

his odes is included by some in the Mo'allakāt, or seven poems hung up in the Ka'ba at Mecca.

Harmala bin Al-mundhir, known as *Abou Zubaid* (?) flourished at the court of a king of Persia. He died in A.D. 640.

'Umeer bin Shueem, known as *Al Qatāmy*, who died in A.D. 710, was sharp-sighted enough to write eulogies on the king of Damascus and other princes, receiving rich presents as reward.

The same may be said of Ghiāth bin Ghauth, d. A.D. 712, who was early nicknamed *Al-Achṭal*, the Chatterer, by one of the victims of his satire. He was highly honoured by the Caliph Abd-al-Mālik and considered the greatest of Arab poets. He wore costly robes, etc., as a Laureate should; yet it is related that a friend found him under ecclesiastical censure, undergoing imprisonment in a church in Damascus for the crime of lampooning respectable women. The visitor having persuaded the priest to release the poet, after scolding him and obtaining a promise of repentance, in-

quired of Al-Achṭal why he, so much honoured by the Caliph, should have submitted to so much indignity at the hands of one distinctly his inferior, and received for answer, *ed deen, ed deen*, 'Religion!'

Al-Achṭal's wit was most incisive. On one occasion, being annoyed by an unwelcome intruder, he wrote:

If a Spark should drop into my cup,
I skim it most skilfully up;
If a Fly come my nectar to sip,
I spurn it with tongue and with lip;
But what can I do with a Bore,
Who comes without leave through my door?

On another occasion, he and a friend having put away their wives, and Al-Achṭal having married his friend's wife, he reported the result as follows:

When torn by divorces each other we wed,
Our wounds were all raw, and were chafed by our bed;
I mourned my lost wife, whilst my partner in ruth
Wailed loudly and long for the spouse of her youth.

Literature.

THE RELIGION OF ISRAEL.

THE change in our attitude to the Old Testament which has been made in a single generation may be seen by any one who reads the volume on *The Religion of Israel* which has been written by Professor Henry Preserved Smith of New York, and has been published in this country by Messrs. T. & T. Clark (8s. net). A generation ago we were judged by the Old Testament, now the Old Testament is judged by us. That is perhaps the best way of stating the difference.

Professor Smith is by no means so advanced as to be out of sight of Old Testament students in general. His book is almost a surprise of conservatism. But there is no mistake about his attitude. Sometimes it is the institutions that he transforms, sometimes the theology. 'Earlier writers than Ezekiel placed the ideal age of Israel in the past and the wilderness journey was a triumph of godliness; Ezekiel transferred the ideal age into the Future and made Israel guilty of gross disobedience in the wilderness.' Again, there is nothing in the Old Testament of what we mean by Atonement. 'In the sin-offering and guilt-offering there is no

idea of expiation in the sense in which the word is ordinarily understood—that is, the victim was not a substitute, giving his life for the life of the guilty man. The emphasis laid upon the blood, which is often interpreted as favouring the theory of substitution, is due to quite another consideration. By ancient tradition blood is sacred, either because it is the blood of an animal dedicated to the divinity, and so partakes of his sanctity, or else because this mysterious fluid, containing the life of the animal, has in it intrinsically something supernatural.'

The book is admirably written. We have said there is no doubt of Dr. Smith's attitude. There is no doubt of anything. His mind and his language are both clear as running water. And he is never irreverent. On the contrary, so reverent towards the truth is he that he states it simply and unaffectedly, however strange it may appear to us.

VENOSTA.

A translation into English of Giovanni Visconti Venosta's *Memoirs of Youth* has been made by Mr. William Prall (Constable; 12s. 6d. net). The dis-

tinguished author tells what he saw and knew of the things which happened to Italy, and most minutely of the things which happened to his beloved city of Milan, between the years 1847 and 1860. The story has often been told, but it will stand more telling yet. Venosta is not a professional historian, but he does not lack imagination, and he has an excellent memory. The story as told by him loses none of its charm. And in some particulars it is quite new, at least in the impression made upon the reader.

He stands curiously apart from the great actors, although he himself had his place in some of the great acts they did. To Mazzini he is almost cold, not to say contemptuous. And even with Garibaldi he is as one who looks on with interest rather than as one who takes his place by his side. Of Cavour alone does he speak always with admiration and with affection. The enthusiasm of the Italian people for Garibaldi he cannot yet understand. He says :

‘On the heels of the Cacciatori degli Appennini there came squads of volunteers, sent from all parts of Lombardy, to join the corps of Garibaldi. They were men of all sorts and conditions, and of every age: often miserable in appearance, and they generally looked fatigued. Old men, and even children, followed oftentimes for a month or so the Garibaldian troops. They were gathered up in the stations and sifted out. A large number were sent home. One of the characteristic spectacles of the day was the enthusiasm that animated people along Garibaldi’s track, as if they were caught up by a whirlwind. The fascination that he exerted upon the multitude was marvellous, and now seems incredible. When he traversed a district (although he did not yet wear his red shirt), it did not seem that it was a general that passed, but rather the head of a new religion. The women were not less moved than the men. They often carried their babes to him that he should bless, or even baptize, them.

‘To the crowds who gathered about him Garibaldi would address a few words in the marvellous voice which was part of his fascination: “Turn every one of you your scythe into a weapon,” he would say at the crossroads and public places, “and come. He who remains at home is vile. I do not promise you anything but toil and fatigue and fusillades; but we will conquer or die.”’

Yet Venosta himself supplies the explanation.

A little later he tells us something of Garibaldi’s way with the recruits. ‘The General came on the 8th of July, and Guicciardi immediately took him to see the volunteers, who were not housed, but sheltered, in some old churches and magazines, and shops, and other habitations. Some of them were so miserable they could not go out. Garibaldi took several hours to pass them in review. Arranged in files they presented a comic spectacle. They were lads with workmen’s or students’ caps, workmen in shirt-sleeves, old men with beards, and dandies in stylish town clothes. There were short and tall, stout and thin, men, like the pipes of an organ. Garibaldi looked at them kindly, since at the bottom of his heart he had a great predilection for the citizen soldiers, as they represented the revolution. He examined them all in order to assign the able-bodied to the proper corps. He asked Guicciardi (not, perhaps, without some regret) to request the furnishers to provide military clothing for the necessitous.’

THE ILLUSTRATED MACAULAY.

Messrs. Macmillan have published the fourth volume of *The History of England* by Lord Macaulay, as edited by Professor C. H. Firth, M.A., and illustrated (10s. 6d. net).

The volume ends with the War in Ireland. And now that things have settled themselves there, or have been settled for us by the act of the Emperor of Germany, we can read Macaulay’s story of the War in Ireland as we never could read it before. This is one of the gifts that have just been given us. Unity, loyalty, men to fight and women to weep—these are among the gifts; and this also that the history of Ireland, with all the wrong and all the shame, can be read by us as it ought to be read. The pity of it is felt as surely in Macaulay as anywhere else, for if he is rhetorical overmuch he relates the particulars, and it is only too easy to see how bitter the misery is and how pathetic the despair behind his well-polished sentences, his artfully chosen words.

Well, this is now the edition, and only this, in which to read Macaulay. The illustrations illustrate everything and everybody. Seven of them are in colour, quite equal to the finest of the finely coloured illustrations in works of fine art. Then the page is so generous and the printing so fair. Messrs. Macmillan have produced great editions of

others of their great authors; they have done nothing better than this.

*DANTE AND THE EARLY
ASTRONOMERS.*

‘We shall never understand all that the skies meant to him unless we realize that a general belief in their influence on man was deeply rooted in his mind. For him it was a tremendous fact, and one which pervades his writings, that stars and spheres are the instruments of God’s providence, and are ordained by the First Mover to mould the destinies of Earth. It is their movements which manifest His Will; they are the hammers, earth the metal, they are the seals, and earth the wax.

‘Three times the stars are invoked to bring justice and righteousness on earth. Through the spheres the elements were evolved out of the first chaotic matter, and everything on earth took form; all life and motion is generated by them. Man’s soul is a direct creation by God, but the moving heavens play an important part in the formation of his material body, his mental faculties, and his disposition. Were it not for the action of the spheres, children would be precisely like their parents, their whole nature being governed by the law of heredity alone: it is the different influences of the skies that give them different natures. This, says Beatrice, is perhaps what Plato meant when he said that souls came from different stars and returned thither: if his meaning was that the influences of the stars is so great that to them is due the praise or blame which we distribute to men, there is some truth in the saying.

‘Some truth only—“alcun vero”; for the stars are not independent powers, for good or evil, which men are unable to resist. This view is expressly combated in *Purg.* xvi. 58–84. Dante has asked the spirit of the courtly Venetian Marco Lombardo why the world is so full of wickedness now, for some say it is the effect of the heavens, and others seek an earthly cause. Marco groans at the blindness of men, who accuse heaven for the results of their own misdeeds: it is true that the heavens influence our lower natures, our instincts, and desires; but the soul is free, and can control them. This is in accordance with the teaching of St. Augustine and Aquinas. In one passage of the *De Monarchia*, Dante goes even further than this, and asserts that the influences of the spheres are only good, and

that evil results from imperfections in the material on which these perfect instruments work.

‘Conceptions such as these give us a new idea of mediæval astrology. They may be mistaken, but at least they are grand, and not unworthy of a philosopher and a Christian.’

For this reason the study of the astronomy of Dante is of much interest, not only to Dante students, but also to religious teachers and to every ordinarily educated reader. And the best book by far in which to study the subject has just been written, at the Kodaikanal Observatory in Southern India, by M. A. Orr (Mrs. John Evershed), and published in this country by Messrs. Gall & Inglis (15s. net). It is a handsome volume of over five hundred octavo pages; its value, moreover, is increased by several plate and text engravings. With all Mrs. Evershed’s learning, the writing is charmingly simple, and while the Italian text is quoted, as is most meet, a good translation is always added in a footnote, so that that vast crowd of English people who cannot or will not learn languages may still enjoy the reading of this truly fascinating volume.

The new number of the *Transactions of the Baptist Historical Society* contains several papers that are of permanent value, especially one on ‘Dutch Dissenters and English General Baptists,’ by Sir William J. Collins, and one on Robert Cooche’s ‘Confutation of the Errors of the Careless by Necessity’ (Bap. Union Pub. Dept.; 2s. 6d. net).

For whom has the Rev. James Baikie, F.R.A.S., written his book on the *Lands and Peoples of the Bible* (A. & C. Black; 3s. 6d. net)? It is scholarly enough for the scholar; but it is also popular enough for the people. The lands that are mentioned in the Bible, as well as the nations that inhabited them, are described in accordance with all the available material, up to the latest speculation or spadeful; the writer for the dictionaries and magazines must have the book at his hand. But then the writing is so good in style, and the illustrating is so good in art, that it is impossible to distinguish the book from those books that are published just to pass an idle evening.

A popular illustrated Report of the work of the British and Foreign Bible Society for 1913–1914

has been issued, under the title of *In the Vulgar Tongue* (Bible House).

The Rev. D. H. S. Cranage, Litt.D., is the Secretary of the Cambridge University Local Lectures. In that position it is his occasional privilege to preach a sermon to the best audience preacher ever had. And five of the sermons preached to the students who attend the summer meetings held in connexion with the Extension Lectures of the University of Cambridge have been published in a volume entitled *Summer Meeting Sermons* (Cambridge: At the University Press; 1s. 6d. net).

Is there any book to be published this season that is likely to exceed in interest a small quarto called *Leaves from Three Ancient Qurâns*, which has been published at the Cambridge University Press (10s. 6d. net)? A few years ago Mrs. Agnes Smith Lewis bought a palimpsest which contained in its upper script a series of homilies in Arabic by early Christian Fathers. The underscript, brought up with great care by means of hydro-sulphide of ammonia, contained a text of the *Protevangelium Jacobi* and of the *Transitus Mariæ* in two columns of Estrangelo Syriac, and was published in 1902 as No. xi. *Studia Sinaitica*. But the underscript contained also six quires of Arabic; and these six quires of Arabic are of more value than all the rest.

For it has been shown by that distinguished Arabic scholar, Dr. A. Mingana, that they contain a portion of the Qurân in a text which differs from the only text hitherto known to exist. After Muhammad's death Othmân caused one copy of all the Sûrahs to be made, and the rest to be utterly destroyed, so that there has been one text, and one text only, in existence. But some owner of a few Sûrahs, using pumice-stone perhaps on his precious piece of vellum and thinking that he had rubbed the writing out, sold the vellum to a Christian. The writing was not wholly rubbed out. It has been restored, printed, and published with an enlightening introduction, by Mrs. Lewis and Dr. Mingana, and is, in the hands of students, the only portion of a pre-Othmân text known to exist in the world.

When an author has made a hit with one book he is often tempted to try another, and miss. The

Rev. R. H. Coats, B.D., made a palpable hit with his *Types of English Piety*. Now he has handled a larger subject in a smaller volume, thereby running great risks of failure. But *The Christian Life* (T. & T. Clark; 6d. net), a primer in size, will soon outstrip in circulation its elder and bigger brother. On the face of it the little book seems made for study, and probably that is its first intention. But, close packed as are its pages, and clearly divided into sections, the writing has been so well done that it may be read easily and with utmost enjoyment by those who have passed the examination stage.

In his book on *The Parabolic Gospel* (T. & T. Clark; 4s. net), some chapters of which appeared in THE EXPOSITORY TIMES, the Rev. R. M. Lithgow does not expound the parables separately. His object is to show that they are connected the one with the other, and in such a way that not only do we understand better the lesson of each parable when it is set in its proper sequence and synthesis, but, more than that, we understand better the development of the teaching of our Lord. In an interesting preface Mr. Lithgow recalls the efforts that have been made by expositors in the past to group the parables in some intelligible and fruitful way. These efforts have rarely had any acceptance. Mr. Lithgow has studied the subject more than any expositor we know of, his plan is more ambitious, and his success is more assured. But whether we accept his grouping or not, we are bound to admit that by means of it he has thrown new light on more than one of the parables, and especially brought out their central and controlling teaching.

Mr. C. W. Valentine, M.A.(Cantab.), B.A. (Lond.), D.Phil.(St. And.), has written *An Introduction to Experimental Psychology* in relation to Education (Clive; 2s. 6d.). And it is an introduction. Nothing is done to spare the pupil the necessary discipline; everything is done to make the discipline effective and to lead on to a working knowledge of the subject. It is also up to date. For even experimental psychology is making such progress that last year's lectures are useless for this session's work. Especially is the book strong in its diagrammatic work, the diagrams, though few being just right.

A Primer of Library Practice being sold out, its

authors, Mr. G. E. Roebuck and Mr. W. B. Thorne, have rewritten it, the progress in the management of libraries in ten years having made a new book necessary. It is now published by Messrs. Grafton (2s. 6d. net). The authors' chief object is to get the public to take more interest in libraries; but the value of their book is to the librarian. They tell library managers that the best way to select new books is to read the literary reviews in all kinds of publications. They also tell librarians, and those who would like to be librarians, that the salaries of head librarians range from £800 to £80 a year, and that assistants usually get about the half of that.

Mr. Francis G. Burgess, M.A., has written a history of the Church of Christ for boys and girls, calling his book *The Story of the Kingdom* (Griffiths; 3s. 6d. net). He begins with the birth of Christ, and ends with the settlement of the Puritans in New England. At the conclusion of every chapter there is a list of questions for examination. This seems to say that the book is meant to be used at school; but it is so written that we think it will be read sometimes even in the holidays.

Pandit Shyama Shankar has written a book on *Buddha and his Sayings* (Griffiths; 3s. net). Turn to the subject of Prayer. For of all the religions of the world Buddhism (ancient Buddhism) alone makes nothing of Prayer. This is Pandit Shankar's apology: 'The gap of prayers in Buddha's system is filled in by *Karma* and the reliance on one's own *Karma*. The solace of confidence in an external help or power is supplied in his religion by confidence in internal help or power, the strength of individual action. All the higher religions of India look to the aid and light of the internal self, the depths of which are stirred up by earnest prayers or intense concentration. According to these systems the *Divine* power is both *in* and *out*. Buddha takes the inner power—a power that is within the sphere of perception and control, and names it the power of *Karma*—for this power can only be exercised by our own action or earnest application. He dispenses with the *outer* power because of its uncertainty or unnecessary. His contemplation is a sort of *yoga*, which is the invocation or cultivation of internal power. Besides, his *Karma* is in a sense prayer: *Laborare est orare* (work is prayer).'

Most students of Scripture have become familiar with the little fat blue-books called 'Bible Notes,' which are reprinted from *The British Friend*. Now that *The British Friend* is no more, will the notes be discontinued? We hope not. Those for 1913 were contributed by Mr. Herbert G. Wood, M.A., the subject being *The Kingdom of God in the Teaching of Jesus* (Headley Brothers; 1s. net). There is nothing so good as this for study after Professor Hogg's famous book.

'If this war had happened twenty-five or thirty years ago I should have expected to see a great demand for religious and devotional literature after it ended. As it is—well, I don't know. It is much too early to speculate about such matters, in any event.' So says an American publisher in the *New York Evening Post*. His wise words are quoted in the *Publishers' Circular*. But the editor of that cleverly edited weekly just quotes them and says nothing. Their wisdom lies in 'I don't know.' The truth is that religious and devotional books are (in this country at least) in greater demand than they were twenty-five or thirty years ago. And although the outbreak of the war has disarranged things a little, we shall not have to wait to the end of it to see a good recovery. For it is frivolity and secularism that are the enemy of religion and religious literature, and already the signs are abundant of a sense of spiritual need and of moral responsibility which the war itself has brought.

It is therefore no surprise to receive from Messrs. Hodder & Stoughton, even so early as this, twelve volumes of those reprints of theological and devotional books which they call the 'Expositor's Library' (2s. net each). The twelve volumes are *The Laws of Christ for Common Life*, by Dr. R. W. Dale; *The Mind of Christ in St. Paul*, by the Rev. J. G. Greenhough, M.A.; *The Burning Bush*, by the Right Rev. W. Boyd Carpenter; *The Faith of a Modern Christian*, by Professor James Orr; *Veni Creator*, by Bishop H. C. G. Moule; *Verbum Crucis*, by Archbishop W. Alexander; *Following on to know the Lord*, by Archdeacon Wilberforce; *Positive Preaching and Modern Mind*, by Principal P. T. Forsyth; *Miracles and Christianity*, by Professor Wendland; *The Religion of the Son of Man*, by Dr. E. J. Gough; *Christ and Man*, by Principal Marcus Dods; and *Christus Crucifixus*, by Canon J. G. Simpson.

What is meant by prayer 'in the name' of Christ? Dr. J. W. Thirtle explains in a booklet called *In the Name* (Holness; 1s. net). The chief thing is that 'at the back of the Name there is a covenant, a Divine undertaking which can never be set aside.'

Mr. E. E. Kellett, M.A., *The Leys*, Cambridge, is one of the small band of Teutonic scholars in this country. He has written a volume on *The Religion of our Northern Ancestors*, as one of the 'Manuals for Christian Thinkers' (Kelly; 1s. net). Professor Sayce, in a letter to *The Times*, denies that the Teutons were ancestors of ours in more than an infinitesimal degree. Even Mr. Kellett does not allow them more than a share in our ancestry—and he wrote before the war.

Another volume of the series is on *The Canon of the New Testament*, by Mr. G. W. Polkinghorne (1s. net).

'This series of books is issued by a group of friends who meet at intervals for fellowship in thought and prayer. They are united by a common aim and by a common outlook upon life, but, as is natural, with respect to detailed application of principles the conclusions of each writer will not always represent those of the entire group.

'The volumes may be few or many. Additions to the series will be furnished only as points of view are gained which, it is thought, may prove suggestive in the light of present-day difficulties and opportunities.'

Such is the prospectus of a new series of books to be called 'The Fellowship Library,' and such is the preface to the first volume which is called *The Methodist* (Kelly; 1s. 6d. net), of which the author is the Rev. Henry Carter. The Methodist is a disciple. He is a disciple of Christ. He is also a disciple of John Wesley, but only inasmuch as John Wesley adopts the attitude of St. Paul, 'Be ye followers of me, even as I also am of Christ.' So it is 'a study in discipleship.' It expresses the ideal for the follower of Wesley who was the follower of Christ; and it is careful, with all loyalty to Methodism, not to let even Wesley get in the way and hinder the direct approach.

Epictetus and the New Testament is the title of a book in which the Rev. Douglas S. Sharp, M.A., B.D., compares the language of Epictetus, both its

components and its structure, with that of the New Testament (Kelly; 2s. 6d. net). We receive it gratefully, thanking the author for the time and scholarship he has given to it, and the publisher for the beauty of the printing and the moderateness of the price. That there are many students of the New Testament who are at work on the Greek language of it has been proved by the great success of Dr. Moulton's 'Prolegomena.' May this valuable work also find the appreciation it deserves.

'The pendulum of Christian opinion and practice is continually swinging between the application of religion to this world and to the next. In one age those aspects of faith that bear upon our eternal destiny are emphasized. In the next, religion is applied to social reform and to the practical needs of this life. To-day, men will be thinking of heaven. To-morrow, they will be grappling with the problems of earth.'

It is the problems of earth that men are grappling with at the present time. To that side the pendulum has swung somewhat violently—so violently and so far that Mr. A. Gordon James has written a book on *Jesus and the Otherworld* (Kelly; 2s. 6d. net) in order to bring the modern back again. It is time that the Otherworld had its innings. But the pendulum never swings back just to its old position; as it swings it advances (if that can be said of pendulums). To Mr. James the Otherworld is not simply the Heaven and Hell of the last generation. 'It may be held to include all that which is opposed to the secularism of our time. It indicates the spiritual, the unseen, the powers of the Kingdom of God.'

In pursuit of his study of Church History the Rev. William Ernest Beet, D.Lit., has now issued the volume on *The Medieval Papacy* (Kelly; 3s. 6d. net). Like the previously published volumes on *The Early Roman Episcopate* and *The Rise of the Papacy*, it is distinguished for the successful way in which the author writes both accurately and popularly. We do not know what books he has read (only a few are named in the footnotes), but we could guess. They are the very best. No exploded story is repeated here. The very estimates of character are after the latest and best judgments. Take the character-sketch of Wolsey. Here is one sentence of it: 'It must be

admitted that the political genius of Cardinal Wolsey was of the very highest order, and in this respect he stands almost alone among English statesmen; while, so far from being "the minion of a foreign despotism," he succeeded in raising England, then a mere third-rate power, to a higher place in the society of nations than she had any right to expect, but which, since his day, she has never ceased to claim as her right.'

It is part of Dr. Beet's deliberate plan to hide his learning, but those who enjoy the mere reading of the book may depend upon it that they have the truth as nearly as we can at present compass it.

Messrs. Longmans have issued *Thoughts for Teachers of the Bible*, by Dean Armitage Robinson (6d. net). Its contents are: (1) The Bible as a whole; (2) Central Teachings of the New Testament; (3) The Christ of History.

Messrs. Longmans have also published an *Index to the Works of John Henry Cardinal Newman* (6s. net). It is a most satisfactory index. The compiler is the Rev. Joseph Rickaby, S.J., B.Sc. (Oxon.). Mr. Rickaby has mastered the difficult art of making an index, and he has made this one as if it were meant to be a model for all indexes that should afterwards be made. The printing is as exemplary as the compiling.

Francesco Berger, the Composer, has published a volume of *Reminiscences, Impressions, and Anecdotes* (Sampson Low; 4s. 6d. net). The title is well chosen. Any of its three words could have been put first, any last, and any in the middle. Of all the miscellany—and it is all lively as an after-dinner speech—the most entertaining part is entitled 'Some Musical Celebrities I have known.' It gives one an idea of the range of Berger's friendships, for here are forty-two names, including Joachim, Balfe, Costa, Gounod, Santley, Reeves, and Paderewski, and with almost all of them he seems to have been on terms of intimacy. It will give some impression of his manner and of the lightness of his literature if we quote a paragraph from his notes on Sims Reeves.

'On one occasion when Sims Reeves was to have sung "The Minstrel Boy" at Brighton, he could not keep the engagement, and sent his son

Herbert to deputise for him. Some wag made up the following lines, which I insert here with the willing consent of Herbert Reeves himself:

The Minstrel's son to the Dome has gone,
On the platform, there, you'll find him;
His father's little tricks he has put them on,
But his voice, he's left behind him.'

Messrs. Macmillan have now undertaken the publication of *The Khasis*, by Lt.-Col. P. R. T. Gurdon, C.S.I., and have produced a second edition of that delightful and scientific work.

Four sermons on War preached by Dean Armitage Robinson have been published by Messrs. Macmillan under the title of *Holy Ground* (1s. net). Three were preached during the Boer War; the fourth is new. Of this fourth sermon, preached before the University of Cambridge on the 23rd of August, the theme is the failure of unchristian culture.

The amount of attention that is paid to the welfare of children in America is very great, and a vast literature is at the service of those who take an interest in the matter. But we doubt if many better books have been written than a book called *Problems of Child Welfare*, of which the author is George B. Mangold, Ph.D., Director of the School of Social Economy in Washington University (Macmillan; 6s. 6d. net). There is no aspect of the subject neglected, and invariably the discussion of a problem is both sympathetic and sane. Among the rest, much attention is given to the playground. That institution is swiftly becoming obsolete in this country—with results. In America it is reckoned more important than the desk. This is the one principle on which the book before us (together with all good American books) proceeds—education is not instruction but development. Dr. Mangold begins his care of the child before it is born, before even its parents are married. He shows among other facts and by means of statistics that, for example, the marriage of cousins means deafness in the children in a greater proportion considerably than the marriage of those that are of less close kinship.

A very elementary introduction to Mysticism has been written by the Rev. T. Wilkinson Riddle

and published under the title of *The Faith of a Christian Mystic* (Marshall Brothers; 2s. 6d. net). But perhaps it is better than a more learned and extensive book. For we are in danger of knowing all that can be known about mysticism and nothing about God. This book teaches how to become a mystic.

A Pilgrim of the Infinite, by William Valentine Kelley (Methodist Book Concern; 50 cents), has been written to impress upon us the value of Personality and its indestructibility. The style is eloquent, the author is apt at quotation. The last paragraph is the sum of the whole: 'Geometry cannot measure Man; his circle exceeds 360 degrees. Astronomy cannot calculate his orbit; it knows not the equation of his path. A Pilgrim of the Infinite is he; and the old hymn, familiar to our childhood, sings on in our souls:

Thus onward we move, and save God above
None guessteth how wondrous the journey will
prove.'

In spite of the number of volumes which seek to show us how to adapt the religion of Christ to the circumstances of our day, the volume entitled *Christianity and the New Age*, written by Mr. George Preston Mains, and published by the Methodist Book Concern (\$1.50), will certainly obtain a place and hold it. The first thing one observes in the book is that its author knows the literature of his subject. He quotes the best books and them only. He quotes liberally, but not once in order to fill out his pages, always to strengthen or illustrate his argument. Mr. Mains has no fear for Christ or Christianity. He evidently thinks that we spend too much time upon apologetics. What we have to do is to make Christianity tell on the age we live in. When we have done that we ought to proceed further and show how Christianity will meet the wants of every age, so that the generations that come after may not be taken unawares as we have been. It is a liberal conception of the Gospel that the author holds, but it is the Gospel. With the abundant attempts to apply something to our ills that Christ would repudiate he has no patience. The Gospel, he holds, is quite clear to any ordinary understanding; and it is quite able to deliver and make strong every variety of life and experience.

Unity and Holiness is the title which the Rev. M. Cyril Bickersteth, M.A., has given to a volume of sermons and addresses on the Church, the Ministry, and the Sacraments (Mowbray; 2s. 6d. net). As the title-page tells us, the volume is divided into sermons on the true nature of the Church (preached under the impulse of Kikuyu), sermons on the responsibilities of the Ministry, and sermons on the sanctity of the Sacraments. With the desire for co-operation and ultimate reunion which inspired the promoters of the Conference at Kikuyu, Mr. Bickersteth says he is in full sympathy, but he is convinced that 'the cause of unity is not advanced by the sacrifice of the principle of apostolic order.' His sacraments are seven, and, like other writers on seven sacraments, he makes the distinction between greater and lesser. He even gives reasons for calling the lesser sacraments. His reasons for calling Holy Matrimony a sacrament is that St. Paul calls it 'a great mystery,' and mystery in Greek is the equivalent of sacrament in Latin.

Dr. F. W. Mott, Pathologist to the London County Asylums, has amplified his three Chadwick Trust Lectures delivered last year, and issued them with the title *Nature and Nurture in Mental Development* (Murray; 3s. 6d. net). 'From time immemorial,' he says, 'it has been recognised that a healthy body is requisite for a healthy mind, but only within recent years has it been shown that there is a bio-chemical association and interrelation of all the organs of the body, and that subtle chemical substances are poured into the blood by the tissues and organs of the body, especially by the ductless glands and sexual glands. These internal secretions or hormones ($\delta\rho\mu\acute{\alpha}\omega$, I excite) play a very important part in the functional correlation of the two master tissues—viz. the brain, the principal organ for the preservation of the individual, and the sexual glands, the organ of preservation of the species.'

To prove this by fact and inference is the purpose of the lectures. There is in them an unexpected hesitancy, unexpected in a medical man, but more reassuring than much dogmatism.

The Religious Tract Society has published *The Universal Bible Dictionary* (3s. 6d. net). The same title was used for a dictionary of the same size which was edited by the Rev. John Macpherson

and published by Messrs. Hodder & Stoughton in 1892, but it is not a good title. It is impossible to edit a Dictionary of the Bible for everybody; the readers of it have to be definitely in the editor's mind. This dictionary is clearly to be used by Sunday-school teachers and other students of a similar stage of knowledge. It is admirably edited by the Rev. A. R. Buckland, M.A., with the assistance of Canon A. Lukyn Williams, D.D. Every title one can think of seems to be in it; and under every title the information given is up to date and conservative.

Take, for example, 'DEGREE, GOOD (1 Ti 3¹⁸).—R.V. has "good standing"; a position assured by Paul to those who served well as deacons. Three explanations have been offered—(1) promotion to be "bishops"; (2) reward in the favour of God, possibly to be shown in a future state; and (3) a position of moral influence and authority in the Church. The early Fathers turned to (1); Hort preferred (3). There are no proofs that in the time of the apostle its ministers passed through successive grades; though later on the word here used (*bathmos*) came to mean an order, or rank, in the ministry.'

The supremely difficult matter of cross-references is well managed. Only one slip has been discovered. At RESURRECTION OF JESUS CHRIST there is a cross-reference to ATONEMENT, which does not seem to be satisfied by the article ATONEMENT (THE DAY OF).

We heartily congratulate Mr. Buckland on a difficult undertaking happily and successfully accomplished.

An Introduction to the History of the Church of England, by the Rev. H. O. Wakeman, M.A., has had and still has a steady sale. So the publishers have had the book thoroughly revised by Canon S. L. Ollard, and have issued the eighth edition of it (Rivingtons; 7s. 6d.).

The Royal Asiatic Society has published, as the 23rd volume of new series in their Oriental Translation Fund, *Visramiani*, the story of the loves of Vis and Ramin, a romance of Ancient Persia, translated from the Georgian Version by Mr. Oliver Wardrop.

'The book,' says the translator, 'is an elaborate study of a woman whose whole life was dominated by love. It is certainly one of the oldest novels

in the world. Thus it will appeal to historical and linguistic students, but its intrinsic merits give it a claim to universal interest. The love-letters deserve notice as early specimens of this kind of composition, and the lyrical passages (the songs of Ramin) are also worthy of attention.'

All this is true, and more than this. In spite of the formality and prolixity of the letters which Vis wrote to Ramin (did he really read them all?), the interest of the story is sufficient to carry the reader through the book. The very simplicity of its plot is half its success. There is much immorality, but it is in the situation rather than in the actors. For them one thing is supreme—true love, and that redeems all. As a mere work of art it is wonderful; as a psychological study it is more wonderful.

In 1877 Mr. Charles Newton Scott published his first book; in 1914 he has published his second. The first book was called *The Foregleams of Christianity*; the second is called *The Religions of Antiquity* (Smith, Elder, & Co.). It is thus to be seen that Mr. Scott has pursued the one subject of study all these years. The first book had a good reception; the second book finds us better prepared, and we shall be able to appreciate yet more highly its solid merits. Nothing is easier than to fail in an attempt to show how naturally Christianity came out of the preceding religions and religious conditions. Mr. Scott keeps constantly in view the difference Christ made, while he never hesitates to show that He came not to destroy anything that was good, whether in the Law and the Prophets, or even in Fetichism and Polytheism.

The S.P.C.K. has issued some attractive small books in time for Christmas. The most attractive is *How and Where they Lived in Bible Times*, by E. B. Trist (2s. net). It is liberally furnished with colour illustrations of places, and with many in black and white of occupations and the like.

The Values of the Cross, by the Rev. W. Yorke Fausset, M.A. (1s. 6d. net), contains six addresses given in Lent, 1913.

A Great Missionary Pioneer, by Mrs. E. M. Dunlop (1s. net), is the story of Samuel Marsden's work in New Zealand.

Then there are three pamphlets at 3d. each—*The Resurrection* and *The Second Gospel*, both outlines for study and both by the Rev. H. C. Towns-

end, B.D. ; and an *Index to the Law of Moses*, by Canon Henry Thompson, B.A.

Mr. Justice Darling has brought his two books *Scintillæ Juris* and *Meditations in the Tea Room* into one volume, and the volume has been published very attractively by Messrs. Stevens and Haynes (5s. net). In spite of Mr. Justice Darling's declaration that he writes for fellow-lawyers, the new edition will be read by all the professions. For time has dealt with these books as it does with good books always, just as surely as with good wine. Here is a very short extract from each: 'The chief difference between prisoners and other people is, perhaps, captivity.' 'Honesty is disgusting to many men of fine feeling because it is represented as a good investment.'

Those who read the papers which Mr. L. G. Chiozza Money, M.P., contributes to the *Westminster Gazette* and other periodicals will rejoice to be told that he has collected the best of them into a volume. It has been published by Mr. Fisher Unwin under the title of *The Future of Work and other Essays* (6s. net). Let us pick out some of the topics: 'British Homes and their Furnishings,' 'The Divorcing of Wealth and Work,' 'Science has solved the Problem of Poverty,' 'Space and Health,' 'Wages and Efficiency.'

Mr. Money is best known as a vigorous opponent of Tariff Reform. But whatever he discusses he discusses with striking persuasiveness, for he discusses nothing that he has not first mastered. And he has a way of setting forth figures and facts so as to endow them with life.

Mr. Sholto O. G. Douglas has written a book to ventilate *A Theory of Civilisation* (Fisher Unwin; 5s. net). It has come at a bad time. We are sick of the words civilisation and culture. And it is a bad book. Practically every statement made in it has to be challenged. To start early. On page 17 Mr. Douglas says, 'Our fathers were not deep thinkers in the Dark Ages, the ages of faith; that is why they were ages of faith.' They were deep thinkers; there are few deeper thinkers today. And the Dark Ages (a silly and worn-out epithet) were *not* ages of faith. On the very next page we read: 'It was fitting, perhaps we may say inevitable, that the Christian civilisation should first come into prominence in Italy, the old home of its precursor, rather than in Judæa, the land of its birth, for—the principle that a prophet is not without honour save in his own country—the Jews saw too much of the real Christ to accept His divinity; it was only at a distance from the historical home of its founder that the great psychic illusion could find its necessary environment.' That sentence is compounded of ignorance and prejudice, and there are no other ingredients in it.

To Messrs. Williams & Norgate's 'Home University Library,' Canon R. H. Charles has contributed a volume on *Religious Development between the Old and the New Testament* (1s. net). This is work that could not have been done until Dr. Charles himself made the materials for it available; and it was just and right that he should be asked to do the writing. He is also best qualified.

The Book of Job.

BY THE REV. A. D. MARTIN, EDINBURGH.

THERE are signs that this scripture is now receiving closer attention than it has ever received before, not only amongst scholars but also amongst the reading public generally. Its peculiarly bold outlook suits the spirit of our age. Its superb vigour of language and dramatic intensity commend it to every artistic mind. Accordingly, we greatly value any work like *The Book of Job Interpreted* (by the Rev. James Strahan) as ful-

filling a truly useful function by the presentation of the poem in a form that combines scholarship with popularity. We have needed such help as his, because while here the R.V. is an immense improvement upon the A.V., there is a good deal more required before the average Bible-reader can obtain much idea of the book in its original purpose and meaning.

The problem of the text is extremely difficult