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## Literature.

### MR. BALFOUR'S GIFFORD LECTURES.

THE Gifford Lectures for 1914 at the University of Glasgow were delivered by the Right Hon. Arthur James Balfour, LL.D., D.C.L. They were spoken, not read; so that after their delivery they had to be written out, since one of the conditions laid down by Lord Gifford is that the lectures must be published. In spite of distractions, the distraction first of an impending and then of an actually and awfully existent war, Mr. Balfour has been able to write them out. They are published by Messrs. Hodder & Stoughton under the title of *Theism and Humanism* (10s. 6d. net).

Though written out, they are spoken lectures still. Some men can speak who cannot write, and some can write who cannot speak. Some men can both speak and write, but their speaking is one thing and their writing another. Mr. Balfour is a speaker. The surprise and charm of his writing is that it is speech, with all the inflexions of the living voice. Read his Giffords first by yourself and in silence; then read them aloud to another, and the discovery will be made.

Here is an example to experiment upon. Near the middle of the book Mr. Balfour gives us 'an autobiographical parenthesis.' It is his attitude in Cambridge 'in the middle sixties' to the claims put forth on behalf of John Stuart Mill's philosophy. Of Mill's admirers he takes Leslie Stephen as typical. Leslie Stephen 'holds, with unshaken confidence, that nothing deserves to be believed but that which in the last resort is proved by "experience"; that the strength of our beliefs should be exactly proportioned to the evidence which "experience" can supply, and that every one knows or can discover exactly what this evidence amounts to. Leslie Stephen refers to a well-known aphorism of Locke, who declared that "there is one unerring mark by which a man may know whether he is a lover of truth in earnest, viz. the not entertaining any proposition with greater assurance than the proofs it is built on will warrant." Upon which Leslie Stephen observes that the sentiment is a platitude, but, in view of the weakness of human nature, a useful platitude. Is it a platitude? Did Locke act up to it? Did Hume act up to it, or any other of Leslie Stephen's

philosophic progenitors? Does anybody act up to it? Does anybody sincerely try to act up to it?'

Read that passage both ways, first silently, then, aloud, and see if it is not so. This is a great speaker writing, and losing not a tone of the voice, scarcely a movement of the hand, in the process. And yet Mr. Balfour tells us that he has always found literary composition laborious and slow, from which we gather that the lectures were written out with his own hand in the solitude of the study.

The charm, then, which is notoriously Mr. Balfour's as a speaker, is the most arresting feature of his new book. There are clean-cut sentences which from other men would have claimed much rewriting, but here take their finished expression at once from the intellect of the speaker in emotional play with his audience. Such sentences as these: 'Few persons are prevented from thinking themselves right by the reflection that, if they be right, the rest of the world is wrong.' 'Change is never more than a redistribution of that which never changes.' 'Scratch an argument, and you find a cause.' And as are such sentences, so is the book.

It is deliberately and avowedly addressed to the 'plain man,' as he crowded the Bute Hall day after day. It assures him that the convictions upon which he builds his character and lives his daily life, convictions of the reality of a God who knows and cares and does things, are more reliable than the supposition, whatever name it bears, that the universe has nothing but matter with which to form its combinations of beauty and worth, and forms them therefore fortuitously. Mr. Balfour never proves the existence and enterprise of God. He still believes and still says that proof, such as the student of physical science demands, is not available. For all that, he is by no means content with a peradventure. We have the negative evidence of the breakdown of all other explanations of the universe but the theistic; we have the positive evidence of 'design,' not perhaps in nature, but in the moral life; and, above all, we have the overwhelming evidence of history and our own human heart. It is enough to satisfy us. Only a God who does things, and does them with a conscious purpose, is able in the first place to bring

life and consciousness into being, and in the second place to make sacrifice or any form of self-denial a reality and redeem it from ghastly futility.

### THE RENAISSANCE.

While the book season in this country is more promising than for a time seemed likely or even possible, in America there is quite an unusual publishing activity. What does it mean? That America is making money? It means more than that. It means that the mind of America is being stirred to unusual range and depth, and books are demanded, especially religious and historical books, to satisfy the desire for fuller knowledge and firmer faith.

Among the American books which have been republished in this country is one with a long title written by Edward Maslin Hulme, Professor of History in the University of Idaho. Its title is *The Renaissance, the Protestant Revolution, and the Catholic Reformation in Continental Europe* (Allen & Unwin; 10s. net).

Without a word of preface or introduction, we are precipitated into the history of the Renaissance and a volume of nearly six hundred closely printed pages. But we are at home immediately. For Professor Hulme takes no knowledge on our part for granted. He writes the most transparent English without the least effort, and he makes everything clear as he proceeds. His business is simply to write history, not to discuss questions, whether political or religious, and he writes it for the uninstructed. At first the style suggests the desk of the lecturer; but that impression passes. The author has written his book to be read, but he has kept ever before his mind a definite class of readers. It is perhaps a pity, considering the readers he writes for, that he did not issue the work in three volumes, according to the three subjects named in the title. Here, however, we have the history of the three great movements in one handsome if somewhat ponderous volume; and there is nothing to hinder any reader from going right through it, so easy is the narrative and so inoffensive.

So inoffensive is it that one can scarcely tell whether Professor Hulme is a Protestant or a Roman Catholic. He does justice to Luther and he is considerate of Tetzel. To Calvin alone is he

less kind than might have been expected of him. But it takes a Calvinist to appreciate Calvin, and Dr. Hulme is not a Calvinist.

As an example of the clearness of his descriptive narrative, let us quote his account of an indulgence:

'What is an indulgence? Every sin, so the Catholic Church holds, entails two consequences—guilt and punishment. Guilt is the stain upon the soul. It can be removed only by genuine contrition, the act of confession, and a sincere purpose to amend his ways in the future, on the part of the sinner, and by the absolution given by the priest in the sacrament of confession. After the guilt has thus been removed the punishment still remains. Punishment may be undergone by the penitent either in this world or in purgatory. Only when every stain, all guilt, is washed away from the soul, and all the punishment that has been incurred has been fulfilled, is it possible to enter the kingdom of heaven. When Christ underwent the sacrifice of the cross more merit resulted than was necessary to save those who had lived upon earth up to that time. This superabundant merit was increased by that which resulted from the life of Mary, the mother of Christ, and it is still further and constantly augmented by those saints whose lives have been such as to enable them to earn merit more than sufficient for their own salvation. This store of supererogatory merit is in the keeping of the Church. It can be dispensed, by means of indulgences, at the discretion of Christ's vicar upon earth, the Pope. There are two kinds of indulgences, partial and plenary. A partial indulgence is a remission of a part of the penance incurred up to that time by the penitent sinner; and a plenary indulgence is a remission of all the punishment that has thus far been incurred by the contrite offender. Indulgences were granted for prayers, pilgrimages, and other good works, and, later on, for money. Such is the theory of indulgences, a theory which as yet has not been authoritatively defined by the Church.'

### THE LITERARY MAN'S NEW TESTAMENT.

A good and pleasant thing it is to see a purely literary man taking to the study of the Bible. Dr. W. L. Courtney has had encouragement to prepare *The Literary Man's New Testament*

(Chapman & Hall; 10s. 6d. net) that we may place it beside his Old Testament volume.

It is edited in the same way. The felicitous (but not absolutely accurate) Preface (for Mr. F. C. Conybeare does not 'expound,' he *explodes* the Christ-Myth theory) is followed by an interesting list of literature. Then come six essays to serve the literary man for what is called in the great commentaries 'Introduction.' These essays deal with the New Testament and Modern Criticism; the Language of the New Testament; Growth of a Creed; The Messiah of Eschatology; The Gospel according to Paul; Paul the Hellenist. After the essays we have the text. It is the Authorized Version arranged in paragraphs, the verses being noted in the margin, as in the Revised Version. The book closes with an Index.

The essays that make up the Introduction are admirably expressed. The author's meaning is never in doubt; his ear for the rhythm of prose is never at fault. They do not show signs of wide reading; but the reading has been well chosen; the books used are modern and scholarly. Much knowledge is no doubt imparted to the literary man, and in the most attractive and appetizing form; the theologian is deliberately disregarded.

It is altogether an interesting book. No doubt it would take a clumsier artist than Dr. W. L. Courtney to make the New Testament uninteresting. But it would be interesting even if it were not the New Testament. Almost any good ancient author treated in this way would attract us. The only criticism that there is room for is this: Why does Dr. Courtney arrange the books of the New Testament in chronological order? It has been done before, we know, but successfully only when done for study, not for reading. The Epistles are placed before the Gospels. Dr. Courtney gives his reasons, but they are not good enough. For the Gospels must be read before the Epistles; the Epistles are not intelligible if they are read first. It is true that the Epistles were for the most part written first. But they were written by men who were steeped in the facts and thoughts contained in the Gospels, men who could not have been what they were but for the Gospels, far less written an Epistle. The compilers of the Canon placed the Gospels first, for they worked on behalf of the general reader. We still believe that they had good guidance in doing so.

### THE ENGLISH RITE.

By the issue of his volume on the Eastern Liturgies, Dr. F. E. Brightman took his place among the few really learned liturgiologists in the world. It is nineteen years since that volume appeared. The delay in the issue of the companion volume on the Western Liturgies was understood to be due to ill health. But now we see that there was another reason. Dr. Brightman has been tempted to turn aside, in order to prepare and publish a Synopsis of the Sources and Revisions of the Book of Common Prayer. That book is now in our hands. Its title is *The English Rite* (Rivingtons; 2 vols. 8vo, pp. ccxxx + 1068, 42s. net).

We say he has been tempted to turn aside from the preparation of his Western Liturgies, so greatly longed for, in order to issue this book. It may be, however, that he found it necessary to prepare this book in order to have the materials for the Western Liturgies in his hands in a complete and reliable form. It is true that this is not the first time that a comparison has been made between the various editions of the Prayer Book. In particular, there is Pickering's handsome and costly issue of the editions in separate folio volumes, and there is the convenient and inexpensive volume by Keeling, entitled *Liturgiae Britannicae*, which was also published by Pickering. But neither of those books fulfilled Dr. Brightman's ideal or fitted his purpose. One is too unwieldy, the other covers only part of the ground; and both omit the original sources, the most necessary and the most difficult part of Dr. Brightman's book.

There are four columns, occupying two pages at a time. The first column indicates the sources. These may be Latin and original (which are printed in full, in two sizes of what is called Dryden type); or they may be mediate, being taken from some of the great 'Uses,' when they are indicated by Gothic letters, E for Exeter, M for Mozarabic, Q for Quinones, R for Roman, S for Sarum, W for Westminster, and Y for York. Again, the sources may be German: they are then printed in Clarendon type. Thus we can see at a glance where the particular passage came from originally and through what intermediate channel it passed into the Book of Common Prayer. The other three columns contain the editions of 1549, 1552, and 1661, with their differences so marked in the printing that they cannot easily be missed.

This is a great service to have been rendered by one man to the study of liturgy. But this is not all the service which has been rendered by Dr. Brightman. Nor is it the most peculiar service. This service could have been rendered by any man who had the necessary conscientiousness and painstaking perseverance. But there are few if any who could have written the Introduction. Although it occupies 230 pages it is a marvel of condensed scholarship. It contains a history of the making of the Book of Common Prayer, from the earliest Diffusion and Development of the Roman Rite to the last Revision. Not only every chapter but every section of a chapter has its literature appended; and that literature, so unerringly selected and described, gives us some idea of the reading that had to be done and the judgments that had to be formed before this book could even be begun.

We say judgments had to be formed, and these were not always purely liturgical. To close this notice of a great book, a book sure enough to become one of the classics of the growing science of Liturgics, we may quote the judgment which Dr. Brightman gives of the circumstances under which was produced the Scottish Book of Common Prayer of 1637. 'In Scotland the Book of 1552 was in partial use from 1557 onwards; but after the reformation of 1560 it was gradually replaced by the *Book of Common Order*, which was substantially identical with the book—itsself largely identical with Calvin's *La forme des prières*—compiled by Knox and his fellows at Geneva, and was authorized by the General Assembly in 1564. After the restoration of a real episcopate in 1610, in place of the "tulchan" bishops instituted in 1572, projects for a new service-book began to be formed, and in 1616 the General Assembly assented to the adoption of a fixed uniform rite. But, except that "The forme and maner of ordaining ministers: and consecrating of arch-bishops and bishops used in the Church of Scotland," founded on the English Ordinal, but ignoring the diaconate, was printed in 1620, no definite result was reached till 1629, when the Scottish bishops negotiated with the King, and in consequence Charles desired Wm. Laud, bishop of London (1628-1633), to communicate with the bishops on the matter. Laud recommended the adoption of the English book, and induced the King to take the same view. But after some delay, in 1633 Charles yielded to the desire of the Scottish bishops for a service-book of their own, and directed

a committee of bishops to prepare it, following the English book "as near as can be," and to submit it to the censure of Laud, now archbishop of Canterbury (1633-1645), Wm. Juxon, bishop of London (1633-1660), and Matthew Wren, dean of Windsor (1628-1634). The work was carried out in the main by the bishops, John Maxwell of Ross and James Wedderburn of Dunblane. Laud had been reluctant to co-operate, but having consented he gave them "the best help he could," and the King interested himself in the details of their work. *The Booke of Common Prayer, and Administration of the Sacraments; And Other Parts of Divine Service for the Use of the Church of Scotland* was published early in 1637. Unhappily it rested only on the authority of the Crown and the bishops, without reference to the General Assembly or anybody else, and was enjoined by a royal proclamation dated 20th December 1636 and prefixed to the book. The results, as is well known, were disastrous.'

#### RELIGIOUS SOCIOLOGY.

*The Elementary Forms of the Religious Life* is the title of a book by Professor Émile Durkheim of the University of Paris, which has been translated into English by Mr. Joseph Ward Swain, M.A. (Allen & Unwin; 15s. net). It is further described as 'A Study in Religious Sociology.'

The book is a manual of Primitive Religion. But it is correctly called 'A Study in Sociology.' For the origin and development of religion, and all its rites, ceremonies, and beliefs, are traced, not to the need of the individual, but to the demands of the community. In short, Professor Durkheim does for religion what Professor Westermarck does for morality—he finds its explanation in the fact that man is a gregarious animal. No crowd, then no morality and no religion.

This position will be challenged. 'My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.' That is the desire of the individual, and that desire is echoed in innumerable individual hearts all the world over. To which Professor Durkheim would reply, that in a highly developed religion like that of the Israelites, the individual is strong enough to stand by himself; but his heart's cry is really the prayer of the community which he has for the moment appropriated to himself. It is a cry for protection or prosperity (in war

perhaps) first of all. And but for the need of the community the individual would not even know that he had a God to cry to.

Dr. Durkheim gathers his data mainly from the least civilized tribes of the earth. But he does not neglect altogether the higher forms of religion. The truth is that his way from lower to higher is very easy. The outward rites differ. They differ so greatly as often to make us shudder at the horrors perpetrated by the uncivilized in the name of religion. But the ideas underlying the rites and aimed at in them do not differ. And when Dr. Durkheim discusses such a fact as asceticism, he finds that with all outward incongruities there is an underlying likeness.

And that likeness is sociological. Surely, we say, the monk goes out into the desert as a solitary; if there is an *individual* on earth it is he. Not so. He is not alone even in his solitary cell. That which he is doing, he is doing for the sake of the whole community. 'It is a good thing that the ascetic ideal be incarnated eminently in certain persons, whose speciality, so to speak, it is to represent, almost with excess, this aspect of the ritual life; for they are like so many living models, inciting to effort. Such is the historic rôle of the great ascetics. When their deeds and acts are analyzed in detail, one asks himself what useful end they can have. He is struck by the fact that there is something excessive in the disdain they profess for all that ordinarily impassions men. But these exaggerations are necessary to sustain among the believers a sufficient disgust for an easy life and common pleasures. It is necessary that an élite put the end too high, if the crowd is not to put it too low. It is necessary that some exaggerate, if the average is to remain at a fitting level.

'But asceticism does not serve religious ends only. Here, as elsewhere, religious interests are only the symbolic form of social and moral interests. The ideal beings to whom the cults are addressed are not the only ones who demand of their followers a certain disdain for suffering: society itself is possible only at this price. Though exalting the strength of man, it is frequently rude to individuals; it necessarily demands perpetual sacrifices from them; it is constantly doing violence to our natural appetites, just because it raises us above ourselves. If we are going to fulfil our duties towards it, then we must be prepared to do violence to our instincts sometimes and to ascend the decline of nature

when it is necessary. So there is an asceticism which, being inherent in all social life, is destined to survive all the mythologies and all the dogmas: it is an integral part of all human culture. At bottom, this is the asceticism which is the reason for the existence of and the justification of that which has been taught by the religions of all times.'

The student of Religion may not agree with Dr. Durkheim, but if he attempts to do without this book it will be to his very great loss.

#### A TEXT-BOOK OF SOCIOLOGY.

Messrs. Macmillan have published a text-book of Sociology under the title of *Outlines of Sociology* (8s. 6d. net). The authors are Frank W. Blackmar, Ph.D., Professor of Sociology and Economics in the University of Kansas, and John Lewis Gillin, Ph.D., Associate Professor of Sociology in the University of Wisconsin.

Thus the authors are American; and so is the book. The conditions of society dealt with are American conditions; the illustrations are taken from American life. The book is therefore not suitable for class-work in Britain. But for private study it is all the more valuable that its arguments and illustrations are not those which we have heard often before, but are for the most part new, striking, and memorable. It is a work of most refreshing clearness and sanity. The authors believe in what is called 'the social mind,' but they do not believe in socialism. The social mind is 'a convenient term to express the mental unity of our social life. This unity is a very real thing; and even though the term "social mind" is open to many objections because of possible misunderstandings, it is certainly convenient to have such a term to describe the functional unity which arises from interaction between many minds.'

This social mind is not always necessary. For social life 'becomes automatic and does not need direction from the combined will of members of society. The socialists maintain, it is true, that this automatic action is a defect and that social organizations could be so perfected as to carry out minute details of the economic and social life—a system which would leave comparatively little for the individual to do of his own free will. And after all, it is to be doubted whether there would be any improvement of the present system of economic life, were the government to order the number of

bushels of corn, the amount of live stock, or the amount of wheat that could be raised in a given year, and were it to appoint certain groups of people to attend to the various crops. It is doubtful whether the government could, as an agent of the people, make the market any more exact or economical, by a formal attempt to regulate products and prices, than it is made under the voluntary activity of individuals who seek to obtain the largest return for the least sacrifice. Without any attempt to regulate them, therefore, society turns over the larger number of details to the unconscious co-operation of the individuals of a community. Systematically and consciously, however, the social mind occupies itself with the larger problems of the organization of society and devotes its energies to changing the trend of social movements—movements, for example, toward the economic and social emancipation of women, the regulation of the liquor traffic, the control of the trusts, the elimination of vice, and, finally, the movements toward a better understanding of the problems of immigration and eugenics, in order that we may control the quality of our population.'

This attitude is maintained consistently throughout the book, but there is never a word of polemics. At the end of every chapter is given a list of references to relevant literature and a series of questions on the subject of the chapter.

The new volume of the 'Bible Study Textbook Series' is good enough to give the series a name. It is a volume of *Old Testament History*, by Ismar J. Peritz, Ph.D., Professor of Biblical Languages and Literatures, and Willard Ives Professor of the English Bible, in Syracuse University (Abingdon Press; \$1.50 net).

The critical attitude of Dr. Peritz is very much that of Driver in his *Literature of the Old Testament*. That is to say, he is truly critical but conservative of all that science can conserve. And that is the best attitude for a teacher. To be half a century behind is to beat the air; to be even ten years in front is to be isolated and unfruitful. For the man who thinks himself in advance of his contemporaries is, with a few illustrious exceptions, simply off on a side track. Now the purpose of Professor Peritz is educational. His book is wholly directed to that end. He has no satisfaction in your reading his own book if it

does not prepare you to read the Bible. His purpose is to let you into the enjoyment of the best literature in the world by the only door ever open, the door of daily discipline. Yet the book itself is highly attractive and stimulating. Its sketch maps would have been better if they could have waited for Dr. G. A. Smith's *Atlas*. But they are as good as they could be without it.

*The Secret of Human Power* is an ambitious title (Allen & Unwin; 5s. net). Whether the book rises to it we cannot tell. For it is so clever, and so amusing in its erratic cleverness, that the central thought, if there is one, is lost in general amazement and admiration. The sketches in the first part, which are the author's own presumably, are just as humorously clever as the writing. After the first part they turn into diagrams, which need a little more attention for proper appreciation, but repay it. The atmosphere of the war is all around, but it is a clear atmosphere; we see the mischief and the mischief makers, and we see what their end will be. The author of the book is Mr. Haydn Brown.

To his 'Sanctuary Booklets' Mr. Allenson has added Bushnell's essay on *The Character of Jesus* (6d. net). It is an essay that even on such a subject will never become obsolete.

Good reading and encouragement, and all about a great enterprise, is *The Book and the Sword*, a popular illustrated report of the British and Foreign Bible Society for the year 1914-15 (Bible House).

The Rev. H. C. O. Lanchester, M.A., late Fellow of Pembroke College, Cambridge, has adapted Driver's edition of *The Books of Joel and Amos* to the Revised Version, and has added a few supplementary notes (Cambridge: At the University Press; 2s. 6d. net). Mr. Lanchester's notes are not to be neglected. One of them adds a new section to the Introduction to Joel on 'The Integrity of the Book.'

A Commentary on *The Anglican Proper Psalms* has been written by the Rev. C. H. Sellwood Godwin, M.A. (Cambridge: Deighton, Bell & Co.; 4s. 6d. net). It consists of Critical and Exegetical Notes on Obscure and Corrupt Passages in the

Hebrew Text in the Light of Modern Knowledge. Professor Sayce contributes an Introduction, in which he asks why the Hebrew text of the Psalms needs correcting. The Babylonian psalms and hymns are not corrupt.

'As I have recently pointed out in THE EXPOSITORY TIMES,' he says, 'we are now able to compare the text of these in the editions made for the library of Nineveh in the seventh century B.C. with the text of the same liturgical compositions as it appears in tablets written in Babylonia some two thousand years earlier. The variations are astonishingly few: beyond a few additions or alterations introduced in order to adapt the old poems to the conditions of a later age and government the differences are practically confined to the substitution of the later Assyrian suffixes for the fuller forms of the older Babylonian grammar. And the accuracy with which the ancient texts were copied and recopied applies equally to the Semitic versions of them and the Sumerian originals. The words in which they were composed were consecrated, and a mistake in their pronunciation invalidated their recitation. How is it, then, that the text of the Hebrew Psalms has not been handed down with a similar amount of accuracy?'

It is due to the Hebrew consonants being sometimes similar and being written without vowels. Perhaps also the older psalms were adapted to the uses of a later age. Mr. Godwin's work is conservative, and yet it pushes the exegesis of the Psalter a distinct step forward. The Notes are always original and nearly always illuminating.

*The Holiness of Pascal* is a daring topic for a series of public lectures. It is the topic chosen by the Rev. H. F. Stewart, B.D., Fellow and Dean of St. John's College, Cambridge, for the Hulsean Lectures of 1914-15 (Cambridge: At the University Press; 4s. net). There is material in Pascal, both plentiful and appropriate; but the *holiness* of Pascal! And Mr. Stewart *means* his holiness. He uses the word in its proper sense as descriptive of the life which (after his second conversion) Pascal led among men. Not that all the lectures are given to his life of holiness. The first lecture is purely biographical, the second controversial. It is the third and fourth lectures that bring the saint before us; the third telling us how he became a saint, and the fourth how he lived and

died in the rare reality of saintliness. And the point of all is that Pascal was no saint in fact until he was a saint in acceptance. He achieved not holiness; he received it. By his second conversion, which took place at midnight on November 23, 1654, he was 'accepted in the beloved,' and then realized his acceptance by a life of daily new obedience.

It was the Lord's high-priestly prayer on the eve of His Passion that kindled the fire of Pascal's love and faith and loosened his tongue. 'The knowledge of the Father whom the world has not known, the God not of the philosopher and the wise man but of Abraham, Isaac, and Jacob, and the knowledge of Jesus Christ who reveals Him, bringing eternal life—this is the sum of the message borne in upon Pascal as he cons the seventeenth chapter of St. John that sleepless night. It beats him down upon his knees in bitter grief for the sins which have kept him in darkness. "I have severed myself from Him: shunned Him, denied Him, crucified Him." It raises him to stand erect, conscious of his inherent dignity. "Greatness of the human soul." It sets free the springs of living waters which were sealed, and the fountains of his tears—tears of penitence and joy. It fills his heart with certainty, happiness, and peace; it thrills his deepest chords. "Certitude, Certitude. Feeling, Joy, Peace. Joy, joy, joy, tears of joy." Henceforth the Gospel, which has not now merely fallen on his ear but has reached his heart, shall be his only guide in the short passage through present troubles to eternal bliss. Earth and all save God are put away. "I will not forget thy word." The whole curve of the progress towards the freedom of the sons of God, with its alternations of rise and fall, is traced in this page of broken utterance. The joy is mixed with trembling, but certainty prevails. Not the cool certainty of the intellect convinced by argument, but the touch with reality, the sense of actual presence of God with the heart.'

Mr. Walter Wood has interviewed soldiers home from the War, wounded soldiers mostly, and got from their own lips the story of their experiences. These stories he has written down, taking care to add nothing of his own. He has even submitted the typescripts of their narratives to the soldiers themselves before putting them in type. In this way he is able to offer us a narrative of events



from the first day on which the British Expeditionary Force began to fight at Mons down to the great victory of Neuve Chapelle, in a series of chapters each of which is the record of some thrilling experience. The book is illustrated by impressive pictures, all true in effect, there is little doubt, however imaginary in detail. The title of the book is *Soldiers' Stories of the War* (Chapman & Hall; 6s. net).

The Bishop of Durham has written the Preface to a book on the call to missionary service, of which the author is Mrs. E. May Crawford, 'herself an honoured missionary, now reluctantly retiring with health broken in the work.' The title of the book is *Called* (Ch. Miss. Soc.; 2s. 6d.). It contains examples of God's call, as it has been heard by missionaries from Abraham to some of those who are yet alive. Besides these, there are three preliminary chapters, one on 'The Glory of God's Call,' one on 'The Call for Missionary Service,' and one on 'How to Distinguish God's Call.'

How *does* one distinguish God's call? In four ways, says Mrs. Crawford—through the Word, through one's inward convictions, through circumstances, and through the inworking of the Holy Spirit.

From the whole book Dr. Moule has received two impressions afresh. 'One is the "living, bright reality" of the contact, spirit with spirit, between "the only true God" and man. The other is the greatness and glory of the call to missionary service. Truly that service is, *in itself*, the noblest upon earth. The best service for each Christian man and woman, the best *for the individual*, is the service, highest or humblest, which the Master chooses. But as to types of service in themselves, the greatest calling is the missionary's. Thrice happy they who hear it, and who obey.'

Mr. Humphrey Milford of the Oxford University Press is the publisher in this country for the Columbia University. He has issued *The History of Tyre* (6s. 6d. net), by Wallace B. Fleming, Ph.D. It is one of the Columbia University Oriental Studies.

The book is not written with literary charm, but it contains all that is known about Tyre. And in spite of the absence of style one can read it without fatigue. It is good to find a book that

tells us all about anything. It saves the reading of so many other books. And it is especially good to find a book that can be relied upon. Dr. Fleming is a most unwearied investigator. No reference to this 'city in the sea' has escaped him, in ancient author or in modern. And all the sources are set forth accurately in footnotes. What a romantic story is that of Tyre. It has gone out of history now; but up to the time of its disappearance, its story vies in interest with that of Damascus or Jerusalem.

Mr. Stephen Graham has translated into English three conversations by Vladimir Solovyof on *War and Christianity from the Russian Point of View* (Constable; 4s. 6d. net).

Vladimir Solovyof, the author of this book, is 'Russia's greatest philosopher and one of the greatest of her poets, a serene and happy writer.' He was born in 1853, and died in 1901, that is, he flourished in Russia during the same years as Nietzsche lived in Germany. 'He was a seeker and also a seer, a thinker and also a singer. His life is not marked by irritability, and it did not culminate in mental and psychic collapse as did the life of Nietzsche. Probably life was easier for a man of genius in Russia than in Germany—there are wider spaces there, more freedom, more tenderness between man and man, less materialism, less selfishness, less to send one mad.' Thus Mr. Graham.

Solovyof issued *War and Christianity* in 1900, the year before his death. It was written to oppose the teaching and influence of Tolstoy; for in all his work and faith he was opposed to Tolstoy, considering Tolstoyism to be a sort of moral atrophy. We need not be told, therefore, where Solovyof is in the controversy as to the legitimacy of war. The conversations are extraordinarily clever. No points are made merely to be answered. And the persons are real and vivid, sitting there in flesh and blood and separately discernible before many pages are read.

The theological, and still more the ethical, questions raised by the War are discussed by the Rev. E. Griffith-Jones, B.A., D.D., Principal of the Yorkshire United Independent College, Bradford, in a series of addresses and essays gathered into a volume with the title *The Challenge of Christianity to a World at War* (Duckworth; 2s. 6d. net).

What is his solution? In one word, there is no solution. For the questions raised by the War touch, every one of them, the moral freedom of man, and it is impossible for us to explain man's moral freedom. But if they cannot be rationally answered, enough can be said to satisfy the mind of what Mr. Balfour calls 'the plain man.' We take certain things for granted. We cannot explain them, but we can and do live by them. And on that philosophy of common sense, Principal Griffith-Jones finds room enough for belief in the constant watchful care of a loving Heavenly Father. He never says, and would never allow, that war is part of God's providential government; but he is able to show with sufficient authority that that which is due to the wrath of man may work out the righteous will of God which is our sanctification. The note of the addresses and papers is sweet reasonableness. The foundation of their confidence is personal faith in a God who spared not His own Son. It is not God that is challenged by the War, it is materialism. For just at the time when a materialistic interpretation of the Universe seems to obtain its triumph in militarism, the soul of the individual finds its comfort and its majestic courage in the thought of a God who is not unmindful.

How to develop the powers of the mind and give the mind the dominion over the body is the problem which W. R. C. Latson, M.D., sets out to solve in *Secrets of Mental Supremacy* (Fowler; 2s. 6d. net). There is no royal road. All the exercises that are recommended demand discipline. For developing the power of 'auditory imagination,' for example, the following methods are recommended:

(1) 'Recall to mind the words and melody of some familiar song as rendered by a good singer, and imagine how it sounds. Hear the words, note the quality of the voice and accompaniment. Three or four songs, or three or four repetitions of the same song, are enough for once.'

(2) 'Call up in your memory one at a time the various sounds of the country and hear them in imagination—the hum of bees, the sound of the wind, the rustling leaves, the cries of the various birds, the lowing of cattle, and other noises peculiar to the life of the country.'

The influence of the mind on the body is well

recognized in our day. Have we recognized the influence on the body of the *soul*? That is the subject of a remarkable book by Annie Rix Militz entitled *The Renewal of the Body* (Fowler; 2s. 6d. net). The shape of the shoulders depends not on the burdens they carry, but on the spirit in which the burdens are carried. Even the heart is affected by the soul. 'Spiritual enlightenment makes the body translucent. The X-ray has shown that there is much difference between the bodies of human beings. The writer once saw by the X-ray the hearts of two young men as a dark object in the chest of each with a slight pulsating movement. But the heart of one of them showed very much more clearly than the other. He was devoted to Truth and very pure in mind, while the other was living an ordinary life in the world.'

Miracles do not occur, said Professor Huxley. Do they not? Mr. E. Howard Grey, D.D.S., has filled a volume of five hundred and thirty-two pages with the record of miracles that have taken place in our own day. His title is fairly comprehensive—*Visions, Previsions, and Miracles in Modern Times* (Fowler; 5s. net). But they are all miracles, that is to say, there is a supernatural agency understood to be at work in them all; they do not occur after the known laws of nature. Many of them are spiritualistic. As regards their evidence, Mr. Grey is not quite convincing always, or perhaps often, but he is sincerely desirous to persuade us of the truth of his miracles, and he has taken some trouble to find it.

A sympathetic and unexaggerated description of the subconscious and all akin phenomena will be found in *The Subconscious and the Superconscious Planes of Mind*, by William Walker Atkinson (Fowler; 2s. 6d. net). Much hysterical writing has been published on the new psychology recently; Mr. Atkinson will have nothing to do with it. He does not believe, for instance, that the study of the subconscious lends countenance to belief in reincarnation. One of the arguments for reincarnation is the evidence of memory of a past that the person never experienced. These experiences, Mr. Atkinson believes to be due to race memory. He gives this case by way of example: 'A young man visited a small place in England, and stopped at an old inn. The moment he entered the room he was overcome by the sense

of familiarity with the surroundings. He seemed to have a clear recollection of having been in the same room before—many years before. He stated his impressions to a friend who was with him, and finally said, "If I have ever been here before, I then wrote my name with a diamond on the lowest window-pane of that left-hand window." They approached the window, and there in the corner of the pane was a name scratched with a diamond, as the young man had stated. But it was not *his* name, but the name of his grandfather, accompanied by a date showing it to have been written there when the latter was a young man.<sup>7</sup>

The Rev. Gavin Carlyle, M.A., has prepared a volume of *Selections from the Collected Writings of Edward Irving* (Gardner; 3s. 6d. net). No man knows Irving's writings better. We may depend upon it that the best things are here, however many good things have had to be left out. The selections are grouped under descriptive titles—The Book of Psalms, David and the Psalms, On Prayer, Prayer and Action, On Praise,—these first. Then come social questions—Matrimony, Duties of Parents to Children, Duty to Parents, Duty to the Poor. The last great section touches the Gospel and the Redeemer—The Temptations of Christ, Christ and the Human Soul, Evidence of Truth as to the Origin of Christianity, The Heralds of the Gospel, On Envy, On the Word of God, Liberty of Prophesying.

Edward Irving is in some ways like Edmund Spenser. He used language that belonged to an earlier age than his own, as Spenser did; and he used it with the same effect of sublimity and sincerity. He is the preacher's preacher, as Spenser is the poet's poet. We do not think that the ordinary layman reads Irving now, perhaps few preachers read him largely, but preachers will read this selection from his work and be mightily profited thereby.

Messrs. Harrap have undertaken the publication of a series of books to be known as the 'Great Nations' series. The title reminds one of Fisher Unwin's 'Story of the Nations.' But the two enterprises are different. The 'Story of the Nations' is history pure and simple; the 'Great Nations' includes all that belongs to a nation—Art, Architecture, Religion, History, Biography, Language and Literature. Both series are profusely and

admirably illustrated, but again Messrs. Harrap illustrate architecture and art quite as freely as politics or life.

The first volume to reach us is *Medieval Italy*, by Mr. H. B. Cotterill (7s. 6d. net). It covers a thousand years of history (305–1313). But, great as the period is, the treatment is fairly adequate, for the volume is one of 565 pages, and every page is well occupied.

This is the method of procedure. The thousand years are divided into five periods. Each period is introduced by a historical outline. Then the great matters falling within it are discussed with fulness in separate chapters. Thus, after the Historical Outline of the fifth period, come four chapters, one on Religious Movement, one on the Republics and Signories, one on Art, and one on Italian Language and Literature.

It is an immense range of subject for one man to cover, but Mr. Cotterill has covered it creditably. He has hit the right middle between the popularly oratorical and the dry annalistic style, and he has been able to keep his pages clear of all details that are uninteresting and unfruitful. Here and there a useful Note, as that on Mosaics or that on Coins, gives him the opportunity of gathering together matters which do instruct but are difficult to carry along with the historical or biographical narrative.

It will not be easy, we are not sure if it will be possible, for the ordinary reader to find a book which will enlighten for him the Dark Ages in Italy more satisfactorily than this book.

There are living American preachers who are better known in Britain than the Rev. Frederick A. Noble, D.D., LL.D. He will catch up most of them when his new book is read. Its title is *Spiritual Culture* (Hodder & Stoughton; 6s.). It may well be, and probably is, a volume of sermons; but the sermons are not so unsocial as usual. They do not lie in the book as unrelated units. They all have to do with spirituality and its cultivation, and they are arranged in a progressive order. You may read one by itself and be content, but you will be properly appreciative of one when you have read the whole. Take, for example, the 'Aids to Spiritual Culture.' They are High Aspirations, the Exercise of Faith, Prayer, Reading, Meditation, Service, the Right Use of Sorrow, the Reception of the Power of the Spirit, and Intimate Fellowship

with Christ. Read the chapter on Prayer alone and find it good for edification, but read it in its place in the series and find it better.

Professor Charles Foster Kent of Yale has done as much as any living man we can think of (Dr. Driver is dead) for the scientific study of the Old Testament. Besides other enterprises in which he has a part, he is the author of *The Student's Old Testament*, itself great enough to be one man's life-work and monument.

A new volume of 'The Student's Old Testament' has been issued. Its title is *The Songs, Hymns, and Prayers of the Old Testament* (Hodder & Stoughton; 12s. net). Only those who have seen one or more of the previous volumes can have or can be given any clear conception of the manner and wealth of matter which the volume contains. First there are fifty pages of an introduction, which discusses shortly the general characteristics of Hebrew Poetry and its different types, the structure and authorship of the Book of Lamentations, the origin and interpretation of the Song of Songs, Music and Song in the Temple Service, the literary and historical background of the Psalter and its structure and history. Then the Songs, Hymns, and Prayers are given in a new translation, which aims at reproducing the measured beat and the strophic rhythm of the original Hebrew, so that general students of literature, as well as special students of the Bible, may enjoy the matchless beauty both of the form and the thought of these Hebrew classics.

The Songs are divided into Tribal and National Songs, Songs of Lamentation, Songs of Love and Marriage. The Hymns are grouped under Kingly and Messianic Psalms, Hymns of Praise and Thanksgiving, and Hymns of Adoration and Trust. The Prayers are all found in the Psalter, for it must be remembered that in this volume Dr. Kent has to do with poetry only, and there seem to be no poetical prayers anywhere else.

One of the general things we are thankful for is this. Professor Kent believes the text of the Psalms as it stands is on the whole trustworthy. He has to make corrections and even conjectural emendations, but he has never been brought under the dominion of the conjectural mania. We quote his translation of the 23rd Psalm:

Jehovah is my shepherd, I shall not want,  
He maketh me to lie down in grassy meadows,  
He leadeth me to the waters of the resting  
place,  
He continually restoreth my life.

He guideth me in the paths of righteousness  
for his name's sake;  
Yea, though I walk through the valley of  
gloom,  
I fear no evil, for it is thou who art with me,  
Thy rod and thy staff—they, indeed, comfort  
me.

Thou spreadest a table before me in the  
presence of mine enemies,  
Thou hast anointed my head with oil; my cup  
runneth over,  
Surely goodness and mercy shall follow me all  
the days of my life;  
And I shall dwell in the house of Jehovah for  
ever and ever.

Messrs. Killick & Fowler have issued *A Treasury of Many Thoughts*, as a Calendar for 1916. No out-of-the-way author has been read for the quotations; but Marcus Aurelius and Shakespeare and Ruskin and Tennyson are quoted freely.

We do not think that any attempt to rewrite the Pilgrim's Progress has ever yet been successful. And we cannot say that the attempt of Mr. H. G. Tunnick, B.A., is an exception. His idea is to simplify the language and select the scenes that the youngest may understand. And so he calls his book *A Child's Pilgrim's Progress* (Kelly; 1s. 6d. net). But the youngest understand already. There are some long words perhaps, but is it long words that ever block the way of the little ones? Do they not take the long as easily as the short if they are real and expressive? Perhaps the book will be to some the first step to the Pilgrim's Progress itself, and its attractively coloured pictures will help it to that accomplishment.

Dr. Samuel Daiches of the Jews' College in London, has written an account of the part Lord Kitchener took in the Survey of Palestine. The title of the book is *Lord Kitchener and his Work in Palestine* (Luzac; 2s. 6d. net). The book is

both opportune and important. It tells us the story of the least known portion of Lord Kitchener's busy life; and it quotes so freely from his reports as to give us much information about the Holy Land—the information, moreover, of a keen eye and clear head.

Professor G. Elliot Smith, M.A., M.D., has republished from the Memoirs and Proceedings of the Manchester Literary and Philosophical Society, his monograph *On the Significance of the Geographical Distribution of the Practice of Mummification* (Manchester, 36 George Street; 2s. 6d.). He believes that the practice of embalming the dead is an integral part of what has been called 'heliolithic culture.' To the same widespread culture belong many other phenomena and customs, such as megalithic monuments, the worship of the sun and the serpent, the custom of piercing the ears, tattooing, circumcision, the curious custom known as *couvade*, the practice of massage, and the stories of the Creation and the Flood. It is therefore as a contribution to the study of heliolithic culture that he offers this elaborate paper on embalming.

We know of no philosopher, ancient, mediæval, or modern, who has been so neglected as Bowne. Says Eucken: 'Bowne was a philosopher of America, and as such all America may be proud of him and of his memory.' But America is not proud of him. America does not know him. Neither America nor any other English-speaking country can be said to have discovered him. He died quite recently, and recognition will come with time; but it ought to have come before he died.

What is the cause of the disparagement?—for neglect is disparagement. It is due to his religiousness. That is a fatal flaw in a philosopher. Bowne came by the ways of philosophy to believe in the God of the Bible. He believed in the God of our Lord Jesus Christ. And the philosophers would not have him.

His philosophy is called Personalism. It is clearly and competently described by Mr. Ralph Tyler Flewelling in a volume entitled *Personalism and the Problems of Philosophy* (Methodist Book Concern; \$1 net).

The mingled horror and heroism of the War is illustrated almost on every page of *The Diary of a*

*French Army Chaplain* (Melrose; 3s. 6d. net). The chaplain is Abbé Félix Klein of the American Hospital in Paris. 'Just now I administered the last Sacraments to a Reservist badly wounded in the head, and that we had believed safe. The recovery was still so partial that a small indiscretion on his part suddenly put him back into a dangerous state, and now he is quite delirious. Reasonable and quite gentle about everything else, he is absolutely determined to rejoin his comrades as quickly as possible at the Front.

'I assure him, alas! that he shall soon depart, and besides, knowing him to be a firm Christian, I ask him if he will not, so as to fortify his soul against all dangers, receive Absolution, Communion, and the Sacrament for the Sick. He willingly consents, and, his fixed idea not gainsaid, he fulfils his religious duty with great calmness and lucidity. A few minutes later, as I sit beside his bed, he begins once more to talk to me about going; he even gets excited, and in an eager voice encourages the others on to battle. Then, again he says good-bye to me. Without any pretence I accept his adieu, and give him mine; after which I embrace him and leave, lest I should weep.'

Messrs. Nisbet have published an anonymous book on *The Lord's Prayer in Daily Life* (1s. 6d. net). One idea, applicable to daily life, is found in each petition and made urgent. Thus in 'Give us this day our daily bread,' the attention is turned to 'daily,' and the lesson is of daily trust in God's good providing.

Day by day the manna fell:  
O, to learn this lesson well!  
Still by constant mercy fed,  
Give me, Lord, my daily bread.

The 'Lincoln Books' are to be issued by the Society of SS. Peter and Paul. The first two volumes are reprints from the works of Bishop Challoner. The first is called *The Fifteen Mysteries*, the second *The Lord's Prayer and the Angelic Salutation*. They are printed and bound attractively. For Christmas gifts Catholics will be sure to be drawn to them.

A valuable though unpretentious study of *Astronomical Allusions in Sacred Books of the East*

has been made by Mrs. Walter Maunder. It was made for a paper read before the Victoria Institute, and now published separately (1s.). The books ransacked for their astronomical allusions are the *Vendidad*, the *Bundahish*, 4 *Ezra*, the *Slavonic Enoch*, the *Ethiopic Enoch*, and the *Book of Jubilees*.

Mr. Arthur Machen, journalist, who believes that an imaginative article of his in the *Weekly Dispatch* was the sole source and origin of the story of the Angels of Mons, has reprinted that article, along with some others, under the title of *The Bowmen* (Simpkin; 1s. net). He has written an introduction, in which he expresses his contempt for those who believe such tales, and lays the blame for their credulity on 'the shoulders of the majority of the Church of England, who,' he says, 'pass their time in preaching, not the eternal mysteries, but a twopenny morality, in changing the Wine of Angels and the Bread of Heaven into ginger-beer and mixed biscuits.'

He also says this: 'I have long maintained that on the whole the average church, considered as a house of preaching, is a much more poisonous place than the average tavern.' Now all this may be effective though unrefined journalism, but is it true? How did Mr. Machen obtain his average?—we mean the average church, not the average tavern.

Under the title of *Meditation* (Simpkin; 5s. net), Mr. Arthur Lovell has published a book in which he asserts that Christ and Christianity have been utterly misunderstood for two thousand years, and sets forth their true meaning. The ideas that have been associated with Christ are Atonement and Divinity; and to Christianity has been added worship of the Virgin Mary. Now, he believes and asserts positively that not only was Mary an ordinary woman, but Jesus was an ordinary man. He was put to death in an ordinary way and with ordinary results. All that was found objectionable in Him was His teaching, which was grossly misunderstood. Thus: 'In the twenty-third chapter of Matthew, the Scribes and Pharisees are likened to whitened sepulchres which are within full of dead men's bones and of all uncleanness. It is easy to picture what would happen in the mental condition of a mob in Jerusalem at that period of development. The first impulse would be to take the

words literally, that the Scribes and Pharisees had murdered a lot of people and kept their bones in their own houses for safety. This would be repeated to the priests by their emissaries, who mingled with the crowd in order to catch Jesus somehow or other. Then a more lurid version would be propagated by some one whose imagination would conjure a vision of bones piled up to the ceiling in the chief priest's residence. This story would be certain to spread like wildfire amongst the mob, and the priests would be terrified at the idea of a crowd rushing to demand where were the bones that they had hidden. The chief priest would then consider it a favourable opportunity of settling old scores by taking Jesus before the Roman Governor, and accusing him of inciting the people to rioting and disorder. Pilate, a shrewd and honest man of the world, saw through the game that was played by the priests, but was forced to comply with their wishes, through the threat—a very real source of danger to himself—of appealing to Rome on the ground that he would be neglecting his duties as a Roman magistrate, if he released such a dangerous prisoner.'

That is how the crucifixion of Jesus came about. Mr. Lovell is very emphatic in denunciation of the imagination of the Church, but he does a little imagining himself, we see, when the occasion needs it. The book is written to encourage us to think.

A small volume of evangelistic addresses by Mr. Northcote Deck, M.B., Ch.M., of the South Sea Evangelical Mission, has been published by Messrs. Morgan & Scott, under the title of *The Credentials of the Cross* (2s. 6d. net). From the beginning of the volume to the end of it the emphasis is laid on faith. It might be called an exposition of the place and power of faith in the Christian life. And truly we are much in need of such an exposition.

Messrs. Pickering & Inglis have added Mr. T. D. Bernard's Bampton Lecture of 1864 on *The Progress of Doctrine* to their 'Every Christian's Library' (1s. net).

The Religious Tract Society have issued their four Annuals.

First, *The Boy's Own Annual* (8s.), containing all the numbers for the year of *The Boy's Own Paper*. Needless to say, it is a war volume. In

the Index, words like Army, Artillery, Gun, Navy, Trenches occur frequently. Some of the best stories of the War have been captured for it. But it is not forgotten that boys, especially small boys, have other interests than reading the newspapers or even scouting. The five serial stories are by capable writers, Captain Charles Gilson, Paul Blake, A. L. Haydon, Jules Verne (*Kongre, the Wrecker; or, The Lighthouse at the End of the World*), and Harold Allan.

Next, *The Girl's Own Annual* (8s.) contains the year's issues of *The Girl's Own Paper and Woman's Magazine*. Its best feature, first to catch the eye and last to stay in the mind, is its illustrations. Every year sees improvement in the illustrating of serial fiction. The highest attainable has not yet been reached, but here the illustrations are finely finished as well as true to life. That difficult combination of the useful and the ornamental which it is proper for all well-conditioned women to desire, is presented with wonderful skill and resourcefulness in the pictures as well as in the papers. Among the numerous and captivating short sketches will be found the narrative of a visit to the home of Dr. Maria Montessori, the revolutionary in the training of children.

The third and fourth are *The Empire Annual for Boys* and *The Empire Annual for Girls* (3s. 6d. each). They are both edited by the Rev. A. R. Buckland, M.A., after the same manner. That is to say, both volumes contain short stories and short articles contributed by the accepted writers of the day. But the articles and the stories are not alike in both volumes. Here the ability of the editor has its opportunity. It is easy to have articles for girls on Lawn Tennis and the Village Nurse, and for boys on Alfred the Great and Travel in Egypt. But it is not so easy to have all the stories good and yet have the boys' stories good for boys and the girls' stories good for girls.

If the Theological Colleges of America continue their present policy of encouraging the systematic study of the Bible, they will make a scientific knowledge of it more general in America than it is in any other country. Every month some new scheme is published. This month there appears a small volume with the title *How to Study the Old Testament* (Scribners). It is prepared as a companion to President F. K. Sanders' *History of*

*the Hebrews*. Other books are also recommended for reading, but for this book it gives a synopsis and sets questions on every chapter. Let us convey some idea of the scheme of study by quoting

#### Lesson 50.

THE RELIGIOUSLY SIGNIFICANT HALF CENTURY  
(750-700 B.C.)

Read

SHH (Sanders' *History*), 266-268.

*Note carefully the following facts:*

1. That four great prophets did their work within this half century.
2. That they insisted on expressing religion predominantly in terms of character.
3. That much of the biblical material recording the events and ideas of the age is first-hand material.
4. That the contact of the Hebrew people with all-conquering Assyria forced them to a new and infinitely broader conception of the world and of Jehovah as its supreme ruler.
5. That the chronology contains several insoluble problems.

*Questions to be answered:*

1. Who were the four great prophets of this period?
2. What change of emphasis in religion did they advocate?
3. What varied material descriptive of this period is found in 2 Kings?
4. What Assyrian records contribute to a thorough comprehension of the period politically?
5. What two great historical events are attested by both biblical and Assyrian records?

*Optional Reading References:*

See SHH, Appendix 2, page 344, section 268.

A simple and sensible introduction to an art that is supposed to need no introduction has been written by the Rev. T. J. Walker, M.A. Its title is *Preaching for Beginners* (Skeffingtons; 1s. 6d. net). Mr. Walker has the courage of his convictions, and one of his convictions is that there is no preaching like extempore preaching. And that is true when extempore preaching is good. Well, he says it may always be good, if we will take time and pains to make it good.

A number of simple direct evangelical booklets

have been published at 'Rosel,' Wimbledon, S.W., for the use of officers and others (1d. each). Their titles are (1) *The Greatest of all Mistakes*; (2) *Undoubtedly He is Coming Again*; (3) *The Supreme Moment of a Lifetime*; (4) *The Inevitable Separation*; (5) *Is Real Peace Possible?*

*You Can*—that is the title of 'A Collection of Brief Talks on the most Important Topic in the World—Your Success' (Simpkin; 2s. net). The talker is Mr. George Matthew Adams. Success is the making of money. But it should be made honestly. There *are* other things in the world besides money, though they do not count for success; so money should be made quickly and cleverly, but honestly. One way to get on is to 'kick to grow.' Let us quote that chapter; it will stand for the whole book:

KICK.

Kick to Grow.

But Kick ahead and not behind. Kick to get Something and to get Somewhere. Kick to a good purpose. For to rightly Kick is to be Somebody.

Kick to Grow.

France Kicked itself into the French Revolution and cleared the Political map of Europe [for centuries to come; Wendell Phillips Kicked against human Slavery and helped free a Race; Disraeli Kicked against a great horde of Kickers and it landed him Prime Minister of England. History favours Kickers.

Kick to Grow.

Kick with a Smile on your Face and Determination in your Heart. For the Kicking Business fares badly with Bitterness and Revenge taking tickets at the Gate. Kick the hardest against your own Faults and Defects. Also, Kick against everything useless—Time wasting, cheap Gossip, aimless People—Habits that sap away your Power.

Kick to Grow.

Kick for recognition when you have real Worth to show. Kick for Knowledge. Kick for Principle. Kick for a place on which to stand squarely and honestly. But in all your Kicking, remember that the Kicking is the Means and not the End. And after you have Kicked your Kick—pass on, and achieve your Task.

Kick to Grow.

## The Garden of Eden and the Fall of Man according to the Sumerians.

BY THE REV. A. H. SAYCE, D.LITT., LL.D., D.D., PROFESSOR OF ASSYRIOLOGY IN THE UNIVERSITY OF OXFORD.

A VERY important volume has just been added to the publications of the University of Pennsylvania. This is Dr. Langdon's account of his discovery of the early Sumerian legend of Paradise and the Fall of Man which he found among the cuneiform tablets from Nippur of the Abrahamitic age now in the Museum of Philadelphia.<sup>1</sup> The book contains a copy of the text, together with its transliteration and translation, an interesting introduction in which the legend is compared with the South Babylonian legend of Adamu on the same subject, and full indices. A portion of the tablet was discovered and copied by Dr. Langdon in 1912, and

<sup>1</sup> *The Sumerian Epic of Paradise, the Flood, and the Fall of Man.* By Stephen Langdon, University Museum, Philadelphia, 1915.

a paper upon it was read by him before the Society of Biblical Archæology in the following year.

The legend is in Sumerian, and there is no Semitic translation to assist the decipherer. Only those who know what this means, and how abominably bad, moreover, is the cursive cuneiform script of the Khammurabi period, can fully appreciate the learning and scholarship which have surmounted the difficulties of translation and made the long story intelligible. Much, of course, still remains to be done; the intricacies of the Sumerian language are still imperfectly known, and there are many words and sentences the exact signification of which must at present remain doubtful. Indeed, I am afraid that the ordinary reader will regard the