

## Notices of Books.

*Short History of Ancient Peoples.* By ROBINSON SOUTTAR, M.A., D.C.L.  
With an Introduction by the Rev. A. H. Sayce, M.A., D.D., Professor  
of Assyriology at Oxford. Second Edition. London: Hodder and  
Stoughton. Pp. xxxv+728. 12s.

We are glad to see that Dr. Souttar's work has so soon run into a second edition. A new chapter has been added, summarizing the results of recent discoveries in Egypt and elsewhere, the section on Mr. Arthur Evans's Cretan finds being particularly useful. It is not so long since the history of culture and civilization was supposed to begin with the classical era of Greek literature, and the civilizations of an earlier date were scarcely regarded as civilizations at all. To what an extent the ancient world has been opened up to us may be seen from the present volume, which is likely to take the place of the once familiar but antiquated Rollin, and is one of those books which are eminently suitable for "use in families." It contains excellent accounts of the great empires of Egypt, Babylonia, and Assyria; as also of the rise and fall of the Phœnicians. In the chapters on Jewish history the Old Testament period is treated from the traditional standpoint. Greece and Rome divide between them the latter half of the work, which ends with the death of Augustus. This survey of antiquity has been carefully planned and put together. It cannot, perhaps, be expected that so many ages and nations could prove equally attractive to a single writer, and some periods are naturally described with a more sympathetic pen than others. It may be noticed that Dr. Souttar considers Cleon to have been a much maligned person, while admitting that he misled the Athenians more than once. His admiration for Julius Cæsar is unbounded, but he is unfair to Alexander the Great, and the far-reaching effects of Alexander's influence are rather inadequately appreciated. Professor Sayce contributes a most readable introduction, in which he speaks highly of the "judgment and lucidity" Dr. Souttar has displayed in the task 'he set himself.' The completeness of the index deserves mention, and amongst the maps there is a very good one of the Roman Empire as Augustus left it.

*Christian Apologetics: A Series of Addresses delivered before the Christian Association of University College, London.* By GEORGE HENSLOW, M.A.; HENRY WACE, D.D.; D. S. MARGOLIOUTH, D.Litt.; R. E. WELSH, M.A.; GEORGE T. MANLEY, M.A.; CECIL WILSON, M.A. London: John Murray. Pp. xxii+183. 4s. 6d.

The circumstances under which these addresses were delivered attracted at the time a good deal of attention. It will be remembered, too, that Lord Kelvin's speech at the close of the first meeting, when he declared his conviction that "scientific thought is compelled to accept the idea of Creative Power," led to a notable controversy in the *Times*. The addresses, with the speeches that followed them, form a volume which will be found of much service, since its contents embrace a considerable

portion of the field of Christian evidences. Professor Henslow, lecturing on "Present-day Rationalism," with special reference to Darwinism, illustrated by numerous extracts from recent writers the prominence given to natural selection in modern unbelief. His argument against natural selection was the best part of his address, and will be considered by some readers more convincing than his exposition of what he holds to be the true Darwinian doctrine. The subject allotted to the Dean of Canterbury was "The Book of Genesis," while Professor Margoliouth dealt with the compilation of the Synoptic Gospels. We do not altogether share the latter's faith in "the analogy of Moslem traditions" as the key to everything, and in this case the analogy is sometimes pressed too far. A very able discussion of "Materialism or Christianity?" by Mr. Manley, a Senior Wrangler and a missionary, claims particular notice as a forcible statement of the whole case. In the course of his remarks he touched upon the aspects of Agnosticism as a Creed, observing that "ignorance of God is no longer humbly confessed as a shortcoming, but paraded as a necessity, and sometimes even as a virtue; it is the very apotheosis of ignorance." The two remaining lectures are upon "The Witness of Human Experience" and "Some Evidences of the Resurrection." Some valuable personal testimonies will be found in the speeches of the chairmen at these meetings, amongst whom there were Sir Robert Anderson, Sir Dyce Duckworth, and Sir Thomas Barlow. The volume has been well edited by Mr. Seton, the secretary of the Association.

*A Short Handbook of Missions.* By EUGENE STOCK. London: Longmans, Green and Co. Pp. viii+214. Price 1s. ; cloth, 1s. 6d.

Packed as it is with all sorts of information, skilfully arranged under the three heads of "The Work," "The Work Done," and "The Work to be Done," Mr. Stock's handbook is simply indispensable to everybody interested in foreign missions. So comprehensive is it that it contains a chapter, with copious statistics, on the missionary work of the Greek and Roman Churches. One notable feature in the development of Protestant missions during recent years is the increase in the number of single women employed by the various societies. Their number now reaches a total of nearly 4,000, and has multiplied threefold since 1886. The growth of the China Inland Mission, founded in 1865, is also remarkable. At the present time it has 811 agents, including 327 men, and stands next in this respect to the Church Missionary Society. Much of its success is probably due to its being governed by a director "in the field," who is independent of the Home Council. Mr. Stock writes very severely about Lord Curzon's criticisms in his "Problems of the Far East," and condemns the policy of the British Government in closing the door to missionaries in Afghanistan and elsewhere. Many interesting particulars about the organization of native Churches are given. Hopeful as the prospect appears in other quarters, Mohammedanism still continues to present a seemingly impenetrable barrier. When a book like this can be had for a shilling, ignorance on the subject is inexcusable.

*Pro Patria. Sermons on Special Occasions in England and America.*  
By CHARLES WILLIAM STUBBS, D.D., Dean of Ely. London: Elliot  
Stock. Pp. vi + 182. Price 3s.

A good paper on "Practical Religion in Village Citizenship," read at the Nottingham Church Congress, is included in the present volume. The sermons are on social subjects, with the exception of two preached at Cambridge in memory of founders and benefactors and a panegyric of Shakespeare at Stratford-on-Avon. The text prefixed to this last, "What thanksgiving can we render again unto God for *him* for all the joy?" professes to be taken from 1 Thess. iii. 9, and is a remarkably free adaptation of St. Paul's words. In America the Dean seems to have found himself at home, expounding at Harvard the "Creed of Christian Socialism," which apparently consists of forty-four articles, all of them being duly set forth in order. A real Socialist would say that these discourses are deficient in backbone, but they are full of philanthropic sentiments gracefully expressed.

*The Faith of a Christian.* By A DISCIPLE. London: Macmillan and Co. Pp. x + 301. Price 3s. 6d.

"Every man's faith, if he really has one, is in a special sense his own. Before he can really possess it, it must have passed through a medium—his own mind and thought—which has converted it from dogma to idiom. The translation of dogma into idiom is as necessary as the translation of the Scriptures into the living languages of mankind." This extract from the preface indicates the author's idea. He endeavours to state in an unconventional form his own conceptions of the reasonableness of Christianity, apart from the question of its authority, and to show that the Christian faith offers the most likely solution of vexed problems. The book is extremely interesting throughout, and may be of much use to educated people whose religious opinions are in a state of flux. A chapter on "Man's Knowledge of God" contains a powerful indictment of pantheism, as involving the total obliteration of all distinction between truth and error, right and wrong. In the fourth and fifth chapters, which relate to our Lord's life and work, the writer explains the reasons why a sinless life presupposes a birth out of the ordinary course of nature, and also enters at length into the causes which rendered the resurrection of Christ a necessity. Several objections urged against the truth of the Atonement are answered by arguments drawn from observation and experience. Some portions of the volume are too purely speculative, such as the section on "God and the Universe," and part of that on the Trinity; and there is more than one important question that is not touched upon at all. But the work does not claim to be a formal treatise, nor does it aim at being more than a justification of the author's acceptance of Christian doctrines which have been recently assailed from fresh standpoints. Though we are not prepared to endorse every expression he uses, much that he says deserves careful study, and should prove a corrective of the loose and inexact talk so common in connection with religious truth.

*Handbooks for the Clergy. Lay Work and the Office of Reader.* By HUYSHÉ YEATMAN-BIGGS, D.D., F.S.A., Bishop of Southwark. London: Longmans, Green and Co. Pp. xi+152. 2s. 6d.

The present dearth of clergy relatively to the population is considered by the Bishop of Southwark to indicate possibly "God's method of forcing us to use in a more recognised form, and with fuller confidence, those forces of lay ministration which have all along been part of the Church's heritage." It would have been well if the historical side of the question had received fuller treatment, for three-quarters of a page on lay ministrations in the Church of the first four centuries cannot well be considered an adequate allowance. There is also a brief reference to Archbishop Parker's scheme in 1561; but that was merely a temporary arrangement, and English Church-people did not take kindly to it. The office of a reader, as sketched in these chapters, differs materially both from primitive and Reformation precedents, and it is admitted on page 23 that "deacon or sub-deacon might more truly represent what, under authority, our readers are beginning in all directions to be." The handbook contains selections from the rules framed in various dioceses at home and abroad. Its author advocates the creation of a permanent profession of "Readership," which young men, "earnest and devout, but not educated enough for the priesthood," could adopt as their "life vocation," encouraged to do so by the prospect of an old age pension. How pensions are to be provided is not made clear. In fact, when we come to details, there is a certain vagueness in many of the suggestions made. It would seem that the Bishop desires to have readers divided into classes, some of them holding purely parochial licenses, with liberty to administer the chalice and bury the dead, while others could be employed in a wider sphere than a single parish, licensed to preach in the churches of the diocese. Sir Arthur Charles, it will be remembered, gave a legal opinion that the Twenty-third Article and the Canons of 1603 made it illegal for a layman to preach in consecrated buildings or to minister the Sacraments. Since the publication of this volume a report presented to the Southern Convocation has appeared in reference to the subject, and the strictures upon it in the House of Laymen showed that the notion of lay curates was far from meeting with general approval. The further proposal that organists and choirmasters should be licensed by the diocesan is too impracticable to be entertained. But the Bishop of Southwark's book serves as a record of what has been attempted during recent years, and is pleasantly written.

