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will pay you back through Anoubas. . . . Tell me about anything you want. Farewell, my son.'¹

We are apt to think of those who lived nearly two thousand years ago as beings quite different from ourselves. But these letters seem to show that, in spite of material progress, human nature in all essentials has changed very little. The 'daily round, the common task' were much the same then as they are to-day. Such is the interest of the papyri to the student of the human spirit; to the student of Christianity they are invaluable as enabling him to call up a vivid picture of the everyday life of countless men and women who were contemporary with and lived under the same conditions, both political and economic, as the earliest Christians.

¹ *Oxyr. Pap.* iii. 531.

In conclusion, the service rendered by the papyri to the student of the New Testament is twofold. Firstly, from the point of view of language, they have shown us the exact nature of New Testament Greek by proving that it is the ordinary spoken language of the day and have enabled us to put the New Testament in its proper place as the greatest existing monument of popular *κοινή*. Secondly, they give us documents illustrative of countless passages in the New Testament, and have enabled us to recapture the historical environment of primitive Christianity. It is thus no small debt—and it is likely to be increased in the future—which we owe to the rubbish-heaps of Egypt and to the patience and skill of those who have deciphered and interpreted their contents.

Literature.

A NEW LEXICON.

MESSRS. T. & T. CLARK have just published *A Manual Greek Lexicon of the New Testament*, by Professor G. Abbott-Smith, D.D., D.C.L. (2 IS.).

No book is more needed, and no scholar is better furnished. As the controversy goes on between the classical and scientific ideas of education, the classics seem to be steadily losing ground, but there is no student of the New Testament that does not find it necessary to know the Greek language. He may make the discovery too late, and be crippled in his work for the rest of his life. But that need rarely be. Most men make it as soon as the preparation of a modern sermon begins, and then, if he has no adequate knowledge of the original language already, he sets himself to attain it, and may undoubtedly do so. He then finds that the first necessity of all is a sufficiently full and thoroughly reliable lexicon.

Professor Abbott-Smith is second to no one in our day in his appreciation of the importance of the papyri or in his knowledge of their contents. Every word or phrase in the most homely or most mercenary letter of the time is made use of, if there is anything in it to elucidate or illustrate the meaning of an apostle or evangelist. And it does happen, even though not often, that an obscure

New Testament word has its meaning at last securely determined; it sometimes happens that a flood of interesting light is thrown around the use of it.

But there is more than that. Professor Abbott-Smith has read with astonishing industry the suggestions offered, in books and magazines, by classical as well as New Testament scholars. It is on the whole a disappointing field, so strewn is it with the wrecks of exposed or exploded theories. What a wilderness of reading has a man to go through on the word *logos* alone! But it has to be done, and Dr. Abbott-Smith has done it. If there is a hopeful hint anywhere he has taken note of it. We are struck with the care with which he has read every volume and every number of THE EXPOSITORY TIMES. And his trained judgment has known what to refer to and what to pass by.

The great commentaries are of course in constant use. We see on every page references to the volumes of the 'International Critical Commentary,' to the 'Westminster' series, and to such single volumes as McNeile's *Matthew*, Swete's *Mark* and *Apocalypse*, Armitage-Robinson's *Ephesians*, and Mayor's *James*, and *Peter and Jude*. Then Edwin Abbott's wonderful books are frequently referred to, especially the *Johannine Grammar* and the *Johannine Vocabulary*. Dalman, Deissmann,

Burton, Blass, Ramsay, Kennedy, Schmidt, Thackeray, Jannaris, Thumb, and Moffatt are all in constant use. It is when in this way one runs rapidly over the recent work on New Testament lexicography that one realizes the urgent need for this new Lexicon: it is when one examines the Lexicon itself that one realizes how satisfactorily Dr. Abbott-Smith has met the need.

Let us quote the article on one of the words. It will be seen that the space is used to its utmost capacity. There is, of course, a list of abbreviations. Let us take

‘μυστήριον, -ου, τό (<μυέω), [in LXX: Da LXX TH 2^{18ff.} (ἄ), To 12^{7.11}, Jth 2², Wi 2²² 6²² 14^{15.23}, Si 3¹⁸ 22²² 27^{16.17.21}, 2 Mac 13^{21*};] 1. *that which is known to the μύστης (initiated), a mystery or secret doctrine*, mostly in pl., τὰ μ. (Æsch., Hdt., al.). 2. In later writers (Menand., *Incert.*, 168), that which may not be revealed (not, however, as in the modern sense, intrinsically difficult to understand), a *secret or mystery* of any kind (To, Jth, 2 Mac, 11. c.). 3. In NT, of the counsels of God (cf. Th.: Jb 15⁸, Ps 24 (25)¹⁴ for ἱδ), once hidden but now revealed in the Gospel or some fact thereof; (a) of the Christian revelation generally: Ro 16²⁵, 1 Co 2⁷, Col 1^{26.27}, Eph 3^{3.9}; τ. βασιλείας τ. θεοῦ, Mk 4¹¹; τ. θεοῦ, 1 Co 2¹, Re 10⁷; τ. θ. Χριστοῦ, Col 2²; τ. Χριστοῦ, Col 4³, Eph 3⁴; τ. θελήματος αὐτοῦ, Eph 1⁹; τ. εὐαγγελίου, Eph 6¹⁰; τ. πίστεως, 1 Ti 3⁹; τ. εὐσεβείας, *ib.*¹⁶; (b) of particular truths, or details, of the Christian revelation: Ro 11²⁵, 1 Co 15⁵¹, Eph 5³², 2 Th 2⁷, Re 1²⁰ 17^{5.7}; pl., τὰ μ., 1 Co 13² 14²; θεοῦ, 1 Co 4¹; τ. βασιλείας τ. οὐρανῶν (θεοῦ), Mt 13¹¹, Lk 8¹⁰ (cf. Westc., *Eph.*, 180 ff.; AR, *Eph.*, 234 ff.; Lft., *Col.* 165 f.; Hatch, *Essays*, 57 f.; DB, iii. 465 ff.; DCG, ii. 213 ff.)’

It is a fine generous volume, beautifully and accurately printed at the Aberdeen University Press. For cheapness the twelfth volume of the ENCYCLOPÆDIA OF RELIGION AND ETHICS will compete with it: we have seen no other volume that can even approach it.

How Dr. Moulton would have rejoiced had he lived to see this Lexicon issued, in the progress of which he took so much interest.

THE RELIGIONS OF MANKIND.

There is no study so imperative at present as the study of Religion. But it must be study. Easy

offhand writing and reading on ‘the religions of the world’ has done immense mischief. Wrong notions have become accepted truths. Wrong estimates have become ineradicable beliefs. Worst of all, the so-called student of Religion is content with a superficial knowledge which has no light or shade, and is worthy of neither God nor man. And then he preaches on Religion, lectures on it, even writes books on it.

But this is inapplicable to Mr. Edmund D. Soper, Professor of the History of Religion in Northwestern University. His book on *The Religions of Mankind* (Allen & Unwin; 12s. 6d.) is the book of a serious student, a student determined to reach values, and capable of appreciating them. He has used the ENCYCLOPÆDIA OF RELIGION AND ETHICS to some purpose. The only fault one can find is that the aim is popular—just escaping the abuse of that much-tried adjective. For we do not want the study of Religion popularized; we want it made a study. What is it that the people to whom we minister in sacred things should be able to pronounce Hinayana and Mahayana? We are not teachers of speech, to bid them speak such words trippingly on the tongue; we are teachers of God, whom we must direct them to seek after and find. A greater blunder no man could commit than to carry to his hearers or readers the impression that he can give them an hour’s entertainment on the peculiarities of man’s quest for God. Professor Soper does not commit that blunder.

MODERNISM AND THE CHRISTIAN FAITH.

Modernism and the Christian Faith is the title which Dr. John Alfred Faulkner, Professor of Church History in Drew Theological Seminary, has given to his latest book. Published in America in 1921 (and noticed here), it is now issued in this country by Messrs. Allen & Unwin (12s. 6d. net).

It is an estimate of Modernism—Roman and Anglican. For thus far it seems to be a luxury of those two communions. It is a robust but reverent estimate. Professor Faulkner sees that the issues are vital; he sees also that the men are capable. He has no expectation of carrying everything before him at the first rush, but if he loses in the end he knows that all is lost.

The whole matter turns on the person of Jesus. Authority? He is the final, the impassable authority. Miracle? He is the only Miracle. Given the miracle of His Person (and strangely enough nearly all Modernists give it) all other miracle worth following follows. The difficulty is that the facts of His Person are acknowledged—facts that are summed up in the word 'sinlessness' or moral perfection—but the conclusion is not taken. If He really did no sin, if guile was not found in His mouth, who was He? Man? The better man the more incredibly only man. The difficulty of saying God is admitted. Professor Faulkner admits it. But you are shut up to it. For certainly the Modernist is the last to allow a demi-god.

A striking quotation is made from F. A. B. Nitzsch. Then says Dr. Faulkner: 'Weighty words are these by Nitzsch. Study them. They show how to candid and spiritually minded Ritschlians Christ breaks down the boundaries reared by their master, and you get in its logical drive at least the historic view: "the correlate of one's religious self-consciousness; . . . the society of believers takes hold of him as the root of its being, and believers as both the origin and cause of their salvation; . . . the Godman; . . . the unique *being* (not simply revelation) of God in him; . . . he finds the forgiveness of sins; . . . he communicates the Holy Spirit." Who but God could do and could mean all that? And that was the Christ of the early Christians. That was the Christ they confessed, they worshipped, and for whom they died. And because they did so the society he founded and they established exists to-day.'

GENTILE.

Pronounce the word in three syllables. 'Giovanni Gentile was born at Casteltravano in Sicily the 29th May 1875. He was educated at Pisa and later was appointed to the Chair of Philosophy in the University of that city. In 1917 he received the appointment he now holds of Professor of the History of Philosophy in the University of Rome. He has become famous in his own country on account of his historical and philosophical writings and even more by the number and fervour of the disciples he has attracted. . . . It is doubtful if there is a more influential teacher in the intellectual world to-day.'

So says Professor Wildon Carr, and he says so with knowledge and deliberation. Professor Wildon Carr has translated into English Gentile's latest and best book, *The Theory of Mind as Pure Act* (Macmillan; 15s. net). It was not an easy book to translate. It is not an easy book to read. But when one approaches it after a good deal of reading in Croce, the difficulty is not insurmountable. Still, it is written for philosophers, and Dr. Wildon Carr has rendered the unprofessional reader of philosophy a real service by the clear statement of Gentile's philosophical position which he has given in his Introduction.

'In recent times,' he says, 'there have been two philosophical movements which have received in Italy the response of a vigorous recognition. One is the Positive philosophy, the leading representative of which is the veteran philosopher Roberto Ardigò of Padua (born 1828 and still living at the time of writing). In early life a priest who rose from humble origin to a high position in the Church, he was distinguished by his political zeal and public spirit in pushing forward schemes of social and municipal reform, and had brilliant prospect of advancement. Suddenly, however, and dramatically, he broke with the Church and became the leader of a secularist movement, and the expounder of the principles of the philosophy of Auguste Comte. In consequence, this philosophy has had, and still has, a great following and wide influence in Italy. It is important to understand this, because it explains the constant polemic against positivism and positivistic concepts in the present work.'

'The other movement is Hegelian in character and idealistic in direction, and its leading exponents are Benedetto Croce and his younger colleague and friend the author of this book. The distinctive note and the starting-point of this movement is a reform of the Hegelian dialectic, but it prides itself in an origin and philosophical ancestry much older than Hegel, going back to Vico and through him linking itself up with the old Italian learning. Its characteristic doctrine is a theory of history and of the writing of history which identifies history with philosophy. It finds full expression in the present book.'

This is the first volume of a new series which is meant to contain the whole of Gentile's 'Philosophical Works.'

*SIR HENRY JONES' GIFFORD
LECTURES.*

Art for art's sake: the Gifford Lectures for the value of the Gifford Lectures, and no moralizing, please. But there are exceptions. Professor Gwatkin openly refused to be bound by Lord Gifford's conception of religion and delivered the most useful series that the Gifford lectureship has given us. Sir Henry Jones refused also. He said: 'That for which Lord Gifford stipulated cannot be unreservedly granted. To accede at once to his wish, "that the lecturers should treat their subject as a strictly natural Science . . . just as astronomy or chemistry is," were to proceed on assumptions that are admitted neither by Sceptics, nor by Agnostics, nor by many religious believers.' And he proceeded to deliver a course of lectures with a purpose.

His purpose is to show that Theism can be proved true intellectually. At the beginning he has the Christian theologian, still more definitely the Scottish minister, in his mind. With the least suggestion of loftiness, he assures him that he may safely speak his mind, that he may even examine the sources of his beliefs; and he will find that it is no longer necessary for him either to believe what is incredible or to preach what he does not believe.

That over, the rest of the way is clear. Sir Henry Jones does all that man can do to set religion, the religion of a twentieth-century lecturer, on a sound intellectual basis. He will have no psychological intrusion. The Subconscious? There is no such thing. 'Psychologists who speak of consciousness as if it were extended, and refer to it as a "field," have invented "a subconscious region," in which these presuppositions abide and from which they may emerge at times. As a matter of fact, there is no such region and there are no such denizens.'

Again, intuition does not exist: 'We speak of intuitive minds, as if there were some men to whom the laborious processes of ratiocination were a mere cumbersome redundancy. As a matter of fact, the musician and painter and poet can as little do without observation and judgment, purposeful reason and will, as they can without their intuitions. Their intuitions are always the fruition of a toilsome experience. And what is true of the æsthetic is not less true of the religious spirit.'

Once more, there is, or ought to be, no such thing as dogma. This is the theologian's prime offending. He is not an inquirer, he is a dogmatizer. But is there not a confusion? The Church may be (must be?) a dogmatizer; the individual may be (must be) an inquirer. For him, as individual, to make general laws out of his individual discoveries is wrong—is it ever done? But when he and his fellows get together for the purpose of finding principles on which they can work harmoniously for the Kingdom of God, it cannot be left undone.

Sir Henry Jones has given us some things to think about. His belief in God, a God of power as well as love, is as refreshing as it is robust. His belief in this as the best of all possible worlds is as unexpected as it is true. His belief in Religion is as timely as it is well taken:

'What value would the secular life retain if it were completely sundered from religion? Expunge all traces of religious belief; delete all the effects it has ever had in the life of man and of human society; extinguish the hopes it has kindled, the fears it has awakened, its restraints and its inspirations, its trust in the ascendancy of what is good; reduce the meaning and reach of good to purely secular values, how much of what man treasures most would remain? Is a genuinely irreligious consciousness entitled to regard the world as a cosmos, and would any higher form of morality survive than that which is prudential and radically self-regarding and responsive to no imperatives that could be called duties? What is the range of the purely "natural" virtues of man? Could any virtue survive if an ultimate good were known not to exist? The moral lights would certainly be very low and man's strides to his ill-lit purposes would be hesitating. And would the conception or the hope, or even the desire of immortality survive? Could man wish to extend his existence in a world where there was no Best in power; pursuing interests incapable of being reconciled, all of them perishable; the inequalities of the present life finally uncorrected and justice sitting powerless? For it is such a scene as that which the life of mankind presents if no spiritual principles connect its details and give them significance, and if it terminates finally here.'

The title is *A Faith that Enquires* (Macmillan; 18s. net).

THE HISTORY OF CHRISTIANITY.

An Introduction to the History of Christianity has been written by Dr. F. J. Foakes Jackson, Fellow of Jesus College, Cambridge, and Professor of Christian Institutions in Union Theological Seminary, New York (Macmillan; 20s. net). The period covered by the volume is from 590 to 1314, not the whole of the History of Christianity, but enough for a single volume.

Professor Foakes Jackson's manner is quiet, serious, thoughtful. There is no rhetoric, not an adjective with too much colour in it. That is not to say that it is a dry book. It is not. But there is little movement emotionally. All is for study, for thinking, none for loving, or fearing, or willing, or doing.

'The thirteenth century, for all its achievements, marks the beginning of the decay of the medieval system. The fourth Council of the Lateran in 1215 crystallised the doctrine of the Western Church. The council met on St. Martin's day, November 11th, and Innocent, after preaching from the words, "With desire have I desired to eat this passover with you," caused seventy canons prepared by himself to be read, which were accepted by the assembled prelates. The council lasted only till the end of the month.

'The first canon embodied a declaration of faith. The opening clause contains the doctrine of the Trinity and adds that all things were created by God—even the demons, who were created good, fell into sin, and led man astray.

'The next part is an exposition of the Catholic faith in the Incarnation, in the Resurrection and Ascension of our Lord's Body and Spirit, in His second coming as Judge, when all will rise in their own bodies to inherit eternal punishment or eternal salvation.

'Thirdly it is affirmed that there is but one universal Church, outside which no one can be saved. In it Christ is the Priest and the Victim. His Body and Blood are truly in the sacrament of the altar under the species of bread and wine. These are *transubstantiated* by divine power in order that we may partake of His Body, as He partook of our body. Only a priest can consecrate this sacrament, according to the power of the keys. Baptism must be in the name of the Trinity, and is valid if the invocation is right, whoever the minister may be. Those who receive it obtain

salvation; if they fall into sin, they may recover their innocence by true penitence. Not only virgins who live lives of continence deserve salvation, but also married persons if they please God by a pure faith and by good works.'

That is a fair example of Dr. Foakes Jackson's style. At the end of each chapter there is a list of Authorities. The whole work, including these lists, gives confidence. We may not be greatly moved; we can trust.

GEORGE LLOYD HODGKIN.

The biography of *George Lloyd Hodgkin* has been printed for private circulation, but copies can be obtained from the Society of Friends' Bookshop, Bishopsgate, London, E.C. 2, either direct or through any bookseller.

It is the biography of a Quaker, who, when the war came, refused absolutely to have to do with it. Whence trouble. And yet most considerate were the authorities, for they knew the man's worth. Finally a mission to Mesopotamia saved the situation, but cost him his life. He died of dysentery at Bagdad on June 24, 1918.

Wherein lies the interest? For its interest is undoubted. In the beauty of Christian character. Not life, not activity, not work done, simply character. He did little work. He settled down to nothing until a common clerkship came his way after he was a husband. But he helped others to do better work than they would have done—yet more, to be better than they would have been.

When he died there were visions and revelations. 'Each one of those most near to him in England had a message or intimation from him either on that midsummer day on which he was set free, or very shortly afterwards. To some there came an indescribable feeling of liberty, of exhilaration and uplift. . . . To others, more.

'His mother, early on the morning of the 26th, knowing nothing as yet of the cable already received, or of the later cable so swiftly to follow, was conscious in a dream just before she woke of a marvellous light and sense of happiness. She distinctly heard a voice saying to her: "The Angel of my Deliverance has saved me." She was then staying at Sheffield with Lily, and came down to breakfast, saying: "I have had the most beautiful dream." Not until the news reached her a few hours later did she connect the voice with George,

though Lily's husband, Herbert Gresford Jones, mentioned him specially at Prayers that morning. Meanwhile our mother went about all day with no anxiety about him or anyone—nothing but thankfulness and joy.

'That same day also, 26th June, Mary's mother, Theodora Wilson, was in the train going to "break the news to Mary." There came a moment when even her courage failed, at the thought of what she had to do. Then she suddenly saw George's laughing face, saw him—"just George, but his own most gay and radiant self," and heard his voice say: "It is all right, mother; don't be troubled. I have been there before." Arrived at Banbury, she found the little house full of peace. Through a friend the news had already reached Mary. George had indeed "been there before."

'Thus, tranquilly, calmly, and as he would have wished, the selfless life lived among us here passes into the yet more utterly selfless life they live in "yonder."

SPIRITISM.

How utterly impossible it is for a preacher to preach with any confidence who does not know something of the history of religion is shown by Professor Lewis Bayles Paton in his book on *Spiritism and the Cult of the Dead in Antiquity* (Hodder & Stoughton; 16s. net). Let the subject be the life to come. The most likely text for the uninstructed preacher is Job 19²⁵⁻²⁷, 'For I know that my redeemer liveth.' We know what he will make of it.

But it is not only that Job expresses no hope of a life beyond the grave there. We may see that, and say it, and yet be far astray. We cannot explain this expression of the mind of Job unless we try to understand the religious ideas which lay at the back of his mind. Professor Paton comes to it, as we must all come, gradually. He begins with the thoughts of the savage. He passes to the early Israelite. He comes to Job. He says: 'While Job was struggling with the mystery of his terrible sufferings, loss of wealth, loss of children, and loss of health, and was unable to find any explanation for these either as the punishment of the sins of his ancestors, or as punishment for his own sins; and was tempted to deny that an all-wise, all-powerful, and all-righteous God ruled the world; the question suddenly flashed into his

mind, Was it not possible that a vindication of his innocence might come after death? That could not be in Sheol, since there conscious existence ceased, but might not God bring him back to life again, so that on earth and in the flesh he should receive the reward of virtue? The cut-down tree revives. May not man also awaken from the sleep of death?

"There is hope for a tree, if it be cut down,
that it will sprout again,
And that the tender branch thereof will not
cease.

Though the root thereof wax old in the earth,
And the stock thereof die in the ground;
Yet through the scent of water it will bud,
And put forth boughs like a plant" (Job 14:7-9).

At first the poet rejects the thought of resurrection as inconceivable.

"But a man dieth, and is prostrate,
And a mortal expireth, and where is he?
As the water vanisheth from the sea,
And as the river drieth up and is arid,
So man lieth down, and doth not arise:
Till the heavens be no more, they shall not
awake,
Nor be roused out of their sleep" (14:10-12).

But the new hope that has risen within him still asserts itself.

"O that thou wouldest hide me in Sheol,
That thou wouldest conceal me until thy
wrath should turn away,
That thou wouldest appoint me a set time
and remember me.
If a man die, shall he live again?
All the days of my enlistment would I wait,
Till my discharge should come,
Till thou shouldest call, and I should answer
thee,
Till thou shouldest long for the work of thy
hands" (14:13-15).

The hope here expressed does not mount to the height of assertion, and the theme is not pursued farther at this point; but in 19:25-27 Job again returns to it, and this time states as a conviction what before had been only a vague longing.

"But I know that my avenger liveth,
And one who shall survive after I am dust:

And that another shall rise as my witness,
 And that he shall set up his mark.
 From my flesh shall I see God:
 Whom I shall see for myself,
 And mine eyes shall behold, and no stranger."

This cannot refer, as many commentators have supposed, to a vision of God in the other world, for Job has asserted too often his conviction that there is no knowledge in Sheol (Job 7 : 9 ; 14 : 21 ; 17 : 15 f.). It must be interpreted in the light of the hope that struggles to expression in 14 : 7-15, that there is such a thing as a return from Sheol to the life upon earth. "From my flesh," accordingly, cannot mean "disembodied," but must mean "re-embodied." The vindication of a disembodied spirit would be at variance with the whole development of Old Testament thought up to this point.'

—
 JOHN ALLEN.

John Allen had friends at Cambridge who became famous—Alfred Tennyson, William Makepeace Thackeray, Edward Fitzgerald—and the interest of his biography, which has been written by one of his eight daughters (Anna Otter Allen), lies largely in the fact that he kept up a correspondence with these friends. Letters to and from them are freely quoted, even though in most cases (as is frankly stated) they have already appeared in one or other of their biographies; and a sense is felt throughout the book of being in the company of the great when they are at their best, even if not their greatest. Many other men and some women are introduced to us, chiefly those who visited John Allen at his country vicarage in the remote parish of Prees. And so the biography is appropriately called *John Allen and his Friends* (Hodder & Stoughton; 12s. 6d. net).

John Allen spent many years at Prees, a fine example of gifts and graces given without grudging to a few country people, who had great difficulty in appreciating and greater difficulty in acknowledging them. He became an Archdeacon and an Inspector of Schools. But John Allen of Prees is enough for the future historian of the saints.

One of those who visited frequently at Prees was Julia Sterling, the daughter of Carlyle's John Sterling. This is what she said about John Allen: 'The Archdeacon's simplicity, his humour akin to pathos, his laughter akin to tears, made him unlike

commonplace people. His sympathy was loving and living; the heart of a little child shone out of his bright eyes shaded by wonderful black brows. Ready feeling and fun trembled in his voice. His power of enjoyment in simple things made his company refreshing, while the wisdom and cultivation of his mind gave depth to his conversation. His unworldliness lent a rare dignity to his character, behind all the intense naturalness and fresh feeling which made conventional people seem tame in comparison. So affectionate was he that he won regard even from those he rebuked. His humility was lovely and unmistakeable, and his transparent truthfulness was a constant lesson and a standard to live by.'

—
 BORNEO.

Mr. Ivor H. N. Evans, B.A., was five years ago Assistant District Officer under the chartered company which rules British North Borneo. He now writes down his recollections. His memory is not quite fresh, as he frequently warns us, but it is easy to see that he took some pains to get at the truth of things, and takes some pains to tell it now. He is not in favour of administration by a company—whether of Borneo or any other land. 'I consider it a mistake to allow any body of men who have monetary interests to have absolute control over a large territory; for as long as human nature is what it is there must always be a temptation for the directors and shareholders in such a company to sanction—all honour to them if they do not—revenue-producing schemes which may be exceedingly damaging to the native peoples entrusted to their care. In fact there must be a possibility of those who are largely interested in a company caring little from what sources and in what manner dividends are procured, so long as they obtain them.'

Mr. Evans had contact with three tribes—the Dusuns, the Bajaus, and the Illanuns. The Bajaus and the Illanuns are alike, and he describes them and their ways together. But the Dusuns greatly differ from the other two tribes, and he gives a large part of his space to them, describing their dress and adornment, their houses, domestic affairs, and government, their agriculture, fishing, hunting and trapping, their food, narcotics, their courtship, marriage, divorce, burial and puberty rites, their music, their religion, and much else. It is all

instructive, and some of it is new. Their burial customs are peculiar, with sometimes peculiar results. 'Some few years ago there was a bad epidemic of small-pox in the Tuaran district, and the father of my Dusun servant, Omboi, caught the disease and "died." Whereupon his relatives, having obtained a jar of sufficient size, slipped the body into it, intending to bury it immediately. The neck of the jar was, however, rather narrow, and when the mourners began to stamp the body home with the flat of their feet the "corpse" got up and objected to the process in forcible language. The patient had merely been in a state of coma, and he eventually recovered.'

As always, there turns up the crime of crimes—the introduction of alcohol among the natives. Says Mr. Evans: 'The sale of cheap and fiery brandy, whisky, gin, and arrack, the vendors of which are the Chinese traders of the gambling and spirit monopolies, should be stringently forbidden. (In some districts near the coast the effects of cheap spirits upon the natives are even now, unfortunately, only too apparent.) The prohibition to be entirely effective would have to be absolute, since, if the sale of spirits were made an offence only to natives of the country, though it might to a certain extent prevent the rising generation from taking to drink, a native would merely go to the first Chinaman he knew and give him a present of five cents to purchase a bottle of gin for him.'

The title is: *Among Primitive Peoples in Borneo* (Seeley; 2rs. net).

HENRY VI.

The volume on *Henry VI.* in the series on 'Kings and Queens of England,' edited by Professor Rait and Mr. Page, has been written by Mabel E. Christie (Constable; 16s. net).

It is a finely written study of a strangely fascinating man. In the chapter on Henry's character the biographer is at her best, drawn to the fulness of her quiet impressive power just by the good king's goodness. For goodness is best of all things in the end. It did not convince or convert Henry's subjects. No, they were beyond that possibility. They were too much given to the worship of war. But it convinces us; and in its straightforward telling here tends to convert us to itself.

'Henry was a simple and upright man, without guile or malice. He "coveted no revenge for

injuries, but gave God most humble thanks for the same." His charity and humanity were indeed remarkable, and in that ferocious age were probably considered a rather contemptible weakness. On one occasion it is related that "hearing that one of his servants had been deprived by theft of a great part of his goods, the said King sent him twenty nobles as compensation for his loss, at the same time advising him that he should now be more careful in the custody of his property, and that he should not go to law for this cause."'

It is the Sermon on the Mount believed in, lived by.

The story of Jeanne D'Arc and the loss of France is briefly but touchingly told.

The volume is richly illustrated and well furnished with maps.

ON TRANSLATING HOMER.

In the preface to his translation of *The Odyssey of Homer* (Constable; 6s.), Professor George Herbert Palmer tells us what his aims have been. He says:

'In this translation of the *Odyssey* I have had the following aims:

'To give to the thought of Homer a more direct and simple expression than has hitherto been judged admissible; to be at once minutely faithful to the Greek original and to keep out of sight the fact that either an original or a translator exists; to present especially the objective, unreflective, realistic, and non-literary features of the primitive story; to report in all their delicacy the events which Homer reports, to exhibit his attitude of mind toward them, and to produce again the impression produced by him that things did happen just so; in the wording, to discard originality and to make free use of the fortunate phrases of preceding translators, but to employ persistently the veracious language, the language of prose, rather than the dream language, the language of poetry; and still to confess that the story, unlike a bare record of fact, is throughout, like poetry, illuminated with an underglow of joy; to mark gently this permeating joy by a simple rhythm so unobtrusive and so free from systematic arrangement that no one need turn from the matter to mark the movement; above all, to discharge a debt of gratitude to the great friend who for twenty-five years has been showing me the beauty of himself and of the

world; and finally, to make it plain that I cannot attain these aims, and to commend them to others as alluring and impossible.'

How near has Professor Palmer come? In Professor Slater's lecture (noticed already) we read: 'When Odysseus in his wanderings holds converse with the dead in the underworld, among the souls of the men "killed in action" before Troy, he sees (you remember) the soul of the great Achilles, sick at heart from durance below and eager to exchange his sceptre in the shades for the sickle or the spade of a day-labourer on earth. What is his consolation? He asks for tidings of the New Age, for tidings of his son: and when Odysseus tells him that Neoptolemus has played the man and has done his day's work well, he is comforted.'

How does Professor Palmer translate that passage? We cannot give it all: 'Then when we entered the horse Epeius made—we chieftains of the Argives—and it lay all with me to shut or open our close ambush, other captains and councillors of the Danaans would wipe away a tear, and their limbs shook beneath them; but watching him, at no time did I see his fair skin pale, nor from his cheeks did he wipe tears away. Often he begged to leave the horse; he fingered his sword-hilt and his bronze-tipped spear, longing to vex the Trojans. Yet after we overthrew the lofty town of Priam, he took his share of spoil and an honourable prize, and went on board unharmed, not hit by brazen point nor wounded in close combat, as for the most part happens in war; hap-hazard Ares rages.'

'So I spoke, and the spirit of swift-footed Aeacides departed with long strides across the field of asphodel, pleased that I said his son was famous.'

CARLYLE AND RUSKIN.

Mr. Frederick William Roe, Junior Dean and Associate Professor of English in the University of Wisconsin, has written an Introduction to *The Social Philosophy of Carlyle and Ruskin* (Allen & Unwin; 12s. 6d. net).

Professor Roe has none of the difficulty in reading either Carlyle or Ruskin that is so freely felt and so freely expressed in these days. He never believed that Carlyle was the advocate of might against right which he has been said to be. And in this book he shows conclusively enough that he was not. Nor did he ever conclude that Ruskin

had nothing for this generation to learn. Few pleasures of late years have been greater than the steady reading of Ruskin in Sir Edward Cook's grand edition, volume after volume, introductions, footnotes, and all. And this at least has been evident, it is evident even to those who are most contemptuous of Carlyle's and Ruskin's economics, that the way to write the English language cannot be better learnt than by the reading of Ruskin and Carlyle.

But it is their social philosophy that is in question. Recall this for Carlyle. It is found in *Past and Present*, and it was written years before its prophecies began to be realized. 'Of Time-Bill, Factory-Bill and other such Bills the present Editor has no authority to speak. He knows not, it is for others than he to know, in what specific ways it may be feasible to interfere, with Legislation, between the Workers and the Master-Workers;—knows only and sees, what all men are beginning to see, that Legislative interference, and interferences not a few are indispensable; that as a lawless anarchy of supply-and-demand, on market-wages alone, this province of things cannot longer be left. Nay interference has begun: there are already Factory Inspectors,—who seem to have no lack of work. Perhaps there might be Mine-Inspectors too:—might there not be Furrowfield Inspectors withal, and ascertain for us how on seven and sixpence a week a human family does live! Interference has begun; it must continue, must extensively enlarge itself, deepen and sharpen itself. Such things cannot longer be idly lapped in darkness, and suffered to go on unseen; the Heavens do see them; the curse, not the blessing of the Heavens is on an Earth that refuses to see them.'

'Again, are not Sanitary Regulations possible for a Legislature? The old Romans had their *Ædiles*; who would, I think, in direct contravention to supply-and-demand, have rigorously seen rammed up into total abolition many a foul cellar in our Southwarks, Saint-Gileses, and dark poison-lanes; saying sternly, "Shall a Roman man dwell there?" The Legislature, at whatever cost of consequences, would have had to answer, "God forbid!"—The Legislature, even as it now is, could order all dingy Manufacturing Towns to cease from their soot and darkness; to let in the blessed sunlight, the blue of Heaven, and become clear and clean; to burn their coal-smoke, namely, and make flame of it.

Baths, free air, a wholesome temperature, ceilings twenty feet high, might be ordained, by Act of Parliament in all establishments licensed as Mills. There are such Mills already extant;—honor to the builders of them! The Legislature can say to others: "Go ye and do likewise; better if you can."

How many of our present legislators can prophesy like that? How many of them can move us to the performance?

Professor Roe is no blind worshipper; yet he is most convincing when he is least critical. To let us see what Carlyle and Ruskin really wanted—that is the best service he has rendered. It is a greater service than we are able just at present to appreciate.

Another book on the Atonement. This time by a Quaker. The writer is Mr. Edward Grubb, M.A., and the title *The Meaning of the Cross* (Allen & Unwin; 5s. net). It is a comparatively small book—small enough for its purpose. For Mr. Grubb gives the history of the doctrine (as nearly all writers on the Atonement do) as well as his own theory of it. And the necessary brevity makes for occasional unfairness. So, for example, with the ideas of Dale. In spite of Mr. Grubb's rather summary dismissal of Dale, there is truth in his demand that the righteous law of God (recognized by men and demanding recognition) must be upheld. When Absalom sinned, it was not enough, as Mr. Grubb would seemingly say, that he should be forgiven and the sin forgotten, however penitent he had become; it was necessary that the sense of rightness felt by the people, and clearly felt even by his indulgent father, should be recognized. We are much to blame if we miss the purpose of the parable of the Prodigal Son and give it the whole doctrine of the Atonement to carry.

Mr. Vivian MacMunn, in a book entitled *Neglected Galilee* (Allen & Unwin; 3s. 6d. net), makes an effort to prove (1) that there was a large body of Christ's disciples in existence in Galilee before the Resurrection; (2) that His appearance to this body of disciples, 500 strong, after the Resurrection, was the true Transfiguration, and the one referred to by St. Paul in 2 Co 3¹⁸, the Transfiguration described in St. Mark being 'a

mere substitute intended to show that our Lord's promise of the kingdom had been fulfilled in another way than by the resurrection-appearance on the Galilean mountain'; (3) that 'the Peræan section of Luke is really a piece of anti-Galilean polemic on the part of Jerusalem.'

That is enough for a man to make good in ninety-four pages. Mr. MacMunn has little difficulty in showing that the Galilean disciples existed—but the rest is unconvincing. And there are small things which make one suspicious. The parable of the Prodigal Son, 'for all its beauty, does not seem our Lord's own. . . . The man who penned that parable had drunk deeply of Christ's Spirit. Christ Himself might have spoken that parable had He been an inhabitant of Jerusalem; but, in fact, He was a Galilean.' Mr. MacMunn contra mundum.

Professor Henry Preserved Smith is a scholar. And wherever scholarship leads he follows. He has no respect for the weakness of the unlearned and ignorant. In his new book, *Essays in Biblical Interpretation* (Allen & Unwin; 10s. 6d. net), he refuses either to repeat the traditional interpretation of the Old Testament or to allegorize it. He believes that the traditional interpretation is not true, and he says so.

Can we accept his outspokenness? When Carlyle was told that Margaret Fuller had resolved to accept the Universe, he said, 'Gad! she'd better.' We had better accept H. P. Smith. Not all his findings, but his outspokenness. One of his chapters—the most difficult of all—is concerned with Survivals. Survivals are stories which belong to an earlier stage of religious development than the bulk of the Old Testament. They were incorporated in the text because of their point or their popularity. This is one of them:

'In the book of Exodus we have an anecdote which on examination shows itself to be of different tone from the narrative in which it is embedded. It tells that when Moses and his family were journeying through the desert their God, Yahweh, met them and was about to kill the prophet. Zipporah, his wife, with great presence of mind, took a sharp stone and circumcised her infant son, then smeared the blood on her husband's body, whereupon the angry divinity spared him (Ex. iv. 24-26). The more we look at the story the more we are puzzled by it. Moses was the chosen

instrument of Yahweh for the deliverance of Israel from bondage; he was returning to Egypt to obey the divine command; no oversight is charged against him or against his wife; neglect to circumcise his child, which is traditionally made the occasion of the anger, is nowhere mentioned in the narrative. To crown all, there is no parallel for the use of circumcision blood in the way indicated in the text.

'On the other hand, parallels can be pointed out in primitive religions, so-called. It is a common belief that the *genius loci* must be placated whenever a new location for tent or house is chosen. For this reason the custom of making a foundation sacrifice for every new building is wide-spread. The anecdote we are considering is apparently a local saga which has been transferred to Moses and Yahweh. Blood being a powerful charm it is used to ward off hostile spirits; and while human blood is not employed for this purpose in Hebrew ritual, there is no reason why it should not be so applied. Circumcision brings the boy into the fellowship of the clan, and so with the God of the clan. In fact circumcision is the seal of the covenant by which Yahweh and Israel are bound together. The application of the blood would thus remind the God of His relations with His people, and so the charm would be doubly effective. We might remind ourselves here that in the account of Abraham's sacrifice of Isaac, the boy is bound and laid on the wood of the altar, evidently in order that the blood may flow directly on to the altar, another instance contrary to the usual custom showing that the human blood is effective with the divinity.'

A Short History of our Religion, from Moses to the Present Day—what an undertaking! And what an accomplishment! For Mr. D. C. Somervell has done it, within about 350 pages (Bell; 6s. net). What is most of all to be astonished at is the readableness of the book.

But is he accurate? Can one man cover all the ground authoritatively? Yes, he is all right everywhere, so far as we can discover, until he comes to describe the organization of the Presbyterian Churches in Scotland. But then! Here are two sentences: 'Kirk-session also appoints the minister and can virtually dismiss him. The majority consists of elders elected by the congregation.' The first sentence is hopeless. As for the second, one

can point out that all the Kirk-session are elders except the minister, and he is an elder too.

Does that damn the book? It does not even damage it. For every Englishman blunders over the Presbyterian system of Church Government, and his fellow-Englishmen think the better of him for his blundering.

We said the book reads well. That should be emphasized. You will read it rejoicingly from cover to cover.

Professor D. A. Slater's *Sortes Vergilianae* (Blackwell; 2s. net) is enough to send us all to the side of the Latinists and the study of Vergil. That is what the seer can do, even when he is a university professor. It is Professor Slater's inaugural lecture before the University of Liverpool. And, unless he has shot his one and only bolt, we envy the students in classics of that University. For here is stimulus to thought and here is literary charm beyond all believing.

A volume of *Parish Sermons* preached in St. John's Church, New Haven, Conn., by the Rector, Stewart Means, D.D., has been published in Oxford by Mr. Blackwell (10s. net). It is an attractive volume with those broad margins to the page with which some American publishers are so generous. More than that, it is a volume of powerful preaching. There is not a breath of sensationalism in it. The texts and topics are the most universal. The thought is true to the Scripture and the language is true to the thought.

Is there any particular quality that stamps the Jew as Jew? Mr. H. G. Enelow asks the question in *The Jew and the World* (Bloch Pub. Co., New York). His answer is universalism. And is it not true? For what end was Abraham called? 'That in thee and in thy seed should all the families of the earth be blessed.' 'The universal religion of mankind,' exclaims Edouard Schuré, the French mystic, "was the true mission of Israel!" "Though few Jews seem to know it," he adds complainingly. But how many non-Jews know it?

For the elementary principles of social life, and in particular for a clear leading in the matters of our own responsibility, read *The Groundwork of Social Reconstruction* by William Glover (Cambridge: at the University Press; 2s. 6d. net). Mr.

Glover is well informed, and so he can express himself in the simplest language. He finds three Me's that have to be considered—the Material Me, the Social Me, and the Spiritual Me; and according as one or other is first in our thoughts our aim is egoism, prudentialism, or idealism. His demand is for an idealism that shall be free from narrowness and fragmentariness.

An Introduction to Ecclesiastical Latin has been written by the Rev. H. P. V. Nunn, M.A., St. John's College, Cambridge (Cambridge: at the University Press; 6s. net). Mr. Nunn has already written an Introduction to New Testament Greek as well as a Short Syntax of New Testament Greek. He seems to see what the student needs; he has the scholarship to supply the need. This book might almost be called an Introduction to the Study of the Vulgate, for from the Vulgate nearly all the examples are chosen, and it is just as an Introduction to the Vulgate that it will be of most service.

There is a full account (to take a single example) of the ecclesiastical use of *quod*, which came at last to cover most of the senses which in classical Latin are expressed by the accusative and infinitive or a clause with *ut*. From this free use of *quod* descend the many uses of *que* in French and *che* in Italian.

Do you know what it costs to make a Persian carpet? You may know what it costs to buy it.

'The hours of the carpet-weavers are from sunrise to sunset, the age of the workers is 5, 6, 7, and upwards. "They are paid at the rate of 2d. a day." Any one who has sat on a seat where he could reach the floor, or who has watched children, has noticed that the feet are crossed at the ankle. "Twelve hours daily." Those who know anything about the soft bones of childhood know what it means—those children are rendered cripples, hopeless cripples for life. In one factory where the children were examined, thirty-six out of thirty-eight were crippled or deformed in some way. "I have just admitted a child of 7, I think, suffering from starvation fever. She is so weak, but quite conscious, and says nothing but: 'Cold water,' and 'Let me lie still.' Her mother is dead, her father has left her. She had been sent to weave when she was 5, but broke down utterly three months ago, but as she was bound for three years and her grandparents had drawn all her wages in advance the master would not let her off, and her aunt car-

ried her daily to the factory. Too weak to speak, dear wee mite, she is lying gently stroking her turkey-red pillow."

You will find that and much else in *Glimpses of Persia*, by M. M. Wood (Ch. Miss. Soc.; 1s. 6d.).

Has a Socialist ever written a Life of Christ? Dr. Alexander Irvine comes very near it. His new book, *The Carpenter and His Kingdom* (Collins; 7s. 6d. net), is the Life of Christ by one who himself knows what it means to have nowhere to lay his head. Does he understand Christ better for his acquaintance with hunger and nakedness? He believes that at any rate he understands better some of His teaching.

Take this: 'In Matthew the "poor" become "poor in spirit," and hunger becomes "hungering and thirsting after righteousness." He may be avoiding the inference that the Kingdom belonged to the poor because they were poor. An idea that could not have been in the mind of Jesus. But Luke's record is not improved by Matthew's addition. If words have not lost their meaning, "poor in spirit" means, not humility or self-abasement, but poverty of character. When a man becomes conscious that God is all, and he in comparison is nothing, he is rich in spirit—not poor. The Church has consistently rejected the Ebionism of Luke, and has given us instead the Ebionism of Matthew, which expresses itself in a slavish social and spiritual subserviency and a beggar-whine.

'Jesus did not promise the poor monopoly of the Kingdom. He said it was theirs. There was nothing else to which they could make any claim. They were poor because they were exploited and robbed. They were a majority of the people, they crowded around Him. They had hope in Him—they had hope in nothing else. The Romans and the Jewish hierarchy bled them white—now at last they have a champion who, knowing all they had suffered, offers them something to offset their poverty—the Kingdom of God!

'When Jesus said that a camel could as easily go through the eye of a needle as a rich man could enter heaven, no Evangelist toned it down, but the Commentators did. They said, by "the eye of a needle" He meant one of the gates of Jerusalem! Jesus neither excludes the rich from heaven nor gives a monopoly of it to the poor. He states a fundamental fact; that it is hard for the rich to choose the things of the spirit while for the poor it

is at least easier. In hungering and thirsting for righteousness the will to eat and drink is all that is required. The food of the spirit is plentiful—while the assurance of even a minimum existence is as yet a dream unrealised.'

It is more than a Life of Christ, it is an exposition of His teaching. And whatever else it is, it is modern. The words of our Lord, in this man's hands, are words for you and for me to-day.

Messrs. Constable have issued new editions, in compact size and clear printing, of Professor F. G. Peabody's College Sermons. Their titles are *Mornings in the College Chapel* (two volumes), *Afternoons in the College Chapel*, and *Evenings in the College Chapel* (3s. 6d. net each).

Two valuable little books as aids in the campaign for prohibition have been written by the President of the Wesleyan Methodist Conference, the Rev. J. Alfred Sharp. One he calls *Economic Aspects of Temperance*, the other *The Drink Problem in Relation to National Health* (Epworth Press; 6d. net each). They have telling points, and their points are unassailable.

A reliable and timely book is *Efficient Church Finance* (5s. net). It has been compiled by Adam B. Keay in co-operation with Sir Andrew H. Pettigrew, J.P., Robert Headrick, Andrew Houston, and other gentlemen representing the International Business Men's Committee on Church Finance.

The time has clearly come for a revision of the methods of Church finance everywhere. The present methods are antiquated and inefficient as a government department. And the revision must be undertaken and done by laymen. Well, here they are—capable, consecrated men. And they mean business. The scheme called 'The Weekly Freewill Offering System' is already a success, an assured success. It has to be made universal. Let treasurers everywhere find this book and read it. Then will they commend the scheme to their pastors and their people with confidence. All the facts are here, and they are facts.

The book may be obtained from Mr. C. F. Garrod at 4 Fleet Lane, London, E.C.

If the children's sermon is the most difficult part of the modern service, the parable is the most

difficult sort of children's sermon. The Rev. J. W. G. Ward, of New Court Church, Tollington Park, London, preaches parables to children. And so successfully that he has got a name thereby. Can others follow? We shall quote one of his children's sermons in 'Virginibus Puerisque,' but not a parable. The title of the book is *Parables for Little People* (Hodder & Stoughton: 6s. net).

A small unbound volume of private prayer, entitled *Prayers in the Presence*, has been prepared by the Rev. F. W. Drake, Rector of Kirby Misperton (Longmans; 1s. 6d. net).

A Dream of Heaven (Longmans; 6s. 6d. net) is a volume of sermons preached on special occasions. For the Rev. Robert Kane, S.J., is recognized in the Roman Church as both a scholar and a preacher. Whenever some church is having its Centenary, its Golden, or even its Silver Jubilee, it sends for Mr. Kane. He chooses topics that are appropriate to the occasion and at the same time of public interest—at least to Roman Catholics. Such a topic is Purgatory.

Preaching on Purgatory in Dublin he said: 'That in Purgatory the imprisoned souls suffer real physical pain seems to be beyond all doubt. It is universally asserted by the Teachers of the Church, and it is universally accepted by the faithful taught. That this physical pain is the result of the burning of actual fire is, broadly speaking, the opinion of the Doctors of the Church, and it is the conviction of her saints.' But after a little he added: 'But when we come to ask whether that physical fire of which the saints and doctors speak is exactly of that very same kind and sort as that material fire in which the carbon of the coal is caught and consumed, with searching heat and rending flame, by the oxygen of the air, it is not easy to understand what we must believe to be the accurate meaning of their message. Material burning is unthinkable except as the destruction of what is burned.'

So there are difficulties in every Church, and each has its own. Mr. Kane is a wise as well as a popular preacher.

If you are accustomed to visit the British Museum you are sure to know by sight Mr. Frank G. Jannaway. He is not one of the officials. But he knows every nook and cranny. He goes some-

times to *The British Museum with Bible in Hand*, and if you go with him, he will show you all the statues and inscriptions which illustrate the text of the Old and New Testament. Under that title he has issued a volume which is well written and well illustrated (Sampson Low; 3s. 6d. net). If you cannot go to the Museum it will take the Museum to you.

The Rev. T. G. Bonney, Sc.D., LL.D., was born in 1833. He has now written his autobiography. *Memories of a Long Life* he calls the book (Cambridge: Metcalfe; 7s.). He has written easily and pleasantly, mostly about himself—what else *is* autobiography? In the end, however, about other men—William Hallows Miller, G. G. Stokes, Adam Sedgwick, Isaac Todhunter, Charles Kingsley, Mandell Creighton, Edward Henry Palmer.

Of Kingsley he says: 'A walk with him through the great pine woods near Bramshill was redolent of "My Winter Garden," and recalled the spirit of "North Devon" in his *Prose Idylls*. But the Sunday's experience was never to be forgotten. I went with him in his pony carriage to a school-room service in an outlying part of his parish. On the way he stopped at a cottage to take up an old and infirm couple, the man in his smock-frock, his wife correspondingly attired. Kingsley alighted and helped them into the carriage without the slightest trace of patronage, but with a true deference and courtesy such as he might have shown to his own father and mother. The service ended with a celebration, in which his tone and manner expressed the most heartfelt devotion.

'But one realized the man as a whole most of all when we retired at night from the drawing-room to his study. It was a good-sized room in what seemed to be the oldest part of the house. A strong beam ran across the ceiling, from which a cord-hammock (South American, I think) was suspended. Into this he got, lit a long clay pipe, and began to talk, wandering from topic to topic, about birds and beasts, fishes, insects, and plants, geology and geography, church history in the earlier centuries, and all the ways of men. I have never known anyone so interesting and delightful a talker as Charles Kingsley.'

The latest of the Ingersoll Lectures on Immortality is by Professor William Wallace Fenn. The

title is *Immortality and Theism* (Humphrey Milford; 4s. 6d. net).

After touching on Spiritualism, distantly but not disrespectfully, Professor Fenn passes to the fact of God. That means immortality. There are four lines of evidence: one rational, one moral, one æsthetic, one religious. Briefly, but very clearly and confidently, Professor Fenn runs along them all. It is a book to be read in half an hour, to remain with one a lifetime.

Mr. N. C. Mukerji, M.A., Professor of English Literature and Moral Philosophy in the Ewing Christian College, Allahabad, has written a volume on *Christian Theism and Idealism*. It is the second part of a work the first part of which dealt with 'The Ethics of Martineau and Idealism.' This volume contains four essays: (1) Professor Pringle Pattison on Creation; (2) God and the Absolute; (3) Idealism and Immortality; (4) Idealism and the Problem of Evil. Though written for Indian students, the book is scholarly enough to be well worth the attention of students of philosophy anywhere.

A Book of Prayers, together with Psalms and Hymns and Spiritual Songs, has been compiled by Charles W. Leffingwell, D.D., LL.D., Rector Emeritus of St. Mary's School, Knoxville, Illinois (Milwaukee: Morehouse Publishing Co.; 90 cents). It follows the Prayer Book. It is meant for private or public use in schools.

Messrs. Pickering & Inglis have published a new edition of Mr. George Goodman's book on Worship, Ministry, Service, and Christian Living. Its title is *God's Principles of Gathering* (2s. 6d. net).

'Remy de Gourmont, who was born in 1858, and died early in the Great War, is the most original and arresting figure in recent French literature. Had he lived it is possible that he might in time have taken the place of Anatole France, whom he already rivalled by the ease and elegance of his style and the philosophic temper of his mind, surpassing him even by the range of his intellectual interests and the variety of his production. Poet, critic, dramatist, scholar, biologist, philosopher, novelist, philologist, and grammarian, he practised every form and cultivated every sub-

ject, leaving upon all the impress of his mind and personality.'

The quotation is from the Publisher's statement in issuing a translation of a few of Gourmont's essays under the title of *Decadence* (Grant Richards; 7s. 6d. net). The translation is made by William Aspenwall Bradley.

It is a French book. Its attitude to things sexual is French. 'The sole natural end of man is reproduction'—that is French.

It is a French essayist's book. Its paradoxes are a French essayist's paradoxes. 'And why, it might be asked, should a guilty man be punished? It would seem, on the contrary, as if the innocent man, who is supposed to be healthy and normal, were much more capable of supporting punishment than the guilty man, who is sick and weakly. Why should not the imbecile, who has let himself be robbed, be punished instead of the robber, who has certain excuses to offer? That is what justice would decree if, instead of a theological conception, it were still, as at Sparta, an imitation of nature. Nothing exists save by virtue of disequilibrium, of injustice. Every existence is a theft practised upon other existences. No life flourishes except in a cemetery.' That is French. For the essayist in France has to write paradoxically now or he is passed by.

There is no morality, then, and no religion. There is only science. And science says, Whatsoever thy mind desires to do, do it, however lecherous. But out of the region of things sexual Gourmont is sane and sometimes penetrating. The essay on 'Subconscious Creation' is full of true things, as well as surprising things. The most surprising are the most true.

Christianity must be a big thing if it can be 'presented' in fourteen different ways and yet be Christianity. The Rev. J. E. Roscoe, M.A., B.Litt., describes the fourteen ways in *Presentations of Christianity*, a small unbound book published by Messrs. Skeffington (1s. net). There is the Spiritual Presentation, the Sacramental Presentation, the Scholastic Presentation, and all the rest, on to the Art Presentation.

The Rev. H. W. Workman, M.A., Vicar of St. Paul's, Southsea, has written an interesting book on Faith-healing. That is not the whole purpose of the book. Its purpose is to lead us to a full

redemption, the redemption of body, soul, and spirit. Hence the title *The Glory of Redemption* (Skeffingtons; 3s. 6d. net). But the most confident message it carries is that of the use of Faith, together with the doctor's skill, in the healing of the body. Mr. Workman shows that to exercise faith is to work along with Nature; for Nature, even with a capital letter, is just the Finger of God.

Mr. E. H. Blakeney, M.A., has made a selection of *Readings from the Apocrypha* (S.P.C.K.; cloth 1s. 6d., paper 1s. net). His object is simply to make English readers acquainted with the contents of the Apocryphal books, and he has used the Authorized Version. In Notes, however, he has amended that version pretty frequently and always acceptably. A short general Introduction, and an introduction to each of the Books quoted, complete a convenient handbook.

The New Testament student who has not yet discovered that series of commentaries which goes by the name of 'The Indian Church Commentaries,' should seek out the volume on *The Epistles of St. Paul the Apostle to the Colossians and to Philemon* (S.P.C.K.; 7s. 6d. net). The commentator is Walter Kelly Firminger, D.D., B.L., Archdeacon of Calcutta. Archdeacon Firminger has been given space, and he has used it to excellent purpose. The Introduction is his own, but without breaking off jauntily from Lightfoot. The Notes are explanatory, with an occasional apt and happy illustration.

A new edition has been published of *The Temptation of our Lord*, by the late H. J. C. Knight, D.D., Bishop of Gibraltar, with a portrait, and an introduction by Bishop H. H. Montgomery (S.P.C.K.; 5s. net). The chapters of the volume were delivered as the Hulsean Lectures in Cambridge in 1905-1906. St. Luke's order of temptations is followed, rightly we believe. The criticism is clear and scholarly. The loyalty is of one who has believed and has never been confounded.

The Rev. T. A. Lacey, M.A., Canon of Worcester, has edited for the S.P.C.K. 'Translations of Latin Texts' *Select Epistles of St. Cyprian*, treating of the Episcopate (8s. 6d. net). He has not

translated the letters, but has adopted and adapted the translation made in 1717 by Nathaniel Marshall. He has, however, written for this edition a long and valuable Introduction. The editor of a Dictionary of Christian Biography would have welcomed it, if he could have found space for it! The volume is one of a charming series, for which students of Church History are most grateful. It is quite worthy of a place in the series.

In *Homiletics; or, The Theory of Preaching* (Stock; 6s. net), Mr. Joseph Gowan has given fuller expression to his ideas on certain aspects of the subject than he had room for in 'Preaching and Preachers.' They are the ideas of a sympathetic hearer, critical but not captious. And if there is little that is new, there is nothing that is nasty. Mr. Gowan's chief dislike is the sensational title. He quotes two which recently appeared in a Midland city: 'How a man sinned by having his hair cut,' and 'How to stop a mad bull.' What was the text for the second?

He is severe on Macaulay for his onslaught on Montgomery's plagiarisms. 'Macaulay was not so strict on himself as on other writers; and some of his own passages are not quite free from suspicion. It is said that he was indebted to another writer for the New Zealander whom he sets on a broken arch of London Bridge to sketch the ruins of St. Paul's. And Archbishop Whately, who had none of Macaulay's bitterness, said, "Macaulay sometimes steals similes from me; but he steals like a rich man." Macaulay was no more distinguished for originality than other men; he was less distinguished than a good many; he took what it suited him to take, with quite as little compunction as others have had, and was no more anxious to acknowledge his obligations to earlier writers than other men have been.'

Two books for the use of teachers of the Bible have been issued from the Abingdon Press. One is *Hebrew Life and Times*, by Harold B. Hunting (\$1.25); the other *The Life and Times of Jesus*, by Frederick C. Grant (\$1). They seem to be both accurate; they are certainly practical. Mr. Hunting's book contains some useful illustrations of Bible trades and tools.

Surely the Bible is well taught in America. The

books for teachers that are being issued are endless, and they are all so surprisingly thorough and practical. The latest, and one of the best, is Laura A. Knott's *Student's History of the Hebrews* (Abingdon Press; \$2.90 net). The history is set out in paragraphs with black type titles, the language is carefully chosen, the questions are searching yet simple, the maps and illustrations are the latest triumph of their art.

Education in citizenship has not come yet, but it is coming. It has come in America. Important volumes are written for the teachers' instruction. There is a new volume, thoroughly scientific and thoroughly practical, written by Kenneth Colegrove, Associate Professor of Political Science in Northwestern University, entitled *American Citizens and their Government* (Abingdon Press; \$1.75 net).

No attempt is made to improve the occasion. The teacher is left to do that. Here are the facts.

One of the most delightful books about children we have ever seen is just come from the Abingdon Press. It is not a book for children. It is for their mothers. The author, Anna Freelove Betts, knows all about the ways of the little ones, and she has a convinced belief in the importance of the first few years. These are the mother's years. She would begin the education of the infant at birth. 'As soon as he is born,' are her words. For it is education in God; and she holds it to be a complete mistake to think that 'the child cannot begin to be religious until he is old enough to "say his prayers."'

The book is full of instruction, given in irresistible ways—prose, poetry, music, prayers which children pray, graces at table; pictures, plays, problems—endless enticing things. And the most enticing things of all are the full-page illustrations.

The title is *The Mother-Teacher of Religion* (\$2 net).

How fares it with our *Fundamentals of Faith in the Light of Modern Thought?* The answer is given in a hopeful, scholarly, helpful way by Horace Blake Williams (Abingdon Press; \$1.25 net). Mr. Williams is modern enough to doubt the deity of Christ; he is ancient enough to hold securely by His resurrection from the dead. And the reason is that he seems to get nothing out of the

one, much out of the other, for his own spiritual benefit and growth in grace.

He knows all about miracle. He appreciates the scientific difficulty. But: 'It cannot be too often emphasized, that to reject the resurrection of Jesus on the ground of the impossibility of miracle is to create another miracle as impossible as that which we hoped to avoid.' Yes, and more

incredible. For in physical things we cannot tell where you are; in spiritual things you can only be where there is cause and effect. 'If Jesus did not appear after His death, how are we to account for that mental state which gave birth to Christianity, and created the Christian Church and the Christian Sabbath?' 'The Christian Sabbath' is well said; it is sometimes forgotten as an item.

The Prince of Believers.

BY THE REVEREND ARTHUR J. GOSSIP, M.A., ABERDEEN.

IF we were asked what character in the New Testament offered our Lord the most audacious faith, most of us, probably, would fix upon the penitent thief and that strange trust of his, which shone out of the midnight darkness, when faith seemed sheer unreason and mere imbecility. And yet I, for one, am not sure I would not give my vote for James. For to him it was given to believe that the child with whom he had grown up in the old nursery at home, beside whom he had learned his lessons year in and year out; with whom, as a little fellow, he had played at marriages and funerals and make-believe; often, no doubt, as a boy will, quarrelling with Him over some small trifle; with whom he had slept in the same little bed at night,—that the child who every evening knelt down with him at the same mother's knee, and day by day learned about God from the same mother's lips, was Himself the Son of God, the Word, the express image of God's person—his own old playmate, his own brother, with whom he had lived for thirty years! Even the New Testament can show no faith so strong and daring and bewildering as that.

Yet James was characteristically sane and cautious, not at all the kind of man to be swept off his feet. So cautious, indeed, that when his brother set out on His mission, James for one flatly refused to countenance Him as a prophet; would have nothing to do with Him and His claims; was not at all exultant while the people were eagerly flocking about Him, and His name was being buzzed to and fro by excited groups at every street corner; was, indeed, much ashamed of Him and His ongoings, scandalized by the

pitiful stories that came home on every wind of how He, an ignorant peasant, a mere village carpenter, dared to attack godly and learned people like the Pharisees, who had given their whole lives to religion and theology; ashamed of how He was consorting with the very scum, had sunk so low as to endeavour to buttress up His failing cause with recruits like publicans and sinners, from the contamination of whose very touch James, like all decent people, would have twitched away his garment's hem; of the blasphemous stories He kept telling, comparing the great God to the most unseemly things, until at last poor James could stand it no longer; and roundly asserting that his brother had gone off His head, actually set out to bring the poor sufferer home and shut Him up where at least He could do no further harm, and bring no more disgrace on His afflicted family. Peter and James and John might be taken in, and throw in their lot with the movement, but James held ostentatiously aloof; other poor fools might believe this was the Christ, but James was quite convinced this was no prophet, but a self-deceived impostor; no Messiah, but a lunatic! So it was to the very end. Be sure that James was in Jerusalem all those Passover days when Christ was being dragged about from one tribunal to another, and at last was led out to a felon's death; but he appears to have taken no interest in the proceedings whatsoever, simply to have gone on with his worship in the temple, praying, no doubt, with earnestness and a sore heart for his misguided and most miserable brother, the brother who for years had been the family's cross and heartbreak and disgrace.