

Literature.

THE MODERN SYNAGOGUE.

THE RELIGION AND WORSHIP OF THE SYNAGOGUE. By the Rev. W. O. E. Oesterley, B.D., and the Rev. G. H. Box, M.A. (Pitman. 10s. 6d. net.)

THERE has not come a more welcome book than this throughout the present season. Being often in need of a manual, not of Jewish history, but of modern Jewish ceremonial, we had thought of Mr. Oesterley and Mr. Box as the men most able to write it. They have been associated together for several years in the editorship of *Church and Synagogue*, and they have both contributed to the *Dictionary of the Bible*, to the *Dictionary of Christ and the Gospels*, and to the *Encyclopædia of Religion and Ethics*. They are 'thoroughly furnished' for this most difficult but most needful work.

They write for Gentiles. The Jews have scholars who can, and do, write for themselves. We shall be astonished if the Jews do not read this book, all the same; and if their scholars do not quote it. For there is not an offensive word in it, and the scholarship is worthy of a Rabbi's respect.

Still, they write for Gentiles. Accordingly, they divide the volume into three parts, the first being occupied with the origin of the Judaism of to-day, the second with its theology, and the third with its practical religion. And at every step of the exposition they refer the reader to literature—literature accessible to Gentiles—that the statements may be verified and the subject more fully studied.

In describing the sources of Judaism, Mr. Oesterley and Mr. Box refer to Schürer most of all. And that fact indicates their critical standpoint. In the dogmatic portion, the most difficult topic is the doctrine of sin. They have found it very hard to fix modern Judaism down to a consistent doctrine of sin. They have read carefully Porter's *Yetser Hara*, and it is worth careful reading. But they have had a long period of history to cover, and many clever writers, and they have found that this is the most remarkable thing in modern Judaism, that a consistent doctrine of sin, or indeed any deep doctrine at all, is not to be discovered—and Judaism is the heir of him who said, 'Behold, I was shapen in iniquity; and in sin did my mother conceive me'!

But the portion of the book which will be most consulted is the third. It describes the ritual and religion of the Israelite of to-day. And into that portion the authors have thrown their strength.

THE EARLY TRADITIONS OF GENESIS.

THE EARLY TRADITIONS OF GENESIS. By A. R. Gordon, D.Litt., Professor of Old Testament Literature and Exegesis in the Presbyterian College, Montreal. (T. & T. Clark. 6s. net.)

Professor Gordon has invented a new commentary, just when the old commentary had lost its hold over us. He knows that no interpretation of the Bible can be complete without three things. There must be explanation of the language, there must be exposition of the thought, and there must be introduction into the social and religious atmosphere of the writing. Professor Gordon gives all three, and gives them sufficiently. He occupies some space thereby. That is inevitable. His commentary covers only the first eleven chapters of Genesis. But who grudges the space that is occupied, when these fundamental and fascinating chapters are made intelligible, and credible, and take their place in the history of literature as well as in the development of religion?

There is a second feature of this commentary that is new—its readableness. The ordinary commentary is nearly as difficult to read as an etymological dictionary. Dr. Gordon divides his book into chapters, and we may easily be persuaded that we are reading a popular story, while all the time we are studying a most reliable critical exposition of the early narratives of Genesis.

Beyond the general conception of this commentary, its most original feature is the use that is made of the study of Comparative Religion. Every page has signs, and some pages have many signs, of the value of a knowledge of even primitive cults to the modern student of the Old Testament. And so far is the study from doing Dr. Gordon harm, that (without a suggestion of special pleading) it enables him to throw the purity and fertility of the Religion of Israel into memorable relief. 'Hearken to me, ye that follow after righteousness, ye that seek the

LORD: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged.' Does the study of Comparative Religion tell us that the rock whence the religion of Israel was hewn was probably a common tradition of the Semites? Does it suggest that the hole of the pit whence it was digged was identical with that which gave forth the Babylonian story of Tiāmat? It is only the more wonderful that Israel should have followed after righteousness. It is only the more convincing that Israel sought the LORD.

THE REPROACH OF THE GOSPEL.

THE REPROACH OF THE GOSPEL. By the Rev. J. H. F. Peile, M.A. (Longmans. 5s. 6d. net.)

This volume contains the Bampton Lectures for 1907. The author is described as Fellow and Prælector of University College, Oxford. His topic is the failure of Christianity as a moral reformer. He admits the failure, though it is usually exaggerated. He seeks to account for it.

Now the failure is not due either to Christ or to Christianity. At least Mr. Peile believes that no other religion can take the place of Christianity. 'I venture to maintain that when we have given all credit possible to non-Christian systems of ethic, it remains that Jesus Christ revealed two new things—a new character and a new religion.'

The failure is not due to Christianity. In the First Epistle to St. John there is a seeming contradiction. In one verse it is stated: 'If we say that we have no sin, we deceive ourselves'; in another, 'Whosoever is born of God doth not commit sin.' The seeming contradiction is a real contradiction between what the gospel should do and what it does. It should deliver us from all sin; it does not, because we will not be delivered. The failure is in us. 'The movement which led to the break-away of Northern Europe from the Papacy, did not turn on the ninety-five theses which Luther nailed on the door at Wittenberg, but on the unsatisfactory lives of priests and monks. The attitude of the laity to the Churches to-day is not determined by Higher Criticism or questions of Ceremonial (though indifference is probably confirmed by the way we manage these controversies), but by the unsatisfactory lives of professing Christians.'

Then Mr. Peile discusses War and Trade, Social

Questions, and other things. The discussion is always frank, occasionally almost cruelly frank, for this 'parson,' as the labourer would call him, has been highly successful in his attempt to stand in the labourer's shoes. And the remedy is ever at hand.

What is the remedy? It is self-surrender. 'The process of Salvation is gradual, and, as St. Paul testifies, is hindered by the impulses of the lower nature struggling against the sanctified will. Christ, for His part, has made Himself one with Man, by virtue of absolute love and understanding; but He is not perfected until men, who are His members, by full self-surrender are wholly made one with Him.'

THE INNER LIFE OF JESUS.

STUDIES IN THE INNER LIFE OF JESUS. By Alfred E. Garvie, M.A., D.D. (Hodder & Stoughton. 7s. 6d. net.)

They say that we get most good out of the book from which we differ most. It may be so. Certainly we get most enjoyment out of the book with which we agree. And so we have enjoyed very exceedingly Principal Garvie's new book. It is not altogether new. Much of it has already appeared in the *Expositor*, and we have read it there. But Dr. Garvie is thinker enough to make a second reading more enjoyable than a first. He says that his book has grown with him. More than twenty years ago he began it, when he was engaged in business in Glasgow, and was dividing his leisure between study and Christian work in the slums and mean streets of that city. It has grown with us also. We look upon it now as giving us the life we would live as nearly as any of the Lives of Christ that have been published in our time.

It is too full of matter for review. Let us mention a single topic. What is Dr. Garvie's attitude towards the Fourth Gospel? We shall understand when we see how he deals with the early self-disclosure of Jesus. In the Fourth Gospel our Lord not only recognizes but reveals Himself as the Messiah in the very beginning of His ministry. In the Synoptics He does not reveal Himself till near the end. If we follow the trend of modern criticism, we must say that the Synoptics are right, and the Fourth Gospel wrong. But Dr. Garvie does not say so.

First of all, it is true, he suggests the possibility

that in his old age John retained a vivid memory of times and places, but lost the remembrance of when and how his faith in Jesus as the Messiah had its beginning. The bright radiance of his full-grown faith fell over and hid from him the dim gleams of that faith when new born, just as a husband and wife, who have lived their common life of love for a number of years, find it difficult to realize that they were once strangers to one another.

But Dr. Garvie makes that suggestion only to reject it. He believes that Jesus did reveal Himself at the very beginning of His ministry, as John says. For at the first He was intensely inspired by the consciousness of His vocation, and as yet was necessarily ignorant of the unpreparedness of the people to receive Him. In His fervent zeal He disclosed His high calling. But priests and scribes, Sadducees and Pharisees, proved themselves unready. Samaritans were impressionable but not reliable. Even His mother was not altogether intelligent. As He discovered what was in man, He learned to keep back the disclosure of Himself, until at last, as the Synoptics say, the end drew near and the hour of revelation came.

This is perhaps not far from the truth, though it may not be altogether satisfactory. Does it touch the sinlessness of Jesus? 'If,' says Dr. Garvie, 'this explanation should raise any doubt or lay any charge against the sinless perfection of Jesus, I will not even venture to mention it, for that unique glory of Jesus is a certainty for faith against which no conjecture of thought can be advanced.'

Among the Books of the Month.

We have not had an addition to the 'Guild Text Books' for a long time. It comes now in the form of an *Exposition of the Pilgrim's Progress* (A. & C. Black; 6d. net). The expositor is the Rev. Robert Stevenson, B.A., B.D., Gargunnoch. It was a difficult task Mr. Stevenson undertook; but he knew it, and he has no occasion to be ashamed of the accomplishment. His strength is neither on the literary side nor on the theological. It is in what our fathers called experimental theology—the very side on which an expositor of the *Pilgrim's Progress* should be strong.

Who's Who (10s. net) and the *Who's Who Year-Book* (1s. net), for 1908, are out. We heard recently how wide is the circulation of *Who's Who*, and how necessary it has become to our daily life. The number of the house in which the Lord Chancellor dwells was wrong in *Who's Who* for 1907, with the result that telegrams and letters of congratulation, as well as wedding gifts, poured into the lap of the wrong lady. That mistake is rectified in *Who's Who* for 1908. And every other mistake which we had discovered. For this is the pride of the editor, that *Who's Who* shall outdo all books of reference in completeness and in accuracy: 'It is not growing like a tree in bulk that makes man better be,' says Ben Jonson—nor books. But we are glad to see the steady increase in bulk of *Who's Who* and the *Who's Who Year-Book*, for it does make them better.

Dr. Percy Gardner's *Exploratio Evangelica* has passed into a second edition, and the publishers have issued it at a much cheaper price (A. & C. Black; 5s. net). The text has been carefully re-read, and a number of alterations have been introduced. These alterations, the author says, are usually of little importance; but the second edition has a distinct value over the first, owing to a new preface in which Dr. Gardner replies to his critics. His critics, he says, have called in question two of his positions: his attitude towards speculative philosophy, and his attitude towards the miraculous element in the Gospels. On the miracles Dr. Gardner's attitude is that the only proper miracles are those wrought on nature, such as the turning of water into wine, or the walking on the sea. He thinks we might all do miracles of healing now if we had some of the gifts which Jesus had; but as for the miracles on nature, he does not think that Jesus could have done them, apparently because we cannot do them. But if none of us can turn water into wine, or rise again from the dead, just as few of us can make ourselves an object of worship.

To Messrs. Cassell's 'Christian Life' series, edited by Canon Beeching, there has been added a volume on *Social Life*, by the Very Rev. C. J. Ridgeway, D.D., Dean of Carlisle (1s. 6d. net). It looks a little like a volume of sermons, and it is none the worse for that. In any case, it is quite elementary and easy to read. Dean Ridge-

way does not reject a good anecdote when it comes in his way as illustration. He tells the story as if it belonged to the North of England, but it is inalienably Scotch—the story of the little girl who was asked if the child she was carrying was too heavy for her, and answered: ‘Eh, naw, he’s ma brither.’

From the Catholic Truth Society there comes a handsome volume (though it costs only 5s. net), and as helpful as it is handsome. It is a history of *The Orthodox Eastern Church*, written by a capable Roman Catholic scholar, the Rev. Adrian Fortescue, Ph.D., D.D.

It is written for Roman Catholics. Dr. Fortescue would wish us to say so, not to scare away Protestant or other Catholic readers, but to keep them from disappointment. For it cannot be, he seems to think, that any but his own fellow-believers could be so ignorant of the Orthodox Eastern Church as to call the Russian Church ‘Greek,’ for example, or to speak of the Russian clergy as though they were under the Patriarch of Constantinople and said Mass in Greek. So, being written for all those who are ignorant of the Russian Church’s history, it will do very well for Anglicans also and for all the rest, and Dr. Fortescue may count upon a large circulation.

He has written in an easy English style. He is not pedantically particular to set the adverb ‘only’ in its exact place always, but his meaning is rarely in doubt. He has written also out of his own conviction of the mistake (that is a milder word than he would use) of the great schism. But he never forgets his manners. Observe the title—we wonder the Censor passed it. Above all, he has written out of full knowledge of this vast and difficult subject, some of the knowledge being his own exclusively, got by personal observation.

The Christian World Pulpit is read by ministers, but the editor’s chief interest is in the lay preacher. He himself writes for the lay preacher in its pages. And now he has gathered together a bookful of his papers and published them as *Practical Lay Preaching and Speaking to Men* (Clarke; 2s. 6d. net).

What is the modern missionary motive? Dr.

Hastings Rashdall has been asking the question, and answering it in his own way. Let him read what Dr. Griffith John says was the motive which sent him to China forty years ago, has kept him there all these years, and has made him more anxious than ever to bring China to Christ, and more determined in his faith that God will do it. He has published a volume of sermons called *A Voice from China* (Clarke; 3s. 6d. net). You will find the motive in the fifth. He goes to China with these words in his hand, ‘Come unto me, all ye that labour and are heavy laden, and I will give you rest.’ That is enough. China needs rest. Only Christ can give it.

Thoughts for Life’s Journey, by George Matheson (Clarke; 3s. 6d. net). Is this the last? How fresh every chapter is. With what confidence did Dr. Matheson turn to his text to find something which no one ever found before. With what certainty did he find it. And, individual as the interpretation is, it is always fruitful.

Messrs. Wells Gardner have sent *Chatterbox* (3s.) and *The Prize* (1s. 6d.) somewhat late for Christmas this year. But they are old favourites, and unlikely to have been forgotten in the day when the gifts are bought. They will still serve for Sunday School and other prize occasions.

Messrs. Hodder & Stoughton have published the first four volumes of the third series of Dr. Maclaren’s *Expositions of Holy Scripture* (7s. 6d. each). They cover the Gospel of St. John (in three volumes) and the last half of the Acts of the Apostles. Those who have not subscribed for the whole work, but intend to make selections, could not do better than choose the three volumes devoted to the Fourth Gospel. They are not continuous expositions. That is easily obtained, as in the *Expositor’s Bible*, for example. They select the texts which are most suitable for the preacher’s purpose. And they discover in those texts things which few preachers are likely themselves to discover.

The Rev. G. H. Morrison, M.A., has published another volume of his Sunday evening addresses, *The Wings of the Morning* (Hodder & Stoughton; 5s.). He will go on publishing volumes like this all his life. For the quarry he works is

inexhaustible, being the genuine Word of God; and he works it conscientiously. His quarry is the Word of God, but his outlook is on life. There never was anything that touched the heart of man as the Bible touches it; but the Bible has to be brought into touch with it; and Mr. Morrison brings our modern life and the Word of Life together.

‘Thou didst not abhor the Virgin’s womb.’ These words Professor Orr takes as the motto of his book on *The Virgin Birth of Christ* (Hodder & Stoughton; 6s.). For the framer of that article of the Creed did not believe more unreservedly in the Virgin Birth of Christ than does Dr. Orr. And he certainly could not have given his reasons more convincingly. The book is popular, a direct appeal to the people not to let go—this article of the Creed? no; it is not the Creed that Dr. Orr is concerned about, it is the Person of Christ,—this essential element (for he believes it to be essential) to a full Christian doctrine of the Person of our Lord. His appeal is to the people, and no living apologist knows better how to win his case with the common people.

The volume was delivered as lectures in New York. And while Dr. Orr was delivering his lectures, the President of the Bible Teachers’ Training School kept handing him papers on the Virgin Birth which he was receiving from eminent scholars in answer to letters of inquiry. The papers were by Dr. Sanday, Sir William Ramsay, Mr. Box, and others. Professor Orr did not use these papers, but he went over them and he has now published a summary of each of them as an appendix to this volume.

The pressure of unbelief regarding the Virgin Birth of Christ comes at present from the study of Comparative Religion. In the volume just referred to Professor Orr recognizes this, and deals triumphantly with it. There is, however, one pagan parallel which, as it happens, he does not mention, and yet it is the most significant of them all. It is an Egyptian parallel, the birth of Amenhotep III. The best popular account of it has been given by Professor Sayce in his recent volume on ‘The Religions of Ancient Egypt and Babylonia’: ‘His mother was still a virgin when the god of Thebes “incarnated himself,” so that

she might “behold him in his divine form.” And then the hieroglyphic record continues with words that are put into the mouth of the god. “Amenhotep,” he is made to say, “is the name of the son who is in thy womb. He shall grow up according to the words that proceed out of thy mouth. He shall exercise sovereignty and righteousness in this land unto the very end. My soul is in him, (and) he shall wear the twofold crown of royalty, ruling the two worlds like the sun forever.”’

That parallel to the Virgin Birth is cited by Dr. R. J. Cooke in *The Incarnation and Recent Criticism* (Hodder & Stoughton; 6s.).

Dr. Cooke is not troubled by it. He believes in the Virgin Birth of Christ as unreservedly as Dr. Orr does. He believes that it is an absolutely unique event in the history of the world. His book deals with the Incarnation in all its moments; this is the topic of only two of the chapters. From first to last his subject is the uniqueness of Jesus Christ.

The Rev. J. C. Carrick, B.D., minister of Newbattle, has written the history of *The Abbey of S. Mary, Newbottle* (Selkirk: Lewis & Co.). Newbottle, you observe, not Newbattle, for Newbottle means ‘new residence,’ and Newbattle means nothing. Why should the history of the Abbey of S. Mary, Newbottle, be written? In the first place, because every parish minister who has an hour of spare time in the day should always be writing the history of his parish or of something in it. And in the second place, because Newbottle, though it is now called Newbattle, is a very famous parish, and has many remarkable literary associations. Here the Queens of Alexander II. and David II. were buried—we mean in its churchyard—and here (to keep to the churchyard) Sir Walter Scott used to spend his Saturday holiday, immortalizing it afterwards in *Old Mortality*. Here De Quincey used to wander by starlight, and sleep sometimes under the shadow of the great abbey wall. Christopher North also has been seen here, and William Creech, the Edinburgh publisher and provost, of whom in gratitude Burns wrote his poem of ‘Willie’s awa’? And, to turn from the churchyard to the church, here Archbishop Leighton was minister from 1641 to 1653.

Mr. Carrick has given himself to the work

whole-heartedly. He has read everywhere; he has questioned everybody; he has verified all that he read and all that he heard. He has produced a book which will henceforth be referred to by every historian of Scotland, or of the Church of Scotland, as a source of reliable information.

Are the Old Testament types and symbols gone for ever? Can we never again have courses of sermons on the Protevangelium, Shiloh, Balaam's Star, Moses' Prophet, and the rest, as our fathers so often had and rejoiced in? The Principal of Ely Theological College does not believe it. Canon Randolph has written an exposition of all the familiar Messianic passages, and has boldly called his book *Christ in the Old Testament* (Longmans; 4s. net). And Canon Randolph is right. What we have to do with the Messianic passages now is not to throw them overboard, but first of all to describe frankly their historical occasion, and show how wide was the probable horizon of the man who uttered them; and then to consider how they may be used to illustrate the mission and life of our Lord.

There is in the University of Glasgow an Oriental Society of which the president is Professor-Emeritus James Robertson. After many years' private work, the Society has published its *Transactions from 1901-07*. The Editor is the Rev. George Anderson, B.D. (MacLehose). The unbound magazine-looking volume is crowded with interest—new facts, new aspects of facts, new men—everything scholarly, young, and promising.

When a University don is sent suddenly to the charge of a London parish and the control of its pulpit, he does not always succeed so admirably as Dr. Inge seems to have succeeded in laying the don aside and becoming the pastor and preacher. Dr. Inge, who is now Lady Margaret Professor of Divinity at Cambridge, has published the sermons which he preached as Vicar of All Saints, Ennismore Gardens—*All Saints' Sermons* (Macmillan; 3s. 6d. net). They are practical sermons, sympathetic; they grapple with questions of the day; they touch the things which the parishioners are thinking, the burdens which the parishioners are carrying. There is, among the rest, a series of four sermons on

Immortality. For we take it too much for granted that our people believe in immortality. They believe in it when in Church; but the moment they step out into the churchyard, their dead lie *there*.

It is a very particular joy to receive another volume by Dr. Hugh Macmillan. It is called *The Isles and the Gospel, and other Bible Studies* (Macmillan; 4s. 6d.). Besides ten sermons, every one of which is characteristic of that seeing eye which saw so far into the heart of things even here, there are three papers, the longest on the 'Numerical Relations of Nature,' the other two on 'Sacred Fish' and 'An Early Celtic College.' The essay on the 'Numerical Relations of Nature' runs to forty pages of print, and contains much learning about figures, all put in the most interesting way, and all calculated to express the glory of God. The Early Celtic College is that which is found in the island of Elachnave. It is associated with St. Columba, and was probably the seat of a still earlier Druidic worship, or whatever kind of nature-cult the primitive inhabitants favoured. Mr. George A. Macmillan of the great publishing house has prefaced a very pleasant short memoir.

The late Rev. James William Shepard, M.A., was for many years one of the masters of St. Paul's School, and in 1899 succeeded Dr. Lupton as surmaster there. 'Those who came under him when he first joined the staff of St. Paul's were astonished to find how amusing it could be to be well taught; for he taught not only with thoroughness, but with a contagious enjoyment; and to the end of his time it may be doubted whether he ever gave a dull lesson. Those who think that a schoolmaster ought not to be witty may have been scandalized now and then; but his wit was the expression of his humour, and his humour was to be cheerful. Like Stevenson he thought—

The world is so full of a number of things,
I'm sure we should all be as happy as kings.

And to be happy is a great gift even in a schoolmaster.'

He was also a preacher, sometimes at the Temple, sometimes at St. Paul's, sometimes at the Abbey. Twenty-three of his sermons have

been published under the title of *Light and Life* (Macmillan; 6s.). They are all innocent of Scotch theology, for Mr. Shepard was an Englishman without and within. But they are readable. They are absorbingly readable, and draw one on pleasantly, unconsciously, to try to be good. The sermon on the 'Moral Influence of Women' is taken from the text about Pilate's wife. It is an argument for the supremacy of the heart over the head. 'Does any sensible person think the less of Pilate's wife because she appealed rather to her husband's heart than to his head? No one can think so who bears in mind how small a part is played by logic and reasoning in determining human conduct. Did not Socrates spend the best part of his life in arguing with his fellow-citizens on the principles of truth and justice? And what was the result? The Athenians showed their appreciation of his arguments by putting him to death.'

The Rev. Alexander Smellie, M.A., has written a 'Book of Daily Devotional Meditations' and given it the title of *In the Secret Place* (Melrose; 4s. 6d. net). It has the literary grace, as well as the truly devotional feeling, associated with every one of Mr. Smellie's volumes. It has also occasional flashes of insight into the meaning of Scripture, showing that Mr. Smellie could be a great expositor if he liked. And more than that, there is an occasional sweep of theology which proves that he is a Scotsman. The motto of the book is the word 'Without.' Three texts are quoted—'Without shedding of blood is no remission'; 'Without faith it is impossible to please Him'; 'Without holiness no man shall see the Lord.' Here is a whole sermon. Here is a whole system of theology.

Mr. Murray has published a revised and cheaper edition of *Contentio Veritatis* (5s. net). It cannot have been forgotten that that is the title of a volume of Essays written by six Oxford Tutors—Rashdall, Inge, Wild, Burney, Allen, and Carlyle,—although it is five years since the volume was published. For that year, 1902, became memorable to many of us through the publication of this very volume. We found in it a manifesto of scholarship, more reliable as well as more readable than that in *Lux Mundi*. We found the result of twenty-five years' study expressed by a master in each department, and a point of

departure for the study of the future. This is the second edition of the work, although in the year of publication it was twice reprinted. We thank Mr. Murray for making the distinction between a reprint and an edition, which some publishers systematically ignore.

There is life and courage in *Firm Foundations* (Murray; 5s. net). Its purpose is to teach teachers how to teach the Bible and the Catechism and the Creed. And among the rest, the author, Eirene Wigram, gives this advice [though within square brackets]: 'Children, said a wise, experienced teacher, one of whose pupils is now a well-known scholar, always begin by believing all the heresies.' And she seems to have followed her own instruction. For near the end of the volume she gives her theology of the Person of Christ, and says: 'There are two wills in Christ, the human and the Divine. The one is perfectly surrendered to the other.'

But do not think that the book is of unsettling tendency. It is most loyal to the Prayer Book. Once or twice the author is bold exegetically. She says in one place that God made man in His image, but *after* His likeness, 'by which we understand that they were meant to strive to perfect His likeness, and were given grace and power.'

The Heathen Heart, or the gospel among the Chinese of Formosa, is a book for the student of religion as well as the student of missions. Its author is the Rev. Campbell N. Moody, M.A. (Oliphant, Anderson & Ferrier; 3s. 6d. net). The chapter on 'The Religion of a Heathen People' has several new things in it, and puts some old things memorably. A man is supposed to have three souls, one in the grave, one in the ancestral tablet, and one in the unseen world. The unseen world is named 'Region of Shade,' or 'Earth-prison'; and while it is recognized that the Earth-prison, in its Buddhist form, is a place of torment, the Region of Shade is often thought of, if thought of at all, as a not undesirable abode, like the unseen world of the Hebrews, a place where people buy and sell, and have need of clothes and slaves and money.

As regards the results of missions, read this one sentence: 'I am intimately acquainted with the affairs of about twenty-five congregations; in the course of ten years I have not met with any

instance of unfaithfulness in the administration of Church funds.'

Dr. Paul Carus, who seems able to do well whatever he attempts, and he attempts many things, has written an amusing satire on Agnosticism, and published it under the title of *The Philosopher's Martyrdom*. He has also issued the fifth edition, revised and enlarged, of *The Dharma*. Both books may be had at the Open Court Publishing Office in Chicago.

Mr. Grant Richards has published an edition of Baxter's *The Saints' Everlasting Rest* (7s. 6d. net), and we have no hope or desire of ever seeing a better edition. It is bound in leather back and paper boards in imitation of the original; it is printed in a clear type and on fairer paper than Baxter ever saw; and then, though there is a preface by Mr. William Young, B.A., who 'edits' it, there are no notes or other distraction. The editing consists in omitting. And the omitting has been judiciously done. There is no condensing. Here are Baxter's words only, though not all Baxter's words. The asterisks tell us plainly where the omissions occur, and how long they are. In this edition Baxter will be read again.

The Jewish Literary Annual for 1907, edited by N. de M. Bentwich and Leon Simon (Routledge; 1s. net), contains first of all a 'Plea for Intervention on behalf of the Russian Jews,' by Albert H. Jessel, K.C.; next a Survey of 'Jewish Literature' in England and America (July 1906 to June 1907), in France (1906), and in Germany (1906-7); and then ten literary papers, every one of them with a point in it and an appeal to Gentiles.

Is it necessary at this time of day to write a review of Leslie Stephen's *Science of Ethics*? It is not necessary. The book has become one of our working tools. The good that is in it has been gathered by a whole generation of readers, and it has been used up by all the more recent writers of text-books on Ethics. Nevertheless, after just five-and-twenty years, we are glad to see that the publishers have published a second edition, an edition revised by somebody, and brought within the reach of every student of Ethics (Smith, Elder & Co.; 7s. 6d. net). For this book is not dead, and can never die. Its frank honesty of

purpose and its literary grace—these two combined will keep it alive. There was a time when these advantages were looked upon as snares. But we are no longer afraid of Leslie Stephen's philosophy.

Ramtanu Lahiri—the name is very well known in India; it ought to be well known everywhere, at least where education is an interest. Ramtanu, for more than half a century, was the irrepressible champion of better education for his people, and will be associated always with what is called the Renaissance in Bengal. His life has been written in Bengali by Pandit Sivanāth Sāstri, M.A., and translated into English by his own son, Mr. S. K. Lahiri, an eminent Calcutta publisher. Sir Roper Lethbridge, K.C.I.E., has edited the English edition (Sonnenschein; 5s. net).

The chief interest of the book is its subject, as it ought to be. That is to say, this is a genuine biography. And the man was worthy of a biography such as this is. But there are innumerable subsidiary interests—personal, racial, religious. And there is especially the interest which one finds in the difference that circumstances make to the life of man. Here is a good man, energetic and undaunted, with wide outlook and intense practical application,—a Gladstone, let us say, *but in India*—and what a difference that makes.

It is very difficult to make any use of volumes of quotations. It must be very pleasant to compile them; and Dorothy J. Trevaskis has at least had that pleasure in her volume of *Quotations for Pulpit Use* (Stock; 6s. net). We are not an authority on these volumes, but we should think this is one of the best. Here are two of its quotations on repentance:

In my repentance I have joy—such joy
That I could almost sin to seek for it.

CLOUGH.

You sinned with me a pleasant sin;
Repent with me, for I repent.
Woe's me the lore I must unlearn!
Woe's me that easy way we went,
So rugged when I would return.

C. ROSSETTI.

Archdeacon Wilberforce has preached and published a whole volume of sermons on the New Theology. It is another high compliment paid to that phenomenon. Not that Archdeacon Wilber-

force himself, or the title of his book, with the point of interrogation coming curiously into the middle of it—*New(?) Theology* (Stock; 5s.)—is more complimentary than Bishop Gore. The whole purpose is to show that the New Theology is neither new nor true. But Dr. Wilberforce declares that the sermons were delivered as answers to questions put to him by members of his congregation who desired to know what the New Theology meant.

Mr. Fisher Unwin has published an abridgement of Seignobos's *Histoire de la Civilisation*. Why did he not publish a complete translation? The abridgement is good so far as it goes. It has evidently been made with skill and care. But it is too general, too superficial; it never gets down into the heart of things; it never entertains us with any of the little nothings that make up life. It is all nice green grass: there are no flowers or walks or shady corners; and even green grass is wearisome if everywhere. We do not say that a *History of Ancient Civilization* (5s. net) could not be written within this compass. We believe the author of this abridgement could have done it, and we wish he had done so instead of abridging Seignobos.

Messrs. Watts have published a selection from Sir A. C. Lyall's *Asiatic Studies* (6d.). The selection is taken partly from the volume of 1882, and partly from that of 1899.

The R.P.A. Annual for 1908 (Watts; 6d. net) contains articles by the Hon. John Collier (on Huxley), Mr. Joseph McCabe (on Evolution), Mr.

R. Blatchford (on himself), and others. It is not at all a dangerous periodical, and it gives the best possible account of the things which it enters into the heart of a rationalist to conceive.

Professor Kirsopp Lake, of Leiden, is a most loyal as well as courageous scholar. He succeeded Van Manen, but refused to enter into his traditions. He defends the authorship of the Pauline Epistles, as any Oxford-trained scholar might be expected to do.

His new book is an investigation of *The Historical Evidence for the Resurrection of Jesus Christ* (Williams & Norgate; 5s.). We must observe its limits. For Professor Lake frankly admits that his results, 'though moderately conservative in the region of literary criticism, are nevertheless an entire abandonment of the central doctrine of Christianity—the unique and miraculous character of the resurrection.' And no one need be dismayed or even surprised at that. Belief in the resurrection of Christ from the dead has never been, and was never meant to be, established upon the historical evidence alone. The historical evidence may be a help, and it may be a hindrance. That will depend to a considerable extent upon what Professor James calls a man's philosophy of life. We should have been glad if a scholar of Professor Lake's training had come to a different conclusion, but, we say, we are not in the least dismayed. And we are able sincerely to thank him for the thoroughness of his investigation, and for the entire absence of the words that wound, or even of that superiority of tone which is more common and more offensive than wounding words.

The Archaeology of the Book of Genesis.

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

Genesis i. 4-12.

4. With the light came the power of seeing, and what God saw was that the light was 'good.' We have a similar idea in the Sumerian poem of the Creation which emanated from Eridu, where the creator, after making mankind, 'the cattle of the field,' and the rivers of Babylonia, 'declared them

by name to be good'¹ (see my *Religions of Ancient Egypt and Babylonia*, pp. 380-1).

5. 'Now the darkness he had called night.' The darkness had existed from the first, and, consequently, from the mere fact of its existence, must

¹ *Sum-sina dhabis imbi.*