

At the Literary Table.

THE CHURCH AND THE MINISTRY.

Hodder & Stoughton, 10s. 6d.

PRINCIPAL LINDSAY has written a living and convincing book. There are those who will not be persuaded that a theological discussion can ever be made to live. They may be preachers, but they shrug their shoulders at theology. They find their sermons in idyls. If they *would* read this book they would receive the greatest surprise of their lives. Then there are those who already have their minds made up about the Church and its Ministry. They were born with their minds made up. And no book will convince them that they are wrong. This is a living and convincing book to the rest.

What is Dr. Lindsay's position? How he understands the ministry of the Apostolic Church, and how he conceives the change came about which the second century discloses, may both be seen in one paragraph on page 170. This is the paragraph: 'To understand the change in the ministry of the local churches it is to be kept in mind that at the close of the first century every local church had at its head a college or senate or session of rulers, who were called by the technical name of elders, and were also known by names which indicated the kind of work they had to do—pastors, overseers (*ἐπίσκοποι*). This was the ministry of oversight. To each congregation there was also attached a body of men who rendered "subordinate service," and who were called deacons—but whether they formed part of the college of elders, or were formed into a separate college of their own, it is not easy to say. The change made consisted in placing at the head of this college of rulers one man, who was commonly called either the pastor or the bishop, the latter name being the more usual, and apparently the technical designation. The ministry of each congregation or local church instead of being, as it had been, twofold—of elders and deacons,—became threefold—of pastor or bishop, elders, and deacons. This was the introduction of what is called the threefold ministry.'

The characteristic feature of the book is the frequency with which Dr. Lindsay's experience among mission stations abroad is used to illustrate

early Christian ways of working. When Sohm and Loening differ irreconcilably upon the authority of the Christian Prophet, Dr. Lindsay says, 'Six months spent in watching a missionary at work would have taught them how to combine their views.' And when he finds himself unable to reject the Pastoral Epistles with Harnack, 'while I gratefully acknowledge,' he says, 'Dr. Harnack as the greatest living authority on early Church history, I never read what he has to say about the two subjects of gnosticism and ecclesiastical organization without longing that he could spend a few months in the mission field where aggressive work is being done among educated pagans, whose minds are full of the same curious Oriental faiths and their allied philosophies as were present to the earliest Christian converts in the first and second centuries.'

BABYLON AND THE BIBLE.

S.P.C.K., 7s. 6d.

The words 'Babylon and the Bible' have acquired a notoriety through Professor Delitzsch's lecture before the Emperor of Germany and what has followed it. The controversy has been very keen; it has occasionally just balanced itself between keenness and ferocity, but it has done some good. It has shown that responsible Old Testament criticism may be relied upon in the shock of unbelief. It has revealed the folly of the attempt to buttress the Old Testament with cuneiform tablets. And it has led very many persons to ask what *is* the contribution to the study of the Old Testament which the monuments afford.

That question is best answered by Dr. Theophilus Pinches' new book. Its full title is *The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia*. Dr. Pinches has two particular claims on our regard. He is as competent an Assyrian scholar as lives, and he has no controversial axe to grind. It is surprising that one who has been so prominently identified with monumental scholarship should have been able to keep himself so completely apart from strife. He is not unconcerned whether the monuments confirm or contradict Old Testament criticism, but he considers it his special business to tell us what the monuments say. And one cannot help

feeling that if other men had held their hand till they knew what the monuments had to say, our knowledge and use of the Old Testament would have been farther forward than it is.

Dr. Pinches works down the Bible from the Creation. He misses nothing. He translates the tablets as he goes, and gives us the opportunity of forming our own judgment of their value and relevance. But he contrives also to carry forward a history of Babylonia in its relations with Israel, so that those who are more interested in ancient history than in Old Testament difficulties will also enjoy his book. And after all, it is very little that the monuments can do either in making or in solving Old Testament difficulties. To make them a department of Apologetics is to mistake their use. Dr. Pinches shows how much they contribute to the early history of Religion. For that we should be thankful, and with that content.

The publishers have done well by the book. It is an attractive volume. Its illustrations are well chosen and make a truthful impression on the eye.

THE ESSENCE OF CHRISTIANITY.

Scribners, 1902.

Professor W. Adams Brown of the Union Theological Seminary, New York, has written a remarkable book under the title of *The Essence of Christianity*. It is remarkable for its thoroughness and its lucidity. The subject is one of urgent importance, but it is not yet sufficiently popular to make popular writing upon it easy. Nor is it yet sufficiently studied to make a thorough investigation of all its bearings light. Dr. Adams Brown is wide awake to the movements of modern thought. He sees that the very existence of Christianity depends on an understanding—a wide and a reliable understanding—of its essence. And he has given himself to his difficult task without reserve.

After showing the importance of a scientific definition of Christianity, and where to go to find it, he begins his historical investigation. What did the ancient Church consider the essential thing in Christianity? Wherein did the Reformation find the greatness of Christianity to lie? What has modern thought discovered—Schleiermacher, Hegel, Ritschl? And then he gathers the whole of his findings together and sets down his definition.

Two tendencies reveal themselves. On the one hand, there are those who emphasize the supernatural character of Christianity and magnify the contrast between it and other religions; on the other hand, those who lay stress upon the points of resemblance between Christianity and other religions, and claim supremacy for the former because it realizes a universal ideal. The great theological problem for the future is the reconciliation of these two divergent views.

The book is as opportune and as able as recent American scholarship has given us.

POLITICS AND RELIGION.

Maclehose, 2 vols, 21s. net.

The title of Mr. Mathieson's work is not well chosen. It suggests a volume of essays rather than a work of history, and we fear the book will suffer for it. The reviewer must do his best to counteract the mistake and let it be known that Mr. Mathieson has written a serious competent unbiassed narrative of that period of Scottish history which lies between the Reformation and the Revolution.

It is an ecclesiastical period. But Mr. Mathieson is no ecclesiastic. His history is an ecclesiastical history written by a 'secular,' if the word may be used. His hero is not Wishart, nor Knox, but the unecclesiastical Maitland. The best picture in the book, indeed, is just the picture of Maitland. He believes that Knox never really had Scotland with him, never had more than a small band of excessive Protestants with him. It was circumstances that made Knox the Reformer of Scotland. 'To say that Knox founded the Reformed Church is no doubt true, but only in the sense that the Reformed Church, as he founded it, had its origin in dissent . . . Knox, in fact, was the first dissenter; and we shall find his spiritual progeny dissenting, abjuring, and protesting at every stage of the Church's history . . . whatever it might be in form—and it was not till the eighteenth century that dissent could be openly avowed—the Knoxian Church was essentially the Church of a minority; and thus we are confronted with the singular paradox that the man, whose ideal was a theocracy, a *Civitas Dei*, has become a parent of schism, the father of Scottish dissent.'

Maitland of Lethington is Mr. Mathieson's hero. And Maitland is worthy of hero-worship.

His cynicism, he says, was merely his natural gaiety, 'which had lost its sweetness at the breath of [Knox's] unreason.' Naturally, he says, he was a gay and a genial man, who could recommend love-making even to Cecil as a sovereign remedy for all ills. Yet Maitland was neither a cynic nor an elegant trifler, but a man thoroughly in earnest, who had set his ideal before him early, as Knox had done, and followed it with unwavering resolution to the end.

Of the Reformation itself Mr. Mathieson says that it was no friend to the culture of the Renaissance. How could a movement be such which set the corruption of man's whole nature in the centre of its dogma? Yet it seemed for a time to advance the intellectual progress of mankind. For the first Reformers claimed the right to test the dogmas of the Church by the use of their own faculties and the standard of Scripture. As soon, however, as they had thus formed a system of theology of their own, they made it as binding on the conscience of their followers as the Catholic system had been. 'To some minds, with strong Hellenic sympathies, the Reformation has appeared merely as a sullen and angry sea rolling between us and the sunlit shores of the Renaissance.' Mr. Mathieson is none of these. But he does regret that Europe was too far gone in moral deterioration to be regenerated by Erasmus instead of Luther.

Thus Mr. Mathieson has a clear conception of his work. He never fails to make his meaning clear. Be in sympathy with him or out of sympathy, you at least know what he believes in, and like Knox and Maitland he pursues it to the end.

THE JEWISH ENCYCLOPEDIA.

Funk & Wagnalls.

With the third volume, one-fourth part of this great undertaking is already accomplished. The third volume offers the opportunity of estimating the value of *The Jewish Encyclopedia* as neither of its predecessors did. It covers a more critical space of the alphabet, it embraces more searching subjects.

The first great subject is BIBLE. It is divided into BIBLE CANON, of which the traditional part is written by Professor Ludwig Blau of Budapest, and the untraditional by Professor Nathaniel Schmidt of Cornell University; BIBLE EDITIONS, written by Professor Richard Gottheil (a member

of the Editorial Board), and well illustrated; BIBLE EXEGESIS, of which the Jewish part is written by Professor W. Bacher of Budapest, and the Modern and Non-Jewish part by Professor J. F. McCurdy of Toronto; BIBLE MANUSCRIPTS (still more handsomely illustrated), written by Librarian I. Broydé of New York; BIBLE IN MOHAMMEDAN LITERATURE, by Professor Duncan MacDonald of Hartford Theological Seminary; BIBLE TRANSLATIONS, written by Professor Gottheil; and BIBLE ETHNOLOGY, by Professor Benzinger of Berlin. Other subdivisions to be treated elsewhere in the work are BIBLE CONCORDANCES, BIBLE DICTIONARIES, BIBLE INSPIRATION, POLYGLOT BIBLES, and BIBLE TEXTS.

Does this extraordinary exhaustiveness outrun the scholarship? It cannot be said that it does. Bacher, Benzinger, McCurdy, and Blau, whom we know, could not put out inferior work. The slight suspicion which the advertisement of the undertaking raised—the suspicion of 'popularity'—vanishes entirely and forever with the study of this volume.

But the question is, what service does *The Jewish Encyclopedia* render to non-Jewish scholarship? We ought to be interested in all things Jewish, and many of us are much more interested than our fathers seem to have been. But if this book is, so to speak, merely a domestic concern, its immense size and exhaustiveness will only the more certainly warn us away from it. Our interest in things Jewish will not run to twelve enormous volumes.

The answer is that the purely biblical articles are not so full nor so convenient as those which may be found in the Dictionaries of the Bible, but whenever our study of the Bible touches things Rabbinic, this book becomes indispensable. There is the article on the CABALA, for example. It occupies twenty-four pages; it is clear and trustworthy; all that a student of the Hebrew and Christian Scriptures needs to know will be found in it, and found nowhere else so conveniently; and yet there is not enough of it to weary or perplex. For such an article this Encyclopedia is indispensable. There are many such articles.

It may be well to mention further that the specially Jewish study of the Old Testament which we find here (and also, though to a less extent, the study of the New Testament), every now and then brings to light something that is both new

and true. The New Testament work is of less value because its attitude is sometimes independent of both textual and historical criticism, as when Caiaphas is made to say that it was expedient that one man should die for the people, not on the occasion reported in Jn 11⁴⁹⁻⁵², but on the occasion of the Jewish trial which preceded the Crucifixion—a bold or a careless misinterpretation of Jn 18¹⁴. Just here, however (it is the article on CAIAPHAS by Professor Krauss of Budapest), is mentioned the curious fact that the famous saying of Caiaphas is found also among the Rabbis.

Books of the Month.

Mr. Allenson has published: (1) *Talks to Children on Bunyan's Holy War*, by Charles Brown (2s. 6d.); (2) *Man in the Net*, by J. Scott (6d.); *The Church of the New Testament, the Presbyterate*, by the Rev. William Paterson (3s. 6d.). The first of these books needs no explanation; the second defies all explanation; the third is dry but determined, a convinced presentation of the case of Presbytery.

Messrs. Brodie & Salmond of Arbroath have published a Memorial Sketch of Andrew Byers, a greatly beloved Langholm evangelist. Its title is *A Bright Border Sunset* (6d.). The book is illustrated for the eye, and it abounds in such illustrations for the mind as preachers and teachers are always glad to be guided to.

THE MESSAGES OF ISRAEL'S LAW-GIVERS. By Charles Foster Kent, Ph.D. (*Clarke*, 3s. 6d.).—The peculiar title of this book is due to the fact of its belonging to a most useful series entitled 'The Messages of the Bible.' Its purpose will be understood from the sub-title, 'The Laws of the Old Testament codified, arranged in order of growth, and freely rendered in paraphrase.' Useful as the series is, this is its most useful volume. Nowhere else will the meaning of the word 'Law,' as it applies to the Old Testament, be so easily understood. And to understand the word 'Law' is to understand the Old Testament. There is a double arrangement. The laws are separated according to source, and they are grouped according to character. Almost at a glance one can see how the Old Testament

attempts to deal with crime, with property, with war, and with humanity; while another glance shows whether a law is primitive, Deuteronomic, or priestly. Very great care has been given to eliminate error, and very great care was needed in so complicated and delicate a subject of study.

MAZZINI. By Bolton King, M.A. (*Dent*, 5s.).—'There is but one virtue, the eternal sacrifice of self.' The words are George Sand's. Mazzini 'delighted to repeat them.' They might have been made his epitaph.

'Whatever I may think of his practical insight and skill in worldly affairs, I can with great freedom testify to all men that he, if I have ever seen such, is a man of genius and virtue, a man of sterling veracity, humanity, and nobleness of mind, one of those rare men, numerable unfortunately but as units in this world, who are worthy to be called martyr souls; who in silence, piously in their daily life, understand and practise what is meant by that.' These words are Carlyle's. He sent a letter to the *Times*, when loose tongues in England and everywhere were wagging against Mazzini,—it was after the Bandiera tragedy,—and that is what the letter contained. Mazzini always knew that martyrdom was what Italy needed of him. 'He was always asking himself why it was that Christianity had succeeded, and why a movement that had so much in common with it, the movement for the social and political redemption of the people, had failed. He found his answer in the fact that the French Revolution had missed the spiritual power that made Christianity triumphant. The Revolution had appealed to men's selfish and personal interests, their rights, their desire for happiness.

This volume belongs to Mr. Dugald Macfadyen's series of 'Temple Biographies.' It is made up of two parts, the first part describing the life of Mazzini, the second his opinions. The only fault to find with the Life is that it takes too much knowledge of Mazzini for granted. The Opinions are gathered under great headings like Religion, Duty, the State; and the difficult task is magnificently accomplished. In short, with the requisite previous knowledge, this is the Book of Mazzini.

JESUS THE JEW. By Harris Weinstock. (*Funk & Wagnalls*).—The new attitude of

progressive Judaism to Christianity has roused much attention if it has not created much hope. This is the book in which to see what the movement means. Rabbi Weinstock is something of a phenomenon, but he is not alone. Few stand in the front with him, but he has a considerable company behind. He has no intention of becoming a Christian: 'Let the Christian,' he says, 'in accordance with the dictates of his conscience, continue to preach Jesus as the Divine Man who lived humanly, and let the Jew learn to look upon Him as the human Man who lived divinely.' But it tends to unity, surely, to say such things. And Rabbi Weinstock goes even so far as to say that 'without Judaism Christianity would have had no foundation; without Christianity, the spirit of Judaism would have wielded no universal influence.'

THE ART OF BEING HAPPY. By the Rev. Charles A. Hall. (*A. Gardner*).—Such titles are usually titles and nothing more. Mr. Hall's book is better than his title. It is written in terse, well-chosen language, it is sustained by independent thinking, it is sincere and impressive enough to lead us to the cultivation of the art it advocates. Perhaps it is not superficial enough to be very popular, nor is it mystical enough to be wept over by the few. But there are earnest men and women who will find it out.

HYMNS OF THE HOLY EASTERN CHURCH. By the Rev. John Brownlie. (*A. Gardner*, 3s. 6d. net).—The hymns are very well, but the best part of the book is its Introduction, which gives an account of the creed and worship of the Greek Church.

There is a cheap (1s. each) series of books in theology which seems to have escaped its proper recognition yet. The title is 'Christian Study Manuals.' Mr. R. E. Welsh is the Editor and Messrs. Hodder & Stoughton the publishers. The two volumes of the series which have most recently been issued are so good a blending of scholarship and popularity that they should compel attention to the whole series. The one is entitled *The Master and His Method*, and is written by E. Griffith-Jones; the other is called *The Scene of our Lord's Life*; its author is Dr. Waddy Moss.

MY LIFE-WORK. By Samuel Smith, M.P.

(*Hodder & Stoughton*, 5s. net).—Mr. Samuel Smith is quite of Dr. Binney's opinion that we should make the best of both worlds. With unwavering assurance (the word is theological, not offensive) he 'reads his title clear to mansions in the skies,' and he prepares for occupation by the fullest and most varied experience of this life. He has been, or is, merchant, traveller, man of science, statesman, theologian, social economist, and philanthropist. And into each of these occupations he has thrown his whole soul. It seems for a moment to be too outward a life. The autobiography shows that even that mild criticism is wrong. Mr. Smith has touched those deep pleasures and deep sorrows which only the recesses of life can yield. If he has been known as a public man, he has also been a family man. And he has even made it possible for us to see that he is able to commune with his own heart and be still.

To all his avocations should have been added author, and now biographer also. He is his own biographer. And a franker biographer never wrote. Why should he not be frank? His life will stand inspection and does not need apology. Do not dream that he is garrulous. His frankness is none of the dotard's vanity. Unattractive at first sight as the volume undoubtedly is, its illustrations of the Pyramids and Niagara suggesting disorder and miscellaneousness, the autobiography is found to be one of the raciest and richest of this season's books; and amidst all the good reading it contains lies the figure of a great good man.

TWO LOVABLE IMPS. By W. Montgomery-Campbell. (*Jarrolld*, 2s.).—No book for children like the story of lovable imps, and the story of these two is well enough told to satisfy.

STRENGTH FOR THE WAY. By W. T. Davison, M.A., D.D. (*Kelly*).—When a great Church shows itself able to maintain the spiritual and the intellectual interests together and both at their highest, the future of that Church is full of promise. In this Professor Davison is more than a member of his Church, he is an example to it. Keen as the intellectual interest of these sermons and papers is, the spiritual is quite as keen. The book is the unmistakable expression of a life hid with Christ in God, but that does not hinder its author's resolve to serve God with the mind also.

Called to give his best to his Church during his year of office as President of its Conference, Dr. Davison gave it this. Among the addresses are two papers contributed to the *London Quarterly*, of which the one on 'Christ and Modern Criticism' made a sensation and marks an epoch.

BOOKS OF DEVOTION. By the Rev. Charles Bodington (*Longmans*, 5s.).—It is the latest addition to the 'Oxford Library of Practical Theology.' It makes one wonder what the word 'practical' really means. Perhaps it means, as it often does, simply modern. It cannot be the opposite of theoretical, for one of the volumes of the series is on the Incarnation.

Mr. Bodington has obtained a delightful subject. He has found it big enough for his space, for he has worked it historically, and when a man undertakes an account of all the devotional literature of the Christian Church, century after century, he needs room. Still he has managed it well, and produced a most useful manual. It is more a student's than a popular book, more for consulting than for comfortable reading. But it has one thankworthy feature—it not only gives information about devotional literature, it leads to the practice of devotion.

PASTORAL VISITATION. By the Rev. H. E. Savage, M.A. (*Longmans*, 2s. 6d. net.).—The days of the Homiletical Manual are over. The whole duty of a minister or priest is no longer found in one large volume which is never read. The preaching is enough for one author, the pastoral visitation for another. Mr. Savage has got the Pastoral Visitation to do in Mr. Robinson's 'Handbooks for the Clergy.' He has done it thoroughly. Not once, but again and again we ask, 'Who is sufficient for these things?' If a 'parish priest' has all this to do, and is to do it so conscientiously, it is no wonder preaching is deteriorating. No man can do this alone. And yet it is the most ordinary fact that there are hundreds of men in all the centres of population who are struggling to go through it day by day. Mr. Savage will help, not hinder. He does more than show where duty lies, he points to the source of power to fulfil it. 'Who is sufficient for these things? . . . Our sufficiency is of God.'

THE BOOK OF PRAISES. By C. E.

Stuart (*Marlborough*, 3s. 6d.).—Mr. Stuart's expository manner must be well known by this time, for he has gone over several of the books of Scripture. It is a practical, evangelical, common-sense method of letting Scripture speak for itself. This volume is too small, however, for the Book of Psalms. When Mr. Stuart has great spaces to cover, it is like beating out gold, he gets too thin.

Mr. Stuart has also published a paper on *The Unclothed or Separate State* (*Marlborough*, 2d.).

Messrs. Marshall Brothers have published the Rev. Samuel Moore's narrative of *The Great Revival in Ireland* in 1859 (1s.). It comes opportunely, and it has the warmth and colour of the eye-witness.

Also *The Revival of Prayer* (6d. net.). A record of wonderful effects, by Dr. A. T. Pierson. And *The Revelation of St. John* in blank verse, by C. H. B. Burlton (1s. net.).

Messrs. Nisbet have issued *The Church Directory and Almanack* for 1903 (2s. net.). There is no cheaper directory published. It contains 700 closely printed pages, every line demanding the utmost care in compilation and proof-reading, and yet, so far as we know, after two years' use, it is faultless. This year's issue gives the names of the colonial clergy.

The Committee of the Palestine Exploration Fund has published a book by Lieut.-General Sir Charles Warren on *The Ancient Cubit* (5s. 6d.). The title is far too modest. The discussion of the cubit is of much consequence, and Sir Charles Warren discusses it thoroughly; but the book is really a treatise on ancient and modern weights and measures.

What a complicated business it is! We must know these things, and it is well that there are men who have been born to find them out for us. But we marvel at their patience. Even to read this book is a great trial of perseverance, to test its calculations here and there doubles its discipline; what must it have cost the author to write it! The success of such work rests upon the accuracy of its minutiae. The spelling, right through the book, of a certain Dictionary of the Bible made one suspicious. But it is a pure

idiosyncrasy. Every calculation tested turned out correct.

THE METROPOLITAN TABERNACLE PULPIT FOR 1902. (*Passmore & Alabaster*, 7s. 6d.).—This is the forty-eighth volume. It is still the work, and altogether the work, of Mr. C. H. Spurgeon. Week by week, and month by month (for there are monthly as well as weekly parts), the sermons have been coming out all the year, and great multitudes have been reading them. Now the year's issue is gathered into this bound volume to swell this unique library, and be read again and again in the days that are to come.

Messrs. Passmore & Alabaster have also published *Twelve Sermons on the Doctrines of Grace* (1s.) by C. H. Spurgeon.

THE WONDERFUL TEACHER. By D. J. Burrell, D.D. (*Robinson*, 3s. 6d. net.).—The fascination of Christ is reflected in the everlasting interest of His teaching. And yet He came not to teach but to give His life a ransom. Dr. Burrell knows, and he keeps the teaching in touch with the work. This is the excellence of his book. It is no sheaf of measured professorial lectures turned into print. The palpitating warmth of the pulpit is felt in it still, and yet the arrangement is clear and the subject complete.

OXFORD AND CAMBRIDGE CONFERENCES. By Joseph Rickaby, S.J. (*Sands*, 5s.).—In these 'Conferences' (this is the second series), Mr. Rickaby discusses all questions that at present agitate the Catholic mind. 'Do Catholics lead better lives than other men?'—'The Meaning of the Word *Sectarian*'—'Heaven and Hell as Antidotes to Worldliness'—these are some of the subjects discussed. There is no dry scholasticism in the manner of discussing them, all is plain, modern, practical. For instance, Mr. Rickaby has no comfortable 'Yes' to give to the question, 'Do Catholics lead better lives than other men?' He admits the excessive proportion of Catholics on the roll of the criminal class. And all the plea he urges is that as there is a natural goodness (best seen in *Tom Brown's Schooldays*), so also there is a supernatural goodness; so that when the Catholic is good he is very good, because 'the characteristics of the English gentleman are all

taken up and supernaturalized by the Catholic gentleman.' Or again, 'He is the better man before God who joins the theological virtues to the virtues of the hero of *Tom Brown's Schooldays*.' The reasonableness of the book is a wonder. That and its nearness of interest give it its greatest worth.

A HISTORY OF THE BABYLONIANS AND ASSYRIANS. By G. S. Goodspeed, Ph.D. (*Smith, Elder*, 6s.).—This volume belongs to Professors Kent and Sanders' 'Historical Series for Bible Students.' Its author is one of that brilliant band of scholars whom President Harper has gathered round him in the University of Chicago. Dr. Goodspeed is Professor of Ancient History there. His work is already known, and it has been found to lie on the right side of that gulf between intellectual life and death, which is cut so deep in America. The book is more than a good scholar's compilation. Here and there it reveals independent research, here and there even independent opinion. Professor Goodspeed believes that Sennacherib's boastful inscription and the biblical narrative of his campaign are capable of harmonization, though he admits it is difficult to harmonize them. He holds that Tyre surrendered to Nebuchadrezzar after thirteen years' siege, but that the Chaldean king never entered it. One feature of the book is commendable—the writer never gets wearied, nor is unfairly pressed for space as the end approaches.

THE NOBLE EIGHTFOLD PATH. By the Rev. W. St. Clair-Tisdall, M.A., C.M.S. (*Stock*, 6s.).—This title Mr. St. Clair-Tisdall has given to a manual of primitive Buddhism. Chosen for the James Long lectureship, he delivered the lectures which are here published in Cambridge, Durham, Manchester, and elsewhere; and wherever he delivered them he impressed those who had studied Buddhism with his grasp of the subject, while, by his sympathy and clearness, he opened a new world of interest to those who had not yet studied it. This is the way to deal with Buddhism and all other religions. The old 'devil-born' idea is dead. In every country God has those that fear Him. And the early Buddhists were surely accepted of Him. Yet Mr. St. Clair-Tisdall shows very plainly that Buddhism must give place to Christianity.

The latest volumes of the 'Baptist Pulpit' are *The Making of Man*, by the Rev. Daniel Hughes; and *Through Christ to Life*, by the Rev. J. J. Ellis, M.A. (*Stockwell*, 2s. 6d. net, each).

Mr. Stockwell has published: (1) *Christ versus Caste*, being Reflections on the Five Parables occurring in the fifteenth and sixteenth chapters of St. Luke's Gospel, by Evan Cameron (2s. 6d.). (2) *Byways of Bible Highways*, a volume of sermons on familiar topics and in familiar language, by the Rev. G. Watt Smith, M.A. (2s. 6d. net). (3) *The Migrations of Mortimer Mackinnall*, by E. W. Beaven (3s. 6d.), a biography which is not all history, we are kindly informed, but is all good reading. (4) *The Priestly Letters*, or the Priest that is the Enemy, being twelve letters addressed to his young ritualist relatives in London—Blandina, Paulina, and Cyril Priestly, by their uncle, John Elder (Rev. John Wenn), and well calculated to confirm them in their ritualism.

THE PAPAL MONARCHY. By William Barry, D.D. (*Fisher Unwin*, 5s.).—Mr. Fisher Unwin's 'Story of the Nations' is a striking commentary on the familiar words, 'All nations and kindreds and peoples and tongues.' The series has reached its fifty-eighth volume, and the end is not in sight. The series has been a success, and the secret of it has been the careful choice of authors. Mr. Unwin has worked on the principle that the man who was most in sympathy with a nation would give the best account of it. It is a sound principle, and an excellent illustration of its working is before us. Dr. Barry is no blind idolater, but he is in sympathy, and his story of the Papal Monarchy from St. Gregory the Great to Boniface VIII. is not only good reading but good history. As always, the illustrations are many and illustrative. In them one sees the life that was

led by the men and women of the time, the very character of the men and women themselves.

LETTERS ON REASONING. By John M. Robertson (*Watts*, 3s. 6d. net).—It is not an attractive way to teach logic, and the book may miss its mark. But the letters are so lively, and the advice for the most part so sound and well said, that, if only it is dipped into, the book is sure to be read, and if read it is sure to be enjoyed. One trifle of criticism—Is it not hard on the late Professor Minto to say, that because he used the expression, 'some other cause than chance,' he treated chance as a cause? Is it not merely a loose turn of language? However, a fine, practical letter on 'Chance' is founded on it.

Messrs. Watts have added Mr. Herbert Spencer's *Education* and Mr. M. M. Mangasarian's *New Catechism* to their sixpenny library.

GLIMPSES OF TENNYSON. By Agnes Grace Weld (*Williams & Norgate*, 4s. 6d. net).—Not only of Tennyson, but of all the Tennysons. It goes back to 'Uncle Sam Turner,' the vicar of Grasby, under whose ministry the doctrine was so definite that when Hobbes, the philosopher, was named in the hearing of the villagers, 'Why, loovey,' said the husband to his wife, 'that's the graate Hobbes that's in hell.' It passes down through the next generation, in which we find 'Aunt Cecilia,' whose marriage with the learned Professor Lushington is commemorated at the end of *In Memoriam*, and who was *not* the betrothed of Arthur Hallam. And it reaches the generation that is still with us, of whom Maud Tennyson writes an appendix to the volume. It is just such a volume as the ardent lover of Tennyson will delight in; the uninterested or half-hearted had better pass it by.