

sequence of its foreign intercourse, became the disseminator of culture and religious ideas throughout Chaldea. The hymn begins as follows—

At Eridu a palm-stalk grew overshadowing ; in a holy place did it become green ;
its root was of bright lapis which stretched towards the deep ;
[before] the god Ea was its growth at Eridu, teeming with fertility ;
its seat was the (central) place of the earth ;

its foliage (?) was the couch of Bau the (primæval) mother.

Into the heart of its holy house which spread its shade like a forest hath no man entered.

The 'holy place' is the 'garden' of Genesis, though it is not clear whether the word 'eastward' used by the biblical writer means eastward of Eridu, or in the eastern part of the Babylonian 'plain.' It will be noticed that 'the man' was not created in the garden, and had to be transported to it from the spot where he had been formed.

At the Literary Table.

THE BOOKS OF THE MONTH.

II.

LETTERS OF MATTHEW ARNOLD. By G. W. E. RUSSELL. (*Macmillan*. 2 vols. crown 8vo, pp. xii + 402, 379. 15s. net.) A great man's letters may be published in order to make his reputation greater ; or in order to make it broader, showing that he was great in other ways than people knew ; or simply because they are a great man's letters. The third reason must have decided the issue of Matthew Arnold's letters. They add nothing to what we knew of his greatness, for surely we all knew already that he was a lover of home and friends, though they certainly take nothing away from it. They are simply good letters to read, being written by a man we know.

It may seem strange to say so of Matthew Arnold, but the impression his letters give us is, that he was in the world but not of it. Of course it is the political and social world of his own day—we use the word thus narrowly. He comes constantly into contact with women and men and things, but he tells us nothing about them we do not seem to know already. He did not care, we feel, to know them nearer, so that he might have something to say about them. They are all here, the great men of Matthew Arnold's day ; but they are here as we should find them in the newspapers.

No, that is too hard. There are things here the newspapers never see, and could not write. That description of Bishop Wilkinson's mission sermon, for example ; if only there had been more. What hindered him that he would not let himself go, or let others let themselves go with him ?

Tennyson says, 'We have but faith, we cannot know' ; surely with Matthew Arnold it was that he knew enough, but had not faith. To Matthew Arnold it seemed to be literally true that 'all our yesterdays but lighted fools the road to dusky death.'

THE EMPIRE OF THE PTOLEMIES. By J. P. MAHAFFY. (*Macmillan*. Crown 8vo, pp. xxv, 533. 10s. 6d.) Professor Mahaffy has given himself to this special historical field so long and so ably that he has well nigh made it his own. So he writes from his own knowledge, he does not depend on other men's. No doubt there is pioneer work that is more attractive than authoritative, yet we like the work that a man of parts does himself, going in front of others to do it, and we are always ready to give such work the widest welcome.

Moreover, Professor Mahaffy can write. He offers us living men with their human appeal to us. The times and the circumstances are widely apart (we thank the Lord Jesus Christ for that), nevertheless they touch us, these men and women, they are bone of our bone and flesh of our flesh.

Lastly, this is the period of the history of Egypt we know least. Gathering this in some fulness and reality of knowledge, we shall know this country throughout its long marvellous fortunes. Professor Mahaffy has filled the blank for us in the most delightful way, and we thank him heartily.

THE MODERN READER'S BIBLE: THE PROVERBS. BY R. G. MOULTON, M.A., Ph.D. (*Macmillan*. Small 4to, pp. xxiv, 194. 2s. 6d.) The Professor of 'Literature in English' in the University of Chicago has set out to arrange the Bible as it would be arranged if it were written to-day, so that we may read it and enjoy it as literature, and this is the first volume. If the proverbs are sonnets, they are printed as sonnets; if aphorisms of two lines each, they are printed as aphorisms. And then there is an Introduction, Notes, and Index. It is literary, remember; but Professor Moulton is perfectly right that the Bible is literary because it is religious. May he find encouragement and go on.

HEREDITY AND CHRISTIAN PROBLEMS. BY AMORY H. BRADFORD. (*Macmillan*. Crown 8vo, pp. xiv, 281.) As you value your peace of mind, enter not on the study of Heredity. But we have no right to value anything but truth, so we cannot escape it. Then let us to the most loyal and Christian interpreters. For God is at the helm even of Heredity. Dr. Bradford has studied the proverb about the children's teeth being set on edge because the fathers have eaten sour grapes. He has studied it scientifically, but without leaving out God. So we may follow him. It is a right testing book, testing both Dr. Bradford's and our own faith and patience.

THE SECRET OF POWER FOR DAILY LIVING. BY THE REV. W. HOUGHTON. (*Marshall Brothers*. Small 8vo, pp. 112. 1s.) This is the latest issue of the Keswick Library. Now they say that the Keswick teaching tends to introspection and indolence. But here Mr. Houghton discourages and even denounces both these iniquities, drives us to our work, and bids us think nothing of ourselves at all.

HARVEY GOODWIN. BY H. D. RAWNSLEY. (*Murray*. 8vo, pp. xi, 372.) A 'Life' of Bishop Harvey Goodwin had to be written, and that is the worst thing you can say about the 'Life' that has been written. For the Bishop of Carlisle had the abundant activity and blameless character that makes a 'Life' so easily written, and so inevitable. And it is the best kind of 'Life' for the multitude to read. An exceptional and way-

ward character may impress the senses more keenly, but it is the man who has studied to be good and let who will be clever that really points to better things, and leads the way.

It was an apostle who said it, but surely a bishop may repeat the saying, 'Be ye followers of me,' especially when he can add so sincerely as could Bishop Harvey Goodwin, 'even as I also am of Christ.' And assuredly he had the marks of the follower; for when he went to Carlisle it was needful for him to take up his cross daily. It was not he, nor his predecessor, but it was the bishop before that who said 'Good morning' one day to one of his clergy who was hoeing potatoes in his back garden. No answer. 'Nice day this.' 'I niver said it wasn't!' was the surly answer. 'I am your bishop, you know.' 'The devil you are! niver clapped eyes on bishop befoor, sin' I've been here.' And when Bishop Goodwin came, some of that feeling and some of that roughness yet remained. But he had a quiet spirit and an infinite capacity for work, and both clergy and people in the diocese of Carlisle caught something of his sweet reasonableness. For he was a good man, and full of the Holy Spirit, and of faith.

NIGHT SCENES OF SCRIPTURE. BY W. T. P. WOLSTON, M.D. (*Nisbet*. Crown 8vo, pp. viii + 344.) Some shepherds watched their flocks by night in Bethlehem's plains; so Dr. Wolston tells that story, and uses it to illustrate 'Incarnation.' Again, Nicodemus came to Jesus by night; so Dr. Wolston tells the story, and uses it to illustrate 'Regeneration.' And thus he passes seventeen nights with the Bible, and every night illustrates some great doctrine. It is a marvellous thing that this was never done till now.

GLEANINGS ABOUT JESUS CHRIST AND EARLY CHRISTIANITY. BY J. H. ALEXANDER. (*Nisbet*. Fcap. 8vo, pp. vi. 154. 2s. 6d.) 'If you want a thing well done, get someone else to do it.' So Mr. Alexander has gone to writers early and writers late, writers orthodox and writers heterodox, and he has got them to give their evidence in favour of Christ and early Christianity, and thus he has produced a book that is bound to be of use in a time of unrest and anxiety like the present.

SUNDAYS IN THE HIGHLANDS. BY THE REV. W. L. WALLACE BROWN, M.A. (Inverness: *Northern Publishing Co.* Pp. 48.) This is a small and no doubt a cheap book, but it is very precious. Seven short sermons preached to a simple Highland people, that and nothing more. But into these seven sermons, Mr. Wallace Brown (frankly gathering his thoughts from Beyschlag) has put beautiful thinking on the teaching of our Lord, and equally beautiful writing. It is scientific, devotional, and delightful; the simplest possible, but an actual introduction to its great theme.

BARLAAM AND JOSAPHAT. EDITED BY JOSEPH JACOBS. (*Nutt.* Crown 8vo, pp. cxxxii + 56. 8s. 6d. net.) A magnificent opportunity, which Mr. Jacobs has almost thrown away. We should gladly have *the* edition of Barlaam and Josaphat now; there are so many editions or half editions; there is at once so much expectation and so little performance. We should gladly have *the* edition, and Mr. Jacobs looked like giving it. But he has just missed his opportunity. For the ideal edition requires a man to be in earnest, to look upon his work as worth doing well, to have either deep sympathy with the religion or else deep interest in the literature of this strange story. Mr. Jacobs has neither, or if he has, he ruinously conceals it. Instead, he persists in poking fun at the story and at us, at its religion, at its history, and he treats the whole work in hand as a fine piece of fooling.

No doubt his work is readable, to most men the more readable that it has missed. They will call it light and humorsome and modern, and perhaps even scientific. For there are those to whom modern science is light laughter at their father's faith, and even at the God who through this weary pilgrimage has all their fathers led.

We grant gladly that it is the best that has been done yet for Barlaam and Josaphat. We grant that the publisher could not have done *his* part better. We only regret that it was not done once for all.

THE SACRED BOOKS OF THE OLD TESTAMENT. THE BOOK OF PSALMS. BY J. WELLHAUSEN, D.D. THE BOOKS OF CHRONICLES. BY R. KITTEL, D.D. (*Nutt.* 4to pp. 100 and 86. 6s. net, each.) These are the

latest issues of Professor Haupt's series of Hebrew Texts printed in colour with Critical Notes, and they show no falling off, either in beauty of printing or interest of contents. The volumes are of the first importance, because of the books of Scripture handled, and because of the men who handle them. Most satisfactory to a conservative in scholarship is Dr. Kittel's *Chronicles*. Professor Wellhausen's results being so often at once sweeping and indecisive leave a much less comfortable impression behind them. But let the student be discriminating, and he will find both volumes, not useful merely, but indispensable. Dr. Kittel's Notes on the Proper Names in *Chronicles* may be mentioned as of separate and exceptional value. It is a most perplexing subject, and one welcomes heartily so capable and painstaking an effort to unravel it.

JEWISH IDEALS. BY JOSEPH JACOBS. (*Nutt.* 8vo, pp. xx, 242. 6s. net.) Mr. Jacobs is best known, indeed he has achieved quite a reputation, as a folklorist. And there are folk-lore essays in this volume. But his atmosphere and intention here is chiefly theological. So we have, first, 'Jewish Ideals'; next, 'The God of Israel, a historical and uncritical Sketch'; then, 'Mordecai, in defence of George Eliot's *Daniel Deronda*'; after that, 'Browning's Theology,' and so on, through seven more essays on the same general lines. All are readable, some are informing, one at least (the first) is a distinct and lasting contribution to modern thought.

THE METROPOLITAN TABERNACLE PULPIT. VOL. XLI. (*Passmore & Alabaster.* 8vo, pp. 624. 7s. 6d.) When a great preacher is dead, his publishers go on issuing his sermons as long as people will buy them, regardless of the preacher's reputation. But Mr. Spurgeon's publishers have had no temptation that way. One sermon is as good as another, and with the end of Mr. Spurgeon's sermons (which may it be long in coming) his reputation for quality will stand, for quantity it will grow and greatly amaze us. This is the forty-first yearly volume, and an immense yearly volume it is.

THE GREAT SECRET. BY A CHURCH OF ENGLAND CLERGYMAN. (*Redway.* Crown 8vo, pp. 317. 5s. net.) If this Church of England

Clergyman has a parish to look after, we should like to know what the souls that are in it were about all the time that he and his wife were making an old French tea-table with three legs and a loose screw spin about and oracularly tell the gaping room that R. B.'s nickname at college was 'Peepy.' And if he has no parish, he surely is sent into this world, he and his wife, to do some work for God. Table-tilting may be an innocent amusement, but this man seems to make a life's serious business of it, and even gets the table to say solemnly that it 'may make men believe in God'! He admits there is a screw loose somewhere, but surely he ought to see that it is not in the table.

MIRACLES AND MODERN SPIRITUALISM. BY ALFRED RUSSEL WALLACE, D.C.L., LL.D., F.R.S. (*Redway*. Crown 8vo, pp. xx + 292. 5s. net.) This book may seem to be the same as the last, for it is on the same subject, but in reality it is wholly different. That which was child's play and actual tomfoolery there, is here science and philosophy. For Dr. Russel Wallace has a sense of the seriousness of life and of the serious God who gave it. And though his method of reaching belief in the miraculous is roundabout and most precarious, it is a method that may really reach it. In short, this is the scientific doctrine of certain strange psychological phenomena, which no sane person desires to ignore or belittle. But let them not waste our life or paralyse our faculty of faith in Christ.

PRESENT DAY TRACTS. VOL. VIII. (*R.T.S.* Crown 8vo. 2s. 6d.) The contents of this volume are (1) 'Life and Immortality,' by Dr. William Wright, M.A.; (2) 'Heredity and Personal Responsibility,' by the Rev. M. Kaufmann, M.A.; (3) 'Bible Revelation,' by Professor Redford; (4) 'The Historical Deluge,' by Sir William Dawson; (5) 'The Witness of the Jews to the Bible,' by the Rev. W. Burnet, M.A., and the Rev. A. Lukyn Williams, M.A.; (6) 'The Early Witness to the Four Gospels,' by the Rev. S. Walter Green, M.A. Thus the list is comprehensive, and the men are capable.

ON SERMON PREPARATION. BY THE BISHOP OF RIPON AND OTHERS. (*Seeley*. Crown 8vo, pp. 230.) These papers were first published in the *Record*, and we read them every one with interest. They are the fruit of life's experience,

ideals no doubt, but ideals that have been personally tried and found realisable. And how important a subject it is, and how neglected. *On Sermon Preparation* will at least reveal to us the things we have left undone. If there are perfectionists in the ministry, let them read this, and cry, 'I have sinned, and come short.'

THE MESSAGE OF HOPE. BY THE LATE R. W. CHURCH. (*S.P.C.K.* Crown 8vo, pp. 175. 2s. 6d.) The cheapest and not the least delightful volume of Dean Church's sermons we have yet received. They are all Christmas sermons, and a prettier collection of Christmas sermons you never saw; so seriously happy they are, so soberly hopeful, while the publishers have caught their spirit and put it into the very binding.

THE DEVOTIONS OF BISHOP ANDREWES. BY THE REV. HENRY VEALE, B.A. (*Stock*. Crown 8vo, pp. xxxvi + 432. 8s. 6d.) Were it not for Mr. Gladstone's masterly edition of Butler, elsewhere noticed, we should be sceptical of the value of a work demanding so much mental exertion as a new edition of the Greek and Latin prayers of Bishop Andrewes, when we are told that it proceeds from one who has attained the age of seventy-nine. But what one man can do gives other men courage to attempt. And notwithstanding printers' errors, most of which the author has discovered before us, this work will stand, a monument of true scholarship and surprising accomplishment. As a new edition of a classical work, it has several new features. The text is carefully collated and divided into paragraphs, new Scripture references are added, and a welcome Glossary gives the unlearned access to this richest of all devotional treasuries.

SOWING TO THE SPIRIT. BY A. B. T. (*Stock*. Crown 8vo, pp. 10 + 196.) Almost a dictionaryful of doctrines—Prayer, Temptation, Sin, Grace, Love, and many more; and on every one of them simple thoughts and apposite Scripture quotations. As easy, helpful fireside reading, or as hints for cottage addresses, most suitable.

THE TRUE CHURCH. BY THE REV. STUART CHURCHILL, M.A. (*Stock*. Crown 8vo, pp. 87.) The Scripture doctrine of the Church given in plainest and most impressive words; the

Scripture doctrine surely, compelling belief, if it is the Scripture doctrine you really desire to believe.

THE MILLENNIUM. BY SENEX. (*Stock*. Post 8vo, pp. 110.) 'Senex' is a post-millennarian, and he writes this little book to show that post-millennarianism is the doctrine of the Church of England. He also seeks to show, though that is by the way, that it is the doctrine of the New Testament.

THE APOSTOLIC AGE OF THE CHRISTIAN CHURCH. BY CARL VON WEIZSÄCKER. (*Williams & Norgate*. Vol. ii. 8vo, pp. viii + 425. 10s. 6d.) Also, THE COMMUNION OF THE CHRISTIAN WITH GOD. BY WILLIBALD HERRMANN. (*Williams & Norgate*. 8vo, pp. xvi + 261. 10s. 6d.) These are the most recent issues of the new series of the 'Theological Translation Library.' Dr. Weizsäcker's *Apostolic Age* needs no more than mere mention. It is the second volume, and the first was noticed fully. This, however, must be mentioned about it, that it contains two excellent indexes, the one of texts, the other of subjects. Thus the present volume is not only necessary to the completion of the work, but necessary also to make the first volume really serviceable. The translation has the same finish

as that which was so greatly admired in the first volume, for Mr. Millar is one of the most conscientious and capable of our younger scholars.

Herrmann's *Communion* is heartily welcome. It is not, as it has been erroneously stated to be, the first Ritschlian work translated into English. Kaftan is some months before it, and Kaftan is not less representative than Herrmann. Nevertheless, Herrmann is heartily welcome. For English readers must know more of the School of Ritschl, and that cannot be accomplished by the publication of a single theological product of that School. If Kaftan's *Truth of the Christian Religion* has created an appetite for Herrmann, Herrmann's *Communion with God* will send some of us back to Kaftan, and we shall begin to see what Ritschlianism means. There is, of course, the obstacle of translation always. Sometimes it is insurmountable. But after a little trial, this translation goes smoothly enough, though it does not appear that Mr. Sandys Stanyon has mastered Herrmann's German as Mr. Ferris mastered Kaftan's. But, if we are to continue the comparison to the end, there is one great advantage Herrmann has over Kaftan, *he is less than half the size*. That is to say, Herrmann's *Communion with God* is found in one moderate English volume, Kaftan's *Truth of the Christian Religion* runs into two considerable volumes.

William Sanday.

BY J. VERNON BARTLET, M.A., MANSFIELD COLLEGE, OXFORD.

II.

IT remains now to indicate more explicitly the questions to which Professor Sanday has specially devoted himself, and in connexion with which we may yet look for fresh gifts from his pen. It would interest and amuse his younger admirers to learn that when Dr. Sanday began his career as author in 1872, his weak spot was, in Professor Westcott's judgment, *textual criticism*.¹ Since then how great the change! For at the present he has no living superior in all-round mastery of the varied branches of New Testament criticism. Of this several of the writings named in the Bibliography below will serve as reminders.

¹ See review in *Academy*, vol. iii.

But those who have worked at close quarters with him know best the ease and precision with which his mind moves in this sphere. Yet if he has a special *forte*, it is the complicated problem of the 'Western Text,' so ably thrown into relief by Dr. Hort in particular, and upon the solution of which any essential advance on Westcott and Hort's critical text most depends. This involves not only the earliest form of the Syriac version, now put in so interesting a position by the new Lewis Gospels, but also the scientific grouping of the various old Latin MSS. which fall into two main types, namely, 'European' and 'African.' And towards the solution of the question as to the