

that same town of Stupidity which is also the native town of Honest, and who turns out to be Feeble-mind's uncle. Honest, with his usual plain speech, and perhaps unnecessary candour, says, 'You have his whitely look, a cast like his with your eye, and your speech is much alike.' As for Mr. Not-right, he is merely incidental, and seems to be introduced for no other purpose than that expressed in the verses sung by Mr. Feeble-mind, to show how some, by escaping immediate danger, run upon ultimate destruction, while others by undergoing loss and trial acquire ultimate gain. It is but another variant upon the old text and principle, 'He that saveth his life shall lose it.' There is a parting feast, a disclaimer of any reckoning of the hospitalities of the house (which again makes us wonder what manner of inn this may be), and the pilgrims begin to prepare for the journey. There follows that curious passage between Great-heart and Feeble-mind, which we have already noticed, in which Feeble-mind protests his many weaknesses as the reason why he should be left behind to go on his way alone, and Great-heart insists upon self-

denial for his sake, which will enable him to find the company of the rest congenial. Just at this point there appears another weak pilgrim, Mr. Ready-to-Halt, with his crutches in his hand. The crutches appear to be the promises of Scripture, or indeed any other help than a man's own faith, will, and energy. His advent is immensely cheerful to Feeble-mind, and indeed the two are well matched. The collection of weaklings is growing now, and before long we shall have a company like that of Lk 14²¹. It may, indeed, have been this passage that was in the mind of Bunyan. Certainly the insistence upon the care and compassion of Christianity for weaklings is intentional and emphatic.

So long as men were merely weak, not bad,
He loved men.¹

They go on their way to the accompaniment of profitable talk concerning Christian and Faithful, but it must be confessed that the talk never rises above an extremely dull level, and is little else than mere recapitulation of details from Part One.

¹ Cf. Browning.

Literature.

THE RELIGION OF ISRAEL.

It is a curious experience for a reader to come from a study of the Robertson Smith case, as it is so admirably retold by Dr. Sutherland Black in Smith's biography, to the Kerr Lectures for 1911-1912. The Kerr Lectures were delivered in the United Free Church College, Glasgow, by the Rev. Adam C. Welch, Theol. D., their subject being *The Religion of Israel under the Kingdom* (T. & T. Clark; 7s. 6d. net). Dr. Welch is indebted to Robertson Smith. What writer on the Prophets is not? But how calmly he takes for granted all that Robertson Smith fought and suffered for. 'The adversary,' as Smith used to call his opponents, concentrated on the Mosaic authorship of Deuteronomy. Mosaic indeed! Dr. Welch deliberately declines to discuss the authorship, for he allows nothing to distract his mind from his own proper subject, which is the religion. But the position in which he places that book in this volume is enough. He places it last of all, after Amos, Hosea, and Isaiah. That is enough to show that the Prophets did not derive

their religion from the author of Deuteronomy, but the author of Deuteronomy from the Prophets.

Nevertheless this is not a book that the most conservative student of the Old Testament need be afraid of. Its subject, as we have said, is the religion of Israel. And as students of the religion we are not seriously concerned with the question of precedence. If Isaiah was more and Moses less of an original force in the history of religion, what does it matter? It is the history of religion that matters. And Dr. Welch has described the religion throughout the period of the kingdom with extraordinary success. One thing comes out most conspicuously. The historical method makes the religious supremacy of Israel more marvellous than ever; more than ever we ask with astonishment how it came to pass that this least of all lands, and this most stubborn of all people, were most highly honoured and most religiously endowed.

THE SCIENCE OF LOGIC.

Dr. P. Coffey, Professor of Logic and Metaphysics in Maynooth College, has been favourably

known for some time as the translator into English of Professor de Wulf's books on Scholasticism and the History of the Mediæval Philosophy. He has now written a book in two volumes under the title of *The Science of Logic* (Longmans; 7s. 6d. net each), by means of which his name will certainly become more widely and still more favourably known.

Although in two large volumes, *The Science of Logic* has been written for the use of beginners. It has been Professor Coffey's duty to prepare students for the entrance and the degree examinations, both of the late Royal University of Ireland and of the present National University. In fulfilling that duty he has had much experience of the rawness of the student's mind and the need of properly elementary instruction, and he has been strongly impressed with the fact that there is no text-book in existence covering the whole ground and at the same time sufficiently simple. He has himself supplied the deficiency. Certainly these two thick volumes are somewhat forbidding to the eye of the boy who is about to prepare for an entrance examination. But they are not so forbidding as they look, for Dr. Coffey has had the more advanced student also in his mind and has thrown the matter specially intended for him into small type, so that the elementary student has to make himself master of the large type only. Besides, Professor Coffey writes in so concrete a manner and with the command of so much simple Saxon, that the demand made upon the intellect of the Irish Catholic student is as light as it is possible to make it. Whether these volumes will be found acceptable to other examiners it is not easy to predict. They have their advantages, but there are also some obstacles in their way.

The chief, and perhaps the only serious, obstacle is the fact that the system of logic expounded in the book is the scholastic system. Of that the author makes no secret. He seems rather to make a parade of it. But that obstacle to the circulation of the book is not so serious as it seems at first sight to be. Nor is it so serious as the author himself seems anxious to make it appear. The truth is Professor Coffey was bound to follow Aristotle and his scholastic interpretation, no other system being allowed entrance in those founts of learning with which he has to do. But he is modern enough and scientific enough to realize the inadequacy of scholastic logic to meet the needs of modern and scientific thought. And

accordingly a very large part of his book is occupied with the agreeable attempt to permeate the scholastic system with ideas that are at heart antagonistic to it. He says himself, and openly, even in the preface, that it is necessary for the Catholic student in these days to know the method of inductive science. He has accordingly taken pains to bring the special claims of induction to the attention of the scholastic logicians.

We think, therefore, that this book has very considerable significance in relation to intellectual progress. The author tells us that amongst the books which he has most frequently consulted are Keynes's *Formal Logic* and Joseph's *Introduction to Logic*, and the influence of these books is felt from beginning to end. That and other modern influences will make themselves felt, however insensibly, and the student who passes into the National University of Ireland through the study of this important book will never afterwards be purely and simply a scholastic.

VICTOR HUGO.

There is a new fashion in biography coming in. The late Mr. A. F. Davidson wrote a biography of Victor Hugo, giving it the title of *Victor Hugo: His Life and Work* (Eveleigh Nash; 15s. net). He died before he was able to see his book through the press. But that service has been competently rendered by Mr. Francis Gribble. The book is well edited, well printed, well illustrated, and well bound. Everything in its outward appearance that could be done for it has been done. And it is a true book, an entertaining book, even a great book. If its style of biography is the right style, it is one of the best short biographies in the language.

But is this the proper way to write a biography? There are three possible ways, appreciation, depreciation, and—biography. When Dr. Alexander Whyte wrote on Newman, he wrote an appreciation, and called his book so. When Mr. Purcell wrote the Life of Cardinal Manning, he wrote a depreciation, leaving his readers to call it so. Mr. Davidson has written a depreciation of Victor Hugo. It is not a book to be mentioned in the same breath as Mr. Purcell's *Cardinal Manning*. Mr. Davidson has the sense of decency and can write English. But if he sets down nought in malice, he never misses his opportunity of suggesting another motive

than that which Victor Hugo himself would have wished us to accept. And this is the more surprising and the more inexplicable when we discover that he has a genuine admiration for Victor Hugo. It was not interest in him as 'a bad man' that led him to write his biography; it was recognition of his greatness and of the influence for good which he had upon the world.

It is easy for Mr. Davidson's friends to apologize for him. Mr. Gribble scarcely sees that an apology is required. It is easy to say that in biography as in everything else we must now be scientific, tell the truth, the whole truth, and nothing but the truth. It is easy to assure us that we must see the man as he was, and not as we should like him to have been. But will such an apology stand? Do we see the man as he was? Does any one believe that Mr. Purcell's biography gives us Cardinal Manning as he was? And, in any case, we had much rather have the rule regarding the dead, *nil nisi bonum*, rigidly respected, than the most scientific portrait that ever was painted with pen, if it deprives the world of one of its great and good.

THE EZRA-APOCALYPSE.

Professor Sanday has written a prefatory note to a critical commentary by Mr. G. H. Box, M.A., on *The Ezra-Apocalypse* (Pitman; 10s. 6d. net). A 'prefatory note' he probably calls it himself, but there are almost eight closely printed pages of it, and it is full of matter. As a rule we believe these introductions to books, introductions by another hand than the author's, are a mistake. They seem to say, and sometimes do say openly, that the reader is not fit to judge the book for himself. But this note is a great delight.

The Ezra-Apocalypse is chapters 3 and 4 of the book commonly known as 4 Ezra or II. Esdras. Now the joy of Dr. Sanday's prefatory note is that it contains a frank and charmingly expressed criticism of the book. It is almost as if we had two books on the Ezra-Apocalypse, the one balancing the other, so far as the authorship is concerned, and both giving excellent reasons for their findings. Of course the authorship is only a fraction of the contents of the book. We have a translation from a critically revised text, critical introductions, elaborate notes and explanations, not to speak of the general introduction, and an appendix which contains the Latin text. It is

indeed just such an edition as Professor Charles has led us to look for, and as hitherto we have received from scarcely any one else. And it comes at a good time. Are we not at present absorbed with problems of apocalyptic more than with all other problems relating to the New Testament? How are these problems to be solved? In no other way than by the actual study of apocalypses like this. Mr. Box is in no hurry to find solutions for us. But all the while that he is contributing to their solution, however slowly, he gives us notes to keep us in countenance, like that long note on *Paradise* from page 195 onwards.

Return for a moment to Dr. Sanday's prefatory note; and let us quote his estimate of the religious value of this Apocalypse. 'I began,' he says, 'by saying that this fourth book of Ezra is second in value to none of the Apocryphical and Pseudepigraphical books. When I say "in value," I mean especially in religious value. Other books are earlier in date, and, perhaps, throw light upon darker places. By the time that this book was written, Christianity was in full course; it is not only subsequent to the beginnings of Christian history, but to most, if not to all, of the New Testament. No other book presents so many points of contact with the New Testament. And yet the book is a pure product of Judaism; and it is the more significant and interesting because we may see represented in it both sides of Judaism; it belongs to the latest period in which there was still something like an even balance and fusion between the Apocalyptic and legalist ideals. With the death of R. Akiba in 135 A.D., legalism definitely triumphed; the Judaism of the future was to be a Judaism of the Talmud. But when 4 Ezra was written there was still room for that larger, broader, and more genial spirit which embraced both the divergent currents at the same time. It was written, too, at a time when the feelings of men were deeply stirred. Of all the tragedies of history there is none greater than the fall of Jerusalem in 70 A.D. The author of 4 Ezra wrote while the impression of it was still fresh, when the first paralysis of feeling was beginning to give way, and something like coherent utterance was once more possible.'

The Rev. John Burgess, M.A., D.D., whose exposition of the Shorter Catechism we have

already heartily commended, is now engaged on a *Life of Christ*, as part of a series entitled 'New Testament Lessons for Use in Schools and Colleges.' He has published Part I. of the *Life of Christ* (Sydney: Angus & Robertson). It is manifestly the work of an experienced teacher. For every word that needs explanation is explained, and not a word that does not need it. The line of thought is traced, emphasis is laid on the central lesson, and hints are given for the application of the passage to life and conduct.

The *Transactions of the Baptist Historical Society* have entered upon their third volume. The first part contains nine short papers, the most charming of which seems to be a record of 'Early Days at Eythorne,' by Dr. W. T. Whitley. Eythorne is a valley in the Kentish Downs, six miles inland from Dover or Sandwich. It is as usual the scene of persecution, and as usual the more persecution the more progress.

One of the books we must always have at our hand is a good book of Chronology. For general purposes all other books have been superseded by Mr. R. J. Hart's *Chronos* (Bell & Sons; 6s. net). A marvel of industry and accuracy, it is worked on the comparative method, and is cleverly arranged. There is a full index of men and matters, but it will rarely have to be consulted, so easily is the method understood, and so quickly is the eye caught.

At the same time as the 'Life,' there has been published a volume of *Lectures and Essays of William Robertson Smith* (A. & C. Black; 10s. net). The contents of the volume have not all appeared in book form before. They are divided into six portions—Scientific Papers, Early Theological Essays, Early Aberdeen Lectures, Later Aberdeen Lectures, Arabian Studies, and Reviews of Books.

There are only two Reviews of Books, and they are short, but they are weighty. The one is a review of Wellhausen's *Geschichte Israels*, the other of Renan's *Histoire du Peuple d'Israël*. The Aberdeen Lectures, earlier and later, are the most welcome of all the contents. They deal with matters that have lost none of their interest in the forty years or thereby which have passed since they were delivered—'What History teaches us to seek in the Bible,' 'The Place of the Old Testament in

Religious Instruction,' 'The Place of Theology in the Work and Growth of the Church,' 'The Poetry of the Old Testament,' and the like—and besides their present interest, they do more than all the rest of the book to tell us what manner of man and teacher Robertson Smith was. But the two Arabian Studies are the most permanent contributions to science which the volume contains. One on 'Animal Tribes in the Old Testament' contains the celebrated discussion of Totemism—a discussion which is said to have sent Dr. J. G. Frazer out on his discoveries. The other, called 'A Journey in the Hejâz,' obtained for its author world-wide reputation as an Arabian traveller and the Adams Chair of Arabic in the University of Cambridge.

The Syndics of the Cambridge Press have sent us other three volumes of the 'Cambridge Manuals of Science and Literature' (1s. net each). They are *Methodism*, by Principal H. B. Workman; *A History of Civilization in Palestine*, by Professor R. A. S. Macalister; and *Ancient Assyria*, by Dr. C. H. W. Johns, Master of St. Catharine's College, Cambridge. These volumes are numbered 40, 41, and 42. Each of their authors is a master in Israel. It would be difficult, we believe it would be impossible, to name a higher authority in any of the subjects; and whether it is chance or not, each of them can write for the people. These volumes are not to be read and thrown away; they will be kept as books of reference.

One of the numerous enterprises of the Cambridge University Press is a series of volumes called the 'Cambridge Nature Study Series.' To this series Mr. J. A. Dell has contributed a volume entitled *The Gateways of Knowledge* (2s. 6d.). The gateways of knowledge are the senses; and so the book is an introduction to the study of the eye, the ear, the nose, and other organs as they may be seen at work by a well-trained observer. The book is so full and so practical that it is evident Mr. Dell makes a hobby of his subject. And the man who makes his hobby serve him is the man to write a book on it. Its illustrations, type and arrangement, make it a model text-book.

No. ix. of *Horae Semiticae* contains two narratives. One is 'a plain unvarnished tale which is not without human interest as a record of suffering for the Christian faith.' The other 'partakes

somewhat of the character of a romance, which, but for its religious setting, would have done no discredit to a volume of the Thousand and One Nights.' The two together give the title to the volume—*The Forty Martyrs of the Sinai Desert and the Story of Eulogios* (Cambridge: At the University Press; 7s. 6d. net). These two narratives, then, Mrs. Agnes Smith Lewis has transcribed and translated, and she has added a Syriac glossary. She purchased the MS. containing both in Egypt in 1906. It is a palimpsest, the under-script being in Palestinian Syriac, the language spoken by our Lord, and that very Galilean speech which 'betrayed' Peter, as he sat at the fire and warmed himself. It belongs to the sixth century, and is therefore, says Mrs. Lewis, the earliest document of any length in the dialect.

They speak in America about 'running' the Church. Under the title of *Scientific Management in the Churches* (Cambridge University Press; 2s. net), Professor Shailer Mathews of the University of Chicago tells us how to run it. It is machinery that he is concerned with. Machinery you must have, and the more efficient it is, even let us say the more up to date, the more the Church will prosper—if, of course, the power is present, which is here taken for granted. It is a good book and courageous.

The Rev. W. L. Watkinson, D.D., LL.D., is our incomparable and unapproachable sermon-maker, now that Dr. Maclaren has ceased to make sermons. In one respect, and it is most significant, he excels all the sermon-makers who ever lived. It is in the matter of illustration. He uses illustrations freely, even profusely; but they are so truly illustrative that our only cry is Give, give! Dr. Watkinson's new book has been published by Messrs. Cassell & Company. Its title is *Life's Unexpected Issues* (3s. 6d.).

Any page will serve to prove what has been said. Take page 97 at random:

'Wandering in the forests of the Amazon, and gazing up through the leafy canopy at the midnight heavens, the naturalist finds it easy to mistake the fireflies flitting among the foliage for the brightly shining stars; so are men apt to mistake the glittering things of the moment for the solid glories of eternity.'

Or this on page 165: 'A soldier told me the

other day that the essential of accurate shooting is absolute cleanliness of the rifle barrel. He explained how a rifle is liable to fouling by particles of the bullet adhering to the bore of the rifle. This fouling is practically imperceptible to the naked eye, nor can the minute particles be detected by the ordinary process of cleaning. Yet these subtle metallic adhesions, however few, are fatal to really accurate shooting. They will deflect a bullet as much as three or four inches out of its course in a range of two hundred yards. As the Bisley bull's-eye is only four inches in diameter at that range, it follows that many a shot misses the centre, that many a prize is lost, because of the fouling of the barrel by these invisible particles. "Sin" is, literally, missing the mark. How often, then, have we missed our aim when we thought to reach the Divine purpose concerning us, because of the deflecting power of some bias of the heart!'

Mr. Clement C. J. Webb, Wilde Lecturer in Natural and Comparative Religion in the University of Oxford, delivered his inaugural lecture on February 2, 1912. It has been published at the Clarendon Press (1s. net), under the title of *Natural and Comparative Religion*.

There is no subject on earth but with sympathy and a conquering style may be made interesting. Hundreds and thousands who never heard of Aelfric of Eynsham will read Mr. Harvey Gem's *An Anglo-Saxon Abbot* (T. & T. Clark; 4s. net), and will commend it to their friends. But the preacher of the gospel will take most pleasure in it. For here are sermon thoughts out of an old store, which by their very age are fresh and stimulating, every thought having the potency of an effective sermon in it, if it reaches the right soil. And where the sermon is not of much account, the devotional life will be nourished, and that both richly and right happily. What grace of election led Mr. Gem to this unknown à Kempis?

There are few men who know the depths of London degradation better than Mr. Thomas Holmes, the founder of the Home Workers' Aid Association, and now its organizer and manager. He has written a book which he calls *London's Underworld* (Dent; 7s. 6d. net). It is a book of cases, not cases for the medical man, we were

going to say, but for the man who believes he can minister to the mind diseased. But in reality they are nearly all cases for the medical man also. One striking thing about it is that the cases run so much according to type. It is a strange and terrible, almost a paralyzing thing; as if there were moulds for human beings to be run into, and they are run into them by the hundred. No doubt these moulds are sometimes breakable—bad houses, low wages, a surfeit of temptations to drinking. Let them be broken by all means. Yet it seems as if something would yet remain, as if humanity would remain fit only for such degradation. But no doubt that is the trial of our faith. And we must not forget that this is the victory which overcometh the world. One remedy Mr. Holmes persistently keeps before us is play. Give them the chance, he says, and they will play games, and it is at least one-half of their salvation.

Two publications from the Proceedings of the British Academy issued by Mr. Henry Frowde are *The Syriac Forms of New Testament Proper Names*, by Professor Burkitt (2s. net); and *Hittite Problems and the Excavation of Carchemish* (1s. net), by Mr. D. G. Hogarth.

A volume of *Seed Thoughts for Right Living*, by the Rev. Alvah Sabin Hobart, D.D., has been published by the Griffith and Rowland Press, Philadelphia (50 cents net). The thoughts seem suitable for preaching as well as for living, and probably are actually the essential ideas of a course of sermons. To each chapter the author adds questions for discussion and books for further reading.

To the Eucken literature add now a translation of the Nobel Lecture, that lecture which obtained the Nobel prize for Literature in 1908, and was delivered at Stockholm on March 27, 1909. Under the title of *Naturalism or Idealism?* the translation into English has been made by Mr. Alban G. Widgery, M.A. (Cambridge: Heffer; 1s. net).

Messrs. T. C. & E. C. Jack have published another batch of twelve of 'The People's Books.' 'The People's Books' have the advantage in price (6d. net) over both the Cambridge Manuals

and Messrs. Williams & Norgate's Library, and they probably lose none of that advantage by being slightly smaller. The smaller the better, say the modern busy man and woman, if you can only persuade us that we know the subject when we have read the book. Here is a complete list of the twelve. It will enable those who are not taking the whole set to make their choice. It will be observed that with all the variety there is a considerable proportion of biography, showing that the editor and the publishers are wise in their generation; for whether or not the proper study of mankind is man, it is the most popular study. The volumes are: *The Foundations of Science*, by W. C. D. Whetham, M.A., F.R.S.; *Inorganic Chemistry*, by Professor E. C. C. Baly, F.R.S.; *Radiation*, by P. Phillips, D.Sc.; *Lord Kelvin*, by A. Russell, M.A., D.Sc., M.I.E.E.; *Huxley*, by Professor G. Leighton, M.D.; *The Growth of Freedom*, by H. W. Nevinson; *Julius Cæsar: Soldier, Statesman, Emperor*, by Hilary Hardinge; *England in the Middle Ages*, by Mrs. E. O'Neill, M.A.; *Francis Bacon*, by Professor A. R. Skemp, M.A.; *The Brontës*, by Miss Flora Masson; *A Dictionary of Synonyms*, by Austin K. Gray, B.A.; *Home Rule*, by L. G. Redmond Howard, with a Preface by Robert Harcourt, M.P.

Professor DuBose has written his autobiography, calling the book *Turning Points in my Life* (Longmans; 3s. 6d. net). He has written it with attractive brevity, as the price of the book must show. But the brevity is chiefly due to the fact that he has confined himself to his religious life and to the chief crises even of that. Professor DuBose calls himself a Catholic, using the word, he says, as expressing freedom of thought and conviction in religious matters. It is an unexpected use of the word. It seems at first sight illegitimate, but what he means is that being a Catholic does not hinder him from being also free. Being a Catholic, then (by which, of course, he does not mean being a Roman Catholic), he makes much of his own baptism, and declares that baptism is not made enough of by other people. We do not think that any well-trained theologian would challenge his doctrine of baptism. For he explicitly excludes anything of a magical or superstitious character from the rite; and most would agree with him that not nearly enough of emphasis is ordinarily put upon it.

Theory and practice follow close on one another's heels in a book on *Sunday School Teaching* (Longmans; 2s. net), edited by the Rev. H. A. Lester, M.A. Mere theorizing there is none. Every idea is set to work at once, and tested by its fitness to survive. The authors of the chapters are practical, experienced teachers, every one of them.

Mr. John Spargo and Dr. George Louis Arner have collaborated in the preparation of a text-book on socialism. The title is *Elements of Socialism* (Macmillan; 6s. 6d. net). It is not an easy task to accomplish. The fact of socialism is patent, the definition of it is nearly impossible. And without a definition, how can the thing be described? Our joint-authors have recognized this, and they have offered the best definition in their power. Four elements must enter into the definition of socialism. It is (1) a criticism of existing society; it is (2) a philosophy of social evolution; it is (3) a social forecast or ideal; and it is (4) a movement for the attainment of the ideal. Whereupon they offer, as embracing these four elements, the following provisional definition: 'Socialism is a criticism of existing society which attributes most of the poverty, vice, crime, and other social evils of to-day to the fact that, through the private or class ownership of the social forces of production and exchange, the actual producers of wealth are exploited by a class of non-producers; a theory of social evolution according to which the rate and direction of social evolution are mainly determined by the development of the economic factors of production, distribution, and exchange; a social forecast that the next epoch in the evolution of society will be distinguished by the social ownership and control of the principal agencies of production and exchange, and by an equalization of opportunity as a result of this socialization; a movement, primarily consisting of members of the wealth-producing class, which seeks to control all the powers of the State and to bring about the collective ownership and control of the principal means of production and exchange, in order that poverty, class antagonisms, vice and other ill results of the existing social system may be abolished, and that a new and better social system may be attained.'

On that definition the text-book is built. There is one object kept in view throughout and only one—the impartation of reliable knowledge. He

who masters this book will be able not only to answer the examination questions it contains, but also to decide whether he should be a socialist or not.

Under the title of *South American Archaeology* (Macmillan; 12s. 6d. net) there has been published an introduction to the archæology of the South American continent, with special reference to the early history of Peru. The book, which has been written by Thomas A. Joyce, M.A., has been furnished with numerous illustrations and two maps. The illustrations in the text are 37 in number; there are also 26 plates in half-tone, and one plate in colours.

The archæology of South America is more difficult to make a student's manual of than even the archæology of the Bible; because on the one hand the information to be condensed is enormous, the reading of the literature being a lifetime's work; and on the other hand there are still large gaps with which nothing can be done until they are filled by the patient use of the spade. Mr. Joyce, accordingly, being as sensibly aware of these things as any one else, issues his text-book diffidently. It is at best the best that can be done at the present time, and for that and the handsome way in which the publishers have produced the book we are profoundly thankful. Mr. Joyce will be superseded, the sooner the better. Meantime this is the first book for the student to lay his hands upon.

What a fascinating study is the archæology of South America. What a surprise of art and ambition every other page of this book discloses. Mr. Joyce does no more than touch the subject of religion. The religions of Peru alone, as he properly says, would require a volume at least as large as this for their proper exposition. But even under his light touch what a surprise religion is. Mr. Joyce complains that Britain has done so little for the archæological discovery of South America. His book will surely help to remove that reproach.

Prebendary Yorke Fausset has revised his edition of Augustine's *De Catechizandis Rudibus* (Methuen; 2s. 6d. net). Let teachers and students take note of it. It is as good as any other book to begin the study of Augustine with.

A very elementary volume on *Bible Boys* has

been written by Lettice Bell (Morgan & Scott; 1s. net). The same publishers have issued a most moving biography of Chundra Lela, under the title of *An Indian Priestess* (1s. 6d. net). Lord Kinnaird truly says that the story is of the deepest interest, and is full of encouragement for workers in the mission field.

Messrs. Morgan & Scott have also published new editions of Mr. Rogers' book on *The Tabernacle and its Services*, and of Mr. F. B. Meyer's exposition of *The Psalms*, the latter in two volumes (6d. net each).

Mr. Murray has published a cheap edition (1s. net) of Dean Stanley's *Historical Memorials of Canterbury*.

Mr. Eveleigh Nash has published a new and revised edition of *The Married Life of Anne of Austria*, by Martha Walker Freer. It is no surprise to find that the book has reached a second edition. Anne of Austria is a fine provoking subject for a biography, just because she was a piquant and provoking person to her husband, to Richelieu, and to many another. Her character presents matter for the student of psychology, as well as for the student of history. It is difficult to see what she owed her fascination to; but she fascinated not only the Duke of Buckingham, but also the people of Paris. It is difficult to see why she so fascinates us who have only her portrait and her biography. But there it is, a fascinating biography after the first 50 pages, a biography that becomes steadily more fascinating as we proceed with it.

To the series entitled 'Leaders of Revival' a volume has been contributed by the Right Rev. Bishop E. R. Hassé on *The Moravians* (National Free Church Council; 1s. net). Surely the Moravians could not have been left out; and no man could tell the story more appropriately than Bishop Hassé. The Bishop of Durham has written a short commendatory introduction.

The beginner in Hebrew may as well begin his reading with the Book of Ruth as with any other book. And if he does begin with the Book of Ruth he should use the edition of the Rev. R. H. J. Steuart, S.J.—*The Book of Ruth* (Nutt; 3s. 6d. net). It contains a word for word transla-

tion, notes on almost every word and phrase, a vocabulary, and all other things that are essential or even helpful to the beginner in Hebrew.

We are not done with Servetus yet; but Mr. David Cuthbertson will help us to a decision that may be final. He has printed that rarest of rare theological books, the *Christianismi Restitutio* which was published in 1553, and which along with two smaller works by the same author brought the name of Servetus into the heart of fierce controversy, out of which it has not escaped even yet. Under the title of *A Tragedy of the Reformation* (Olipphant, Anderson & Ferrier) Mr. Cuthbertson has published a beautiful volume, illustrated as only a great librarian has the means and inclination to illustrate, in which he tells the whole story briefly and dispassionately.

For the volume on *The Children of Borneo* in the 'Children's Missionary Series,' Messrs. Olipphant, Anderson & Ferrier have been so fortunate as to secure Mr. Edwin H. Gomes, M.A., the author of *Seventeen Years among the Sea Dyaks of Borneo* (1s. 6d. net). And Mr. Gomes has been so fortunate as to have material for his purpose, most entertaining and most apposite, without riddling his former book. We have rather more here than the children of Borneo, but not more than the children of Britain will take pleasure in.

Between psychology and spiritualism lies inspiration. At least that seems to be the belief of the anonymous author of a book entitled *Rays of the Dawn; or, Fresh Teaching on Some New Testament Problems* (Kegan Paul; 3s. 6d. net). There is no startling novelty in the book, whether for devotion or for science; and the best of it is drawn from recognized sources of information, such as the *Dictionary of Christ and the Gospels*. But the author makes most, makes everything indeed, of the direct illumination which he has received, as he believes, from on high. Is it other than the uprising of the subconscious? Of that we all have experience. And truly enough the very words seem sometimes to be given to us unawares. Is the 'inspiration' this prophet receives other than that? By their fruits ye shall know them.

The eighth volume of the American lectures on the history of religions has been published

(Putnam; 6s. net). Its subject is *Astrology and Religion among the Greeks and Romans*. The lecturer and author of the book is Franz Cumont, Ph.D., LL.D., the well-known authority on Mithraism.

The subject is closely akin to that with which Professor Cumont's name is identified. He is simply carrying his researches further back, that he may discover an ancestry for Mithraism, and an explanation of its easy dissemination throughout the Greek and Roman world. And accordingly at least a third, the first third, of the book is occupied with the Chaldeans and with the influence of the Chaldeans on the Greeks. This field of religious investigation has recently been worked by the greatest living authority on the religion of the Greeks, Dr. L. R. Farnell, whose results have been given to us in his book entitled *Greece and Babylon*. Those who have read that book will proceed with this and will find it doubly interesting in consequence. Both books make it abundantly manifest that we are as yet only skimming the surface of this investigation. But it is a great thing to know that our investigators are men of such scholarship and restraint. There is no spinning of theories in order to fill up gaps in our knowledge.

Dr. Abram S. Isaacs, Ph.D., Professor of Semitics in New York University, thinks the time has come for the world to listen to a frank statement of the ideals for which the Jews live. So he has written 'a survey of Jewish life, thought, and achievement,' and published it under the title of *What is Judaism?* (Putnam; 5s. net). Do not let the word 'history' in the sub-title mislead us. It is not Israel's past, but her present history that Professor Isaacs is most concerned with. He tells us what the Jews have done in and for the United States and other countries. And his claim is that Judaism has contributed much to the riches of the nations in literature, in art, in ethics, and deserves recognition. It is thus to be observed that by 'Judaism' Professor Isaacs means more than the religion of the modern Jews. Yet he sees clearly enough, and says, that as religion made Israel in the past, it is religion that keeps the Israelites together still.

In a very minute but comprehensive volume there is contained an exposition by Bishop Moule of *The Supper of the Lord* (Religious Tract Society; 6d. net).

Rumours have reached this country from time to time of a movement in America, chiefly, it is believed, associated with the Methodist churches, entitled 'Church Brotherhood.' Its success is spoken of as 'phenomenal,' its attraction 'inestimable.' We now find the movement fully and sympathetically described in a volume called *Modern Church Brotherhoods*, written by Mr. W. B. Patterson, formerly the General Secretary of 'The Methodist Brotherhood' (Revell; 3s. 6d. net). In the last chapter we are told that the movement is spreading in England, and find that under the title are classed P.S.A., P.S.E., and the like.

'The earth and the fulness thereof, the world and all that dwell therein,' sings the Psalmist. The tourist contradicts him at once. Happening to meet an acquaintance in Cairo, he remarks, 'How small the world is after all.' But the Psalmist is right. How little, for example, do we know of that part of the full earth called Persia; how little of the inhabitants thereof called Nestorians. Mr. Robert E. Speer has written a large book to serve as biography of a medical missionary to the Nestorians, whose name was Joseph Plumb Cochran, M.D. And although he lived so noble a life as this book records, how few of us ever heard his name; how few of us know anything definite of the people he gave his life for. The title of the book is *The Foreign Doctor* (Revell; 6s. net).

The Rev. Herbert McLachlan, M.A., B.D., Tutor and Warden of the Unitarian Home Missionary College, Manchester, has written a book with the title of *St. Luke, Evangelist and Historian* (Manchester: Sherratt & Hughes; 2s. 6d. net); and Professor Peake has contributed an introduction to it. The introduction is so manifestly sincere and so exactly in touch with the real problems of the evangelist, that those who read it will proceed to the book with quickened appetite. This is rather a rare accomplishment for an introduction. And it is still more rare to find the book and the introduction agree as they do in this case. Mr. McLachlan is a scholar, and we need a little scholarship, or at least a little knowledge of Greek, to follow him. That granted, the rest is all profit.

The Society for Promoting Christian Knowledge has issued a second and revised edition of *The Liturgy and Ritual of the Ante-Nicene Church*,

by the Rev. F. E. Warren, B.D., F.S.A. (5s.). The first edition was published in 1897. Since then the discovery of the Odes of Solomon and other relics of the early Church has furnished 'a certain amount of new material of a liturgical character,' and the use of this material, carefully worked into the book, makes the difference between the two editions.

The Archbishop of Melbourne, being chosen Moorhouse Lecturer for 1912, delivered a series of biographical lectures on the leaders of the Reformation in England—Wolsey, Cromwell, Cranmer, Parker, Bancroft, and Laud. His lectures are now published under the title of *Studies in the English Reformation* (S.P.C.K.; 5s.). The publishers have added portraits of the men, and Dr. Clarke has himself added notes and documents in a series of appendixes. The book, therefore, is much more than a popular repetition of things so often said before. It is a real addition to Reformation literature.

Dr. Eugene Stock has made 'A Biblical Study of Service to God and Man,' and published it under the title of *The Servant* (S.P.C.K.; 2s.). In doing so he has himself rendered a service to God and man of no small account. To the preacher he has rendered the greatest service of all. For it will be easy now to make Service the subject of one or more discourses; and it will be possible to gain some conception of the important place occupied by this word and thought in the Bible, and especially in the teaching of Christ.

Sir Hanbury Brown, K.C.M.G., has revised his famous book on *The Land of Goshen and the Exodus* for the second edition (Edward Stanford; 3s. net). Of the things that are new in the new edition one is that evidence is brought forward that Moses had conceived the plan of bringing Israel to Mount Horeb before he left Midian for Egypt. There is therefore a good deal in the book by way of commentary on the text Ex 3¹²—'When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.'

There are few promises for the future more to be relied upon or more to be rejoiced in than the evidence that comes from many quarters that men and women are giving themselves to a thorough

study of the Gospels. We have passed through a critical time of criticism. But this thing at least it has done for us, it has made superficial reading of the Gospels for ever impossible.

A study of the Fourth Gospel comes to us from Edinburgh. Its contents were given to the students of the Women's Missionary College there, to the leaders of the Girls' Auxiliary (Missionary) of the United Free Church of Scotland, and to the members of the Student Christian Movement. Its author is Miss Annie Small; and the title *Studies in the Gospel of St. John* (Student Christian Movement; cloth, 2s. 6d. net; paper, 1s. 6d. net). Now there is nothing superficial about this book. Every word in the Gospel is tested, every argument is weighed, every experience is applied to life. Literature is made to yield its best by way of illustration, and the devotional life is fed by the printing of an occasional prayer, a prayer of throbbing sincerity and most acceptable simplicity. Thus illustrated and enforced the whole Gospel is here, yet in such wise as to keep the book within quite moderate dimensions. After the Prologue there are three great divisions of subject—the Word became Flesh, the Challenge, and the Response.

Mr. Fisher Unwin, as agent in this country for Baedeker's handbooks, has issued a new edition for 1912 of *Palestine and Syria* (14s. net). It is the fifth edition, and it has been not only revised in the ordinary way, but also remodelled and augmented. It contains 21 maps, 56 plans, and a panorama of Jerusalem. The literature has been brought up to date throughout. Thus the new abridged edition of Doughty's *Travels in Arabia Deserta*, published this very year, is taken account of. The phrase, 'the unchanging East,' is passing out of application, but it still applies when comparison is made between the East and the West. The hotel tariffs, for example, do not need the yearly revision in Palestine that they need elsewhere. But even the hotels have been attended to. Perhaps it is worth mentioning that Baedeker is almost as indispensable to students of the Bible who have no hope of ever visiting Palestine, as to those who are packing their portmanteau for the journey. Nowhere else at present is found the same completeness and condensation of information about Palestine and Syria.

From the University Studies of the University of Nebraska, the Professor of Social Anthropology, Dr. Hutton Webster, has reprinted a study of *Rest Days*. It is a comparative study in religion, and it gives us some idea of what the study of religion can do for the interpretation of the Bible, both Old Testament and New Testament. Here we see the religion of the Old Testament lying parallel with other religions, but with the marvel of inspiration

and a God of righteousness added to it. Here we see the New Testament, but with a greater marvel, the marvel of Christ lifting it out of all common comparison. From beginning to end of this thoroughly accomplished study of Rest Days there is not a sentence that for a moment can be compared as a power making for progress and civilization with that one sentence, 'The Son of man is Lord also of the sabbath.'

The Scottish Liturgy and the Prayer-Book.

BY THE REV. CANON J. A. MACCULLOCH, D.D., BRIDGE OF ALLAN.

WHILE the Church of England is still feeling its way towards Prayer-Book revision, the Episcopal Church in Scotland has made canonical a number of permissible additions to and deviations from the Service Books.¹ If none of these are of a very far-reaching nature—*e.g.* the *Quicumque Vult* is left severely alone—they are all such as are most welcome, and most of the additions will help to enrich the Service Books of the Scottish Church. Most notable of all, perhaps, is the alternative selection of Psalms for use on certain days. This will relieve the consciences of those who find the imprecatory Psalms unsuited to congregational use. Additional proper Psalms and Lessons are supplied for various Sundays, Holy Days, and Saints' Days, but here it is a pity that alternative lessons from the Old Testament were not allowed, *e.g.*, for Palm Sunday. One would like to read the prophecy of Zechariah with its symbolic application to our Lord on that day rather than an account of the plagues of Egypt. At Morning and Evening Prayer, opening sentences are provided for the greater Festivals, and there is a comprehensive prayer for the King and the Royal Family, the Ministers of the Crown, and the High Court of Parliament. In the Litany there are several very welcome additional suffrages for missions, for Parliament, and for the King's forces, but no attempt is made to alter the language of some of the existing suffrages. Prayer must still be

made for the Lords of the Council, but who are they?

In the office for Holy Communion some new Proper Prefaces—for Epiphany, the Festivals of the Virgin, of Apostles and Evangelists, for All Saints' Day, the last a very beautiful one, and for other occasions—are provided. The summary of the Law may be said instead of the Ten Commandments, though the latter must still be said once a month at least. After offering the Elements, the sentences from 1 Ch 29^{11, 14} may be said, these following the Authorized Version, not the more rhythmical form in the Scottish Communion Office. Passing over the variations in most of the minor offices, of which those in the office for Holy Matrimony will be generally acceptable, the next most important changes are found in the office for the Burial of the Dead. Here are many alternative lessons, the permissible use of other existing collects, a prayer for the mourners (and all who have used the office must have felt how much such a prayer was required), and an alternative form of committal. There are also some excellent variations for use at the burial of little children, as well as a form of benediction of a grave.

Amongst the additions are many useful occasional prayers, and, besides the Bidding Prayer, there are additional collects for the greater sacred seasons, as well as two prayers, one of great beauty from the Book of Deer, and one from the Altus of S. Columba. Collects, Epistles, and Gospels are supplied for the festival of the Transfiguration, the Days of SS. Kentigern, Patrick, Columba, Ninian, and Margaret, the

¹ *Permissible Additions to and Deviations from the Service Books of the Scottish Church as Canonically Sanctioned.* Cambridge: At the University Press. Edinburgh: Cambridge University Press, 100 Princes Street.