

Literature.

THE BOOK OF JOB.

It is sometimes said that the man upon whom the mantle of Professor A. B. Davidson has fallen is the Rev. James Strahan, M.A. It was therefore fitting, perhaps it was inevitable, that his studies should be directed to the Book of Job, and that when the time was ripe he should give us a new commentary on that great and wonderful book. For it is by his Commentary on Job that Professor Davidson is best known. Now we see that he did more than expound the book, he also inspired his students to study it for themselves and expound it to their own generation. The title is *The Book of Job*, interpreted by James Strahan, M.A., sometime Hebrew Tutor, New College, Edinburgh (T. & T. Clark; 7s. 6d. net).

It is a greater book than Professor Davidson's *Job*. Those of us who so narrowly escaped idolatry in our love for the beloved Rabbi, will say so more readily than others. For we know better, and we are glad that it should be so. Professor Davidson himself would have been before us all in his appreciation. How he would have rejoiced in the finish of its scholarship, the comprehensiveness of its grasp, its imaginative penetration, its devout affection. How happy would he have been to recognize in this incomparable example of Biblical scholarship the fruit of his own teaching, the crown of the earnest, unsparring toil of his own life. And of all things he would have rejoiced most in its vindication of that maxim which he taught and practised always, that the closest walk with God is possible only to the man whose study of the Word of God is most fearless and critical.

THE BOOKS OF SAMUEL.

Let us transcribe the title in full: *Notes on the Hebrew Text and the Topography of the Books of Samuel, with an Introduction on Hebrew Palaeography and the Ancient Versions and Facsimiles of Inscriptions and Maps*, by the Rev. S. R. Driver, D.D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford; Hon. D.Litt. (Cambridge and Dublin); Hon. D.D. (Glasgow and Aberdeen); Fellow of the British Academy; Corresponding Member of the Royal Prussian Academy of

Sciences. Second Edition, Revised and Enlarged (Oxford: At the Clarendon Press, 1913; 12s. net).

We transcribe the title-page in full because of the importance of the book, and of this the second edition of the book; also because it is necessary to know all that the book professes to contain. For it will not be found to contain what it does not profess to contain, but all that it does profess to contain will be found in it to utmost satisfaction. This leads us to say at once that one of the surprises of the book is the low price at which it is published.

It is twenty-three years, Dr. Driver tells us, since the first edition appeared. In that time there has been no such epoch-making work published as Wellhausen's *History of Israel* (1878). The lines on which the new edition is laid down are therefore the same as before. Nevertheless an enormous amount of first-rate work has been done on the Old Testament. Dr. Driver mentions, as chiefly significant, Nowack and Marti's two series of Commentaries, the 'International Critical Commentary,' the Oxford Hebrew Lexicon, Kittel's *Biblia Hebraica*, Kautzsch's editions of Gesenius' *Hebrew Grammar*, two of which have been translated into English (1898, 1910), Hastings' *Dictionary of the Bible*, the *Encyclopædia Biblica*, G. A. Cooke's *North-Semitic Inscriptions*; and the *Papyri of Assuan and Elephantinè* (Sayce and Cowley, 1906; Sachau, 1911).

The new edition exceeds the first by more than 100 pages. The additional space is not accounted for entirely by the new material on the text and the language: Professor Driver has given particular attention to the topography of the Books of Samuel. In this connexion it has to be said that the maps are a special feature of this edition. They are four in number, and it is unquestionable that they supersede all the maps covering the same ground that are already published anywhere. The readers of THE EXPOSITORY TIMES do not need to be told of Dr. Driver's interest in the geography of the Holy Land.

The preface to the second edition closes with a short but highly useful note on conjectural emendation. It is a matter of utmost interest at the present time. Not a few are asking whether Dr. Driver is at all impressed by the persistency with

which the cause of Yerahmeel is advocated. The answer is that Yerahmeel occurs but once in the book, and that occurrence is so brief that it may be quoted: 'Yerahme'el was the name of a clan allied to that of the Calebites; both were afterwards absorbed into the tribe of Judah.'

On the other hand, we could give many examples of the liberty which Dr. Driver exercises in the carrying out of what he believes to be the true principles of textual emendation. There is, for example, a difficult word in I S I⁶. In the A.V. it is translated *worthy*—'But unto Hannah he gave a worthy portion; for he loved Hannah: but the Lord had shut up her womb.' This comes from the Geneva Version, and is based ultimately upon the Targum, which reads 'one *choice* portion.' But it is no translation of the Hebrew word, nor can it be derived from it by any intelligible process. The Great Bible has *heavy* (that is, *sad*), after the Vulgate (*tristis*), but this also has no support in the usage of the word. At last, after a most lucid exposition, Dr. Driver comes to the conclusion that the Hebrew text does not admit of a defensible reading. He accordingly makes a slight verbal change which is supported by the Septuagint, and obtains the translation: 'But unto Hannah he used to give *one* portion'—for Hannah was but one, having no children. Lest we should think that thus Elkanah slighted Hannah, it is added, '*Howbeit* he loved Hannah; but Yahweh had shut up her womb.'

We have said enough. Our object is to direct the attention of all students of Hebrew to the new edition of this great book.

DEVELOPMENT AND PURPOSE.

Professor L. T. Hobhouse has been working at the philosophy of evolution for twenty-six years. He has been working in his own way, calling no man master and attaching himself to no school. For he had not been long at work when he saw that although Herbert Spencer was himself no materialist, his philosophical extension of the theory of evolution did not rescue that theory from some of the worst consequences of a materialistic system. To Spencer the mind of man was simply an organ, like the lungs or the liver, evolved in the struggle for existence. 'The Genus Homo had its place in geological time like other genera, and like them would pass away; only, unlike them, its fossil remains would never become a

theme for the antiquary, because in the cooling of the earth there would be no antiquarians. The teeming life of the world must gradually disappear and give place in time to the primordial silence.'

Relief from this catastrophe was sought by T. H. Green (whose influence, together with that of the late Master of Balliol, was dominant in Oxford and in the English and Scottish Universities generally in the eighties and early nineties) in a modified Hegelianism, or a form of Kantianism, in which what was best in the Hegelian criticism was incorporated, and a spiritual conception of human life and of the entire world order seemed possible and able to maintain itself against science. But Mr. Hobhouse could not regard reality as all spiritual; and, besides that, he felt certain that physical science had somehow or other to be included in a complete view of the universe.

He determined to interrogate consciousness—the consciousness of the lower animals so far as it could be discovered, but especially the consciousness of man; and, proceeding by a strictly empirical method, he hoped to prove that the mind has developed along the lines of physical evolution but not within these lines, and thus escape the despair of materialism and the dreaded approach of the end of all things. And after this method he published a number of books which are well known to students of philosophy.

But he has recently found that his method was a mistake. It was a mistake because he had left out God. 'In point of fact,' he says, 'I was at first opposed to anything like a theistic or teleological interpretation of reality as a whole, as inconsistent with the mechanical causation which I took to be the ultimate category of science.'

He has come to the conclusion that before beginning to observe and classify the phenomena of the mind he ought to have discerned a purpose, which involves a mind capable of forming that purpose, and an end toward which that mind desires to direct all things. Mr. Hobhouse is still not quite emancipated. He fears to postulate a mind that is unconditioned or a reality that is Spiritual (with a capital S). But he does see, and he has written his new book to show, that 'there is a spiritual element integral to the structure and movement of Reality, and that evolution is the process by which this principle makes itself master of the residual conditions which at first dominate its life and thwart its efforts.'

The title of the new book is *Development and Purpose* (Macmillan; 10s. net).

THE MODERATORS.

A history of *The Moderators of the Church of Scotland from 1690 to 1740* (Oliphant, Anderson & Ferrier; 10s. 6d. net) is a history of the Church of Scotland for that period. In the hands of the Rev. John Warrick, M.A., it is even something more. For biography such as this is history and biography both, nothing being taken from the historical science, the human interest being simply added to it. The book is even more than a history of its period. For, as the author says, the Moderators whose biographies it contains lived, some of them long before, and some of them long after, the period named. Thus the biographies of these twenty-seven men abound in references to events in which they played a part that are spread over more than a hundred years of Scotland's chequered life.

Mr. Warrick has a good opinion of his Moderators. There were lesser men among them, but there were more men who were truly great. And it does not affect their greatness that few of them are known to fame. One thing was much commented on at the time, especially by English writers, and is sometimes misunderstood still—they did very little in the way of writing books. Mr. Warrick gives an excellent reason for it. They were too much occupied after the Revolution in setting their house in order. They were compelled to be men of affairs.

Mr. Warrick has not only a good opinion of the Moderators, he has a good opinion of their time. Dr. Chalmers, in his *Correspondence with Lord Aberdeen*, says: 'It should never be forgotten that the Church was never more efficient as a Christian and moral institute than from 1690 to 1712, and that, in opposition to the lying preamble of Queen Anne's Act for the restoration of patronage, there had only occurred fourteen disputed cases.' On the other hand, Professor MacEwen, in his monograph on Antoinette Bourignon, states: 'In Scotland after the Revolution Settlement, religion was singularly dry, harsh, and pedantic. . . . There probably never was a time when Presbyterianism showed less of its strength and more of its weakness.' Mr. Warrick takes the side of Dr. Chalmers, and at considerable length, for he has unearthed

much curious evidence, gives reasons in favour of the spiritual life and evangelical preaching of the time.

The whole book shows the results of the most persevering investigation. Hundreds of out-of-the-way books and thousands of still more out-of-the-way sermons have been read and every fact in them taken note of. And it is manifest that there was much need for care and research. Hill Burton actually calls Gabriel Cunningham, instead of Hew Kennedie, the first Moderator after the Revolution Settlement, an error which Principal Story strangely perpetuates.

The volume is a valuable contribution to the history of the Church of Scotland, and it was right to produce it in this handsome and attractive form.

HISTORY OF ENGLISH NONCONFORMITY.

Mr. Henry W. Clark, who has already written many books, has now written his great book. It is not every man who has the courage, it is not every man who has the equipment, to undertake so tremendous a task as the writing of a complete *History of English Nonconformity from Wyclif to the Close of the Nineteenth Century* (Chapman & Hall; 2 vols., each 15s. net). Mr. Clark has both. And he has nearly all the other qualifications that are necessary. He is a student of religious history, well versed in the efforts of the nations to build each in its own place the City of God. He is an Englishman, loyal to the heart's core of him to the high calling with which God has called the Anglo-Saxon race. And he is a Nonconformist, in whole-hearted sympathy with the ideals, in full awareness of the defects, of modern English Nonconformity. Last of all he is a Christian; he writes as always in the great Taskmaster's eye, without bias or ill-intent, so far as that is possible for man.

In an introduction to the first volume Mr. Clark explains the spirit which animates the true and ardent Nonconformist. In a sentence, it is that spirit which exalts life above organization, and declares that life must make organization, not organization life. To the Conformist organization comes first, and he is possessed with the idea that in linking himself with the organization life is secure. The organization is often called simply the Church, within which alone can life be found. The Nonconformist insists that life is first, both in importance and in time. Not only so, but there must be

no organization except that which comes out of life and is necessary for its expression. It is necessary to insist upon this, because organization, being the more concrete of the two things, is always apt to obtain more than its share of attention and influence.

It is in the light of this conception of Nonconformity that the whole book is written. As we have already said, Mr. Clark is no blind partisan. He is aware of the advantages of Conformity, especially in dealing with large numbers of people. He is also aware of the great difficulty that always lies and always will lie in applying the Nonconformist ideal, owing to the diversity of gifts and the perversity of the human mind. He is, moreover, well aware that throughout its history Nonconformity has often fallen far below its own possibilities and sometimes even lost sight of its aim. But in spite of defect and even defection, the history of Nonconformity, in Mr. Clark's hands, is a great history. There never has been wanting the occasion for self-sacrifice, and with the occasion there have always appeared the men and the women. So much is this the case that to not a few of us Nonconformity has seemed to be simply a protest. The Conformist being always in the majority, the Nonconformist has appeared as if simply protesting against some special abuse of the majority's power, and suffering the consequence of difference. The reading of this book makes that opinion ridiculous. But it does not take away the sense of sympathy which must always be given to suffering heroically endured. Mr. Clark makes it abundantly evident that less persecution would have meant less Nonconformity. But, after all, that is not the essential matter. The Nonconformist spirit, the determination to seek life first, would always have impelled some men to Nonconformity. And the certainty is that it will always have that effect in the future.

This therefore is a thing worthy the attention of all men in a day in which the desire for religious and ecclesiastical union is so strong. Were union obtained it seems that some quite unusual safeguards would have to be discovered to prevent outward organization from encroaching on inward life, otherwise the union is not likely to be of long duration.

After the long day of depression men are speaking now with confidence on every theological

subject that touches physical science. They are speaking out with confidence on Creation, on Providence, on Prayer, and even on Miracle. A small book called *An Essay on Miracle*, by the Rev. Geoffrey Hughes, M.A., Vicar of Woolston, Southampton (Arnold; 2s. 6d. net), is a book of rejoicing, and we cannot say that its author rejoices with trembling. In the presence of God he is in fear; in the presence of the interpretation of God's work he is cheerful and confident. His line of argument, as he himself has found, closely resembles that of Bergson, though he came to it independently. Its centre of interest is in the discovery of the interchange of energy in spirit and matter. This discovery seems to make every miracle a natural event. Thus the walking on the water is accomplished by the outgoing energy of will in Christ being sufficient to counteract gravity. And it will seem to some as if this were to do away with miracles altogether. But it is certainly in line with the use made of miracles by our Lord, and with the name He gave them. In any case the argument deserves to be diligently considered.

Sanctuary Booklet No. 7 is *The Private Devotions of Bishop Andrewes*, as translated by Dean Stanhope (Allenson; 6d. net).

The Very Rev. Benedict Zimmerman, Discalced Carmelite, is doing good service to the lover of the Mystics in having new translations made or old translations revised of some of their most characteristic but least accessible works. His latest service is a thorough revision of the translation which was made from the Spanish by Mr. David Lewis of *The Book of the Foundations of S. Teresa of Jesus* (Baker; 7s. 6d. net). Mr. Lewis published his translation in 1871. This is the second edition of it. But with Dr. Zimmerman's additional notes and valuable introduction it is more like a new book. The latest edition of the works of S. Teresa in French appeared in six volumes from 1907 to 1910, of which vols. iii. and iv. are devoted to the 'Book of Foundations.' That edition has a great store of critical and biographical notes and a host of new documents, all of which the editor of the present English edition has drawn upon at will. More than that, he has used documents gathered by himself in a long journey through Italy and Spain.

Besides the Foundations, this volume contains the 'Visitation of the Nunneries,' the 'Carmelite Rule,' and the 'Constitutions.'

Messrs. George Bell & Sons have issued a charming edition of Anthony Trollope's *Phineas Finn* and *Phineas Redux*, each in two volumes (3s. 6d. net each volume). The books are just the size and weight for comfortable handling, the type is clear, and the binding is chaste and strong. We have read the four volumes carefully and have found a few trifling slips of the printer which might be attended to before the next reprint.

Professor G. A. Cooke, who writes the Commentary on *The Books of Judges and Ruth* for the new series of the Cambridge Bible in which the Revised Version is used (Cambridge: At the University Press; 2s. 6d. net), offers us a fine example of what the minute study of the Old Testament, for which the last half century has been notable, has done for its interpretation. This it has done above all things else, it has set us in the atmosphere of the writers. Patient investigation has recovered that atmosphere. And it is all gain. Only the impious can regret the loss of the old pious idea of a people so peculiar that they were scarcely human. The people whom the Judges 'judged' were very human indeed. And, not to speak of Christ, even the prophets have made a difference in the world's idea of God and duty.

We thank Professor Cooke that he has never let the trees hide the wood. With all his minuteness of archæological reference and textual suggestion, he remembers that even the Books of Judges and Ruth were written beforehand for our learning.

Two of the publications of the University of Chicago, though appearing in the undress of paper covers, deserve notice for their sincere scholarship. One was submitted by Miss Ella Harrison Stokes in candidacy for the degree of Doctor of Philosophy. Its title as now published is *The Conception of a Kingdom of Ends in Augustine, Aquinas, and Leibniz*. The subjects discussed are (1) Augustine and the 'City of God'; (2) Aquinas and the Universal Church; (3) Leibniz and the Kingdom of Grace; and there is (4) A Summary and Statement of Relation to Kant.

The other volume is an investigation into *The*

Sources of Luke's Perean Section, by Dean Rockwell Wickes, Ph.D. Both volumes are published in this country by the Cambridge University Press, as Agents for the University of Chicago Press.

The Religion of a Student, by Lancelot Feilding Everest, M.A., LL.D., Barrister-at-Law (Deighton Bell & Co.; 2s. net), is very good religion. For it is the religion of the Bible. It is the religion of the Bible sifted certainly; but do we not all sift now and select? Dr. Everest has little confidence in the Fourth Gospel, little in the third, and little in the first. But confining himself to the second Gospel, he has enough to build a robust faith upon and he builds it. He is much influenced by the *Cambridge Biblical Essays*, an excellent book, but not so good as the New Testament.

Professor Margoliouth has introduced a volume which, under the title of *Kurds and Christians* (Wells Gardner; 3s. 6d. net), tells the tale of the Archbishop of Canterbury's Mission to the Nestorians. A wonderful tale it is. For the Nestorians are a wonderful people, a survival in the providence of God and in spite of the barbarity of Kurd and Turk, to testify to the early zeal of the followers of the Lord, and the unquenchable light of the gospel. The tale is told by many writers, each of whom signs his or her contribution with initials. The method gives variety, a relief which would often be welcome in books on missions, and the editor has prevented the variety from dropping into discursiveness. Of the contributions, all sufficiently alive, one of the most lively is the description of the school at Urmi. 'The boy sits on the carpet, and if he has to write, holds his paper on his knees, using a reed pen, and very thick ink, which is laid on freely for the broad Syriac letters. His stone inkpot, pens, paper, New Testament, and grammar or spelling book which have been bought from the Apostles, he keeps in a box secured by a padlock. Our boy sits quiet and attentive in class, partly from a wholesome dread of a stick which the chief Apostle of the school wields, partly because he really has learned good manners in the school. He has no fear of his Rabbis in any bad sense; he likes them, and does not give them cause for complaint. If our boy were in the upper school as a deacon, or an "unordained deacon," as the big boys are playfully called, and were refractory, he might be "poured

into prison," *videlicet*, confined for two or three hours, or even for the whole day, in a dark room used for storing wood. Sometimes it is asked: "Rabbi, do you imprison deacons in England?" It is difficult to explain that London curates who might whisper at a clerical meeting are not often confined in a coal-cellar.

The book is edited by the Rev. F. N. Heazell, M.A., and Mrs. Margoliouth.

Mr. Francis Griffiths has published a fresh imaginative volume of sermons for children, of which the author is the Rev. Francis G. Burgess, M.A., and the title *Little Beginnings* (3s. 6d. net). From first to last the sermons are all about little things. The most striking, we think, warns little boys and little girls about 'Little Weak Spots.' The sermons are longer than they ought to be, but the well-placed anecdote always delivers them from dulness.

A short and authoritative statement of what the Quakers believe will be found in a little book called *The Message and Mission of Quakerism* (Headley Brothers; 1s. net). It is short; for it consists of two addresses delivered at the Five Years' Meeting of the Society of Friends held in Indianapolis from October 15 to 22, 1912, the one by Mr. W. C. Braithwaite, LL.B., the other by Henry T. Hodgkin, M.A., M.B. And it is authoritative; for the addresses were approved by a Minute and ordered to be published.

The translator of Professor Augustus Brassac's *Student's Handbook to the Study of the New Testament* (Herder; 10s. 6d. net) makes an amazing confession in introducing the book to English readers. 'It is a sad commentary,' he says, 'on the scholarship of the Scripturists of the Church, both in England and America, that we possess, in the whole realm of English Catholic literature, no reliable and scholarly Introduction to the New Testament.' He himself, the Rev. Joseph L. Weidenhan, S.T.L., resolved to wipe out this reproach. But a friend asked him if he had seen Professor Brassac's book, which had been so successful in France. When he saw it, he resolved to translate it instead, and thereby fill the glaring gap, though it covers no more of the New Testament than the four Gospels.

He has translated it well. And as a strictly

popular work, a work which expects very little knowledge of the Gospels from its readers, it is well worth translating. The author is limited in his knowledge of literature, and although the translator has added an excellent array of authorities, especially English authorities, throughout the book, he has not tampered with the text, beyond making some omissions and rearrangements, so that its somewhat narrow outlook is everywhere apparent. But it is a step in the right direction, and a great step. In one respect it surpasses all our Introductions: it is admirably illustrated and just at the places in the narrative or exposition where an illustration is required.

Messrs. Hodder & Stoughton have reprinted from the *British Weekly* the papers which have appeared there on the League of Young Worshipers. The papers are chiefly the work of Sir William Robertson Nicoll, partly of the Rev. J. Williams Butcher. The title of the booklet is *The Children for the Church* (6d. net).

Out of a study of Thomas Campion's *Observations in the Art of English Poesie*, a study undertaken as a thesis for the degree of Master of Arts at University College, Dublin, Mr. Thomas MacDonagh, M.A., has developed a considerable treatise on English metre. The work has been published with the title *Thomas Campion and the Art of English Poetry* (Hodges; 3s. 6d. net). It is two books in one volume instead of the usual two volumes in one book. Those who know Thomas Campion will enjoy the selections taken from his poetry and the criticism of his criticisms. Those who are initiated into the mysteries of English metre will be most attracted by the second part of the volume, in which they will find a fresh mind heroically endeavouring to explain the inexplicable.

Principal H. B. Workman, M.A., D.Lit., has written a new book on the same general subject as his *Persecution in the Early Church*, but addressed to a different class of readers. It is more popular, in short. But its scholarship, if unobtrusive, is reliable. The title is *The Martyrs of the Early Church* (Kelly; 2s. net).

At the Methodist Book Room there has been undertaken the issue of a series of cheap volumes

dealing with living questions in religion. Three volumes of the series have been published—*The Psychology of the Christian Life*, by the Rev. Eric S. Waterhouse, M.A., B.D.; *Miracles: An Outline of the Christian View*, by the Rev. Frederic Platt, M.A., B.D.; and *The Hymns of Methodism in their Literary Relations*, by the Rev. Henry Bett (Kelly; 1s. net each). In outward appearance the volumes resemble the Cambridge series, and the work in them is not less scholarly or less opportune. Small though the books are, not one of these authors has done his work indifferently.

The Master of Life is a great and unappropriated title. It is the title of a volume of sermons by the Rev. F. Warburton Lewis (Kelly; 2s. 6d. net)—a volume of exegetical expository critical and practical sermons. For Mr. Lewis is always 'learn, learning,' and nothing comes amiss to him that has to do with the elucidation of the Word. To all the adjectives which have been applied to the sermons there is yet one to be added. They are imaginative, and once or twice amazingly imaginative. Mr. Lewis dares to rewrite the Parable of the Prodigal Son, and sends the elder brother out to find the younger and bring him home!

The 'Century Bible' is at last complete with the issue of *The Book of Daniel*, as edited by R. H. Charles, D.Litt., D.D. (Jack; 2s. 6d. net). And it must be a satisfaction to editors and publishers that with the issue of the final volume the success of the series is fully assured. Dr. Charles on Daniel by coming sooner would have hastened its success. Now, however, he will do something to keep the series alive and useful. Needless to say Daniel is here handled without respect or prejudice. Will there still be found persons who cling to its early date and authenticity?

Canon Newbolt is at his best when he is acting as 'pastor pastorum.' And he seems to have found it out himself. Every word he speaks is instinct with spirit and life; every warning or encouragement is the fruit of that endurance of hardness for the gospel's sake which the shepherd of shepherds must not escape. The strange thing is that he who is often difficult to follow when preaching popularly is easy and unmistakable when speaking to 'pastors and teachers.' His

new book on *The Ministry of the Word* (Longmans; 2s. 6d. net) is as fresh as if he had never published a word on the subject.

Messrs. Sampson Low have now issued *The English Catalogue of Books for 1912* (6s. net). It contains a complete list of the books published in Great Britain and Ireland during that year. And as it is the only list that is published with any claim to completeness, it may with strict accuracy be called indispensable. The volume contains also the publications of the learned societies, together with the names and addresses of the publishers, not only of Great Britain and Ireland, but also of the United States and Canada. In one volume and under one alphabetical arrangement it is at once an authors' and a subject catalogue, the authors' names being in clarendon and the subject titles in roman type. This is more convenient than Hinrichs or Lorenz, the great German and French catalogues.

The volume entitled *Repton School Sermons* (Macmillan; 3s. 6d. net) contains not a selection from but all the sermons which the Rev. William Temple preached to the boys of Repton School during his first two years as Headmaster. Since he is one of the authors of that much-talked-of book *Foundations*, we are not surprised at Mr. Temple's courage. We are not surprised at the determination to shirk no living issue, which is evident throughout the book. What does surprise us is the tenderness with which boy nature, and even the nature of every particular boy, is studied and guided and borne with. Mr. Temple tells us that he has made three discoveries about boys: they understand a great deal more than they get credit for, they have a strong mystical tendency, and their most conspicuous good quality is generosity.

Although Mr. W. R. Halliday, B.A., B.Litt., has given his book (his first book?) the title of *Greek Divination* (Macmillan; 5s. net), that title does not describe it well. Round the Divination which the Greeks practised he has gathered so many interesting things about Magic and the rudiments of Religion everywhere that the book is really an introduction to the study of primitive Religion. He has read widely, and he has made excellent artistic use of his reading. For he has

the unconscious gift of English style, and can set forth his findings attractively. It is curious, however, that with all his reading Mr. Halliday has missed the most authoritative, richest, and most recent work on his subject.

There are many things in the book which the expositor of the Bible will take a note of. The story of the cleansing of Naaman, for example, is illustrated strikingly, and at the same time its truly religious worth is made to be seen in contrast to the mere magic of other cases of healing by water. This is altogether in line with the new *religious* study of the Bible, and very welcome.

There is no book of the month that for the union of intellectual liberty with spiritual momentum excels *The Prayer Life* of the Rev. J. G. James, D.Lit., M.A. (Meyer; 2s. 6d. net). Yet it is a small book, just touching the 200th page. But not a word in it is wasted. The things about prayer which may be taken for granted are taken for granted, the things which must be argued still are argued with convincing clearness and goodwill. Dr. James has recognized the new place we occupy in relation to natural law since Eucken's and Bergson's and James Ward's work has been done. He has also discerned the importance of that little book by Professor A. G. Hogg, called *Christ's Message of the Kingdom*, which sets the whole subject in a new light, and gives to prayer a new emphasis. There never was an opener way to the practice of prayer, there never was a wider desire to practise it. This book comes for conviction and obedience.

'Give me a short argument for missions.'—'Pastor Hsi.' Messrs. Morgan & Scott have issued a cheap edition of Mrs. Howard Taylor's *Pastor Hsi* (pronounce as Shee) of *North China* (6d. net).

A short, a pointed, and, so far as we are able to judge, an accurate history of education in Scotland, is to be found in a book which has been written by the Rev. John Smith, D.D., Hon. F.E.I.S. The title of the book is *Broken Links in Scottish Education* (Nisbet; 2s. 6d. net), for its chief object is to show that there have been and still are defects in the educational system of Scotland.

Dr. Wilfred T. Grenfell, although a medical man, is not ashamed to preach sermons, and he is not

afraid to publish them. *What Life Means to Me* (Nisbet; 2s. net), his latest book, contains four sermons, one on Life, one on Faith, one on the Church, and one on the Lord Jesus Christ. They are both edifying and entertaining, and they are 'sound on the fundamentals.'

The writer of essays is as peculiarly gifted as the writer of poetry, and it would be easy to maintain that he is as useful a member of society. Like the poet the essayist must have thoughts, and his thoughts must be neither very ordinary nor very original. He must also have style, his own style, fitted to his own thoughts. One thing he must have which the poet need not trouble about, he must have the appearance of familiarity without being familiar.

Mr. A. C. Benson is the best representative we have of the pure type of essayist. He is in the Addisonian succession, and can sincerely say, but knows better than to say it, that he has improved upon all his teachers. He is versatile, which means that he is alive. He is religious and almost theological. He is scientific, artistic, literary. And it does not matter a straw what topic he takes up—it is by the blowing of a straw he finds it—he writes pleasantly and does us good.

Mr. Benson's new book is called *Along the Road* (Nisbet; 7s. 6d. net). Some of us have read every word of it already, for it has all appeared in the *Church Family Newspaper*. And this enables us to say of it, what would otherwise have been impossible, that these occasional, so accidental, essays are literature. For we have found it in our power to read them steadily over again; we have found ourselves doing it and spending upon it much well-spent time.

A volume of twenty sermons by the Rev. Alfred Plummer, D.D., has been published by Messrs. Ouseley under the title of *The Humanity of Christ* (3s. 6d. net). Dr. Plummer tells us in his Preface that they have been chosen by Mr. J. H. Burn out of a larger number submitted to him. We do not know those that have been left over; we appreciate the loyalty manifest in every one of those that have been chosen. The loyalty is to the Gospel and to truth. This is, without reservation, to be called evangelical preaching, and nothing is said that has not been verified in life. There is a sermon on the use of the imagination in recognizing

the claims of missions that is especially notable. Dr. Plummer quotes the Swiss proverb, 'Behind the mountains also there are people,' and uses it without exaggeration or abuse to bring home to us the necessity of realizing, first, the very existence of those in far lands for whom Christ died, and, next, the fact that Christianity alone can do the two things most urgent in this world—cure sin and comfort in death.

The Poetical Compendium contains 'three centuries of the best English verse.' The book has been compiled by Mr. D. R. Broadbent. It is published by Messrs. Heath, Cranton & Ouseley (6s. net). It is not for the originality of its idea that it claims our regard, nor for the catholicity of its quotations; but for its beauty as a book. Evidently birthdays and such-like occasions for giving gifts were in the mind of editor and publisher. The page is a quarto, with broad white margins; the binding is green cloth, with cream-coloured buckram for the back; the illustrations are on plate paper. If there is no earlier event, keep it in mind for next Christmas.

The Rev. A. W. Greenup, D.D., Litt.D., has edited *The Yalkut of R. Machir bar Abba Mari on Joel, Zephaniah, Haggai, and Malachi* from the unique manuscript (Harley, 5704) in the British Museum (Palestine House, Rodney Road, London, N.E.).

The patriot to whom patriotism means the prayer of the chaplain of the Senate on the morning after the Venezuelan message, 'Grant, Lord, that we may be quick to resent insults,' should not read the New Testament nor Mrs. Mead's *Swords and Ploughshares* (Putnam; 6s. net). For either he will lose his peace of mind or change the object of his petitions, and these are both painful experiences. He had better not even look at Mrs. Mead's illustrations. What a case can be made out against war, and what a horror it is when the camera is directed upon it.

If Mrs. Mead were not so utterly in earnest, if she were not so careful of her facts, we should call her simply a literary artist. To her, however, war is not art, it is death. But the virtues it trains, and the music of it? The virtues she does not find, but the music she feels, and quotes Richard le Gallienne's poem with feeling.

War
I abhor;
And yet how sweet
The sound along the marching street
Of drum and fife, and I forget
Broken old mothers, and the whole
Dark butchering without a soul.

Without a soul—save this bright treat
Of heady music, sweet as hell;
And even my peace-abiding feet
Go marching with the marching street,
For yonder goes the fife,
And what care I for human Life;
The tears fill my astonished eyes,
And my full heart is like to break,
And yet it is embannered lies,
A dream those drummers make.

Oh, it is wickedness to clothe
Yon hideous, grinning thing that stalks
Hidden in music, like a queen
That in a garden of glory walks,
Till good men love the things they loathe;
Art, thou hast many infamies,
But not an infamy like this.

The 'Century Bible' ends this month; this month the 'Oxford Church Bible Commentary', begins. But the two series might have been issued simultaneously. They make their appeal to different students of the Bible. The 'Century Bible' is open to the whole world, the 'Oxford Church Bible Commentary' is open only to those who know Hebrew or Greek.

The title 'The Oxford Church Bible Commentary' is long, but it is there to fulfil its duty. For this is to be a series of commentaries on each of the books of the Bible, and every volume is to be written by some member of the Anglican Church who is connected with the University of Oxford. The general editor for the Old Testament is Dr. C. F. Burney, for the New Testament Mr. Leighton Pullan. The publishers are Messrs. Rivington.

It was a courageous thing to begin with a book of the Apocrypha, but it is a sign of the times. We do not know that the Apocrypha is more read by the people than formerly, or is likely to be more read in the near future; but it is certainly claiming a larger share of the attention of scholars. And this series, as we have said, is addressed to scholars.

There is also an advantage in beginning with the Book of Wisdom, for no good critical edition of that book has appeared since the issue of the *Speaker's Commentary*.

The editor of this new commentary on *The Book of Wisdom* (7s. 6d. net) is the Rev. A. T. S. Goodrick, M.A., Rector of Winterbourne, Bristol, formerly Fellow and Tutor of St. John's College, Oxford. Mr. Goodrick has had a great opportunity in being ready before the editors of the other books, and he has risen to it. If he is ready first, he has been in no hurry. He has studied the Book of Wisdom thoroughly. He has mastered its literature. He has worked into its life. And he has discovered its many serious problems and found that he could not solve them. What long study, a clear mind, a resolute will, and the free use of Greek letters could do to make this book intelligible has been done. The commentary is a step forward in the study of the Book of Wisdom, perhaps even in the art of commenting.

At the end of the commentary there are six 'Additional Notes,' of which the most momentous is the first. It is a discussion of the late Professor F. C. Porter's views on the psychology of the Book of Wisdom.

Canon J. Howard B. Masterman of Coventry has given his volume of sermons the title of *The Challenge of Christ* (Robert Scott; 3s. 6d. net) because he wishes men to understand that the question which every one of them has to face is the demand that Jesus Christ makes on their lives. He is not uninterested in the problems of theology, but he is resolved that no one who listens to him or reads his book shall escape under the darkness of any theological problem. Our Lord refused to let the Woman of Samaria hide behind the rivalry of Jerusalem and Gerizim as places of worship. And this gentle retention in the light of the one essential thing must be exercised by His servants. Canon Masterman simply brings men into the presence of Christ, and keeps them there till they are ready to surrender to Him body, soul and spirit.

Two things will distinguish this century in the history of the Roman Catholic Church—the rise of the laity and the popularity of retreats. So says Bishop Casartelli in the fresh generous preface which he writes to *Retreats for the People*, by the Rev. Charles Plater, S.J. (Sands; 5s. net). By

retreats, that is popular retreats, retreats to which the people are invited for instruction, is meant pretty nearly that which Protestants call Conventions for the Deepening of the Spiritual Life. The ministerial retreat is become quite a feature of present-day Protestantism, but that is a different thing. For these retreats Mr. Plater claims the credit of a great revival of life and interest in the Church, and he gives reasons to substantiate his claim. The book is written with a sense of exhilaration. Its vigorous style and its numerous photographs will carry it far.

The Rev. W. K. Fleming, M.A., B.D., has done what many men are doing. He has studied the recent books on Mysticism—Inge, Jones, Von Hügel, and the rest—and gained some knowledge of what Mysticism is able to do for us. But he has also done what few men have had the courage to do. He has written a book about Mysticism himself. *Mysticism in Christianity* he calls it (Robert Scott; 5s. net). Covering the ground in the usual way, that is to say, after an introduction, describing the great Christian mystics, or Schools of Mysticism, Mr. Fleming has nothing original to tell us, and does not claim to have. This, however, is his own, his clearness of head, an occasional desideratum both in mystics and mystical writers. What he sees we see. And we remember it.

The Rev. Wilfred M. Hopkins, author of *The Tabernacle and its Teaching*, has written down the thoughts which have come to him while meditating on the Sacrament of Holy Communion, and the book has been published under the title of *Thoughts in His Presence* (Robert Scott; 2s. net). It has been introduced by Canon Barnes-Lawrence, who says that the author's attitude to the Sacrament is 'wholly scriptural, and submits itself to the test of the New Testament.' The thoughts, however, are not in any way controversial, but devotional.

Speakers to men—and in these days speakers to men are many on account of the popularity of the 'Pleasant Sunday Afternoon'—will thank us for calling their attention to a volume of men's addresses which has been published by Mr. Robert Scott, under the title of *The Supreme Service* (1s. 6d. net). The author is the Rev. Francis R. Wilson. The addresses are well

furnished with telling illustration, and they have a consistency and vigour which the illustration sharpens and sends home.

Free Bondmen is the happy title which Mr. Bernard M. Hancock has given to a small volume of Studies in the Spiritual Life (Robert Scott; 2s. net). The Studies have been used as addresses at various 'Quiet Days' during the past thirteen years. They are accordingly arranged in groups—six addresses on 'the Mother,' four on 'the Son that never did amiss,' three on 'the Prodigal Son,' four on 'the Discoverer' (Andrew), and four on 'the Rock Man.' Every address is both expository and experimental.

There is always some step being made in the understanding of the New Testament, and therefore always room for another introduction. But the *Preliminary Studies on the Books of the New Testament* made by Canon C. R. Ball (Skeffingtons) is more than the latest book on the subject. With all his modest acknowledgment of indebtedness to others, Canon Ball is himself master of the subject, and writes both accurately and with ease. Then he has the gift of style, that incomprehensible but unmistakable gift of drawing the reader into intellectual sympathy, without which no book can be more than moderately successful, or live more than a very short time.

A simple, scriptural, helpful book on Sanctification has been written by the Rev. R. Wood-Samuel, Reader of the Chapel Royal. Its five chapters are the Nature and Necessity of Sanctification, its Demands, its Helps, its Hindrances, and its Completion. The title is *The Narrow Way of Holiness* (S.P.C.K.; 1s.).

The offence of Biblical Criticism has not ceased. But they to whom it is still an offence need not flee to the monuments. If the monuments could have demolished it that service to truth would have been rendered by Professor Sayce. But when Professor Sayce, or any other well-equipped and courageous scholar, comes from the monuments to the destruction of the 'documentary hypothesis,' he comes to curse, and, lo, he blesses altogether.

This experience, however, has not deterred the Rev. Melvin Grove Kyle, D.D., LL.D., Lecturer on Biblical Archæology in Xenia Theological Seminary, from writing another book to show that

there is no concord between the Monuments and the Historical Criticism of the Old Testament. He is no more successful than those who have been before him. And if he had known the Old Testament as well as he knows the Babylonian tablets he would probably have written a book about something else.

But no one need bear him a grudge. There is so much accurate, up-to-date and suggestive material on Biblical archæology in the book that it deserves a hearty welcome. If the information had been presented less 'apologetically' it would have been more easily accepted, and the book would have had a still heartier and wider welcome. But there it is. Henceforth Dr. Kyle will be known as one of the honourable gild of Assyriologists.

The title of the book is *The Deciding Voice of the Monuments in Biblical Criticism* (S.P.C.K.; 4s. net).

'On a time the men of Gotham would have pinned in the cuckoo, whereby shee should sing all the yeere, and in the midst of the town they made a hedge round in compasse, and they had got a cuckoo, and had put her into it, and said, Sing here all the yeere, and thou shalt lacke neither meat nor drinke. The cuckoo as soone as she perceived her selfe incompassed within the hedge flew away. A vengeance on her said they, We made not our hedge high enough.'

This is one of 'The Tales of the Wise Men of Gotham.' The Rev. John Edward Field, M.A., who writes on *The Myth of the Pent Cuckoo* (Elliot Stock; 7s. 6d. net), has nothing further to do with the wise men of Gotham. He is fascinated by that most strange and hitherto inexplicable phenomenon of the South of England, the cuckoo pen. What is it for? To perpetuate the folly of the wise men of Gotham by building walls without a roof to keep the cuckoo here all the year round?

After a long but very pleasant excursion with Mr. Field all over the cuckoo pen country and the literature of the cuckoo, we come at last to the conclusion that the pens have nothing to do with the cuckoo, being human habitations rather, and that the very word 'cuckoo' has nothing to do with the bird of that name, but comes from a verb *to cuck*, which means to utter unintelligible sounds or speak an unknown tongue. And so it is a reminiscence of the time when the earlier inhabi-

tants of that part of England—Britons, Welsh, or whatever you may call them—were looked upon as outlandish by their conquerors the English, and were driven to find shelter in whatever rude hut they could run up, which hut was then called the cuckham or cucksham, and has given its name to many a town or village in that country.

'Many read and quote the Bible as if the only virtue it inculcated was that of Faith. Few notice how much of its history and precepts is directed to the impressing on us of moral rather than spiritual duties, and how the duties of brotherhood and citizenship are held up to us as a means of serving God in our generation as real as that of worship.'

Canon J. W. Horsley, M.A., has written a large book under the title of *How Criminals are Made and Prevented* (Fisher Unwin; 7s. 6d. net) for the purpose of impressing this fact upon us. He has, in one chapter, proceeded through the Psalter to make known the wealth of ethical teaching contained in that book of the Bible alone. He has, on the other hand, taken us to the daily and weekly newspapers and shown us how great is the good they could do by means of the virtue (in this case) of omission, and how great is the harm they often do by publishing reports of criminal cases and criminal careers. When Canon Horsley was Chaplain of Clerkenwell Prison, he had under his charge the notorious Charles Peace. He says that the details of that criminal's career were eagerly read by lads and imitated according to their ability, especially in the matter of secretly carrying weapons about with them. And that custom, he says, has since then grown so greatly that it has been found necessary to furnish our police with revolvers in self-defence.

Thus the value of the book lies in the intimate knowledge which Canon Horsley possesses of the criminal. His illustrations are better than his arguments, though they also are good enough. More might have been made of the illustrating of the book, if it was to be illustrated at all. But that is a small matter. The best thing in it is the earnestness with which Canon Horsley urges the prevention of crime. In that crusade every one of us may take a part, and it is more after the mind of Christ than rescuing the sepulchre from the Saracen.

M. Edouard le Roy contributed two articles to

the *Revue des deux Mondes* in February 1912 on the philosophy of Bergson. Thereafter he republished them, adding notes and additional explanations. Now the volume has been translated into English by Mr. Vincent Benson, M.A., and issued under the title of *A New Philosophy* (Williams & Norgate; 5s. net).

Is M. le Roy a competent interpreter of Bergson? This is what Bergson himself says:

'Underneath and beyond the method you have caught the *intention* and the *spirit*. . . Your study could not be more conscientious or true to the original. As it advances, condensation increases in a marked degree: the reader becomes aware that the explanation is undergoing a progressive involution similar to the involution by which we determine the *reality of Time*. To produce this feeling, much more has been necessary than a close study of my works: it has required deep sympathy of thought, the power, in fact, of rethinking the subject in a personal and original manner. Nowhere is this sympathy more in evidence than in your concluding pages, where in a few words you point out the possibilities of further developments of the doctrine. In this direction I should myself say exactly what you have said.'

Some lectures by Emile Boutroux have been translated into English. The lectures were delivered at various times, the lecturer tells us, at the Fontenay School, 'a training college, so to speak, for teachers in elementary schools.' The 'able and devoted' principal of this school is desirous that the students, apart from the regular instruction, should from time to time listen to expositions of subjects that are important in themselves and quite independent of examinations. So Professor Boutroux was invited, and he lectured on a few questions touching education and ethics. The volume is called *Education and Ethics* (Williams & Norgate; 5s. net).

Its contents are these: (1) The Principal Types of Ethics, (2) Pessimism, (3) The Motives of Study, (4) Reading Aloud, (5) Interrogation, (6) School and Life. That is a great variety, but the title fairly covers the whole.

The Types of Ethics are three: Hellenic or Esthetic Ethics, Christian or Religious Ethics, and Modern or Scientific Ethics. M. Boutroux shows no partiality for one type over another. He can take the good they all can give.

His one enthusiasm is reading aloud. 'In the human voice there is an indescribable something that is communicated to man, affecting him in the profoundest part of his nature. This corresponds, in a way, to what in physics are called synchronous vibrations. Reader and listeners thrill in unison; the emotion of the former is even strengthened by that of the latter, and *vice versa*. Now, this phenomenon takes place under the influence of the mind whose work is being called forth. It is the author who now lives in them; it is his love of truth and beauty, the secret spring of his thoughts, that enters the soul of his devoted listeners. And so the reader causes the author not merely to be

understood, but also to be loved. At the sound of his voice the written language loses whatever obscure, material element it may possess and becomes a pure symbol; it allows itself to be assimilated in an ever greater degree by souls that seek each other, and ends by becoming nothing less than the connecting link between these souls themselves.

Dann geht die Seelenkraft dir auf,
Wie spricht ein Geist zum andern Geist.

Faust's words are realized. Whilst the whole body thrills, the gates of the soul open wide and spirit communes with spirit.'

The Danger of Mares' Nests in Theology.

BY THE REV. A. E. GARVIE, D.D., PRINCIPAL OF NEW COLLEGE, LONDON.

III.

1. IN Germany more than in England as yet has *the comparative study of religion* begun to exercise a potent influence on thought about Christianity; and we may close this discussion with some illustrations of 'mares' nests' from this province of human thought. In this *religous-historical* method now dominant in Germany the first article of faith is that Christianity must be treated as all other religions are. That the documents of this religion must be critically examined and appraised as to their literary character and historical value with all possible candour and impartiality goes without saying. No Christian scholar or thinker can desire to withdraw his faith from scrutiny. But beneath this demand, when we have examined more closely what it often results in, we shall discover that there lurks the assumption that all the religions of the world have the same kind of value and validity, although differences in degree may be admitted. Thus Troeltsch refuses to call Christianity the absolute religion, and maintains that it can only be described as, in comparison with other religions, the highest we can conceive (see the writer's *The Christian Certainty amid the Modern Perplexity*, pp. 52 and 57). The principle of the uniformity of nature is thus raised up into the realm of history as equally authoritative there. Now in the region of history, the sphere of human

personality, liberty, genius, progress, variety, to expect resemblance and to suspect difference is an intellectual solecism. Nature and history differ too much to be approached in the same attitude of mind. Most of all in the history of religion, where, if the religious consciousness is not illusive, man comes into contact with absolute, infinite, ultimate reality, is such an assumption likely to mislead and not to guide aright. We should be prepared to learn what the history may teach, and not approach it with any such prejudice.

In assuming then this religious uniformity, this method seeks by a constant comparison with beliefs, rites, and customs in other religions to discredit the distinctiveness and originality of Christianity. The derivation of Paul's view of the Lord's Supper from the mystery religions of paganism may be mentioned as an illustration of this method, the details of which may be studied in Professor Kennedy's articles in the *Expositor* for 1910. In such comparisons three defects may be detected. *In the first place*, the error of the old dogmatics is repeated; the religions of the world are searched for common features, and these are presented in isolation from their context in the common religious life to which they belong, although in that context they may be seen to have a significance that modifies, if it does not altogether remove,