

easily the Spirit can be 'grieved' and even 'quenched.' No figure in the whole book is at once so awful and so tender as this half-seen and suggested form of him who has the 'world's secret trembling on his lip.'

The Scenes.

While there is no attempt at systematic teaching in these, they form a unity when taken as a whole. The minister, the human spiritual guide, is merely introductory, and naturally occurs first in Bunyan's thought of such matters as are here dealt with. Then there is a presentation of the fundamental conception of Law and Gospel, in the dusty room, which shows these not in themselves, but as they affect the Christian. Then follow, still from the point of view of experience rather than of abstract doctrine, pictures of the supreme human and divine factors in the Christian life. The human factor is patience and the divine is grace. The next picture is the strenuous and victorious picture of the whole life, in which the entire *Pilgrim's Progress* may be said to be summarized. But to a soul like Bunyan's there is an inevitable and constant undertone of tragedy in

the thought of life, and before the visions close we have to look upon two aspects of the underlying terror. The first is of that despair which is the judgment of the careless on this side of death,—the other is of the judgment beyond the grave.

These scenes we shall examine more fully in the next article; meanwhile, a phrase which epitomizes them at the end of the passage is worthy of remark. The scenes end in six lines of verse, which are, as poetry, below the level even of Bunyan's verses. But the first line tells us that we have here seen things 'rare and profitable.' There could not be a happier combination. To be interesting is one ideal of religious teaching; to be profitable is, alas! in many cases a quite different one. Human teaching which combines the two has come within sight of the ideal education, and the very note of the teaching of the Spirit of God, rightly understood, is just that combination. His is the most profitable teaching that is ever given, but while he teaches he also quickens all the vital interests of life, so that his scholars confess with full assent, that they have 'seen things rare and profitable.'

At the Literary Table.

COMPARATIVE RELIGION.

COMPARATIVE RELIGION: ITS GENESIS AND GROWTH. By Louis Henry Jordan, late Special Lecturer in Comparative Religion at the University of Chicago. (T. & T. Clark. 8vo, 12s.)

WHAT do the two words mean to us? 'Religion' itself does not mean very much; it is too distant and indefinite. And 'Comparative' sometimes adds the element of suspicion. When some of us read 'Comparative Religion' as the title of a book, in our own minds we are reading, 'One religion as good as another.' But one religion is not as good as another; and Comparative Religion is with us for the very purpose of saying so.

Comparative Religion is with us. Of that there is now no longer any doubt; this handsome volume is itself the unmistakable evidence. Our way with it has been peculiar. We have not welcomed it, as the French have done. Nor have

we slammed our doors in its face, as the Germans have done. We have simply left it alone. For we have not been sure whether on the whole it is a friend or a foe. But it is with us now. We have heard of it with the hearing of the ear; we can no longer keep our eyes from seeing it.

There are those to whom the accident of looking into a volume of Tylor's *Primitive Culture* or Frazer's *Golden Bough* was an epoch in life. These are they who will take to Mr. Jordan's great book first, and they will not be disappointed. For they have passed now from the weird fascination of those two books. They have come to see that the study of the phenomena of religion has the unique privilege of claiming the rank of a science, while it still appeals to the imagination as in the first flush of our surprise with it. And having already enjoyed the romance, they will be ready now for the orderly exposition.

Mr. Jordan gives a complete account of Com-

parative Religion in its genesis and growth. With admirable tact he has made his book mainly a study in biographies. Many names with which we are very familiar are here, but they are in a new setting; new things are said about them, new gifts are revealed in them. In his own sphere Mr. Jordan has given us a 'Who's Who,' and much delightful information which will never come within the boards of that indispensable annual.

Dr. Fairbairn, in his Introduction, speaks of Mr. Jordan's 'laboriousness.' It is a good word, rescued from bad uses. Is it not what is meant by 'the infinite capacity for taking pains,' and is that not the definition of genius? Mr. Jordan leaves no corners of his field ungleamed. The Cunningham Lecturers will be glad to see their names and dates in a list that is both accurate and complete. They cannot find them anywhere else. But Mr. Jordan has also that spark of life which responds to our more popular conception of genius. His enthusiasm carries him from page to page, down through many Notes, and even to the end of a model Index. He has a chapter on the Mental Emancipations of his subject, and a note on the Fellowship of Heretics.

ALEXANDER MACKENNAL.

ALEXANDER MACKENNAL, B.A., D.D.: LIFE AND LETTERS. By Dugald Macfadyen, M.A. (*James Clarke & Co.* 4s. 6d. net.)

What is the use of a biography? To give us an hour's good reading. Mr. Macfadyen does that—several hours' good reading. But what is the use of a biography? To swell the volume of history. Mr. Macfadyen does that also. Whenever the history of the Congregational Church is written, the biography of Alexander Mackennal will be referred to, quoted from, and will help to increase the bulk of it. But what is the use of a biography?

Lives of great men all remind us
We can make our lives sublime.

That is the answer. Or this—

O may Thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold.

Mr. Macfadyen's biography helps us even to that.

There are sentences which might be quoted from it: 'I am so pleased with your letter; delighted, first of all, that you enjoy Maurice. Any-

one who enjoys Maurice is a saved soul.'—'Is it not a very striking fact that sceptical lawyers are rarely found?'—'I think it is sometimes a duty to repress feeling, the purest and most warranted; to repress it even before God, lest we be unfit for the common demands of life and the changing aspects of duty.'—'While, on a certain plane, there is a doctrine of substitution, Christ standing in our room, and a doctrine of imputation, we coming into Christ's place, when we get on to a higher plane and contemplate Christ as the living Head of redeemed humanity, substitution and imputation both become merged into identification, *solidarité*.'

But you cannot quote the man, and it is the man that makes the book. We did not know he was so great. For the great men of a Church are never its greatest men; their greatness prevents them from being counted among the great. All the other Churches grudge him to this Church. There is so little fault to be found in this man.

ST. PAUL AND CHRIST.

THE TESTIMONY OF ST. PAUL TO CHRIST.
By R. J. Knowling, D.D. (*Hodder & Stoughton.* 10s. 6d. net.)

The Testimony of St. Paul to Christ? What we want to know is the testimony of Christ to St. Paul. For in our day Christ is all right. The street-corner orator, blasphemous about all things else, has not a word now to say against Christ. He knows that he dare not say a word against Him. Every reference to Christ now is applauded by the men in the street. One would almost say they have heard the cry of the young theologians of a generation ago and are echoing it—'Back to Christ.' It is St. Paul that is under the fire of criticism now. St. Paul's testimony to Christ? No; what we need is Christ's testimony to St. Paul.

But Professor Knowling knows all that. What he means by St. Paul's testimony to Christ is what we mean by Christ's testimony to St. Paul. For if St. Paul acknowledges Christ, then Christ will acknowledge St. Paul. When St. Peter said, 'Thou art the Christ,' Jesus answered, 'Thou art Peter, and on this rock . . .' Professor Knowling has no sympathy with the cry 'Back to Christ.' For he sees that when we are most with St. Paul then are we most in Christ. The testimony of St. Paul to Christ is the testimony of Christ to St. Paul. For

St. Paul had nothing of himself. All that he was able to say of the Lord Jesus Christ he had first received from Him.

The book contains the Boyle Lectures, in three series, for the years 1903, 1904, and 1905. The first series describes the documents; that is to say, the Pauline Epistles and the Acts of the Apostles. The second series gives St. Paul's testimony in its relation to the Gospels; the third, in its relation to the life of the Church. The great purpose which runs through all the lectures is to work from the known and acknowledged to the disputed, from the Epistles to the Gospels. And the characteristics of the work are three: first, a convinced belief in the historicity of the Gospels; second, a complete acquaintance with the literature of the subject; and third, an independent investigation of all the problems concerned.

MOHAMMED.

MOHAMMED AND THE RISE OF ISLAM. By
D. S. Margoliouth. (*Putnams*. 5s.)

The reader of this life of Mohammed will say, though not at first, that Messrs. Putnam were well directed when they were sent to Professor Margoliouth for it. Not at first, because the style at first is trying. It is English and not the wonderful language which Doughty writes; yet its English somehow keeps persistently reminding us of the *Arabia Deserta* of Doughty. Perhaps it is simply this, that both men are steeped in the language of the Arab tent, and cannot get away from it when they write. But the style grows on us; it becomes agreeable; it becomes at last the only conceivable style for a Life of Mohammed.

So in every way Professor Margoliouth was the right choice. His knowledge of Mohammed and Mohammedanism is unrivalled in this country. And even outside of it men would name only Goldziher, Nöldeke, De Goeje, and Macdonald. He knows Mohammedanism so well that he is not overwhelmed by his knowledge as a smaller man would be. Though every sentence is based on documents, every sentence is in its place, and the story moves steadily on. He knows Mohammedanism so well that he does not let Mohammed be smothered in it. The man is ever in the front of the movement. Not a prophet in the grand sense, not even a hero on

the whole, to this author or to us, yet Mohammed is always there. He and his biographer take care that we shall never lose sight of him, that very little shall be done without him.

What does Professor Margoliouth think of him? He does not judge him by Western ways or the morals of a modern Christian. He does not ask such inapplicable questions as whether he believed in his own call. This is the greatest merit of the book, that the jury who judge this man are of his own country, and actually chosen by himself. Ayesah, what do you think of him? And we hear Ayesah answering.

But in the end Professor Margoliouth gives us a wider judgment, the judgment of the centuries, the judgment of the world. A genius, he says, a genius always equal to the emergencies, but never too great for them. 'Security for his person he wisely regarded as the first condition of success; a crown would be useless if he had no head to wear it. He estimated accurately what the emergencies required, and did not waste his energies in giving them more. He also held that chances must not be thrown away, and while regularly profiting by other men's scruples, allowed no scruples to stand between him and success.'

Notes on Books.

Dr. Aldis Wright has published a new edition of Westcott's *History of the English Bible* (Macmillan; 12s. 6d.). We have read the book very carefully, for there is no subject in which we find more interest; and we have come to the conclusion, most reluctantly, that it is a mistake. It is a mistake simply on the principle that the better is the enemy of the best. Westcott's *History* was good, Aldis Wright's edition of it is better; but the day is come when a wholly new *History* of the English Bible should be written, and men will be almost sure to accept this new edition of Westcott instead of it. The great need of a new *History* is that that may be done thoroughly which Westcott's *History* was the first seriously to attempt: that is to say, to discover the sources of the earliest English Translations of the Bible, and to show the relation of the later versions to these earlier, and to one another. Westcott did accurately what he did in this direction, but he did not go anything like far enough. Dr. Wright's work is most valuable (it is

found mostly in footnotes), but he has made no attempt to give the work that completeness of which it stood most of all in need.

For the future historian of the English Bible this edition of Westcott will be the most valuable single authority. It will be especially valuable in the matter of dates, the backbone of all history. Few subjects have suffered more from misstatement of fact. The writer of the future who, with this book in his hand, blunders in these matters need look for no mercy.

Messrs. Macmillan have added to their 'Globe' library an edition of *The Diary of Samuel Pepys* (3s. 6d.). It is a volume of 800 pages, double columned, close printed. For besides the complete and delectable Diary it contains an Introduction and Notes by Mr. G. Gregory Smith.

Professor W. P. Ker is as conscientious a student of English literature as we have. It is the fashion now to fix one's reputation on the remembrance of obscure names and unimportant dates. Professor Ker has no such ambition. His conscientiousness breathes a larger air. In his new volume of *Essays on Mediæval Literature* (Macmillan; 5s. net) he discusses the earlier history of English prose, the similes of Dante, Boccaccio, Chaucer, Gower, Froissart, and Gaston Paris. But though his subjects are large and popular, he is no facile superficial 'popular' writer on them. His work is all his own; hard study and the imagination of the poet have given it to him. And whatever the magazine taster may say, the lover of English will be wiser by the reading of this book.

'If ever a missionary needs the guidance of the Holy Spirit, it is when he selects a book for a Muslim reader.' So says Dr. Wherry; and he proceeds to do the Spirit's work by carefully describing the books which have been written in Urdu (or translated into that language) to commend the gospel to Muslims. His own book he calls *The Muslim Controversy* (Madras: Chr. Lit. Soc.; Rs. 1). His reading has been with purpose. His writing is without partiality.

Pages from a Parson's Pocket-Book (Marshall Brothers; 1s. 6d. net). If some parsons whom we know would publish pages from their pocket-books, we would forgive them the alliteration.

The Rev. S. R. Cambie, F.R.G.S., has done fairly well, but he could be surpassed.

Messrs. Morgan & Scott have sent out the annual volume of 'The Herald of Mercy' and 'The Revival' under the title of *The King's Messenger* (1s.).

The *Life of Bishop Wilberforce* (3s. 6d. net) in Messrs. Mowbray's 'Leaders of the Church, 1800-1900,' has been written by his second son, Mr. Reginald Garton Wilberforce. It is an out and out appreciation, and that is just what it ought to be. Mr. Wilberforce rejoices with his father when he rejoices, and weeps with him when he weeps. There is no criticism of word or deed, nor the thought of it. Perhaps there are sentences which will not appeal to the uninterested. Perhaps there are quotations from letters or diaries which were not intended to pass beyond the family or near friends. Here is one from the diary of Lord Carlisle—

June 15 (it is 1845)—'I went to ask Lady Granville to come with me to Westminster Abbey, which she could not; but the Levesons came with me instead; she had never attended our service before. We went to the Deanery, and Samuel took us in. He preached divinely, on the signs of receiving the Grace of God in vain, with so much power, beauty, and *practicalness*. Lady L. owned that she had never heard so fine a sermon, and wrote one sentence of it in her Prayer-Book; "Respectability is not conversion."

Apart from missionaries our most popular writer on China at the present time seems to be Professor Edward Harper Parker, of Manchester. If Professor Parker has a weakness, it is that he is too determined to be popular. In this determination, shutting his eyes to all consequences, he sat down and began to write a popular account of the Religion of China. He finished the book and published it, calling it by the popular name of *China and Religion* (John Murray; 12s. net). Its only fault is its popularity. The publisher may not think that a fault, but the public will. For there is only one man living who can give an account of all the religions of China, and he cannot do it popularly. That man is Professor de Groot, of Leiden, whom, curiously enough, Professor Parker does not once mention, though he has a separate

section entitled 'list of authorities.' The public will discover that a popular history of the religions of China is really no history at all. They will soon discover that thirty popular pages given to Buddhism does not carry them very far.

Professor Parker's book will start men thinking about China; it may give men their first interest in the religions of China. It may give them a vision of a new world of religious ideas which is less explored and more worth exploring than the New World of Columbus. And even if it does not carry them far into this new land, it will have served a purpose, perhaps its writer's own deliberate purpose, in raising within their hearts a longing to enter.

Mr. Murray has also published a second and cheaper edition (4s. net) of *The Eternal Saviour-Judge*, by the Rev. James Langton Clarke, M.A.

In the controversy between the Bible and Science, one thing is settled now, that there is no controversy. What we have to do now is to take out of the Bible what the Bible contains. And that is 'principally,' if not wholly, 'what man is to believe concerning God, and what duty God requires of man.' Mr. S. J. Broadbent, in *Science the Demonstrator of Revelation* (Nisbet; 2s. 6d.), shows the way. He shows that Science does not set aside the Bible, and that the Bible welcomes the researches of Science. There is no conflict; there is a unity above the place where conflict has raged. 'And the evening of silence and the morning of song were the fifth day.'

The Bishop of Burnley calls his new volume of sermons *The Claims of the Faith* (Nisbet; 3s. 6d. net). He calls it well. For it is not the liberty nor the victory of the Faith that he feels; it is its demands. He translates the Christian life into Duty. Not duty in the abstract; it is duty due to Christ. Love is in it always, but love's exactions are always uppermost.

But a better volume than the Bishop of Burnley's, a volume of sermons able to give distinction to any series, is the contribution made to Nisbet's 'Church Pulpit Library' by the Bishop of Hereford. Its title is *Sermons at Rugby* (3s. 6d. net). The title recalls Temple's three volumes, but there is more life here, larger and fuller life; more of the

mind of Christ, more of the life that is found in Him, with its abounding love not only for my neighbour whom I shall never see here, but for my neighbour who lives on the other side of my wall. The Rugby boys who heard these sermons may not now be good Churchmen, in the narrow sense in which that phrase is sometimes abused, but they are likely to be found good citizens of the Kingdom.

Messrs. Oliphant have published an extremely beautiful and soothing sermon by the Rev. Bernard J. Snell—*Words to Parents about Children* (6d.). He looked round the congregation and could not see the parents; 'the proportion of parents in an ordinary gathering is not large.' Then he remembered Charles Lamb's 'Dream Children,' in which that dear old bachelor, dreaming, hears the children say, 'We are not of Alice, nor of thee, nor are we children at all. We are only what might have been.' And he knew then that in an ordinary gathering, besides the parents, there are those of the parent heart. A soothing sermon; but not to send you to sleep.

But Messrs. Oliphant have also published six sermons by the Rev. J. Harry Miller—*The Rapture of the Forward View* (1s. net),—and each sermon is as excellent of its kind as Mr. Snell's. From 'These all died in faith' down to 'for He hath prepared for them a city' (He 11¹³⁻¹⁶) there are six texts, and these are the texts of the sermons. So they are not soothing sermons but rousing; they are rousing, restless, unsatisfied sermons, seeking things which cannot be found in space or time.

Few books possess the ideal combination of simplicity for the simple and scholarship for the scholar. A small book called *The Commonwealth of Christ* has it. The author, who is anonymous, has a great conception of the Kingdom—the true New Testament conception of Communion. And the book is most practical. Who is to read it? It is dedicated to the children of the Reformed Churches. Get *them* to read it. Let them read it slowly, chapter by chapter. Get them to commit some of it to memory. Let us all read it. Whatever we know it will sanctify, and it will give us new knowledge. Messrs. Partridge are the publishers.

Mr. Claude Montefiore tells us that there are things in the Talmud which are as fine as anything we read in the Old Testament. Here is the opportunity of judging. Dr. William Macintosh has published *Gleanings from the Talmud* (Sonnenschein; 2s. net).

There are many aids to the study of the International Lessons. Arnold's *Practical Sabbath School Commentary* (Revell; 2s. 6d. net) is specially prepared to save the teacher's time.

The novel with a purpose is bad, but the history with a purpose is worse. Dr. Charles Callaway has written a history of *King David of Israel* (Watts; 2s. 6d. net) with a purpose deliberate and avowed. Its purpose is to make out David as bad as he can be made. Dr. Callaway knows that David is called in the Bible a man after God's own heart, and he agrees with the Bible. For David's god is as bad as David. This is the real but unavowed purpose of the book. Yahweh is a bad god, and it is time we were done worshipping him. Possibly Dr. Callaway believes in the evolution of religion, and he might answer that it is only David's god that is bad, not ours. But in his account of David and his god there is no evolution possible. There is nothing to evolve. This is the radical defect of the book. It is external from beginning to end. It never gets at the heart of anything. It never finds anything or anybody with a heart. We do know God better than David did, and an unbiassed account of that would be profitable. But Dr. Callaway is too anxious merely to score against traditional orthodoxy. In his anxiety he blunders in little things as well as in great. On his third page he says that Yahweh is in our English Versions inaccurately translated the Lord. It never is translated the Lord; but always the LORD, and the capitals are there for the very purpose of showing that it is not an inaccuracy.

The first volume which we have seen of the Guild Text-Books of the Presbyterian Church of Ireland is *John Knox*, by the Rev. Andrew Gilchrist, B.A., Holywood (Belfast: Sabbath School Society; 9d. net). It is a characteristic and worthy beginning. As Mr. Gilchrist says, it stands between the brief sketch and the full biography, and is therefore more suitable than either for

advanced Bible classes. So there is room for it after all we have had on Knox. It has, besides, character and purpose of its own. It is the Protestant Life of Knox. Knox himself speaks of his life before he became a Protestant as 'spent in the puddle of Papistry.' Mr. Gilchrist quotes the saying with approval; his joy in Knox begins with the year 1546, when he burst upon the world as a militant Protestant.

Messrs. Simpkin are the publishers of *Thoughts after Business Hours*, by a City Man (3s. 6d.). The Thoughts make us think of Bacon. In truth there is something of the 'worldliness' (if the word may be rescued to a good use) of Bacon in them; and their author is the heir of all the ages which have been since Bacon wrote.

The Secretaries of the Sunday School Union have published a series of Christmas booklets and cards, wonderful for beauty of workmanship. The verses are all Miss Edith Hickman Divall's. Is Miss Divall to take the place of Frances Ridley Havergal? She has less simplicity of expression but more variety of experience; she is less like Tennyson and more like Browning.

John Caird's *Religion in Common Life*, one of our immortal sermons, has been published by Mr. Allenson as the eighth of his 'Heart and Life Booklets' (6d. net).

Messrs. Bagster have published two uniform volumes which seem to belong to some series of which we cannot discover the name. It does not matter. The volumes are good enough to go together or alone, for both are thoroughly evangelical, and their evangelicalism is of to-day, scholarly and sincere. The one is *My Brother's Keeper*, by Professor Alfred E. Garvie, D.D.; the other *His Divine Power*, by the Rev. H. T. Potten (each 2s. 6d. net).

Dr. R. J. Drummond's *The Christian as Protestant* (by the same publishers; 5s.) proves that we are making progress even in theological controversy. Dr. Drummond has as little hesitation in condemning the corruptions of the Roman Catholic Church as a controversialist of fifty years ago. And it must be confessed that he finds many corruptions to condemn. But he does not stamp upon his victim and leave the residue

thereof to be devoured. The truth is, larger knowledge has made that method impossible; and still more, painful experience has taught us that that method is a ghastly failure.

The late and deeply lamented Professor Wilkins, of Manchester, had, it seems, just seen his *Roman Education* (Cambridge University Press; 2s. net) through the press before he died. It is a small but precious volume, worthy legacy of an earnest conscientious teacher.

Up till now the best single volume edition of Shakespeare has been Macmillan's 'Globe' edition. Now the pre-eminence of the Globe edition is challenged. From the Clarendon Press comes *The Oxford Shakespeare* at the same price (3s. 6d.), edited by Mr. W. J. Craig. Does the Oxford Shakespeare beat the Globe? We do not say that. We simply say that we see nothing to choose between them.

About Hebrew Manuscripts (Frowde; 7s. 6d. net) is not a popular title for a book, yet Mr. E. N. Adler is not happy if he is not popular, and he has the popular gift well developed. This is the puzzle, how he combines in one person great joy in poking among the dust and débris of a synagogue genizah and as great joy in facing a popular audience in London or Manchester. One of his chapters is on the Humours of Hebrew MSS. He thinks they are not always unconscious, though the unconscious humour is best. He has a manuscript in which there is an illustration of a Hebrew home, and the father of the family at the Seder, when he has to point to the bitter herbs, points to his wife instead.

He discusses the origin of that curious phrase which the Hebrew scribe so often writes at the end of his MS. The scribe hopes that his patron will enjoy and read the MS., he and his descendants, 'until a donkey can climb a ladder.' He thinks it possible that originally the reference was to Jacob's ladder, and that it was the jibe of some blasphemous Heine, now utterly forgotten, and used by later scribes in most unconscious irreverence. But, on the whole, it is more likely to be a rhymster's poor attempt to find a word (בולם, donkey), which will rhyme with עולם, 'for ever.'

'Inoculation and vaccination were quite infernal,

quinine was "an invention of the devil"; and sanitation was a work of unbelief. The use of anæsthetics betrayed an especial depth of rebellion against God; and one woman in Scotland was burned alive for resorting to them. The use of chloroform was vehemently denounced as contrary to the Word of God; and Simpson, the discoverer of the anæsthetic, was forced to answer fools according to their folly by pointing out that in the first surgical operation on record, that on Adam for the extraction of Eve, "God caused a deep sleep to fall upon Adam," thus setting an example for modern surgical practice!'

The quotation is taken from a book on *The Immanence of God*, by Professor Borden P. Bowne, of Boston University (Constable; 3s. 6d. net). The old orthodoxy believed that God was in men's lives and that prayer was better than surgery. Professor Bowne believes also that God is in men's lives; he also believes in prayer. The difference is that the old orthodoxy believed that God came into men's lives occasionally and in some miraculous way; Professor Bowne believes that He is in men's lives every moment, and that He is Himself the inventor of surgery, which is not less dear to Him than prayer.

Messrs. Hodder & Stoughton have published a large handsome volume, under the title of *Shakespeare and Holy Scripture* (15s. net). It is written by Dr. Thomas Carter, the author of *Shakespeare, Puritan and Recusant*. It consists of quotations from all Shakespeare's plays, wherever there is a thought or a phrase of which a parallel can be found in the Bible. And the quotations from the Bible are then given after it, however many they may be, or however slight may be the parallelism. The thing has been done before, but never on a scale approaching this in lavishness. It does not seem likely that it will ever have to be done again. The quotations from the Bible are taken from the Geneva Version. In a prefatory essay Dr. Carter shows, and it scarcely needed the essay to show it, that the version of the Bible which Shakespeare read was the Geneva. More interesting are the notes on Shakespeare's use of the Metrical Psalms. But there the comparison is not quite so convincing. The nearest parallel is *Merry Wives*, II. i. 113—

He woos both high and low, both rich and poor,
Both young and old, one with another.

Hopkins' Version of Psalm xlix. is—

All people, harken and give ear
To that that I shall tell,
Both hye and low, both rich and poore
That in the world do dwell.

It has been questioned whether special sermons should be preached to young men. The young men who are not able to profit by the ordinary sermon are most likely to resent the special sermon. They may think they are preached at rather than preached to. But there is more force in the objection that the young men's sermon takes young men too seriously—that is to say, it makes the young man think that he is a great doubter and a hero. The Rev. T. H. Darlow, M.A., has published a volume of sermons to young men and women. Its title is *The Upward Calling* (Hodder & Stoughton; 6s.). It treats young men and women as if they had ordinary intelligence, and were quite average beings. So it neither disappoints them nor puffs them up. Indeed, it is good sound religion and morality for us all.

The Rev. Dinsdale T. Young has been described as one of our most wakeful preachers, and the wakefulness seems to be not in him, but in the sermon. His new volume, *The Enthusiasm of God* (Hodder & Stoughton; 3s. 6d.), can be read right through, sermon after sermon, without our nodding once. And it is worth noticing that the sermons which have most wakefulness in them have most of the Bible in them, the old-fashioned, familiar Bible, which some preachers think you must keep clear of, if you are not to send your hearers to sleep.

If we are not writing much literature in our day we are certainly writing much about it. History after history appears, and endless are the series of Men and Women of Letters. The latest great contribution is *The Bookman Illustrated History of English Literature*, which is edited by Mr. Thomas Seccombe and Dr. Robertson Nicoll, and is to be published in twelve parts at 1s. each by Messrs. Hodder & Stoughton.

The first part consists of forty very large pages, printed in good type on soft white paper, and containing five illustrations, each of which is the

whole size of the page, and is printed on plate paper. If there is quality therefore, there is to be quantity without doubt.

There is to be quality also. The style is popular, but there is no sign of contempt for the people. The utmost care seems to be taken with the dates and facts and proportions; and whenever the popular style of the text rejects a useful reference, that reference is thrown into a footnote. These footnotes will be the enjoyment of the more advanced student. They are in one respect unique and invaluable. That is to say, they contain occasional references to articles which have appeared in magazines, old magazines and new, and always just the right articles and the right magazines. That part of the work, at least, is Dr. Robertson Nicoll's.

There are to be surprises. The greatest surprise in this part is the afterthought (in a footnote) that there was some literature written in Scotland between Chaucer and Sir Thomas More, besides the record which the fourth chapter of four pages offers.

In a new and striking binding Messrs. Hodder & Stoughton have published a selection from the papers which Dr. Robertson Nicoll has contributed to the *British Weekly* under the name of 'Claudius Clear.' The title is *The Day Book of Claudius Clear* (3s. 6d.). This is the second selection. The first selection, under the title of *Letters on Life*, has had an enormous circulation; this, it is easy to predict, will follow it rapidly, and may even overtake it. For Dr. Robertson Nicoll's hand becomes more skilful with use, and he touches ever-widening interests with it. The title is nothing, even the topic may be nothing. Three titles that follow one another with but one between are: 'B. A., d. j.'; 'Concerning Eels'; and 'The Value of a Margin.' The topics are no more to us than their titles until they get into Dr. Robertson Nicoll's hands. But then the working man, when his day's work is over, reads them by the fireside and laughs, not because they are funny, but because he finds his own thoughts in them, the thing said well which he could say himself if it were not that he is a thinker rather than a speaker. And having laughed aloud, he has to read them again to his wife when the children have gone to bed.

Messrs. Hodder & Stoughton have also published a new edition of Stevens and Burton's *Harmony of the Gospels* (5s. net.)

It is not only Methodists that will enjoy *Half-Hours with the Methodist Hymn-Book* (Kelly; 2s. 6d.). For these writers are of the wide world, and we are all glad to share their joys and sorrows. Miss Champness knows very well, too, that a little knowledge of the writer makes the hymn of more interest. So she tells of Freylinghausen's toothache, and says: 'A man who could write hymns while writhing under toothache, which a doctor once called "that ungodly pain," must have been indeed a saint.'

From the Kingsgate Press has come the authorized record of the Proceedings of *The Baptist World Congress* (7s. 6d.) held in London in July. It is a memorial worthy of a memorable occasion. It reports the speeches, and records the doings, throughout the whole fortnight, and it is illustrated by photographs of all the great men who had their part in the Congress. Here are men, familiar in our mouths as household words, whose faces we shall never see in the flesh, and it is often a surprise to find them so different from our mental picture. The introduction has been written by the Rev. J. H. Shakespeare, M.A., who was the chief secretary of the Congress.

From the Kinkodo Publishing Company of Tokyo comes a well-printed, illustrated, cheap, and enthusiastic life of *Admiral Togo*. It is written by Professor Arthur Lloyd, M.A., of the University of Tokyo.

Professor Lloyd has also published his translation of *A Modern Japanese Problem Play*, which was read in the first place before the Asiatic Society of Japan.

When the *Guardian* and the *Church Times* agree to publish a series of addresses as they are delivered, we may conclude that either the man or the matter is exceptional; or both. The Rev. P. N. Waggett, M.A., delivered five addresses recently in St. Mark's Church, Marylebone (curiously misprinted in the preface), and we read them regularly week by week either in the *Guardian* or the *Church Times*, and could have

read them in both. Mr. Waggett has now republished these addresses and added other papers to them, making ten in all. Their topics all run along the border between science and religion, for it is there that Mr. Waggett is at home. He is so much at home there that he might be called the Warden of the Marches. The title of his book is *The Scientific Temper in Religion* (Longmans; 4s. 6d. net).

The Rev. George Congreve, M.A., of the Society of St. John the Evangelist, Cowley St. John, Oxford, has gathered together a number of papers and addresses, written for the most part in South Africa, and has published them under the title of *The Spiritual Order* (Longmans; 5s. net). They vary much in quality and in character. Some of them are good practical expositions of Scripture. Of these, eleven are concerned with the 119th Psalm, a Psalm which clearly has a fascination for Mr. Congreve, as it always will have for men of a strongly conservative and law-abiding tendency. But the best Christianity and the worst English is in papers like 'Work and Worry' written within the very sound of the drum, written apparently at the very bedside of the dying soldier, and with a sense in the writer's mind that it is not Briton and Boer that are fighting for the mastery, but this world and that other. Did we say the worst English? Mr. Congreve always writes good English. The bad English is in an occasional letter which he may quote. As this, for example, from a nurse. The address is Plague Camp, Maitland, March 17, 1901: 'Another of my boys died last night, H. F.; he was a Churchman, and a pneumonic case. This is real hard work, and heavy running through the sand for everything. I have charge of the two male wards, and dispensing in the coloured ward; most of the plague-patients belong to the Church, but besides these we have one Malay, two Hindoos, and three Dutch Reformed. It is cheering to hear *our* boys night and morning, six of them, sing the hymns together; and one, who cannot sing, whistles the tune.' Ah, Nurse X., your English is bad, but your religion (in spite of the italics) is good, very good, far better than you know.

Messrs. Longmans have also issued *Preparation for Ordination*, by Principal Randolph, of Ely Theological College (1s. net); *Counsel for the*

Young, by the late Bishop Creighton, of London (2s. 6d. net); and *The Historic Christ*, by the Rev. T. A. Lacey (3s. 6d. net).

Messrs. W. H. Lord & Co. are the publishers of *Preachers from the Pew* (2s. 6d. net), a series of

lectures delivered in St. Paul's Church, Covent Garden, for the Christian Social Union, and edited by the Rev. W. Henry Hunt. Who are these lay preachers? They are Mr. C. F. G. Masterman, Mr. G. K. Chesterton, Lieut.-Col. Herbert Everitt, and others.

Christmas Books for Boys and Girls.

CHRISTMAS is almost here again, and brings with it the usual inrush of story-books, which will be eagerly welcomed by the children. They are the most lasting of Christmas presents, for when the sweets are eaten and the dolls are all broken, they remain quite as attractive, even if not so fresh-looking, as at first.

CASSELL.

From Messrs. Cassell have come three books which will be read and reread. The first of these is *The Little Folks Sunday Book*, by S. H. Hamer (5s.). It contains about thirty Bible stories, each one illustrated by two or three full-page pictures. About half of these pictures are in colours; the other half are in black and white. Several of the latter are taken from famous paintings. The most striking of these are 'The Flood,' from the painting by John Martin, and 'Abraham sending away Hagar,' from the painting by Horace Vernet.

The second book is *Cassell's Natural History for Young People*, by A. E. Bonser (5s.). It is printed on thick paper, and contains over 100 illustrations of different animals by George Rankin and A. Fairfax Muckley. In the preface the author tells us that a special feature of his *Natural History* is the avoidance of learned descriptions. He is not going to follow the example of the author of a *History of British Sponges* who said that sponges 'are fibro-reticular or irregularly cellular; elastic and bibulous, composed of a fibro-corneous axis, often interwoven with siliceous or calcareous spicula, reproduced by gelatinous granules called gemmules.' Though this *Natural History* book is written for young people, and is delightfully interesting and full of anecdotes, it is also scientific.

Little Folks (3s. 6d.) is such a fine large magazine that its bound volumes have to come out half-yearly, instead of yearly. This volume contains two serial stories by the well-known authors, Miss Evelyn Everett-Green and Mr. A. L. Haydon, and countless short stories and bright articles. It has also pages in large print and divided syllables for the very little ones.

BLACKIE.

As yet no author has succeeded in filling the place that Mr. G. A. Henty held as the most popular writer of boys' books. Messrs. Blackie have done wisely in issuing a new edition of *In Freedom's Cause* (3s. 6d.). There is more dash in it than in most of Mr. Henty's books, and it especi-

ally appeals to us because it is the story of the most stirring period in Scottish history—the times of Wallace and Bruce.

S.P.C.K.

The Society for Promoting Christian Knowledge is unrivalled in its own department. Its children's books are most suitable for Sunday school prizes on account of their cheapness and their wholesomeness. One of the most popular will be *Rosamond's Girls*, by M. Bramston (2s.). It is the story of the school-life of Philippa Burnley, one of the naughtiest and most troublesome of heroines.

Ben Pipe's Sowing (2s.) is by the well-known author, Emily Pearson Finmore, and it is the best of her books we have read. The character drawing is much more careful than in any of her former works, even the black sheep having their redeeming features. She has shown true artistic feeling in her portraiture of Mrs. Pipe, the old woman who had 'got no notion how to do nothing 'cept blow folks up,' and whose way it was to be 'too sharp an' interferin'.'

More than fifty years ago the late Dr. Neale went to Brussels, and there visited the Convent of St. Michael, where the Legends of the Saints have been brought from all corners of Europe. He saw four patient monks toiling, writing the Acts of the Saints, and he was awed by the thought that for 240 years that work had gone on. During all that time there had been four monks sitting there writing. So when Dr. Neale came home he determined to interest the children of England in Church History. We know how successful he has been. *Lent Legends* (1s. 6d.) is a reprint. It contains twelve stories, two for each Sunday in Lent.

Three 6d. books have also been published by the S.P.C.K., *Joy, Mick*, and *The Clown's Duel*—the last is a series of very clever pictures—and two 2d. books, *Pease-Porridge Hot* and *Buttons*.

FISHER UNWIN.

Miss Alice Zimmern has published a companion volume to her *Old Tales from Greece*, and has called it *Old Tales from Rome* (5s.) She has divided it into three parts. The first contains the story of Aeneas from the fall of Troy to the founding of Lavinium, the second continues the story up to the time of the expulsion of the kings, and the third part is occupied with a number of popular tales taken from Ovid's *Metamorphoses*. As we read of 'arms and the man' we feel that Miss Zimmern has caught something of Virgil's own genius, so great is the interest of the story and the fascina-