

union; others are ambitious to prove a thesis by the use of the facts. The writer has attempted 'to think things together' without ignoring any of the relevant facts. Although the expression of personal belief would be out of place in a gathering such as

this is, yet he cannot close without expressing his conviction that this search after God, so persistent and often so pathetic, cannot have been in vain, but that God has indeed been found wherever sincerely sought.

Literature.

A NEW COMMENTARY.

A COMMENTARY ON THE HOLY BIBLE. By Various Writers. Edited by the Rev. J. R. Dummelow, M.A. (*Macmillan*. 7s. 6d. net.)

THE first thing that every one will say who looks at this book is that there is plenty of it for the money. But the book must be carefully examined. And every one who examines it carefully will say, next, that it is the best single-volume commentary that has been written in English.

The editor is a clergyman of the Church of England. He has given himself to this single enterprise for the last eight or ten years. For what he would do he would do thoroughly. He did not dream of writing the whole commentary himself (has he written a word of it?); but he enlisted the best men who would write for him, and he has so watched the progress of the work that it is now before us, a well-printed, consistent, up-to-date, reliable single-volume commentary on the whole Bible.

May we risk a word of criticism? There were good reasons for using the Authorized Version, but why is so much space spent on printing the readings of the Revised? This is the comment on Rev 22¹¹: Cp. Ezk 3²⁷ 20³⁹, Dan 12¹⁰. *Unjust*] R.V. 'unrighteous.' *Be unjust*] R.V. 'do unrighteousness.' *Be filthy*] R.V. 'be made filthy.' *Be righteous*] R.V. 'do righteousness.' That is an extreme case. But there is much that is somewhat like it. Space would have been saved considerably if we had been recommended to use the commentary with a copy of the Revised Version in our hands.

There is a series of essays at the beginning of the book, occupying 150 pages. They deal with subjects like 'The Laws of Hammurabi,' 'Belief in God,' 'The Person of Jesus Christ.' They are all well written, some of them with distinction.

Then comes the Old Testament Commentary, which fills about 600 pages, followed by the New, which occupies 400. The standpoint is critical but not continental. Thus the editor of St. Matthew adopts 'the now widely accepted view that the demoniacs of the N.T. were insane persons under the delusion that they were possessed with devils.' But the same editor decides that the 'sign of Jonah' was not Christ's preaching, but His resurrection from the dead.

The exposition generally avoids the obvious, and it is frequently forcible. Thus, we know that at the time when the Authorized Version was made the verb to *follow* was much stronger than it is now, and often meant to 'pursue,' as in Shakespeare's 'I have ever followed thee with hate.' There is an instance in Ps 23⁶, 'Surely goodness and mercy shall follow me all the days of my life.' The comment is, 'Goodness and mercy, like two angels, pursue the Psalmist, determined, as it were, to run him down.'

THE ENCYCLOPEDIA OF SOCIAL REFORM.

THE NEW ENCYCLOPEDIA OF SOCIAL REFORM. (*Funk & Wagnalls*. Two Vols.)

This is a second edition. But it deserves more attention than can usually be given to second editions. For, as the Preface assures us, it is not the old edition revised, but a completely new book. There are some, indeed there are several, articles retained as they were, but the great majority of them seem to be new, and altogether the book deserves the attention which should be paid to a new book.

It is an encyclopædia of Social Reform. That is a very different thing from what an encyclopædia of Socialism would be. Socialism, whether in theory or in practice, must be banished from the

mind as utterly as possible. Who stands first and foremost in the plate pages of portraits? Who but the Emperor of Germany. And he is not a Socialist. It is an encyclopædia of all the things that men and women are interested in as they seek to fulfil the second of the two great commandments of the law: 'Thou shalt love thy neighbour as thyself.'

The first question is, Who is my neighbour? That is answered in articles dealing with factories, mines, breweries, the London docks, and the like. And with that answer comes the answer to the other question also: 'How am I to show my love to him?' Every scheme of every reformer in every land is described. For this new edition is in comprehensiveness a great advance on the old, and seems at last to have left little out.

Nevertheless we have one or two hints to give. First of all, the British Supplement is placed at the beginning of the first volume, when its information should have been found under the proper articles in the body of the book. Next, that same British Supplement is too meagre. The articles in it are just getting into their subject when they come to an end. And they are too few. Thus there are in the book articles on the Y.M.C.A. and the Y.W.C.A. movements, but they are occupied entirely with America. Clearly there is still an opportunity left for a third edition when this one is exhausted.

THE OXFORD CONGRESS OF RELIGIONS.

TRANSACTIONS OF THE THIRD INTERNATIONAL CONGRESS FOR THE HISTORY OF RELIGIONS. (Clarendon Press. Two Vols. 21s. net.)

These handsome volumes recall to those who attended the Congress one of the most inspiring experiences of life. To meet the men, to hear the papers, perhaps to share the discussions, to feel the glamour of 'that beastly *old* place' (as the American tourist called it, or is falsely reported to have called it)—all combined to make an undying and most gratifying memory.

The study of the volumes, even though many of the papers are given only in abstract, will do much for those who could not be present. To some they will be a great surprise. So many men, the most honourable in the ranks of scholarship, and all so absorbed in the study of—Religion!

The study has come in such volume, and some of us have been so behind and unprepared for it, that the sections into which the book is divided will be bewildering. There are nine sections in all—Section I., Religions of the Lower Culture; Section II., Religions of China and Japan; Section III., Egyptian Religion; Section IV., Religions of the Semites; Section V., Religions of India and Iran; Section VI., Religions of the Greeks and Romans; Section VII., Religions of the Germans, Celts, and Slavs; Section VIII., the Christian Religion; Section IX., Method and Scope of the History of Religions. But the bewilderment slowly dissipates; there are avenues from the one section to the other; there is a broad stream of humanity; at last all roads lead to Christ.

Two of the papers (only summarized here) have been published in THE EXPOSITORY TIMES. Let them stand as examples of the book's contents. And let it be remembered that this is the study of the future and that it is already with us.

Among the Books of the Month.

The Monthly Visitor for 1908 (68 Hanover Street, Edinburgh) is as welcome as ever. It carries no gossip from house to house. It 'has pity on the multitude.'

Messrs. Blackie's 'Red Letter' Library now contains *Poems*, by Russell Lowell (1s. 6d. net).

Messrs. Burns & Oates are the publishers of *The Catholic Directory* (1s. 6d. net). Like other directories it is half built of advertisements. But even they are worth reading. And for the rest, no Protestant, not even the least polemical, can be without it.

The University of California has sent a selection from its Publications in American Archæology and Ethnology. They are (1) *Types of Indian Culture in California*, by Dr. A. L. Kroeber. Dr. Kroeber is the highest authority on the religion of the Californian Indians. (2) *The Earliest Historical Relations between Mexico and Japan*, by Miss Zelia Nuttall. Miss Nuttall knows only Mexico and Central America (she once told us), but she knows

them thoroughly. (3) *Indian Myths of South Central California*, by Dr. A. L. Kroeber. (4) *Navaho Myths, Prayers, and Songs*, by the late Washington Matthews and Mr. P. E. Goddard. Again, Washington Matthews was the one great authority on the Athapascans of the South, but Mr. Goddard has come into his knowledge and stands unrivalled now. (5) *The Religion of the Luiseno Indians of Southern California*, by Miss Constance Goddard Dubois. The name of Miss Dubois is new to us. This is a great essay, however. And California is great enough to admit of more than one worker. What a revelation of the mind of man it is to come upon books like these. The beginner in the study of primitive religion is greatly to be envied. How many are the intellectual surprises; how warm is the feeling of fellowship for man in his great struggle. Ever as we read, the words of St. Paul keep ringing in our ears: 'If haply they might . . . find Him.'

When the World's Sunday School Convention took place in Jerusalem the members were fortunate in finding there, as director of the American School of Oriental Study and Research, Professor Paton of Hartford. They made him their guide to the city; for they could find no other man or book trustworthy or intelligible. Whereupon Professor Paton resolved to write an account of *Jerusalem in Bible Times*. The chapters of it were first contributed to the *Biblical World* of Chicago; the volume is now published at the Chicago University Press (\$1). Besides its absolute accuracy (for Professor Paton is one of the most reliable scholars of our day), it is noticeable for its illustrations, some of which are from photographs by the author himself.

Among the lecturers at the Congress of Religions in Oxford was Mr. L. H. Jordan, the author of *Comparative Religion*. Mr. Jordan's topic was the same as the subject of his book. He has now published the paper through the Oxford University Press (1s. net).

To the 'Oxford Poets' Mr. Frowde has added *James Thomson* (2s.), edited by Mr. J. Logie Robertson, M.A.

Mr. Frowde has also issued a small-type thin-paper edition of *Hymns*, by Horatius Bonar (1s.).

Does Mr. Frowde mean to issue a new series

of Commentaries? Or is the Rev. A. S. Walpole's *St. Mark* (1s. 6d.) a solitary venture? It is the text of the Revised Version with the shortest, simplest notes, and with very useful apparatus of maps and illustrations.

We are offered a new edition of the Prophets. The title is *The Hebrew Prophets for English Readers* (Clarendon Press; vol. i., 2s. 6d. net). The editors are the Rev. F. H. Woods, B.D., and the Rev. F. E. Powell, M.A., both thoroughly equipped for the work. They have taken the Revised Version and printed it in the form of poetry, where it *is* poetry. More than that, they have divided it into paragraphs with headings, and they have added notes in explanation. The conspicuous feature is the paragraph or strophe division. That gives the book distinction. Notice also that when they prefer the margin of the Revised Version, the editors mark it with an obelus. There will be four volumes. The first volume contains Amos, Hosea, Isaiah i.-xxxix., and Micah.

A volume has come from the Clarendon Press which has far more significance in its existence than in its contents. And yet the worth of its contents is great. For it contains six lectures delivered by men so eminent as Professor A. J. Evans, Dr. Andrew Lang, Dr. Gilbert Murray, Professor F. B. Jevons, Professor J. L. Myres, and Mr. W. Warde Fowler. Yet the writing of these men, each handling the subject he knows best, is not so important as the mere fact that the University of Oxford did, through its Committee for Anthropology, invite them to deliver lectures on the subject of *Anthropology and the Classics* (6s. net) during the Michaelmas Term of 1908. The University of Oxford has discovered that Greek and Latin can no longer be profitably studied apart from the study of the lower cultures, apart from those studies which are conveniently if vaguely embraced under the name of Anthropology. The men chosen to lecture had already made that discovery. They are men who are distinguished for a knowledge both of the Classics and of Anthropology. Is it the Classics only that have to be rescued from the tread-mill by the comparative method? The study of Theology must be rescued also.

The surprise of the new volume of *The Christian*

World Pulpit (James Clarke & Co.; 4s. 6d.) occurs at the very end of it. It is a sermon by a lady. And by a Scotch lady, by the wife of a minister of the United Free Church of Scotland. Moreover, it is a very good sermon, short, social, intelligible. It has two texts, the juxtaposition of which shows understanding—'forgetting those things which are behind' (Ph 3¹⁸), and 'Strengthen the things which remain' (Rev 3²). Otherwise the volume is remarkable that it opens with a great sermon by Professor Peake on 'Christ's last Temptation,' and that in the middle of it there is an equally great sermon by Professor George Adam Smith on 'Christianity and Islam the Battlefield of the Future.'

The Rev. F. Warburton Lewis, B.A., of Cambridge, is keenly interested in the study of the Bible, and when he preaches he has always some fresh thought to unburden his mind of. In the new volume, *The Work of Christ* (Culley; 2s. 6d. net), these new thoughts are more in number and more suggestive, we think, than ever before. The sermons are chosen to be read consecutively. Then there will be found one great thought, new and very fruitful, running throughout the volume.

The disciples said, 'Lord, teach us to pray.' And when He taught them He intended that they should go and teach others. So here is the Rev. A. E. Balch, M.A., teaching to pray with much reasonable persuasiveness. His title is simply *Prayer* (Culley; 1s. net).

But when He taught them He taught them by means of the Lord's Prayer, as we call it. So, by means of *The Lord's Prayer*, the Rev. John T. Waddy, B.A., teaches others to pray (Culley; 1s. 6d. net). It is a small book, but it is the result of much prayer and study.

To the marvellously cheap series of 'Materials for the use of Theological Lecturers and Students,' selected by H. Lietzmann, and published in an English form at 6d. each by Deighton, Bell, & Co., Cambridge, Professor Swete has recently added a very useful number containing *Two New Gospel Fragments*. The first of these is an edition with commentary of the fragment of an uncanonical Gospel discovered by Drs. Grenfell and Hunt at Oxyrhynchus, and first published by them in *Oxyrhynchus Papyri*, v. p. 1 ff. The second is another

find of great interest recently reported from America. According to Jerome (*c. Pelag.* 2. 15), after St. Mark 16¹⁴ there stood in certain MSS a passage, of which he gives the Latin version. In none, however, of the extant MSS and VSS of the Gospel was any trace of the original discoverable, until in 1907 it was found to occur, along with some further verses not cited by Jerome, in a fifth-century codex of the Four Gospels purchased in Cairo by Mr. C. L. Freer, of Detroit, U.S.A. The whole passage has been fully discussed by Professor C. R. Gregory, of Leipzig, in an important monograph, *Das Freer-Logion* (Leipzig, 1908), but it can also be conveniently studied in Professor Swete's above-mentioned manual, where it is pronounced 'not Marcan,' but 'conceivably as early as the twelve verses which form the latter part of Cent. II. have passed as part of the Second Gospel.'

The Rector of Rockland St. Mary, Norwich, is innocent enough to think that he can make money by publishing his sermons. 'The profits,' he says, 'will be given to the fund for the restoration of Rockland St. Mary Church.' And yet (though Rockland St. Mary may never be restored) *Stepping Stones to Light*, by the Rev. J. K. Swinburne (Norwich: Goose & Co.; 3s. net), is a volume of good strong intellectual sermons, some of them dealing in no childish fashion with subjects like the Origin of Evil and the Argument from Design.

The difficulties of a modern average unbeliever with the miracles of the New Testament are frankly stated in *Miracles and Myths of the New Testament*, by Joseph May, LL.D. (Green; 1s. 6d. net). Are the difficulties all his own? Where would he be without 'Lecky, from whom I have drawn so largely for my illustrations and my arguments'? For foundation to his unbelief he still rests on Hume. He says that Hume's dictum: 'there is always more probability that testimony should err than that a miracle should take place,' remains permanently inexpugnable.

The new volumes of Dr. Maclaren's *Expositions of Holy Scripture* contain the last half of St. Luke and the Epistle to the Romans (Hodder & Stoughton; 7s. 6d. each). In both volumes there are flashes of Christian boldness. What is the great scientific objection to the gospel? It is

that God has no special concern with a dot of a world like ours. And what is the answer? It is in these words: 'A certain man had a hundred sheep . . . one of them went astray . . . he went into the wilderness to find it.'

The sixth volume of the seventh series of *The Expositor* is out in its black cloth binding (Hodder & Stoughton; 7s. 6d. net). It contains the last of Professor Orr's papers on the Resurrection, five articles on the Papyri by Dr. Moulton and Dr. Milligan, several contributions by Professor G. A. Smith and Sir W. M. Ramsay, and many separate articles, that are as timely as they are permanent. *The Expositor* never was worthier.

The son of a long line of Presbyterian ministers in the Highlands of Scotland, Donald Sage Mackay spent his life in America, a great preacher, 'with a style often vividly dramatic which the surge of real passion saved from being theatrical,' and died at the early age of forty-four. He said himself, 'The strenuous life is living up to the measure of our strength, but the strained life is living beyond the measure of our strength.'

Professor Hugh Black has selected the sermons and written the introductory biography. The title is taken from the first sermon—'Thy going out and thy coming in'—*The Religion of the Threshold* (Hodder & Stoughton; 6s.). They are not theological sermons, which is a miracle of heredity; they are wholly of the day's duty. One of them is characteristic of all. Say the twentieth, on the man who 'did no miracle.' First, the things that are not needed for effective witness-bearing—not an eloquent preacher, an æsthetic church, an artistic choir; not large room; not immediate acceptance. Next, the things that are needed—sincerity in all things; and Christ as centre. Then this to end with: 'In the centre of the city of Glasgow, in one of the old churchyards now closed, there is one humble grave containing the body of a factory girl, humbly educated, for many years weak in health, and who lived alone in a single room. In one of the mission churches she taught a class of rough unruly boys; faithfully, tenderly, year after year, she told them the simple story of the Cross, and one by one through her influence these lads were led to give their hearts to Christ. That was all her work. She rests to-day amid the throb and roar

of the city which scarcely knew her, and on her tombstone these simple words tell the story of her life: "She did no miracle, but all things she said of Jesus were true, and many believed on Him there."'

Dr. Whitehouse has finished the second volume of his *Isaiah* for the Century Bible (Jack; 2s. 6d. net). It is divided into two parts. The first part contains Deutero-Isaiah, the second Trito-Isaiah; Deutero-Isaiah being chapters 40 to 55, and Trito-Isaiah chapters 56 to 66. Each part has an introduction of its own. Dr. Whitehouse has again used all the archæological data, up to the very moment of writing, for the elucidation of his author. And he is sometimes quite brilliant in translation.

Messrs. Luzac have issued the third part of the *Encyclopædia of Islam*. It runs from Adana to Ahmed al-Badawi. We hope it is going to secure many readers in its English form. There is no better means of coming to a knowledge of Muhammadanism.

Three Islamic saints, Hasan, Ibn Adham, and Junaid, are commemorated in *Saints of Islam* by Husain R. Sayani, B.A. (Luzac; 2s. 6d. net). And the occasion is used to describe the philosophy (it was scarcely religion) that sustained them.

Professor Hermann Gollancz has been occupying himself in translating the Targum to the Song of Songs, the Book of the Apple, the Story of the Ten Jewish Martyrs, and Leo de Modena's Dialogue on Games of Chance, all from their original Hebrew and Aramaic. And he has so translated them that he will communicate his own joy in the work to every reader of his book. He has not only done all this for us himself, but he has also induced his brother, Professor Israel Gollancz, to add a poetical version and paraphrase of the Ten Martyrs.

To the Christian the most interesting part of the book, which is called *Translations from Hebrew and Aramaic* (Luzac; 5s. net), is the Targum to the Song of Songs. The interpretation is allegorical; the 'beloved' is God, and the 'bride' is the congregation of Israel. The Christian interpretation is its lineal descendant indeed (through Origen), with the change of God to Christ and Israel to the Church.

Messrs. Luzac have issued the third volume of their most promising series on Oriental Religions. It is *Semitic Magic, its Origins and Development* (ros. 6d. net). It is written by Mr. R. Campbell Thompson, M.A., of the British Museum. Mr. Thompson has already made himself a name by his book on the Demonology of Babylon. Here he is on more delicate ground, for he takes his evidence largely from the Old Testament, and many of his readers will find themselves looking at familiar facts in a most unfamiliar atmosphere.

Thus there is a long discussion of the origin of that much misunderstood custom, the redemption of the firstborn. Out of the various hypotheses Mr. Thompson selects that of Dr. Frazer for approval. The custom is a relic of cannibalism. It is a survival under civilization which tells of a time when men gave their firstborn in sacrifice to the deity, and then with the deity shared the sacrificial meal. 'Whether,' he says, 'there remains enough evidence to show that the Hebrews of the more historical period did eat human flesh is doubtful; but that their traditions indicate that their Semitic forefathers did so is, I think, quite obvious.'

But apparently he regards cannibalism itself, not as a stage in the ascent of man, but a falling away from a better manner. For if the Hebrews did practise it, they learned the practice, he reckons, in that barren land Arabia, 'the home of the Hebrews, at least before they split up into their various nationalities.' In other words, they were driven to it by hunger.

Altogether Mr. Thompson gives us much to think of, and not a little to shrink from. But the study of religion is the study of our day, and this book cannot by any means be ignored.

The new volume of Messrs. Macmillan's series of commentaries entitled 'The Bible for Home and School' is *The Acts* (4s.). The editor is Dr. G. H. Gilbert. As the general editor is Professor Shailer Mathews of Chicago, it will be understood that every volume will be critically up to date and not out of touch with good scholarship. Dr. Gilbert is well forward, but he has considered every suggestion made by Harnack or any other.

One of the multiplying series of lectureships on Religion is the Hartford-Lamson lectureship of

Hartford Theological Seminary. To make the lectures thoroughly scientific and attractive the trustees invited Principal Jevons of Durham to deliver last year's course. The lectures are now published under the title of *An Introduction to the Study of Comparative Religion* (Macmillan).

In his chapter on Prayer (we take it as characteristic), Principal Jevons points out first of all that the missionary has often merely to direct, not to create, the habit of prayer. Not only so. The missionary finds that the things prayed for are not to be indiscriminately condemned. If he is a missionary to the Khonds of Orissa, he will hear them pray thus: 'We are ignorant of what it is good to ask for. You know what is good for us. Give it to us.'

Sir Henry Wrixon, K.C., has written a book about *The Religion of the Common Man* (Macmillan; 3s. net). It is not, of course, his own religion. And just who the common man is, we have not clearly discovered. But whoever he is, his religion is an elementary one. He is not concerned about the offices of Christ, he is occupied with the existence of God. He has more of a heart, too, than a head. He responds at once to the words, 'The Lord is merciful and gracious, slow to anger, and plenteous in mercy,' and he is much amazed when you tell him they are the words of a Hebrew psalmist, and 'three thousand years old.'

The Rev. John P. Jones, D.D., has written a book about India, and called it *India, its Life and Thought* (Macmillan; 10s. 6d. net). If the title is a correct one, the life and thought of India is comprehended in one thing, the search for God. This is the sum of the book. And it might just as well have been called 'the Religion of India.' Dr. Jones knows what he is doing. He has lived in the South, but the South and the North are alike in this. The life of India is a religious life; the thought of India is thought about God. Out of all the problems that vex the statesman in his dealings with India, cut the religious element, and at once they cease to be problems. This is amply established by Dr. Jones in the first thirty pages of his book. After that he is wholly occupied with religion.

It is the religion of Southern India that he knows best. And it is well. For the North with its faiths and practices has been well described in

books like Mr. Crooke's, while the South has been neglected. It may be that to the Christian the religion of the North and the religion of the South are indistinguishable, just as all savages seem born of one father to the European when he first comes among them. Yet no man who knew only the North would dream of writing about the religion of the South.

Dr. Jones describes what he has seen, and draws conclusions. One of his conclusions is that to the Hindu the very ideal of life is one thing, to the Christian quite another. He expresses the difference by saying that to the Hindu the buffeting of the body is an end in itself, to the Christian it is a means to an end, the end being not self-effacement but self-realization.

How puzzling the matter of perfection is. Some Memorials have been published of the life of the Rev. Francis Paynter under the title of *Life Radiant* (Marshall Brothers; 3s. 6d. net). Mr. Paynter was just the man to be drawn by the hope and to tremble before the impossibility of perfection. At last he concluded that the word was used in the Bible in the way of imputation. 'I can quite conceive that Christians may be said to be perfect in Christ, though so imperfect in themselves. Perhaps this may be the meaning of the Apostle when he says, "We speak wisdom among them that are perfect."' But the word, the English word, has changed its meaning, and the Greek word does not express what the English word has come to express in our day.

The book is very evangelical, and the atmosphere of Keswick is about it always.

Another missionary book from Southern India, and again by a lady. The title is *Glimpses of Indian Life*, the author Miss H. S. Streatfeild (Marshall Brothers; 3s. 6d.). All is vivid that comes from the South, for it is fresh and it has the possibility of anything in it—even the renunciation of caste. There is some beautiful photographs, one of a native Christian and his family, well worth the price of the book.

Messrs. Marshall have also published a small volume of Studies on the Apocalypse by Mr. A. G. Morgan, called *Last Days* (2s. 6d.).

We should think that the Bishop of Durham never wrote an introduction to a book more

heartily than the one he has written for *Half-Hours with the Minor Prophets*, by Mr. J. P. Wiles, M.A. (Morgan & Scott; 2s. net). For Mr. Wiles has no difficulty whatever with the Book of Jonah, and resolutely declines to discuss the whale. 'We will not stay to discuss the question whether a fish can swallow a man, whether a man swallowed by a fish could remain in its bowels for three days and three nights and then be vomited forth alive upon the dry land, whether a gourd could spring up in one night and perish in another. It is enough for us that these things are written in the Word of God, and that they are confirmed by the express testimony of Jesus Christ our Lord.'

Besides that, Mr. Wiles is a scholar. He is a scholar and a man of letters. He has rendered the Book of Lamentations into English verse with a fidelity and felicity which will draw to him every lover of literature and every student of the Bible. And his prose paraphrases of the Prophets are quite wonderfully accurate and enlightening.

Mr. Nutt has published a *Record of the Proceedings of the First International Moral Education Congress*. The Congress was held at the University of London on September 25-29, 1908.

Do not lose sight of Dr. Paul Carus. He is author, editor, publisher; and he plays all his parts successfully. His independence is sometimes staggering, but he is no unbeliever or iconoclast. When he writes a book on *The Bride of Christ* (Open Court Publishing Co.) be sure that it is no orthodox treatise on the Church; but when you discover that it is 'a study in Christian legend lore,' do not fear that it will subvert your faith. Through devious and yet delightful ways he leads us, always illuminating the path by means of the most charming illustrations, and he brings us to rest at last in a thankful contemplation of the peace which the mystical love of Christ was able to bring to the devout though superstitious Catholic saints of the early ages of the Cross.

From Dr. Carus's Press in Chicago there comes also this month a fine scholarly edition and translation of *The Fragments of Empedocles*. It is the work of Professor W. E. Leonard, of the University of Wisconsin. Here is one of the smallest of the fragments: *νηστεῖσαι κακότητος*, 'O fast from evil-

doing.' Does it not remind us of the prophet's 'Rend your heart'?

Messrs. Passmore & Alabaster have issued the fifty-fourth yearly volume of *The Metropolitan Tabernacle Pulpit* (7s. 6d.). In doing so they announce that they have sermons of Spurgeon's still on hand to last for nine or ten years, and they mean to issue them weekly, monthly, and yearly all that time. It is a wonderful thing; in sermon production quite unexampled. But if they do not run out literally, do they not run dry metaphorically? Not a bit of it. There was no selection in the early volumes, and so there is no refuse now.

Messrs. Kegan Paul are showing much enterprise in the volumes that they are issuing of the 'International Scientific Series' since they took it up again. Preachers as preachers, apart from any scientific learning, should look at them. The new volume is as useful as it is timely. It is a translation of M. Charles Depéret's *Transformations of the Animal World* (5s.). Under that title M. Depéret discusses crucial topics like the Origin of the Flood, Successive Creations, the Influence of Environment, Haeckel's absurdities, and the Appearance of Life on the Globe.

Mr. Ernest Oldmeadow has written a most lively introduction to Dr. Groves Campbell's essay on *Apollonius of Tyana* (Grant Richards; 3s. 6d. net). And he has contrived to make it an exhaustive accurate bibliography. The essay is written with care, fine feeling, good taste. Wherein lies the difference between Apollonius and Christ—those two, born in the same year perhaps, and often compared together? 'Viewing the fall of Apollonius's life, we find it does not differ from its height in respect of spiritual Love. The Peace of Vast Plains and the Silence of Solitary Mountains were ever in his heart, but he never heard the singing of the Seraphim—the Seraphim who, most aflame with Love, are nearest God. He was never lifted up, during all his life, into the burning plane of Adoration and Love which Christians only know. And in the extreme hour he turned from the affections and comfort of his fellow-man. He looked for Peace, and not for Love.'

There is a medical man in Bath, Dr. Charles

J. Whitby, who takes his pastime in the study of Neo-Platonism. He has studied it, too, sufficiently to write a book about it. *The Wisdom of Plotinus*, he calls it (Rider; 2s. net). He has gone to the source. He has studied that marvellous work of beauty and worth, *The Enneads*, and he knows not only what to quote from it, but also what is the value of the quotation.

M. Edouard Schuré's *Hermes and Plato*, which now appears in a good English translation by Mr. F. Rothwell, B.A. (Rider; 1s. 6d. net), is not a philosophical but a mystical study. The Hermes part has most matter in it; but the part that is given to Platonism on its mystical side is the most original, and will be read with the greatest interest. To not a few the book will be an introduction to a new writer, an acquaintance which they will be anxious to deepen into friendship.

Such an imposing volume is Dr. Bradley's *Appearance and Reality* (Sonnenschein; 12s. net), that to open it accidentally and find the eye lighting upon the statement that 'time, like space, has most evidently proved not to be real, but to be a contradictory appearance,' has something incongruous about it. It is not the only thing in the book that looks incongruous. But that is on the most superficial examination. This bulky book, which finds no reality in space any more than in time, is a very real, and has proved a very momentous, contribution to the philosophical thought of our day. There is plenty of paradox in it also. But again the paradox is on the surface. Dr. Bradley disowns all such frivolity. 'It is a moral duty not to be moral.' That sounds like a paradox. But Dr. Bradley denies the paradox even in that. For the meaning is that every separate aspect of the universe goes on to demand something higher than itself. Morality must lose itself in a higher form of being. Its end must be sought in something that is super-moral.

But we need not begin to review the book at this time of day. Though Dr. Bradley was surprised when it reached a second edition, this is the fifth large impression of it; and we may depend upon it that it is far from being the last.

Another great book of which Messrs. Swan

Sonnenschein have issued a new edition is Owen's *Skeptics of the Italian Renaissance* (10s. 6d.). It is the third edition. There is not a word of preface, new or old, for not a word of preface is necessary. The erudition of the book is astonishing. This is the kind of bibliography to imitate; this is the kind of index to make a model of. And the inspiration is not clogged by the erudition, it is fed by it. With art as well as conviction, Owen appeals to the imagination; while his very method, so largely biographical, and entering into the intimacies of biography, gives him a wide range of reader.

One of the sermons in Archdeacon Wilberforce's new volume, *The Hope that is in Me* (Elliot Stock; 5s.), is entitled 'Mental Concentration.' Its text is 'Whatsoever things are lovely, think on these things' (Ph 4th). How is the precept to be fulfilled? Not by ignoring pain, weakness, illness and other unlovely things, but by thinking of them all 'in God.' He gives Emily Bronte as an example (spelling the name Bronté). Outwardly the circumstances of her life were troubled enough. Yet she wrote these lines, 'in some respects the finest ever penned'—

No coward soul is mine,
No trembler in the world's storm-troubled sphere:
I see Heaven's glories shine,
And faith shines equal, arming me from fear.

Then the title of Dr. Wilberforce's next sermon is 'Thinking into God,' its text 'Thou shalt keep him in perfect peace, whose mind is stayed on thee' (Is 26th).

There is irresistible fascination to some men's minds in numbers. Mr. E. M. Smith has already written on the Mystery of Three. Now he writes on *The Mystery of Seven* (Elliot Stock; 2s. 6d.).

Mr. Elliot Stock has also issued a Book for the Forty Days of Lent, by Helen Thorp, entitled *With Christ to Gethsemane* (2s. net).

Towards Social Reform is the title of Canon and Mrs. S. A. Barnett's new book (Fisher Unwin; 5s. net). The word 'towards' has a fine modesty about it. There is plenty of actual social reform, both

recorded as having been accomplished and outlined as demanding accomplishment. One question that is forced to the front by this book is the place of literature in the Social Reform of the future. What the literature is that at present starves the souls of London children is told in the answer made by one of the boys to the question what books they read in their country visit. His answer was, *Chips, Comic Cuts, The World's Comic, Funny Cuts, The Funny Wonder, Comic Home Journal*.

The book is in five parts—Social Reformers, Poverty, Education, Recreation, and Housing. And each part is made up of chapters, the authorship of which is in every case assigned either to Canon Barnett or to his wife.

Messrs. Washbourne continue the issue of Father Zulueta's *Letters on Christian Doctrine* (2s. 6d. net). This is Part II. of the second series on the 'Seven Sacraments.'

The *R.P.A. Annual* for 1909 (Watts; 6d.) is as daring in thought and as glaring in colour as ever.

Do not despise and neglect it. There are thousands who make its contents their mental, moral, and spiritual daily food.

The Church of Scotland Year-Book may be had from the Office, 72 Hanover Street, Edinburgh (6d.).

The editor of *Life and Work* (Edinburgh, 2s.) is as 'valuable an asset' as the Church of Scotland possesses. The new volume is loyal and representative as ever.

Mr. W. H. Holmes, Chief of the Bureau of American Ethnology, has issued his *Twenty-Sixth Annual Report*. It belongs to the year 1904-1905.

After the report proper (which speaks especially of the issue of the great 'Handbook of American Indians'), the volume contains two highly important essays, one on the Pima Indians, by Mr. Frank Russell; the other on the Tlingits, by Mr. John R. Swanton. Both papers are intimate and exhaustive; and they are furnished with illustrations on a scale of lavishness the envy of all societies and secretaries. The Index is as usual nearly perfect.