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## At the Literary Table.

### SYDNEY SMITH.

ENGLISH MEN OF LETTERS: SYDNEY SMITH.  
 By George W. E. Russell. (Macmillan.  
 2s. net.)

THE man who got Sydney Smith for the 'English Men of Letters' was not to be envied. The task was too easy. The temptation to fill the book with Sydney Smith's clever sayings was too strong. Mr. Russell has not been able to resist it. He honestly acknowledges that he has not tried. He writes well, but he knew that he could not write so well as Sydney Smith. He knew that nothing which he could say would give us half the enjoyment which we should obtain from the transcription of a letter of Sydney Smith's, or even a page from an early number of the *Edinburgh Review*. Accordingly we have very little of Mr. G. W. E. Russell and much of Sydney Smith; and, if Mr. Russell is content, so are we.

Do not think, however, if you have not read the book, that it is a mere collection of smart sayings. It is the biography of a man. We see Sydney Smith as well as hear him. When we have read the book through, we are glad to have read it, not for the fun we have had, but for the friend we have made. We have made a friend whom we shall hold to the end now, large-hearted, liberal-minded, true.

Sydney Smith was born in 1771. In 1800 he was a clergyman of the Church of England, penniless, unknown, and of liberal principles. But, in spite of her brother, a Tory member of Parliament and a placeman under Pitt, Catharine Amelia Pybus married him. The bride had a small fortune of her own, and this was just as well, for her husband's total wealth consisted of six small silver teaspoons, which he flung into her lap saying, 'There Kate, you lucky girl, I give you all my fortune.'

They never made him a bishop. Some people professed to have a grudge against him all his life

for the things he wrote in the early numbers of the *Edinburgh Review*. They were not all wise things, but to the Whigs at least he made up for them. Lord Houghton wrote, in 1873: 'I heard Lord Melbourne say, "Sydney Smith has done more for the Whigs than all the clergy put together, and our not making him a bishop was mere cowardice."' They did not make him a bishop, but they made him a Canon of St. Paul's, and he was presented at Court. 'I went to Court,' he says, 'and, horrible to relate, with strings to my shoes instead of buckles—not from Jacobinism, but ignorance. I saw two or three Tory lords looking at me with dismay, was informed by the Clerk of the Closet of my sin, and, gathering my sacerdotal petticoats about me (like a lady conscious of thick ankles), I escaped further observation.'

His supreme gift was an absolute mastery of the English tongue. But he knew some music also, and could sing. His daughter says, with filial piety, that when he had once learned a song, he sang it very correctly, and, having a really fine voice, often encored himself. 'If I were to begin life again,' he said (he was near the end of it now), 'I would devote much time to music. All musical people seem to me happy; it is the most engrossing pursuit; almost the only innocent and unpunished passion.'

### CONSTANTINE THE GREAT.

CONSTANTINE THE GREAT. By John B. Firth. (G. P. Putnam's Sons. 5s.)

He was a good Churchman but not a good Christian. Such is the judgment which is now usually passed upon Constantine the Great. Is it a just judgment? The latest biographer of Constantine says it is not just. The latest biographer is Mr. John B. Firth. Mr. Firth has written the volume on *Constantine* for Messrs. Putnam's 'Heroes of the Nations.' He does not believe that any man

can be a good Churchman if he is a bad Christian. He does not believe that Constantine was a bad Christian. Judge him by his time, and he was a good Christian. Judge him by Christ Himself, and Mr. Firth thinks you cannot call him bad. He closed some of the pagan temples on the score of public decency. He forbade private divination. He was bold enough in 325 to order the abolition of the gladiatorial shows. But he did not persecute. And this, in Mr. Firth's judgment, was what led him to retain throughout his life the office of *Pontifex Maximus*, which constituted him the head of the pagan religion; and it would be more just to his memory to say that he was a good Christian and a bad Churchman.

Mr. Firth does not believe in the Vision of the Cross. Constantine saw something. He saw some natural phenomenon in the sky which, as it appeared at the critical moment, he interpreted as a sign, and the legend grew around it. But he believes in Constantine's conversion. He believes that the conversion was not dictated by policy, but that he became a Christian first and shaped his policy afterwards. He believes that the Edict of Milan proceeded from purely religious motives. It is such an edict as Saul of Tarsus might have issued after his conversion, had he been an emperor. *Libera atque absoluta colendae religionis suae facultas*—the man who wrote that sentence was already taught of Christ. Christianity has never got beyond it, has rarely reached it, since Constantine's day. If there are phrases in the edict which sound half-hearted, if the name of God is not once mentioned, Mr. Firth reminds us that the edict was issued in the joint names of Constantine and Licinius, and Licinius was still a pagan. It was not that Constantine was unconvinced; it was rather that he had to find a common platform for himself and Licinius.

Is Mr. Firth determined to make Constantine a hero at all costs? He is a hero; Mr. Firth does not make him. He deserves his place among the Heroes of the Nations.

### THE RELIGIONS OF AMERICA.

MYTHS AND SYMBOLS; OR, ABORIGINAL RELIGIONS IN AMERICA. By Stephen D. Peet, Ph.D. (Chicago: Office of the *American Antiquarian*.)

The most striking analogy between the religious systems of America and those which existed in the

far East consists in the fact that there was a constant progress, and the conception of divinity grew higher as civilization advanced, and yet, strange to say, no such character ever appeared on the continent of America as that which was embodied in the person of Jesus Christ. That startling sentence is found in the preface to Professor Peet's book. What does it mean? Is it a literary man's low estimate of Jesus Christ, or is it a student's high opinion of the religions of America? It is not a low estimate of Jesus Christ. For in the very next sentence Professor Peet says, 'In fact it does not seem possible that the ordinary progress of society could have developed such a character or even brought the conception to the human mind except by the process of divine inspiration.' Professor Peet believes that the primitive religions of America have attained to everything in their search for God which it is possible for man to attain to without that special revelation which is contained in the Scriptures of the Old and New Testaments.

Professor Stephen D. Peet is the editor of the *American Antiquarian*. While editing that monthly and contributing largely to its pages, he finds time to write a series of great volumes on Pre-historic America. He has already published 'The Mound Builders,' 'Animal Effigies,' 'The Cliff Dwellers,' and 'Ruined Cities.' The fifth volume in the series is the volume before us.

The volume gives an account of the religion of the aboriginal tribes of America, or Red Indians, as they are commonly but foolishly called. His great difficulty has been to separate the Religion from the Mythology. 'Mythology,' he says, 'is occupied mostly with the fanciful tales of the people, and belongs mainly to the department of literature, while the aboriginal religions relate to the Divinities about which the myths are concerned.' But this simple distinction was unknown to the aborigines themselves, and it has not been possible for Professor Peet to maintain it throughout his book.

This confusion of Mythology and Religion is not peculiar to the Americans. The special difficulty with which Professor Peet has had to contend is the fact that so much has been written on the Mythology and so little on the Religion of Pre-historic America. He feels that his work is largely the work of a pioneer. And no doubt those who come after him will go before him. But, even as it

stands, his book is right good reading. Its illustrations are very numerous and very striking. On this side of the water, where so little is known of the Red Indians' religion, it will come in its wealth of material with as great a surprise as the Spaniards experienced when they first plunged into the midst of the religious life of Mexico.

### THE EVANGELISTIC NOTE.

THE EVANGELISTIC NOTE. By W. J. Dawson. (*Hodder & Stoughton*. 6s.)

There is a new departure, it is felt, in the mission work of the Rev. W. J. Dawson in America. It lies, we are told, in the combination of Culture with the Evangelistic Note. That, if Mr. Dawson were an evangelist to the University, would be nothing new. But he gets entrance with it to the workshop.

Mr. Dawson has published the first series of his addresses in America—*The Evangelistic Note*. They are just such sermons as many of us have been accustomed to preach—according to our ability. They are neither more evangelical nor (we think) more cultured. They are only more able. If we had the fertility of imagination and the command of language, we could preach such sermons.

There is often a sermon in the title of the sermon: Our Duty to the Bystander ('Because of the people which stand by, I said it,' Jn 11<sup>42</sup>); The Courage to Forget ('Neither do I condemn thee: go, and sin no more,' Jn 8<sup>11</sup>, along with 'This one thing I do, forgetting those things which are behind,' Phil 3<sup>13</sup>); The Ministry of Night ('The same came to Jesus by night,' Jn 3<sup>2</sup>); The Last Step ('He went a little farther,' Mt 26<sup>39</sup>); Self-reservation ('Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest,' Dt 12<sup>13</sup>).

This last title is as dangerous as it is necessary. It gives Mr. Dawson his best opportunity. He runs risks in every sentence; yet all is searching, wholesome. 'Don't waste yourself on those shallow indulgences of affection which leave the soul sterile, the heart empty. Preserve yourself, lest when you come to the true temple of love you have no offering, because it has been left upon the wayside altar.'

It is in the Ministry of Night that he says: 'Nicomdemus came by night; Judas went out and it was

night. Are you going *through* the night to Jesus—or *into* the night with Judas?' And the mention of Judas recalls another picture: At the Supper in Bethany Judas asks, 'Why this waste'; at the Last Supper Jesus says, 'None of them is lost but the son of perdition—the son of waste.'

As for the culture, why does Mr. Dawson say that 'we may suspect' the author of the Epistle to the Hebrews to have been St. Paul? And why does he identify the woman that was a sinner with Mary Magdalene? By 'culture' is evidently not meant Biblical Introduction. By 'culture' is meant chiefly a knowledge of English literature, as when he says, 'You remember that the favourite lines of General Gordon, which he often quoted in those splendid lonely days at Khartoum, were the lines taken from Browning's "Paracelsus"':

'I see my way as birds their trackless way,  
I shall arrive! what time, what circuit first,  
I ask not: but unless God send His hail,  
Or blinding fireballs, sleet, or stifling snow,  
In some time, His good time, I shall arrive:  
He guides me and the bird.'

### Notes on the Religious, Ethical, and Theological Books of the Month.

Messrs. Longmans have rescued for us a refreshing American book on the Seven Words from the Cross. A fresh book on the Seven Words? Yes, a fresh book. The Seven Words are not exhausted yet. We have drunk but a drop yet out of the full pitcher of grace and joy which they offer. The Rev. W. Lowrie calls his book *Gaudium Crucis* (3s. net).

What preparation should we make before sitting down at the Table of the Lord? The Rev. George Congreve of the Society of St. John the Evangelist, Cowley, recommends us to spend a quarter of an hour before each celebration in reading a page of a book which has just been published, entitled *My Communion* (Longmans; 2s. 6d. net). *My Communion* contains twenty-six addresses, all in preparation for the Supper. We may not follow all the directions in *My Communion*. We may not think it necessary to go to Communion 'very early in the morning, before other food has touched our lips.' But most of the instruction is universally appropriate, and the quarter of an hour will be well spent.

Under the title of *The Grace of Sacraments* (Longmans; 5s. net) the Archbishop of York has edited and published a volume of selections from the writings of Alexander Knox. The selection consists of treatises on Baptism and the Lord's Supper. The volume will be welcomed for its editor's sake and for its own sake also. Even in this over-written age there is a place for the writings of Alexander Knox. The style is old-fashioned—Dr. Maclagan fears it may even be found prolix—but it is serious and stately, a fit instrument for thought on such high themes.

Canon Hensley Henson has the keenest interest in the life of the thronging multitudes around him, but he seems to choose the titles of his books for the express purpose of concealing it. Where is the passer-by who will be arrested by *Moral Discipline in the Christian Church*? Yet the subject of the book is one which wins or loses political elections. It is the question of the Confessional. And never were more burning words written against the Confessional than the words this book contains.

It may be that Canon Hensley Henson will not tell upon elections. With all his sense of the wrong which the Confessional works, with all his gift of merciless language, he may still be useless to the political ecclesiastic. For he approves of Confession while he denounces the Confessional. Near the end of a long preface, in which he gathers together the meaning of his book (first given as Lent lectures in the Abbey), he says, 'On the one hand we must seek to facilitate the practice of Confession; on the other hand we must endeavour to extirpate the Confessional.'

Why does he make this distinction? He makes this distinction because he believes that Confession is English, and English men and women may be the better for it; but the Confessional is Jesuitical and untrue, and no man or woman on earth can be other than greatly, perhaps irretrievably, the worse for it. The book is published by Messrs. Longmans (5s. net).

In his preface to 'The Young Preacher's Guide' (noticed on another page) Archdeacon Sinclair quotes a letter from a professor at a theological college. He does not name the professor nor the college, but he quotes from the letter: 'You will be interested to know that we now have here a three years' course of training in sermon composi-

tion and delivery compulsory on all candidates for ordination. The preachers are carefully taught first, then they deliver the sermons in chapel before the men of their years, and are afterwards criticized publicly by the professor and by their fellow-students. I introduced the system (which I learned by visiting Nonconformist and Roman Catholic colleges) as a voluntary thing soon after I came here; but two years ago the Principal and the majority of the board, becoming convinced of the great utility of the method, made it strictly compulsory.'

Thus the Church of England is beginning to realize that there is something in preaching. But the Archdeacon of Southwark, the Venerable S. M. Taylor, in his newly published lectures on pastoral theology, which he has entitled *Ministers of the Word and Sacraments* (Longmans; 4s. 6d. net), is still content with one short chapter on preaching. He holds that there is too much preaching in the Church of England. He doubts whether all the clergy should be licensed to preach. There is much to do, he says, besides that. There is. But that is the principal thing, and until the professors of pastoral theology give more attention to that, the Church of England will not be able to hold its own. What Archdeacon Taylor says about preaching could scarcely be said better. It is only that he does not say enough, that he does not give preaching the very first place.

The whole range of *Church Work* is discussed by Prebendary Reynolds of St. Paul's in the book under that title which he has contributed to the 'Oxford Library of Practical Theology' (Longmans; 5s.). The whole range of church work is discussed practically and scientifically. For Prebendary Reynolds does not write as a professor of pastoral theology whose domain is strictly limited by the necessities of the curriculum. He writes as one to whom no form of church work is alien or unknown. Perhaps he touches too many things. The chapter on the consolidation of men's work should be rewritten at twice its present length. It might be allowed to swallow up the chapters on Politics and on Religion in the State school. Again, the chapter on the Church and Sin is superficial; but in this case it is perhaps well, for Mr. Reynolds' opinions are a little perverse. The best chapter is on the Ministry of Women. Prebendary Reynolds should write on that subject again. He

should write more fully. He should make a book of it. There is no part of the work of the Church which is more ripe for expansion and regulation.

The twelfth statesman of Macmillan's 'Twelve English Statesmen' has been published. It is *Chatham*. The author is Mr. Frederic Harrison (2s. 6d.). Mr. Harrison admires Chatham; we might say he adores him, if we might say he adores anybody. And at such a time as this, when the Colonies are so much discussed, a short history of the career of Chatham is a most opportune publication, and Mr. Harrison, with his unbounded appreciation, is the man for it. Mr. Harrison is the man for it because of his absorbing love of liberty also. For the one danger in all our dealings with the Colonies has been, and ever will be, the danger of attempting to restrict their liberty. You have no right to tax the Colonies, said Chatham, for taxes are always a voluntary gift. Are we ready to say that to-day? As long as we say that, the Colonies will not be lost to us.

A volume of Lenten Readings has been gathered from the sermons of Bishop Phillips Brooks, and published by Messrs. Macmillan under the title of *Christ the Life and Light* (6s.).

Until an edition of *Hakluyt's Voyages* is published within the reach of your purse, get Mr. Speight's Selection. For you must not die without knowing Hakluyt. The volume is enriched with illustrations in character, with notes, bibliography, and glossary, and Sir Clements Markham writes a preface to it (Horace Marshall; 2s. 6d.).

Under the title of the *Shrine of Faith* (Melrose; 3s. 6d. net) the Rev. T. H. Wright, M.A., has published a volume of studies in the human experiences of our Lord. The sub-title warns us against any misunderstanding of Mr. Wright's book. It is another *Ecce Homo*. It does not finally exclude an *Ecce Deus*. And when the experiences of our Lord are studied as human experiences, there is undeniably a nearness gained to the life of the Master which is good for all time, but peculiarly acceptable to our age. 'He was tempted in all points like as we are'—that is the sentence which our age looks upon, and finds rest. And when that sentence is studied with the loving care which Mr. Wright gives to it, it becomes pos-

sible to take in the remaining words *yet without sin*, and so make the whole Christ ours. His sinlessness does not introduce an element, called divinity, at war with the human which has drawn us. It is the human Christ Himself made more reliable and restful.

Amid all the differences which divide the people of Scotland ecclesiastically and politically, there is one great ecclesiastical and political fact upon which, with few exceptions, they are agreed. They are agreed in their admiration for John Knox. The dissenters who make themselves heard are literary men and artists, who are easily accounted for and forgotten. The number of books which this four hundredth year of the birth of John Knox has already produced is past counting. The latest, and one of the greatest, is a complete biography by the Rev. Donald Macmillan, M.A., minister of Kelvinhaugh Parish, Glasgow, and widely known as the founder and first editor of 'Saint Andrew.' Its title is, *John Knox: A Biography* (Melrose; 3s. 6d. net). Mr. Macmillan's admiration for John Knox is stimulating. Let the hesitating and ill-informed read his book. He gives reasons for his enthusiasm.

Of all the books which have been written about John Knox from first to last, we like his own book best—his own immortal and entrancing *History of the Reformation of Religion in Scotland*. And it is a great joy to receive such an edition of the book as this—*The History of the Reformation of Religion in Scotland*, by John Knox; a twentieth century edition, revised and edited by Cuthbert Lennox (Melrose; 4s. 6d. net). It is an edition in which everything is done to make the book acceptable to the readers of books to-day, and nothing is done to weaken the force of its original overmastering truthfulness. The editor is responsible for the spelling and the punctuation; he is responsible for an occasional word which Knox would have employed if he had been writing now, and for the dropping of an occasional phrase or 'meary tale' which Knox would have dropped. Knox himself is responsible for the rest, and great as the responsibility is, he is able to bear it.

When the *History* is done Mr. Lennox adds an Appendix, in which he quotes in full Knox's Confession and the Book of Discipline. The volume is finished with a Glossary and an Index.

It is a most handsome volume, the worthiest memorial of the quater-centenary which we have received.

*The Man in the Pulpit* (Methuen; 2s. 6d. net), is the title of a series of sketches of prominent preachers. The sketches are extremely clever but rarely flippant. The accidental has its own certainly, in the prominence of one preacher's cuffs, the perch of another preacher's spectacles; but the essential is never lost.

Messrs. Nelson & Sons have published a cheap edition (6d. net) of *Jesus the Carpenter of Nazareth*.

They have also (not to be behind the other publishers) produced their book on John Knox. It is a reprint of Dr. M'Crie's *Life* (1s. net).

The Rev. W. Garrett Horder has just issued his well-known *Worship Song* in an edition with tunes. If the *Worship Song* was good, the edition with tunes is better, for the editor has worked on right principles. His principles are two. First, he sets well-known hymns to their most familiar tunes. Next, for the new hymns he gets the most gifted tune-writers of the day to write new tunes, and he chooses the best out of all they have written. He says that for Kipling's 'Recessional' fifteen tunes were composed before he found a satisfactory one. He has printed two tunes, however, for that hymn. The first is called 'Kipling'; it is written by Mr. Arthur Berridge. The second is called 'Recessional'; it is written by Dr. Miles B. Foster (Novello; 4s. net).

In an appropriately beautiful book there has been published a fresh study of one of the most beautiful characters in history, *Margaret, Queen and Saint* (Oliphant; 1s. net). The author is Mr. J. B. Mackie.

Why is it so hard to preach to children? Is it because our Lord never meant children to be preached to? Are we trying to make up for our lack of initiative? Because we have not yet discovered how to give the gospel to the little ones in their own tongue, do we use the simple words of our tongue in the hope that they will understand it? The movement called the 'Children's Church' was a revolt from the children's sermon, was it not?

It is certain that we do not take the children's

sermon seriously. We know that it is not a sermon. We know that it is nothing else. If it were not that we have to preach children's sermons we should not read them, they would not be published. We never ask the children to read them.

So the Rev. Charles Jerdan, one of the best preachers of children's sermons in the world, publishes his sermons for our use. He published a thick volume of them a year or two ago. He has just published another. It contains seventy sermons. It is called *Gospel Milk and Honey* (Oliphant Anderson & Ferrier; 5s.).

The new volume of the 'Heroes of the Reformation' is *Thomas Cranmer* (Putnams; 6s.) The author is Mr. A. F. Pollard, Professor of Constitutional History in University College, London. Professor Pollard was a good choice. He is not a blind partisan, but he is in thorough sympathy with Cranmer and with Cranmer's work. He knows the time, and he writes easily. He has no problems. Long ago he made up his mind about Henry the Eighth, and about every man or woman whom Henry the Eighth made or married; they are mysteries to him no more. His philosophy helps him. He is in sympathy with Cranmer, not because Cranmer was a Reformer, but because he was an Englishman. His philosophy is that the Reformation was a national affair, and every nation worked it out after its own nationality. In England, Cranmer felt the national pulse and conducted the Reformation to a successful English issue. It was not a matter of religion. The Reformation was not a matter of religion in any country. Nor was it a mere matter of politics. It was patriotism or nationality. And so it is useless to blame or praise Gardiner or Cranmer, the one merely blundered in missing the national sentiment, the other was wise in catching it.

Professor Pollard works this philosophy through Cranmer's career without a fall. Cranmer is the embodiment of English aspiration. He did not believe in the convents, but he believed still less in persecution, so he took no part in their spoliation.

But surely Professor Pollard's view is too insular. If his theory of the Reformation fits England, does it fit Switzerland also? Was Calvin merely a Swiss?

Messrs. Revell have made an attractive little book of a short paper by Dr. Campbell Morgan on *The Hidden Years at Nazareth* (9d.).

But still more attractive is another small book from the same publishers. Its title is *Bible Etchings of Immortality*. The title, if not the idea, is clearly taken from Rembrandt's unfinished etching of the Raising of Jairus' Daughter, which is reproduced in the book. The same old baffling questions: but they are not presented by Dr. Camden Cobern as problems. It is enough to see Jesus at work with death, to hear His calm, 'She is not dead, but sleepeth.'

*A Philosophical Introduction to Ethics*, by W. R. Boyce Gibson, M.A. (Sonnenschein). The title of this book is a challenge. The Science of Ethics, say many of its students, requires no recognition from Philosophy or Religion. It is the science of human conduct, and the human conduct which it reduces to a science is sufficiently explained by the dread of hunger, thirst, and cold; the desire to gratify the passions; the love of wife and child or friend; sympathy with the sufferings of our neighbours; resentment of injury inflicted on ourselves. Professor Boyce Gibson challenges that. If there is a Science of Ethics, there is also a Philosophy of Morals. If sympathy and revenge are motives to human conduct, its dominating factor is a spiritual one. Professor Boyce Gibson does not deny that man is an animal; he denies that he is only an animal. The book is a series of lectures in touch with the problems of conduct at this very moment. Valuable for its own great and well-sustained contention, it is valuable also for the survey it affords of the men who are at work in Ethics, and of the work they are doing.

Archdeacon Sinclair has written the Preface to a book by the Rev. Gilbert Monks, called *The Young Preacher's Guide* (Elliot Stock; 7s. 6d. net), and this is the beginning of his Preface: 'As an Examining Chaplain of twenty-seven years' standing, I have been throughout startled and concerned to find how little training and preparation are given to young men about to be ordained as to the composition and delivery of sermons and addresses, which are unquestionably amongst their foremost duties. In many cases absolutely nothing is done at all; the new, deacon, lately a boy at college, appears for the first time in the Seat of Teaching in the church with no instruction whatever as to matter, method, manner, or style.'

It is startling enough. It is surely a matter

of concern to everybody. If men cannot preach, what do they enter the pulpit for? If they cannot make the Bible more impressive by their manner of expounding it, why should they expound it at all? The people had better be left to read it; it is interesting enough in itself. Mr. Monks would train our preachers to preach. It cannot be altogether done by a book, but much can be done by a book. And this is an excellent book for the purpose; its rules are practical and good, and it is crowded with examples.

Mr. Elliot Stock has published a second edition of Dr. Walpole's *Communion and Offering*. The first edition was noticed the other day. But we are not surprised that it is sold off already. For the little book stands quite apart from ordinary Instructions upon the Office of Holy Communion.

Mr. Elliot Stock has also published *Suggestive Thoughts from the Temple*, being striking passages from the teaching of the Rev. R. J. Campbell, collected by Mia Dickin (2s. 6d. net).

Is there room for another History of the Church? There is room for everything that is good. Messrs. Rivington have got the Rev. W. H. Hutton to undertake the editorship of a new History, and he will strive to make it good, and it will find room. There are to be eight volumes of it. The second in order comes first in time. It carries the period from 98 to 461 A.D. Its author is the Rev. Leighton Pullan, Fellow of St. John's College, Oxford. The series is to be ruled by a purpose. Its purpose is to demonstrate the divine origin and continuous unity of the Church. We object to novels with a purpose, but we need not object to histories. For the purpose of the novel is to give pleasure; the purpose of the history is to give truth. And in this case the aim is worthy of the best endeavour of editor and authors. Mr. Pullan has been faithful to it. And he has the literary gift.

A popular edition has been published of *The Messages of Christ*, by Nathaniel Wiseman (Thynne; 1s. 6d. net).

Mr. Thynne has also published a new edition, the eighth, of *Thoughts for Young Men* (9d. net), by the late Bishop of Liverpool.

Mr. Andrew Macphail has written five *Essays in Puritanism* (Fisher Unwin). 'Essays in Puritanism' means Essays on Puritans. The five Puritans are Jonathan Edwards, John Winthrop, Margaret Fuller, Walt Whitman, and John Wesley. There is something in these essays, and it will be necessary for us all to read them. For although many essays have been written on these Puritans, the things which this volume contains have never been written before. Jonathan Edwards was never described as Mr. Macphail describes him, nor Margaret Fuller, nor John Wesley. The essays were read before 'a company of artists who had the traditional antipathy of their class towards the spirit of Puritanism.' Did the essays remove their antipathy? They did not attempt to remove it. Mr. Macphail either has the traditional antipathy himself, or he felt that if he showed more sympathy with these Puritans, he would lose the sympathy of his audience. Perhaps he felt that if he got his artists simply to listen, they would discover that even in the Puritans there is material for art. To read the book with pleasure one must be an artist with antipathy to the spirit of Puritanism. The one Puritan towards whom Mr. Macphail lets himself go is Walt Whitman. But is Walt Whitman a Puritan?

Mr. Joseph McCabe has written a book upon *The Religion of Women* (Watts; 2s. 6d. net). Mr. McCabe calls his book 'An Historical Study.' But it is an historical study with a purpose. That purpose is to discredit Christianity. In the very first chapter Mr. McCabe contrasts the position of Woman in New England fifty years ago, with her position in Egypt six thousand years ago, and all to the advantage of Egypt. Whereupon he concludes, 'It is clear that the notion held by so many religious women—that their cause languished until the coming to power of Christianity, and then entered upon a grateful period of advance—is greatly in error.' But more than that, Mr. McCabe does not think that women need a religion. He thinks they are better without it. In the chapter on the training of children he says, 'In thousands of homes in England since the middle of the nineteenth century the word "God" has never been mentioned, and the training has been completely successful.'

Mary and Ellen Gibbs have done for all the

world what many a man has tried to do for himself. They have gathered together all *The Bible References in the Works of John Ruskin*, quoted them and furnished them with an accurate Index. Their book has already run into its fifth thousand, and now a pocket edition is published at 2s. 6d. (George Allen).

*The Cure of Care* (Allenson; 1s. 6d. net). What is the cure of care? Mr. W. J. Humberstone answers in a sentence. It is to care for others. He tells the story of the woman who implored the Buddha to give her back her first-born from the dead. 'Go, my daughter,' he said, 'bring me a mustard seed from a home into which Death has not entered, and I will do as thou desirest.' The woman went from house to house, but Death was always there before her. Slowly her heart awoke to sympathy with the sorrows of others. Her grief lost its sting when it lost its selfishness.

Messrs. George Bell & Sons' 'York Library' has its own peculiar quality, and must not be confounded with libraries which have no quality at all. It contains only such books as need careful reading, and are worth it. The latest addition is *The Thoughts of Marcus Aurelius* (2s. net), in Long's translation, with Matthew Arnold's Essay as an Appendix.

A Lenten Day-Book, with the title of *Narrow Windows* (Brown; 1s. 6d.), has been prepared by the Rev. Edward Collett, vicar of Bowerchalke, Wilts. There is a page for every day, and every page contains its text, as well as the Consideration, the Meditation, and To-day's Prayer.

Is there unanimity—doctrinal unanimity—among the Fathers? Miss S. F. A. Caulfeild believes that there is, and she undertakes to prove it. She proves it by quoting freely from the Fathers on all the great doctrines of Christianity. Then what is the character of the doctrine on which they are unanimous? What is their theological attitude? It is the attitude of Lord Halifax. The Fathers, Miss Caulfeild shows, believed in Baptismal Regeneration, the Real Presence, Prayers for the Departed, the Use and Veneration of Relics, and much more; they believed in all the things in which Lord Halifax believes, and they believed in

nothing else. Lord Halifax agrees with Miss Caulfield, and is grateful. He writes an appreciative preface. The title of the brave little book is *The Voice of the Fathers* (Brown; 3s. 6d.).

The President of the University of Chicago is steeped in the study of the Minor Prophets. He has published an edition of *The Book of Hosea*, showing the structure of the text, and offering a new translation. The volume is sent out as a companion to *The Structure of the Text of the Book of Amos*, published last year. Both volumes should be used along with the author's edition of Amos and Hosea, which has just appeared in 'The International Critical Commentary' (Chicago Press; \$1).

In America the Sunday School has risen to the dignity of demanding its own text-books. It demands text-books that are thoroughly scientific and up to date. It is not afraid of offending these little ones by telling them plainly what modern scholarship has found in the Old Testament. It does not believe that that is what Christ meant by offending them. And the moment the demand is made scholars are ready to supply it. Men of the highest position and the ripest scholarship are willing to write for the Sunday School in America. The University of Chicago has on hand a whole series of such books. One of them has been written by its president. And that the demand is real cannot be doubted. For President Harper's *Priestly Element in the Old Testament* (University of Chicago Press; \$1), issued only a year ago, has already reached a second and enlarged edition.

At the Clarendon Press there is published a 'bijou' edition of each of the four Gospels. A 'bijou' edition means a book of about an inch square and an eighth of an inch thick. But it is printed in beautiful type, gilt-edged, and bound in leather (1s. net).

The best book which Dr. Lewis Muirhead has yet published is his *Times of Christ* (T. & T. Clark; 2s.). And it is going to be his best-known book. A new edition of it is out already.

*Where does the Sky begin?* This question is the bold title of the first sermon in Dr. Washington Gladden's new book. And then it becomes the

still bolder title of the book itself (James Clarke; 4s. net). The text which furnishes this title is Job 38<sup>19-20</sup>, beginning, 'Where is the way to the dwelling of light?' But the title is not mere rhetoric. Throughout the sermon Dr. Gladden is persistently asking the question, Where does the sky begin? His answer is that it has begun already, where you stand. Go down into the cellar or into the mine, it has begun even there. But what is the sky? Turn the page and you find that the sky is eternity. 'I remember hearing an evangelist at an evening meeting where a solemn hymn had been sung, of which the refrain was "Eternity! eternity!" break the silence which followed the singing by the impressive question, "Where will you spend it?"' The proper question about eternity, says Dr. Gladden, is not where *will* you spend it, but how *are* you spending it? Washington Gladden has a great name among us. This book is riper and richer than anything he has yet published.

Is there no literature for our boys but the literature of the battlefield? If there is not, at least let it be history and not fiction. For in history it is found that the race is *not* always to the swift nor the battle to the strong, and the sooner they learn that lesson the better. Let us offer them Mr. A. G. Bradley's *Fight with France for North America* (Constable; 3s. 6d. net). It is a marvel of cheapness and interest. It has its hero. It has two heroes. For Montcalm is not forgotten in Wolfe's glory. And there is life and movement on every page, and expectation undiminished till the end.

Messrs. Constable have published the English translation of an extraordinary book, *Bartholomew Sastrow*, being the memoirs of a German Burgomaster. The Burgomaster lived in the days of Luther, days of immense stir and some confusion; and if he did not see far, if he did not see the eternal spiritual issues involved in the strife, what he did see he saw clearly and describes forcibly. Plain speaking! We dare not use such language now, and we are not quite sure that it should all have been translated. Most of the matter in Burgomaster Sastrow's autobiography belongs to himself and his family, their gains and their losses, their long drawn-out litigations, their robberies and their murders. But even when the matter is most

personal it is a picture of the life of the time. The Burgomaster is not a piously religious man, though a Lutheran, but he has at least a philosophy of God. God lives to grant prosperity to the Sastrow family and to confound all their enemies. The translation is done by Mr. Albert D. Vandam, and there is an Introduction by Mr. H. A. L. Fisher of New College, Oxford (3s. 6d. net).

Some say that the things which have made the *Spectator* are neither its political leaders nor its literary reviews, but those occasional papers which are scattered through its pages, written by nobody knows who and upon nobody knows what. Sometimes those papers are gathered together, and then the identity of one delightful writer is discovered. So is it when Miss Eleanor G. Hayden publishes *Travels Round our Village* (Constable; 3s. 6d. net). It is a large octavo volume, and the wonder of its price is the greater when we turn over the pages and see how many are the illustrations by L. Leslie Brooke, and how much character is expressed in them.

Messrs. Constable have now published a popular edition of Mr. G. W. Forrest's *Cities of India* (5s. net). They call it popular because of the price, we presume, but the book is here in its completeness, full-sized page and fully illustrated. It is one of the ways of getting at India. There is no use waiting for a complete history of India or a complete account of its inhabitants. We must be satisfied with here a little, and there a little. It will be something to know its great cities, and this is the book to furnish us with the knowledge.

Herr Lietzmann continues his 'Materials for the Use of Theological Lecturers and Students.' The new issues are the *Apocryphal Gospels*, edited by Dr. E. Klostermann; the *Assumption of Moses*, edited by Dr. Karl Clemen; the *Letter of Ptolemaeus to Flora*, edited by Dr. Harnack; the *Three Oldest Martyrologies*, and a *Selection of Liturgical Texts*, both edited by himself (Deighton, Bell, & Co.; 6d. each).

Messrs. Dent have added *Samuel and the Schools of the Prophets* (9d. net) to the 'Temple Series of Bible Handbooks.' The author is James Sime, M.A., F.R.S.E.

The Rev. William Beck, rector of Clanborough, Devon, is dissatisfied with the Revised Version, and he has published a large bookful of *Suggested Amendments* (Exeter: Henry S. Elands). Some of his Amendments are amendments, but some are not. In Ro 15<sup>16</sup> for 'a minister . . . ministering . . . by the Holy Ghost,' he suggests 'a priestly minister . . . ministering in sacrifice . . . in Holy Ghost.'

The *Jewish Encyclopedia* is now nearly at an end. This is the ninth volume. It runs from the middle of M to the middle of P. Its first principal article is MORBIDITY, under which is discussed the tendency of the Jews to special diseases. The greatest name in M is MOSES. But it is not the purpose of this Encyclopedia to occupy the place of a dictionary of the Bible, and MAIMONIDES has as much space as MOSES. Still the article on Moses is one of the best bits of work in the volume. Its author is Professor G. A. Barton of Bryn Mawr. The article on MUSIC is disappointing. Here a great opportunity has been lost. It is true that notes on the music of the synagogue are scattered throughout the whole work, but the general article should have given a more comprehensive survey of the subject, and a better conception of its riches. In the article on the NEW TESTAMENT a brave effort is made to find the Gospels in Rabbinism. Still, it is better to say that our Lord's teaching is not original than to say that it is not true. The longest article in the volume is the article on NEW YORK. It is longer far than the article on PALESTINE, and it is enriched with a marvellous panorama map. The last great article is devoted to PERIODICALS. It is followed by a list of all the Jewish periodicals which have ever been published in any country or language (Funk & Wagnalls; 25s.).

Mr. C. H. Kelly has issued another series of Manchester Lectures, this time under the title of *The Inspiration of the New Testament* (6d.). That is the title of the first Lecture by Dr. J. H. Moulton. The second Lecture is by the Rev. W. C. Allen, Fellow of Exeter College, Oxford. Its title is 'The Discrediting of the Gospels.' The Rev. H. B. Workman is the author of the third. He calls it 'Jesus Christ as the Son of Man: His Relation to the Race-Factor.' The fourth and the sixth are on social subjects—'The Problem of

Poverty,' by Mr. J. H. Clapham; and 'Betting and Gambling,' by the Rev. C. W. Andrews. The fifth is entitled 'B.C.—A.D., or the Difference Christ has made'; its author is the Rev. George Jackson. These are telling subjects, and these men are fit to make them tell with effect even upon such an audience as gathers in the Central Hall, Manchester.

Mr. Kelly has also published a sixpenny edition of William Arthur's *Tongue of Fire*. In a book published this month (*The Young Preacher's Guide*) the author says, 'When but a young Christian, I well remember a most eloquent preacher and successful soul-winner, named the Rev. John Warwick, declaring that whenever he felt himself spiritually "run down," he went to Arthur's *Tongue of Fire* for his tonic, and got it there.'

There are more ways of making sermons than we had any idea of. The Rev. R. J. Wardell describes six different methods known to him and practised by him. He not only describes the methods, but he gives illustrations of sermons built after them. The little book is entitled *Studies in Homiletics*. It is one of Dr. Gregory's series of 'Books for Bible Students' (Kelly; 2s. 6d.).

From the Kingsgate Press in Southampton Row come two strong appeals for an evangelical and non-conforming Christianity. The one is in the form of a tale, a German tale by Mrs. C. L. Abbot, called *The Wanderer* (3s. 6d.). The other is a biography, the biography of *William Jeffery, the Puritan Apostle of Kent* (1s. 6d. net). It is written by Charles Rudge, and it contains an Introduction by Dr. Clifford.

## Religious, Ethical, and Theological Articles in the Periodicals of 1904.

### ABBREVIATIONS.

AA = American Antiquarian.  
 ACSSM = American Church Sunday School Magazine.  
 AJP = American Journal of Philology.  
 AJRPE = American Journal of Religious Psychology and Education.  
 AJT = American Journal of Theology.  
 BF = British Friend.  
 BM = Baptist Magazine.  
 BRE = Baptist Review and Expositor.  
 BS = Bibliotheca Sacra.  
 BST = Bible Student and Teacher.  
 BW = Biblical World.  
 C = Commonwealth.  
 Cl.R = Classical Review.  
 CMI = Church Missionary Intelligencer.  
 CR = Critical Review.  
 CS = Church and Synagogue.  
 CQR = Church Quarterly Review.  
 CUB = Catholic University Bulletin.  
 DR = Dublin Review.  
 E = Expositor.  
 ET = Expository Times.  
 H = Hermathena.  
 HJ = Hibbert Journal.  
 HR = Homiletic Review.  
 IR = Independent Review.  
 JBL = Journal of Biblical Literature.  
 JTS = Journal of Theological Studies.  
 JQR = Jewish Quarterly Review.

LC = Liberal Churchman.  
 LQR = London Quarterly Review.  
 LW = Life and Work.  
 OC = Open Court.  
 PEFSst = Palestine Exploration Fund Quarterly Statement.  
 PM = Preacher's Magazine.  
 PMQR = Primitive Methodist Quarterly Review.  
 PR = Park Review.  
 PSBA = Proceedings of the Society of Biblical Archaeology.  
 PTR = Princeton Theological Review.  
 Treasury (N.Y.).  
 UFCM = United Free Church Magazine.  
 WMM = Wesleyan Methodist Magazine.  
 YDQ = Yale Divinity Quarterly.

ABIJAM and Abijah, ET xv. 560. C. H. W. Johns.  
 Abraham, the Friend of God, ET xv. 46. Eb. Nestle.  
 Absolute, The, ET xv. 483.  
 Acton (Lord) at Cambridge, IR ii. 360. J. Pollock.  
 Acts of Apostles, AJT viii. 592. J. W. Platner.  
 ,, Apostle Paul, DR cxxxv. 46, F. Bacchus; CR xiv. 307, G. R. Wilkinson.  
 Adar, ET xv. 559. C. H. W. Johns.  
 Adrian vi. (Pope), DR cxxxv. 1. L. C. Casartelli.  
 Africa, Church in South, CQR lvii. 241.  
 African Christian Literature, PTR ii. 336. B. B. Warfield.  
 Agnosticism, C ix. 351. G. K. Chesterton.  
 Alexandria, Jews in, AJT viii. 728. E. von Dobschütz.  
 American Indian Art, AA xxvi. 201. S. D. Peet.  
 ,, ,, Legends, AA xxvi. 23. C. S. Wake.  
 ,, ,, Nature Powers, AA xxvi. 281. S. D. Peet.