Master is so sweet;
> Praise God! the country is so fair,
> We would not hold them from His feet,
> We would but haste to meet them there.

THE CHURCH REVIVAL.

Under the title of *The Church Revival* (Methuen; 12s. 6d. net), the Rev. S. Baring-Gould has written and published a kind of autobiography. He describes those events of the second stage of the Oxford movement which he himself took part in. And, as is to be allowed to an octogenarian, he describes them in a purely anecdotal and conversational manner.

It is not an uplifting story that he tells. His own outlook is not very wide, and even within his horizon he sees much that is sordid and worldly. Let us, however, leave him to himself and give a fair example, first of his anecdotes, and then of his judgments. Both relate to Archbishop Thomson of York.

'A story was told of him, that when walking one day with the Bishop at Oxford, he remarked on the coincidence in his family affairs with his advancements. How his marriage coincided with the year of his ordination, and each baby as it arrived marked as well a step higher in the Church. "It is devoutly to be hoped, Archbishop, that Mrs. Thomson will stop having more." "Why so?" inquired the Archbishop, flushing angrily. "Because there are only two steps more that you could mount—Canterbury or Heaven. And you are not fit for either."' That is the story. This is the judgment: 'When I left Dalton for the rectory of East Mersea, to which I was presented by the Crown, he told me that he had given a glowing account of my work and a strong recommendation of myself to Mr. Gladstone, who had written to him about me. I was aware of the value of that. He knew nothing of my work, and he wanted greatly to get rid of me out of his diocese.'

The volume is illustrated from *Punch* and other contemporary caricatures, and the illustrations tell chiefly *against* his own party in the Church.

AUGUSTINE.

A translation has been made into English of M. Louis Bertrand's *Saint Augustin*, the French spelling being retained (Constable; 7s. 6d. net).

It is a perplexing book. From the Englishman's point of view it does no justice to Augustine and gives nothing like a consistent picture of him. Yet it is written (and translated) so well that the reader who begins is pretty sure to proceed to the end—protesting at every turn of the page, but reading on with fascinated disapproval, for which it is not easy to account. No doubt the author's descriptive power has something to do with it. Listen to this description of the view which Augustine had from his house at Cassicium, just outside Milan: 'The country, wonderfully fertile and cultivated, is one orchard, where fruit trees cluster, and, in all ways, deep streams wind, slow-flowing and stocked with fish. Everywhere is the tremor of running water—inconceivably fresh music for African ears. A scent of mint and aniseed; fields with grass growing high and straight in which you plunge up to the knees. Here and there, deeply engulfed little valleys with their bunches of green covert, slashed with the rose plumes of the lime trees and the burnished leaves of the hazels, and where already the northern firs lift their black needles. Far off, blended in one violet mass, the Alps, peak upon peak, covered with snow; and nearer in view, sheer cliffs, jutting fastnesses, ploughed through with black gorges which make flare out plainer the bronze-gold of their slopes. Not far off, the enchanted lakes slumber. It seems that an emblazonment fluctuates from their waters, and writhing above the crags which imprison them drifts athwart a sky sometimes a little chill—Leonardo's pensive sky of shadowed amethyst—again of a flushed blue, whereupon float great clouds, silken and ruddy, as in the backgrounds of Ver-

onese's pictures. The beauty of the light lightens and beautifies the over-heavy opulence of the land.'

Then there is the author's oft-recurring aversion to the Jansenists and Jansenism. That meets us on the very first page: it may encounter us anywhere. Even of Pascal he is unappreciative. 'The phrases of the *Pensées*,' he says, 'are only the echo of the phrases of the *Confessions*. But how different is the tone! Pascal's charge against human ignorance is merciless. The God of Port-Royal has the hard and motionless face of the ancient Destiny: He withdraws into the clouds, and only shews Himself at the end to raise up His poor creature. In Augustin the accent is tender, trusting, really like a son, and though he be harassed, one can discern the thrill of an unconquerable hope.'

Only on the Manichees is he more merciless. And it would not do to close this notice of the book without quoting what he says about their way of fasting: 'The Elect of the religion made a great impression by their fasts and their abstinence from meat. Now it became clear that these devout personages, under pious pretexts, literally destroyed themselves by over-eating and indigestion. They held, in fact, that the chief work of piety consisted in setting free particles of the Divine Light, imprisoned in matter by the wiles of the God of Darkness. They being the Pure, they purified matter by absorbing it into their bodies. The faithful brought them stores of fruit and vegetables, served them with real feasts, so that by eating these things they might liberate a little of the Divine Substance. Of course, they abstained from all flesh, flesh being the dwelling-place of the Dark God, and also from fermented wine, which they called "the devil's gall." But how they made up for it over the rest! Augustin makes great fun of these people who would think it a sin if they took as a full meal a small bit of bacon and cabbage, with two or three mouthfuls of undiluted wine, and yet ordered to be served up, from three o'clock in the afternoon, all kinds of fruit and vegetables, the most exquisite too, rendered piquant by spices, the Manichees holding that spices were very full of fiery and luminous principles. Then, their palates titillating from pepper, they swallowed large draughts of mulled wine or wine and honey, and the juice of oranges, lemons, and grapes. And these junketings began over again at nightfall. They had a preference for certain cakes, and especially for truffles and mushrooms — vegetables more particularly mystic.'

Mr. Allenson has published a new and unabridged edition of *Sermons on the Blessed Sacrament*, preached in the oratory of S. Margaret's, East Grinstead, by the Rev. J. M. Neale, D.D. (2s. 6d. net).

It was the habit of Father George Tyrrell to keep what he called a 'Journal' of spiritual and philosophical jottings. Day by day he thus noted down any thoughts that occurred to him; and the result was, sometimes a series of detached reflections, such as we find in *Nova et Vetera*, or *Oil and Wine*, sometimes a consecutive work, such as *Lex Credendi*, which was, to a great extent, drawn from such jottings. The contents of two of these journals, selected and sifted by that most loyal of editors, Miss M. D. Petre, have been gathered into a volume which is entitled *Essays on Faith and Immortality* (Edward Arnold; 5s. net). One journal belongs to the year 1904, the other to the year 1906, so that their contents are recent enough to touch the questions that we are still discussing. Many of them are notes, detached in appearance and of independent value, but connected always by subtle links of personality and experience. Some of them are considerable essays, such as that on 'The Doctrinal Authority of Conscience,' that on 'The Spirit of Christianity,' or that on 'A Perverted Devotion.' The personality of George Tyrrell has taken strong hold of this generation, regardless of Church communion, and this book will surely find many readers.

There is scarcely a doctrine or an idea in Bishop John S. Vaughan's volume of sermons entitled *Time or Eternity?* (Burns & Oates; 5s. net) that is unacceptable to Protestants. There is the doctrine of the Real Presence and there is the Cult of the Virgin—these two are quite incredible and impracticable. But beyond these all is truly Catholic and evangelical. And the value of the book to its readers outside the Roman communion lies in this, that aspects of Catholic truth are emphasized in it which are apt to be lost sight of—the contrast between the Faith and the World, for example, and the persistent conflict which these two must maintain. Do you think that the Roman Church is just the Church to smother that

antagonism? In popular practice, perhaps, but not at all in doctrine or in the practice of the people of God. Then there is throughout the book the odour of sanctity. It may be occasionally a somewhat heavy odour, occasionally almost sickly, but it is often fresh and invigorating, and we would do well to inhale it more than we do. 'Not too wise or good for human nature's daily food' is damnable doctrine.

How many of the students of the Bible realise what they owe to the Cambridge University Press? Their books are ready for the student at every stage of his progress, and they are never allowed to go out of date. To that delightful series of commentaries for schools on the Revised Version the Rev. G. H. Box, M.A., has added a volume on *The Second Book of Kings* (1s. 6d. net).

Those who have read Professor Loofs's recent book *What is the Truth about Jesus Christ?* will have to read his new book on *Nestorius* (Cambridge: At the University Press; 3s. 6d. net). They will understand what it is in Nestorius that attracts Professor Loofs. It is not that he was condemned by the Church as a heretic. Nor is it that he was really orthodox, being quite ready to accept the Chalcedonian creed, though not as interpreted by Cyril. It is that his doctrine of the Person of Christ was very near indeed to the doctrine which is held by Professor Loofs himself.

The little book is deeply interesting. In that Professor Loofs is like Dr. Rendel Harris. Though dealing with matters of utmost difficulty, and watching that every comma is accurate, he holds us in breathless interest to the very end.

In a prefatory note to his *Joshua, the Hebrew and Greek Texts* (Cambridge: At the University Press; 7s. net) Mr. S. Holmes, M.A., says: 'I have to thank Dr. Driver very cordially for his kindness in finding time to look over the proofs.' How many proofs of other men's books did Dr. Driver look over? It is not too much to say that Hebrew scholarship will be less accurate now that he is not here to 'look over the proofs.' His example of utmost conscientiousness is gone; his active co-operation is no more.

But this book is accurate. Mr. Holmes has compared the Hebrew and Septuagint Greek texts of the Book of Joshua minutely. He has come to the conclusion that Dillmann underestimated the value of the Septuagint and set the current of thinking wrong. After setting forth his reasons in an Introduction, Mr. Holmes goes through the book chapter by chapter and verse by verse, commenting on the differences between the two versions. Occasionally he turns the LXX version back into Hebrew and gets a text which is manifestly older than the Massoretic.

There is a principle in textual criticism, enunciated first by Griesbach and accepted thereafter, that of two readings the shorter is to be preferred. Professor Albert C. Clark denies it. Working on the text of Cicero, Professor Clark (he is Corpus Professor of Latin in the University of Oxford) found that it was all the other way. 'In a spirit of curiosity' he turned to the New Testament and found that it was all the other way there also. His words are: 'Nowhere is the falsity of the maxim *brevior lectio potior* more evident than in the New Testament. The process has been one of contraction, not of expansion. The primitive text is the longest, not the shortest.' Omissions are plentiful; additions are rare. It is easier always to omit than to invent. And he has gone over the Gospels and Acts working out this new principle in detail, and has offered his results in a volume entitled *The Primitive Text of the Gospels and Acts* (Oxford: At the Clarendon Press; 4s. net). One result is that a new argument is offered for the authenticity of the longer ending of St. Mark.

The volume on *The Quakers, Past and Present*, for Messrs. Constable's 'Religious Ancient and Modern' has been written by Dorothy M. Richardson (1s. net). Its motto is from Professor William James: 'The Quaker religion . . . is something which it is impossible to overpraise.' Its theme is really the mysticism of the Friends. There is history, but it all gathers round that central theme. And so the book is at this present time of quite unusual interest.

Under the title of *The Beacon Lights of Prophecy*, Professor Albert C. Knudson of the Boston University School of Theology has published a volume of lectures which contains an interpretation of Amos, Hosea, Jeremiah, Ezekiel, and Deutero-Isaiah (Eaton & Mains; $1.25 net). The book will be read by British students of the Old Testa-

ment with particular pleasure. For while Professor Knudson knows nothing among us save Jesus Christ and Him crucified, he is able to take account of and give effect to the critical study of the Bible. He sees how greatly criticism has promoted the truth as it is in Christ Jesus. The inspiration of the Prophets is not less inspiration, and not less edifying when it is found to have its roots in divination. The presence of God in the history of Israel and His hand on the individual prophet is felt more surely. In some ways Professor Knudson takes an independent attitude, as in making eschatology and the Messianic ideas precede literary prophecy. He is independent also in discussing the facts of prophetic history. Against Davidson and other great scholars he rejects the literal interpretation of Hosea's marriage. 'So strange is this story that it is still an open question whether it should be interpreted literally or allegorically. In favour of the former, it is urged that if Hosea actually married a faithless wife and then later, after she had been put away because of her infidelity, restored her to his home, we have in this experience the key to his message of the divine love. "Whence," it is asked, "his conception of the intense and passionate love of Jehovah for his faithless spouse," if it did not come from such experience as this? But such reasoning is precarious. We need to be on our guard against it. It often misleads people. A good modern illustration is furnished in the case of Ibsen. Shortly after his marriage he wrote a drama entitled Love's Comedy, in which he took a rather pessimistic view of wedded life. The work at once called forth a storm of protest, and it was freely asserted that the views there expressed were the outcome of the poet's own domestic infelicity. As a matter of fact, however, this conclusion was wholly erroneous. Ibsen's home life was far from unhappy. Edmund Gosse says that Mrs. Ibsen must be regarded as one of the few successful wives of geniuses. And Ibsen himself said, in reply to the criticisms passed on the above work, that the only person who really understood the book was his wife. The fact is that men of genius do not need, as we of sluggish fancies do, the stimulus of immediate personal experience to direct and inspire their thought. Endowed with the divine gift of imagination, they can project themselves into the lives of others and think their thoughts without necessarily sharing in their experiences. Reasoning thus, there is nothing in Hosea's conception of the divine love for Israel that requires he should have passed through such a tragic experience as is recorded in his book. The idea may well have come to him independently of any such experience.'

Mr. Israel Abrahams has rendered a signal service to all lovers of liturgies, Christian as well as Jewish, by editing and publishing the *Annotated Edition of the Authorised Daily Prayer Book*, which was planned by the late Rev. S. Singer (Eyre & Spottiswoode; cloth, 3s.; leather, 5s.). The volume contains the text of the Daily Prayer Book with Mr. Singer's English translation, carefully printed on opposite pages. With this we are familiar. Mr. Singer's *Daily Prayer Book* was published in 1890; in 1907 it had run into the eighth edition and had exhausted one hundred and eight thousand copies. What is new is the series of notes, for which Mr. Abrahams is responsible. These notes occupy two hundred and seventy-one pages. They are all marked by a scholarship that is both accurate in detail and wide in range, and there is scarcely a note that does not furnish something to the Christian reader. Many of them have to do with the interpretation of the Psalter, and its continued use in Judaism. But there are other notes which are not less interesting. Perhaps it will be best, in order to bring out this fact as clearly as possible, to quote the note on the subject of Prayer for the Dead. It occurs in connexion with the use of the 39th Psalm in the house of mourning. 'That the assembly offers prayers for the soul of the dead accords with the Rabbinic view that such prayers avail (Tanḥuma, beginning of Ha-azinu, on Dt 21^8), just as the prayers of the departed succour their descendants (Taanith, 16*a*). The generations were bound together in filial piety; death did not end or break this bond. The virtues of the fathers worked forwards to mitigate some of the faults of the children, and the virtues of the children worked backwards to remove some of the imperfections of the fathers. Moreover, to pray for the dead is a not unjustifiable corollary of the belief in God's boundless mercy. "Unless we are prepared to maintain that at his death the fate of man is fixed irretrievably and for ever; that therefore the sinner who rejected much of God's love during a brief lifetime has lost all of

it eternally; prayer for the peace and salvation of the departed soul commends itself as one of the highest religious obligations" (S. Singer, *Lectures and Addresses*, p. 72).'

In *Prayer: What it is and what it does* (Harpers; 2s. net) the Rev. Samuel McComb, D.D., gives us a book in which we find the value of prayer in the healing of the body explained, illustrated, and enforced, with great ability and much practical knowledge. The subject is too beset with difficulties yet for the book to be at once accepted and acted on. But Dr. McComb is persuasive. On the debate as to the objective value of prayer he has something to say that may have the effect of altering our ideas but not our prayers. He says that we must not distinguish between objective and subjective as we do.

Among the MSS. presented by Archbishop Laud to the Bodleian Library were three in Latin, written in an Irish handwriting, which he said he had got (among others) from the Swedish soldiers who sacked S. Kylian's Monastery in Würzburg, and possessed themselves of its treasures. One of these MSS., known as 'Laud Lat. 108,' contains the Pauline Epistles. It is the work of six scribes who used Old Latin texts (in one case of a very peculiar kind) which were corrected from the Vulgate. Mr. E. S. Buchanan, M.A., B.Sc., has edited the MS., with a scholarship that seems simply faultless, and has had it published under the title: *The Epistles of S. Paul from the Codex Laudianus* (Heath, Cranton & Ouseley; 12s. 6d. net). The volume is beautifully printed. It contains four collotype facsimiles and an Introduction by the editor which describes the MS. and tells its story.

Mr. Norman Angell's new book on *The Foundations of International Polity* (Heinemann; 3s. 6d. net) is pretty safe for a large circulation, and in anticipation of that, no doubt, the publishers have priced it so low. The addresses contained in it have been carefully arranged so as to work out progressively the one great idea which informs all Mr. Angell's work, and which has made such a revolution, such a beneficent revolution, in men's ideas about war. What that idea is Mr. Angell has described in an essay written specially for this volume. Take these sentences:

'The nations which form the European community are not sovereign, nor independent, nor entities, nor rival, nor advantageously predatory; nor does the exercise or possession of the means of physical coercion determine the relative advantage of each; nor is physical coercion within their borders the ultimate sanction of social organization of law and justice.

'The British Government does not hold its office by virtue of the physical force which it exercises, because in that case it would not withdraw upon an adverse vote of the people, but use the army (which it commands) to retain its power and would only be dislodged when another army—that of a revolution—was brought against it. Where force is the ultimate sanction, as it is in certain military civilizations like some in South America, the conflict is one of military power. But in the civilist polity of more orderly States the sanction is the general will of the community expressed through Parliamentary institutions or otherwise.'

In his Baird Lecture on *New Testament Criticism, its History and Results* (Hodder & Stoughton; 6s.), the Rev. J. A. M'Clymont, D.D., has brought the whole subject of the study of the New Testament up to date. From six eminently readable lectures we obtain a clear conception of the results of the last half-century's work on the New Testament, both in respect of its Lower and its Higher Criticism. The lectures were heard appreciatively by a general audience; a general audience will greatly enjoy the book. That is a signal service to render, for few men can render it. And yet the scholar will not be the last to discover the value of this volume. The trustworthiness of the whole work is most commendable. There are no misspellings of German names here, there is no misattribution of opinions. The list of literature at the end, which Dr. M'Clymont says he owes to the Rev. W. Cruickshank, B.D., is quite unusual, both for its skill in selection and for its accuracy.

Messrs. Charles H. Kelly's latest enterprise is the 'Every Age Library.' Some of the books are quite new; some are not so new. The four already published tingle with life. This is their meaning. They are one answer to the demand for 'more life and fuller.' Not only is there abundant physical life, there is also, and in every one of

them, the life that is spiritual, and not less abundantly. One is *The Call of the Pacific*, by J. W. Burton, Missionary in Fiji; one, *Through Two Campaigns*, by Arthur H. Male, Army Chaplain at Lucknow, who went through the Afghan and Egyptian Campaigns; one, *Four Thousand Miles across Siberia*, by Charles Wenyon, M.D.; and one, *General Gordon, Hero and Saint*, by Anne E. Keeling (10d. net each).

Messrs. Macmillan have published a cheaper edition of Lafcadio Hearn's *Japan* (2s. net). In spite of its (now so amazing) dependence on Herbert Spencer for philosophy and even religion, it is still the book which gives us the best knowledge of Japan. The sympathetic eye made Japan his; the wonderful gift of style makes it ours.

The study of biology is not now so popular among preachers as it was in the days of Professor Huxley. It has given place to the study of psychology and the books of Professor James. But it should not be neglected. More certainly scientific, that is to say its facts more verifiable, it is a better discipline than psychology. And it offers still analogies and illustrations that are not only more reliable in themselves but also appeal more intelligibly to the minds of an ordinary congregation.

For these and other good reasons the preacher of the gospel should study the latest and best scientific manual of biology, which is *The Elementary Principles of General Biology*, written by James Francis Abbott, Professor of Zoology in Washington University (Macmillan; 6s. 6d. net). It is divided into short, clearly expressed sections which cover the whole subject comfortably; and it is fully illustrated with ingenious and excellent drawings.

A volume of very short and very evangelical sermons has been published by Messrs. Marshall Brothers under the title of *The House of the Potter* (2s. 6d.). The author is the Rev. George Litchfield, M.A. It is said that there is little of the hortatory in the sermon of to-day; there is plenty of it in Mr. Litchfield's sermons, and it is very pressing.

The King's Crown (Marshall Brothers; 3s. 6d.) is a large book to contain only twenty-two children's addresses. Are they too long? They are long enough; but that is not the explanation of the size of the book. Some of the addresses are divided into two parts; and then every address is illustrated by blackboard drawings. Every address is illustrated indeed by a complete blackboard occupying a separate page. It is as black as ink, and on it are the drawings in white or red or green or blue, though for the most part they are white. Thus, opposite the text, 'Put on the whole armour of God' there is a blackboard on which is represented a warrior in complete Christian armour.

What a fertile subject of study is Prayer. Yet the literature on it is neither large nor impressive. Unless it be the doctrine of the Holy Spirit there is no doctrine on which there has been so much contradictory and inconclusive writing. This is owing partly to its immediate bearing on life, and partly to its extraordinary richness.

A volume entitled *Purpose in Prayer* has been published this month (Marshall Brothers; 2s. 6d.). Its author is E. M. Bounds, who wrote a book some time ago entitled *Power through Prayer*. This is more restrained though not more original. Its style is quaint, and not always pleasing. For example: 'That the men had quit praying in Paul's time we cannot certainly affirm. They have, in the main, quit praying now. They are too busy to pray. Time and strength and every faculty are laid under tribute to money, to business, to the affairs of the world. Few men lay themselves out in great praying. The great business of praying is a hurried, petty, starved, beggarly business with most men.' Nevertheless, it is a book to be read, a book to pray over, a book to make one pray.

When you want an example of the power of prayer turn to the life of George Müller. All the writers on prayer and all the preachers turn there instinctively. It is the paramount proof of the reality of answers to prayer. But George Müller's prayers cannot properly be dissociated from George Müller's person. If he got his prayers answered it was because they were his prayers. He observed the conditions; he *was* the condition. It is therefore well that all those who desire an answer to prayer should know George Müller. A new biography has been published. Unfortunately it is written in a difficult style, the present tense

being used throughout, giving the impression of that perpetual dropping of water on a rainy day which troubled the author of Proverbs. But it contains the facts. The incidents are here, and in a detached way as if ready for quoting. And the incidents are very wonderful. Yet, as we have said, the man is more wonderful than all the incidents of his life combined. And the man is here. The title is *The Life of George Müller*, by William Henry Harding (Morgan & Scott; 6s.).

Mr. Murray has issued a new and enlarged edition of *The Psalms in Human Life*, by the Rev. Rowland E. Prothero, M.V.O., and at a very low price (2s. 6d. net). The book was originally published in 1903. This is the fourth revised edition, but it has frequently been reprinted. To this edition some general illustrations have been added, as well as more than forty illustrations of the use of the Psalms either by famous men or in famous books or on famous occasions. And even yet the resources are not exhausted.

The Rev. T. Ratcliffe Barnett is for ever singing the praises of the world he lives in. It is this world in which we also live; for his parish and his garden are part of this world. And he sings so well that ever so many people have been charmed. His latest book is all about his garden—his garden with God in it. The title is *The Winds of Dawn and Other Parables from Nature* (Nisbet; 2s. net).

The Life of *William Robertson of the Carrubber's Close Mission* has been edited by his son, the Rev. R. M. Robertson, M.A.; and the Rev. Alexander Whyte, D.D., LL.D., has written a Foreword to introduce it (Oliphant, Anderson & Ferrier; 2s. net). Almost as much as any book recently published, not forgetting Mr. Andrew Murray's books, it raises the question of the reality of special providence in prayer; and more than any recent work we have seen, it demands conversion as an experience which every man ought to go through and *know that he has done so*. The book is mostly autobiographical, but in truth Mr. Robertson was too little interested in himself and too much in Christ to write an ordinary autobiography. For the greater part he tells definite and detached experiences which he himself had, or others whom he knew had, of being born again, and thereafter having wonderful dealings with their Lord. The stories are told with a sincerity and matter-of-fact truthfulness that make unbelief almost impossible. It is a great book; it moves one to the very roots of one's life.

Under the title of *The Mechanistic Principle and the Non-Mechanical* (Open Court; $1.00), Dr. Paul Carus has published a volume containing five essays, the first of which gives its title to the book. The others are 'Mark Twain's Philosophy,' 'La Mettrie's View of Man as a Machine,' 'Extracts from Professor W. B. Smith's article, "Push? or Pull?"' and 'The Spirit in the Wheels: The Mechanism of the Universe as seen by a Theist.'

The third volume has been issued of the English translation of Professor Hartmann Grisar's *Luther* (Kegan Paul; 12s. net). Again one is offended at the prominence given to Luther's morality, as if it were really in question at this time of day. In every case Professor Grisar deals with stories current in Roman Catholic circles, and in nearly every case he has to give them an unqualified denial. If his thorough investigation and definite dismissal of these foul stories would bring their existence to an end one would tolerate their last record here. But that would demand that Professor Grisar's knowledge and love of truth should become more common than it is. With it all, Luther is seen in these not very friendly pages to be a great man, one of the greatest of the earth. And more than that, it is made evident that he did a necessary work. It is much to be desired that those in our own country who have lost touch with Luther and the cause he won should read this book.

How often have we been told that to seek happiness is to miss it? How often have we told it? Yet Dr. Jean Finot has written a big book all for the purpose of encouraging us to enter at once upon the search for happiness, with the assurance that if we seek it properly we shall certainly find it. Where are we to search for it? Not without but within—that is the first thing. The second is, not in cleverness but in goodness. But how is goodness to be acquired? Dr. Finot tells us that it is to be acquired by education. This is the central fact of his work. This is the contribution to thought which is most original in it. And

we must give it in his very words. 'We say innate goodness, but it is chiefly acquired. It grows and perishes in our consciences. Divine in its beauty, goodness nevertheless remains human. It would be necessary to introduce it into souls where it is lacking, and it would require developing where it is only a germ. It would need directing toward worthy subjects, and it would also need to be turned away from things which would make it lose its dignity. A course of goodness in the high schools for the practice of youthful minds! The idea seems paradoxical. The paradox is often only a truth of the future. Let us wish it to triumph. Above all, let us wish that it may find enlightened masters working for the salvation, through goodness, of youthful souls.'

Dr. Finot has the courage of his convictions. He preaches as persistently as any of us the futility of looking for happiness anywhere but in goodness. He tells everybody how ugly all other forms of endeavour are.

'One day, at a social reception, I had the misfortune of scandalising those who were present.

'"A naturalist," I said to the ladies, glittering in all the brilliancy of their toilettes and their sparkling jewels, "has just discovered a singular species of animal. Both males and females have only a single anxiety: to dazzle their neighbours. They make the most comical grimaces to show the superiority of their skin or of their muzzles (*sic*). Intoxicated by these parade effects, some of them fall upon others, dealing numerous blows with their paws. Wounded and bleeding, they repeat the same performance; for the dominant characteristic of this animal is its endeavour to make itself envied by its associates, even at the cost of the great sufferings which are constantly occasioned. So they spend their lives in gratifying their vanity and suffering for it afterward."

'"What is this animal's name?" I was asked in a general chorus.

'"The society woman."'

The book is translated and translated well, the eloquency of the original being retained with scarcely a miss, by Mary J. Safford. The title is *The Science of Happiness* (Putnams; 7s. 6d. net).

The Rev. Sidney M. Berry, who succeeded Dr. J. H. Jowett as minister of Carr's Lane Church, Birmingham, has been contributing papers on some of the Christian virtues to *The Sunday at Home*. He has now allowed these papers to be reprinted, 'with a great deal of reluctance,' and published in a book entitled *Graces of the Christian Character* (R.T.S.; 2s. net). Those who pressed their publication in book form knew what they were doing. The very unconventionality of the chapters is their recommendation. And there is plenty of hard thinking in them too.

A good story should be well told. In *The Salvage of Men* (Revell; 3s. 6d. net) Agnes L. Palmer has fourteen good stories to tell, and they lose not a jot in the telling. The story of 'The Co-ed' is most vivid and entertaining. And then every story is of the lost found, the dead brought to life again. Even Mr. Harold Begbie cannot do better than this, and he has no better material to work with.

The Rev. B. H. Carroll, D.D., LL.D., President of Southwestern Baptist Theological Seminary, has now published the volume on *The Book of Genesis* in his series entitled 'An Interpretation of the English Bible' (Revell; 7s. 6d. net). He introduces the commentary by an account of its origin and a statement of his faith in regard to the Bible. His critical position may be gathered from this sentence: 'Now, concerning the Pentateuch—the first five books. Who is the author? Moses—except the last and connecting chapter which records the death of Moses written by the author of the book of Joshua, Joshua himself.' And with the criticism the exposition agrees.

Dora Farncomb is the author of *The Vision of His Face*, a book in which many a young woman has found life as well as literary grace. Now she issues *In the Garden with Him* (Robert Scott; 3s. 6d. net), in which the beauty of language is not less, nor the fervour of devotion. And the concentration of thought is greater. There is a more evident purpose, and it is held to throughout. The garden is the Ariadne clue. All that is suggested by a garden—beauty and fruitfulness, lilies and forget-me-nots, pruning and watering—is made use of to encourage us to the cultivation of the garden of the soul.

A new edition is published of Canon F. C. Woodhouse's book of practical religion entitled *The Life of the Soul in the World* (S.P.C.K; 2s.

net). It is an encouragement to 'thoughtful men and women' to recognize the soul as well as the body, to give it some place in their thought and life, to be religious as well as to be, not merely to live but to live a full life. The book is divided into forty-six short chapters, each introduced by a text of Scripture and appropriate quotations from devotional writers.

The small volume on *The Meaning of the Doctrine of the Communion of Saints*, by the Rev. John C. Vawdrey, M.A., has reached a second edition (S.P.C.K.; 2s. net). The author has taken the opportunity thus offered to make his book more popular, and has translated the Greek and Latin quotations. He includes the doctrine of Prayer for the Dead, but, as the Ven. T. T. Perowne says in the Introduction, simply as the expression of his own private opinion, not as if it were one of the essential requirements and public ordinances of the Church.

A statement of *What Baptists Believe* has been made by the Rev. O. C. S. Wallace, D.D., LL.D., Pastor of the First Baptist Church in Baltimore, U.S.A. (Nashville: Sunday School Board). It takes the form of an exposition of the New Hampshire Confession.

A book on *Social Problems in Wales* is an unlikely quarry for stimulus to the theologian. But its publication at the Office of the Student Christian Movement makes us look into it. And, behold, here are three original stimulating papers right in the heart of it on 'The Christian Philosophy of Life in its relation to the Social Problem.' One is by Principal Owen Prys of Aberystwyth, the other two are by Professor D. Miall Edwards of the Memorial College, Brecon. There is much else in the book, but each of these essays is worth what it costs (1s. net).

The Rev. James Stark, D.D. has published a pamphlet in which he offers a review of the phenomena of *Spiritualism* (Aberdeen: William Smith & Sons). Without prejudice and with much ability, Dr. Stark gives a distinctly adverse judgment. And he supports his own judgment by that of other able and unprejudiced men. The pamphlet makes excellent reading; but, more than that, it compels us to face the moral question involved.

Methods of Theological Redactors in Babylonia.

By Stephen Langdon, M.A., Ph.D., Reader of Assyriology, Oxford.

The writer returns in this brief essay to a subject which seems to him of far-reaching importance in the controversy concerning the literary composition of the Hebrew Scriptures. He has discussed at length in the introduction to *The Building Inscriptions of the Neo-Babylonian Empire* and in the German edition of the same, *Neubabylonische Königsinschriften*, the methods adopted by the scribes in the time of Nebuchadnezzar. The great literary documents composed in Babylonian at that time are evidently compiled by using earlier sources; the joins of the various documents are obvious, and in many cases we possess these earlier documents also. Scribes like Ezekiel and Ezra, who lived in Babylonia, must have come into contact with the literary men of the renowned literary centres such as Sippar, Babylon, Nippur, Erech, Ur, and Larsa. And in all these schools where grammar, history, liturgy, astronomy, and other sciences were studied, the canons of literary composition were practically identical with those followed in the composition of the Pentateuch, Kings, and notably the 'Book of the Prophet Isaiah,' as they are analyzed by the Old Testament critics. Assyriology lends the clearest support to the canons of criticism laid down by scholars of the school of Wellhausen and Driver, and it must be due to wilful misrepresentation or ignorance when Assyriology is adduced to support the contentions of a passing tradition in these matters. Undoubtedly the Old Testament critics frequently discredit the accuracy of Hebrew documents where the evidence of Assyriology is decidedly against them. But I am speaking now only of literary canons of composition.