

## At the Literary Table.

### THE SERMON ON THE MOUNT.

STUDIES IN THE SERMON ON THE MOUNT.  
By the Rev. the Hon. E. Lyttelton, M.A.  
(Longmans. 12s. net.)

THERE is no part of the Bible upon which a new Commentary is so much required as the Sermon on the Mount. For the Sermon on the Mount is scarce discovered yet. Commentators have, like other men, contrasted it with the gospel. They have expounded it as if it were a collection of rules for conduct. If the doctrines of Christianity are desired, go to St. Paul's Epistles, they say. In the Sermon on the Mount, they thank God, there is neither doctrine nor dogma. Back to Christ, back to the Sermon on the Mount.

So it is time the Sermon on the Mount were discovered. Back to it, by all means. And what then? It is the most doctrinal, the most dogmatic, thing in all the Bible.

Now the Headmaster of Eton School has many of the gifts that are necessary. He is a scholar, of course; he is also a man of affairs; and he has the mind of Christ. Scholarship alone will not do it. You may settle it that Christ said, 'Deliver us from the evil one,' but the most learned dissertation on the devil will not teach us to pray. Knowledge of affairs will not do it. The serious business man is at his wits' end the moment he attempts to turn the Sermon on the Mount into practice. And the spirit of discipleship alone will not do it. Men *have* 'turned the other cheek also.' They have suffered and persevered, carrying out precept after precept in all its literality of occidentalism, and the Kingdom of God seemed farther away from men's lives than ever. Knowledge, experience, faith—these three together will do it. But the order is wrong. Faith must certainly come first.

The Rev. the Hon. Edward Lyttelton begins with faith. He believes in Jesus. Having the mind of Christ, he knows that the letter killeth, the spirit giveth life. He passes from verse to verse throughout St. Matthew's three great chapters, not pausing to make critical comparisons, seeking ever to get at the meaning which the precept had for the Master Himself. He uses scholarship. On the question of the salt losing its savour he quotes most pertinently from the *Dictionary of Chemistry*. And as he gives his explanation he tests it always

out of his own experience. Do you remember his book on *Mothers and Sons*? That is his preparation for this work. He has come, not as the ideal expositor yet, far enough perhaps from the final revealer of the wonder and wisdom of the Sermon on the Mount, but with the right gifts rightly applied.

He is often original in his interpretation, as every man must often be who has the interpreter's gifts. Sometimes he chooses the less popular of two familiar meanings. He does not always convince us that he is right. He is too experienced a teacher for that, too manifestly a born teacher for it. What he does, and he knows that he is doing it always, is to rouse our attention and leave us thinking.

### THEODORE OF STUDIUM.

THEODORE OF STUDIUM: HIS LIFE AND TIMES. By Alice Gardner, Lecturer and Associate of Newnham College, Cambridge.  
(Edward Arnold. 10s. 6d. net.)

Theodore of Studium? Theodore of Studium? How many of us can tell when he lived or what he did? Is not a volume of 284 pages a large allowance? Would not Church history written at this rate give us too much to do? Should any period of the past be described with such minuteness? Now that knowledge has increased so enormously, should we not let go all that is temporary and unfruitful in the things of the past, that we may gather the things that influence us and abide?

These questions demand their answer as we read the earlier pages of Miss Gardner's book. Miss Gardner does not answer them. She does not hint that they have ever occurred to her. Theodore of Studium is a personality to her. 'A notable man who lived in notable times,'—so she describes him. And she writes on, resolved that if we know him at all we shall know him thoroughly. We follow. And in a little we too are caught by the interest which the very circumstantiality of the story creates. We find ourselves among men, great men and small, but of like passions such as we are, and we would not have one chapter less.

Besides, there is the great controversy. Theodore is not all that the book contains. Greater than Theodore is the movement in which he took his

part. That is with us still. It presses upon the Church in this land to-day as keenly, though not quite so savagely, as it did in the days of Leo v. and Theodore of Studium. Its name is changed. They called it Iconoclasm; we call it Ritualism. But it is with us still.

Miss Gardner is fully aware of the modern interest in the Iconoclastic Controversy. She gives space to it accordingly. Her book is named after Theodore, but its subject is the use of images. And she has the deepest sympathy with the priests in the ninth century who fought and died for the right to wear a crucifix. There are Christian disputes, she says, which we cannot even comprehend now; there are disputes which we understand but have no interest in; this dispute is a burning one in our own time and country, and it is only too well felt and known.

And more than that, she believes that the Iconoclastic Controversy had in it elements which will always be subjects of discussion in the Church. One side issue is the seat of authority. Theodore of Studium fought to keep the hand of the civil magistrate out of the affairs of Christ's Church. But the central issue is the reality, so Miss Gardner says, the reality of the human nature of our Lord. For she does not believe that it will be possible to keep the Church true to a sense of the humanity of Christ, if she is not allowed to use representations of His humanity in her worship—pictures, images, and whatsoever else she feels the need of.

#### JAMES MARTINEAU.

JAMES MARTINEAU, THEOLOGIAN AND TEACHER. By J. Estlin Carpenter, M.A. (*Philip Green*. 7s. 6d. net.)

A man of Martineau's supreme intellectual ability, a man of his supreme moral courage, a man who moved and even moulded so many men of his time both intellectually and morally, could not possibly be apprehended by one biographer. Dr. James Drummond wrote the biography in the great 'Life and Letters' published by Messrs. Nisbet: it is a fitting thing that another biography should be written by Professor Estlin Carpenter and published by Mr. Philip Green. No one will think of making a comparison between the two books. Those who read Dr. Drummond's book most carefully, and are grateful to it for introducing them to the person of the man whom they already admired in his writing, will turn to the new

biography with the most eagerness. And Professor Carpenter is emphatic in declaring that his volume is not intended even to stand beside the larger book, but only to be to it 'a supplemental study.'

When Dr. Drummond's *Life* appeared, the leading events and influences in Martineau's career were touched upon in THE EXPOSITORY TIMES. It is not necessary to trace the course of his outward existence again. Nor should we be giving the best idea of the book by doing so. For though Professor Carpenter follows his beloved leader from place to place and step by step through all his journeyings, that is not the purpose for which he took his pen in hand. The title of the book is, *James Martineau, Theologian and Teacher*. Dr. Carpenter's purpose is to reveal the man as a thinker; not, however, by an elaborate exposition of his system of thought, but by bringing us as closely as possible into personal intercourse with himself, that he being dead may yet speak to us in his diary and his letters.

There are many things in the book that lift him out of the common. One of them is the ungrudging way in which he seeks to meet the difficulties of other men, not with any intention of converting them to his own theology, but with the hope of dispelling or diminishing their spiritual or intellectual darkness. And yet how difficult it was for him to spare the time. 'My course of labour,' he says at the end of one of his letters, 'as minister of a large congregation, as professor in a public college, as an editor of *The Prospective Review*, and not least as father of a large family whom I educate at home, is very much marked out for me.' And yet in this very letter he has taken time to write not only with discernment, but with great fulness and sympathy.

#### DR. MARTINEAU'S PHILOSOPHY.

DR. MARTINEAU'S PHILOSOPHY: A SURVEY. By Charles B. Upton, B.A., B.Sc., Emeritus Professor of Philosophy in Manchester College, Oxford. (*Nisbet*. 7s. 6d.)

Two men were employed upon the *Life and Letters* of Dr. Martineau. Dr. James Drummond wrote the *Life*, and Professor Upton described the *Philosophy*. When the book came out, we begged the publishers to issue Professor Upton's part by itself. It was a masterpiece of description. It was an addition to the literature of modern philosophy. It was far too important to hang on

as an appendix to any book. The publishers have done so. The volume before us is a reprint of Professor Upton's share of the *Life and Letters*. It is called a second edition, and although a reprint, as we have said, it is more entitled to that description than so-called second editions sometimes are. For it contains an Introductory Essay of more than thirty pages, which is altogether new and invaluable.

What is the Introductory Essay about? It is about the 'Relation of Dr. Martineau's Writings to Present Views on the Philosophy of Religion.' They who are chosen to represent present views on the philosophy of religion are Professor Pringle-Pattison and his brother Professor James Seth, Professor James Ward, Dr. Hastings Rashdall, Dr. John Watson, and the Rev. R. J. Campbell.

As regards the last two, is it not possible that Professor Upton is taking them too philosophically? Mr. Campbell is quoted thus: 'I was recently asked the question, "Is Christ God?" and my reply to the questioner was "Certainly; and so are you or you could not ask the question."' Professor Upton calls these words 'pregnant words,' and speaks again of 'this significant utterance.' But are they not the words of a preacher? That is to say, is there not more poetry in them than philosophy?

### SHINTO.

SHINTO. By W. G. Aston, C.M.G., D.Lit.  
(Longmans. 6s. net.)

One of the things which our interest in Japan has brought us is an interest in the religion of Japan. Now the oldest form of religion in Japan is Shinto. And the greatest authority on Shinto, in this country at least, is Dr. Aston. It will therefore be heard with widespread pleasure that Dr. Aston has just published a book on Shinto. For though the book is not written directly for the Englishman whose knowledge of Japan is taken from his newspaper, it is nevertheless so clearly arranged, and touches so many matters of universal interest, that even the newspaper Englishman may be induced to lay down his newspaper to find a new sensation on every other page of it. Dr. Aston writes directly for the scientific student of religion. And perhaps he does not really expect a wide popular reception. But it would be a very good thing if newspaper readers and newspaper writers could seriously be got to sit down to this

book. They are likely in the days to come to have much to say about the religion of Japan. And on the great primitive religion of Shinto there is no book in the world so fit to give them right ideas.

What is Shinto? It is 'Religion.' It is *shin tao*, 'the way of the gods,' in the Chinese tongue. For we have taken the name from China. The Japanese themselves speak of *kami no michi*. Now *Kami*, as Dr. Aston proceeds at once to tell us, means 'that which is above,' and it has a very wide extension. The gods are *Kami*, because they reside in heaven; men are *Kami* on account of their higher rank. *Kami no ke* is the hair of the head; *O Kami* is vaguely 'the authorities,' while *O Kami San* is the domestic authority, namely, 'the mistress.' Plainly we are at the very rudiments of religion. And Dr. Aston proceeds at once to consider what religion is and where it has come from. Are the gods natural objects personified? or are they human beings deified? Dr. Aston does not believe that personification or deification will explain religion if they are kept apart. He holds rather with Count Goblet d'Alviella that in so far as religion is natural to man, he has been led everywhere to personify both the souls of the dead and also natural phenomena, and then to attribute to them all alike the character of mysterious superhuman beings.

But Dr. Aston's business is with Shinto. And we dare not enter into that entrancing subject with him, not knowing how far we might be carried. It is enough to say that in Dr. Aston's hands the study of Shinto gives us more than an accurate scientific knowledge of the primitive religion of Japan; it gives us an excellent entrance into the study of the whole subject of Comparative Religion. And this is the touch of nature which makes the whole world kin. Here Jerusalem and Tokyo are at one. 'Like the Old Testament,' says Dr. Aston, 'the ancient Japanese records afford but few and uncertain glimpses of the condition of the dead. The doctrine of the immortality of the soul is nowhere taught explicitly. There are no prayers for the dead or for happiness in a future life. There is a land of *yomi* (darkness), which corresponds to the Greek Hades and the Hebrew Sheol. . . . In modern times *Yomi* has been identified with *Jigoku*, the inferno of the Buddhists, which is a place of torture for the wicked. Our own word hell has undergone a similar change of application.'

### Notes.

The secret of a certain popular preacher's success has been said to lie in the aptness of his quotations. That is an exaggeration. But it is a gift or the result of much self-discipline to be able to quote aptly. There are quotable things in *Daily Musings*, by R. A. S. Ranken (Maclaren; 2s. 6d. net, in leather). And it is a lovely little volume.

For a Christmas gift, for a choice one, try Mr. Smellie's *If ye Love Me* (S.S. Union; 6d.).

In all the long list of Messrs. T. & T. Clark's 'Bible Class Handbooks' there is no volume which one can sit down to the pure enjoyment of more confidently than the Rev. James Strachan's *Hebrew Ideals*. We say this, not forgetting Professor Stalker's *Jesus Christ*, not forgetting Dr. Reith's *St. John*. Yet it is a commentary on Genesis. It was certain some one would find a new way with commentaries. There are two parts now. They may be had separately (1s. 6d. each), or together in a handsome book—a very good gift for pastor or teacher—at 3s. net.

If the rising generation is really out of touch with Thomas Carlyle, and if we deplore it, the way to open their interest in him is to set them to read *Heroes and Hero-Worship*; and the most attractive edition is Mr. Allenson's (2s. 6d. net, in leather).

Mr. Allenson has also published a new edition of Charles F. Dole's *The Coming People* (3s. 6d.). It is the fifth edition. It deserves its success, for it possesses the double distinction of whole-hearted loyalty to the historic Christian faith and a clear conception of the way in which that faith should be made to tell upon our modern complex life. Nor is Mr. Dole's *Theology of Civilization* one whit behind its fellow, either in loyalty to the ancient faith or in insistence upon the modern application of it, though the people do not seem to have taken to it so readily. But it also has reached its second edition.

From the same publisher comes a new edition of *Broken Ideals, and other Sermons* (2s. 6d.), by the Rev. James Thew, of Leicester.

In all human enterprises there must be room for improvement. Cassell's 'Popular Educator'

has been the means of the improvement of a whole generation of men and women, and it has itself gone on improving, edition after edition. But now it seems as if it were to be superseded by the new and apparently superior *Harmsworth Self-Educator*. The size is better, so are the illustrations and the men. The range of the subjects is better also. The *Harmsworth Self-Educator* is coming out in sevenpenny parts.

It is with peculiar pleasure that we receive the third volume of Dr. E. G. King's Commentary on the Psalms (*The Psalms in Three Collections*, translated with notes, part iii.; Bell; 5s.). It contains the fourth and fifth books of the Psalter, that is to say, Psalms xc. to cl. The volume opens with an Introduction on the influence of the triennial cycle on the Psalter, part of which we have already read in the 'Journal of Theological Studies.' Then the Songs of Degrees, or, as Dr. King prefers to call them, the Songs of the Steps, have a short Introduction of their own, before the Commentary proper begins. It is the kind of Commentary we get most out of always—sound in scholarship to the last letter of a word; spiritual also, for what is the Psalter if we miss its spirituality? Besides that, imaginative, poetical, literary—the kind of Commentary, in short, which reveals the book it comments on and makes you desire to know the commentator. Of course Messrs. Bell will now bind the three parts together, and add one handsome delightful volume to all our libraries.

Messrs. S. C. Brown, Langham, & Co. have placed in their 'World's Pulpit' Series a volume by Dr. R. F. Horton, called *The Hidden God* (3s. 6d.). Its title is taken as usual from the first sermon; and the text of the first sermon is 'Verily, thou art a God that hidest thyself,' which Dr. Horton says is to him a very comforting text. Why? Because often Dr. Horton cannot see God, and it is a comfort to know that that is not because there is not a God, but because for good reasons God has hidden Himself. Yes, there is a God, but while we are on earth we cannot see Him, so it is comforting to be told that we cannot see Him. You see Dr. Horton deals with doubt, doubt sometimes in his own heart, often among his fellow-men, and he gets comfort, and gives it, from a simple word like this.

The same publishers have issued *The Holy Christ-Child*, by the Rev. Archibald Campbell Knowles, a devotional study of the Incarnation of the Son of God (3s. net). It is a truly devotional book, for its method is to bring the Word of life close home to the human heart.

Messrs. James Clarke & Co. have also published a cheap edition of Washington Gladden's *Who Wrote the Bible?* and two notable children's books, one *The Christ of the Children* (2s. 6d. net), by the Rev. J. G. Stevenson, being a Life of Christ for the little ones; the other *Golden Truths for Young Folk* (1s.), being a volume of short sermons; 'collected' by Mr. J. Ellis.

Is it possible to say anything intelligible about *Buddhism* or about *Islam* within the space of a book which can be read quite easily in an hour? That task has been set Miss Annie H. Small, and she has accomplished it. She has not only written something intelligible, she has in each case written an extremely useful book. This is about all that most people want on Buddhism or on Islam, and it is a great satisfaction that they may have it so truly and so sympathetically (Dent; 1s. net, each).

*At the Master's Side* is the title of a small volume of 'Studies in Discipleship,' by the Rev. Anthony Deane, M.A., a small volume of sympathetic intimate counsel, a volume of devotion in which the mind also is called upon to love the Lord. It is published by Messrs. Wells Gardner (1s. 6d.). The same publishers have issued the Bishop of London's recent Charge (1s. net).

A revised translation of Professor Albert Réville's *History of the Dogma of the Deity of Jesus Christ* has been published by Mr. Philip Green (2s. 6d. net). It now conforms to the latest (1904) French edition. But why is a Unitarian classic like this sent out without an Index?

Mr. Francis Griffiths is the publisher of a series of *Essays for the Times* (6d. net, each), one of which, by Mr. Mordaunt Barnard, was noticed at length in THE EXPOSITORY TIMES a few months ago. The first five numbers have now been sent for review. The names and titles are appetizing, and we shall have something to say about them shortly.

Mr. Griffiths is also the publisher of a new volume of sermons by Archdeacon Sinclair, entitled *Difficulties of Our Day* (3s. net).

Mr. I. Abrahams, Reader in Talmudic in the University of Cambridge, has republished from the *Jewish Quarterly Review* his *Bibliography of Hebraica and Judaica*. It runs from the autumn of 1904 to the autumn of 1905 (Oxford: Horace Hart). It will be found to be thoroughly accurate, and it is very useful.

Messrs. W. Heffer & Sons, of Cambridge, have opened a new 'Helps by the Way' series of books with a second edition of the Rev. S. Stewart Stitt's *Old Testament History Analysed* (2s. net). Mr. Stewart Stitt's book is based, as he frankly acknowledges, on Canon F. J. Foakes-Jackson's *Biblical History of the Hebrews*.

The second volume of St. Matthew in Dr Maclaren's *Expositions of Holy Scripture* is out. It covers chapters 9 to 17 (Hodder & Stoughton; 7s. 6d.).

Three pretty little books in red ink and black, to be picked up, looked at, called 'birthday books,' and laid down again? No. They are not 'birthday books,' they are Dr. Moffatt's *Literary Illustrations of the Bible* (Hodder & Stoughton; 1s. 6d. net each). And what that means we know; for Dr. Moffatt has contributed Literary Illustrations of some of the Books of the Bible to THE EXPOSITORY TIMES.

Dr. John Watson, having retired from the active ministry, does well to publish his sermons, and he does well to publish them at once. Has he not himself said that, if he were beginning his ministry instead of ending it, he would preach otherwise than he has done? Has he not said that his sermons would be shorter, and that Christ would be more in them? Very well, men will take his advice; they will begin to do what he would have done. And in course of time his own words will have made his own sermons obsolete.

But they are good to-day. They are *not* too long, and Christ *is* in them. Dr. Watson must not be too hard upon himself. He has not been so forgetful a preacher as he confesses. Nor has he been so dull and dreary (Hodder & Stoughton; 6s.).

The Professor of Old Testament Literature and Exegesis in Knox College, Toronto, is not content with addressing the students in the desks before him. With his books he seeks a wider audience. And he finds it a very wide audience indeed. For he makes it his business to write popularly, seeing no reason in the world why the new biblical study and its results should be kept hidden from the people. He is not an advanced critic. From his new *Introduction to the Old Testament* (Hodder & Stoughton; 6s. net) he would, as critics go, be called conservative. If the people will read this book they will not be shocked with irreverence nor even bewildered with incessant novelty. They may, unless already prejudiced, follow it with acquiescence throughout, and it is certain that when they are done with it the Old Testament will be more to them than before.

The paper on 'Joseph' in Dr. Walter Lock's new volume, *The Bible and Christian Life* (Methuen; 6s.), was published in THE EXPOSITORY TIMES, and a fine fresh study of that interesting and exemplary patriarch it was found to be. One or two more of the papers have already appeared elsewhere. But the bulk of the book is issued for the first time.

Now Dr. Lock has a message. He never writes for pastime, whatever he writes upon, and it may be as old a topic as 'Joseph' or 'Balaam' or 'Hammurabi' or 'the Sheep and the Goats,' he writes with a sense deep down in his heart of the responsibility which lies on the modern teacher. He recognizes himself as one of the stewards of the mysteries of God; the Word of Life has been committed to him. He writes, therefore, knowing that he must 'give account.' He writes as a builder would build, who is aware that the building must pass through the fire, and that its materials must be imperishable.

His topics are gathered under certain headings, which gives them a unity of aim, and yet takes nothing away from their separate incisiveness. Under the heading of 'Thoughts on Inspiration' come Moses and Hammurabi, the Sources of the Prologue of St. John's Gospel, and the Old Testament, an essential part of the Revelation of God. Then follow 'Thoughts on the Study of the New Testament,' which includes Presuppositions of the Study, the Christology of the Earlier Chapters of the Acts of the Apostles, the Epistles, and St.

Paul's Greater Epistles. Then come 'Thoughts on the Bible and Gentile Religion,' in which the topics are Balaam, and the Sheep and the Goats. Lastly, 'Thoughts on the Christian Life.' This is the fullest section, and it has the widest range. Its topics are these: (1) The Practical Use of the Bible; (2) Joseph, a Study in Genesis; (3) Self-Confidence; (4) The Recovery of Self-Respect; (5) True Wisdom, a Study in St. James; (6) Discipleship, a Study in the Acts; (7) Mutual Criticism; (8) The Joy and Sorrow of Life; (9) The Evil One; (10) The Church the Home of Grace and Love; (11) The Eucharistic Offering; (12) The Blessed Dead.

There is not a topic but invites discussion, so human are they all, so modern in their handling. But the brief and inadequate reference to the reading 'the evil one' in the Lord's Prayer, which has already appeared in THE EXPOSITORY TIMES, must suffice at present. Let one living issue be proof that the issues are all living.

Messrs. Oliphant, Anderson & Ferrier are the publishers of two books which, though they have been presented in the modest apparel of paper covers, yet contain more of the salt of life and more of the grace of godliness than some of the best bound volumes before us. The one is *Scotland's Latest Battle for Freedom*, by Hector Macpherson (1d.); the other is *A Church Case in Israel, and Some of its Lessons*, by the Rev. Alexander Whyte, D.D. (3d.).

There is little need to say that Mr. Macpherson's business is with the Decision of the Lords on the great Church case in Scotland. Within his few pages he succeeds in telling the story of what went before that wonderful decision and what came after it. The pamphlet is illustrated for a great circulation. Dr. Whyte touches the same historic judgment. But his business is wider. He has seldom got at the heart and conscience of his readers so immediately or so powerfully.

To Dr. Robertson Nicoll's 'Devotional and Practical Commentary' have been added *The Epistles of St. Peter*, by the Rev. J. H. Jowett, M.A., and *The Book of the Revelation*, by the Rev. C. Anderson Scott, M.A. The men are scholars and preachers, the combination that is required for such work. Their books must not be lost sight of in the crowd (Hodder & Stoughton; 5s. each).

Under the attractive modern title of *The Culture of the Spiritual Life* (Hodder & Stoughton; 6s.), the Rev. William Dickie, D.D., has published 'Some Studies in the Teaching of the Apostle Paul.' There is much variety of manner in the book. One chapter is a close exposition of 1 Co 13. Another is a string of pithy Pauline apothegms 'on thinking the best.' A third is a strengthening tonic for the troubled 'on the mystery of affliction.' A fourth is a pungent antidote against over-spirituality. But all this variety is held together by one strong determination which runs from cover to cover of the book, the determination to show that in the judgment of the Apostle Paul Christianity is either ethical or it is nothing. 'If a man say, I love God, and hateth his brother, he is a liar.' The words are St. John's, but St. Paul might have used them, and Dr. Dickie with great joy proves that.

Mr. E. O. Davies, B.Sc., Lecturer on Dogmatics and History of Doctrine at the Theological College, Bala, has published a volume of *Theological Encyclopædia* (Hodder & Stoughton; 5s.). There are two views of theological encyclopædia. Drummond makes it a purely formal, Rábiger makes it a material, study. In Mr. Davies' words, Drummond takes us through an empty mansion, pointing out the number of floors and their relation to one another, together with the number of rooms in each floor, and the way in which they also are related. Rábiger takes us through a furnished mansion, and in addition to explaining the relation of the floors and rooms, calls our attention to their most essential contents. Mr. Davies follows Drummond. You may be surprised to hear it, but it is a lively, interesting volume throughout, especially if you are interested in books; for to every chapter is appended a clever selection of literature. It is so clever that it is worth correcting. Nestle's fine volume (Williams & Norgate) on the *Textual Criticism of the New Testament* is omitted from the list. The geography of Palestine is too meagre. George Adam Smith's splendid map (T. & T. Clark) should certainly have found a place. The first edition of Frazer's *Golden Bough* in two volumes is referred to, though the second in three volumes has been out for a year or two, and the third is nearly ready. His name, moreover, is Frazer, not Fraser. Budge's *History of Egypt* is mentioned, but not Petrie's, which is

incomparably better. H. G. Mitchell has a book on Genesis i.-xi., not, we think, on Isaiah i.-xii.

The new volume by the late Abbé Fouard has been translated and published by Messrs. Longmans. It is the last of a series of six volumes which cover the history of the first century. Its title is *Saint John and the Close of the Apostolic Age* (7s. 6d.). The volumes are conservative in criticism and popular in style (how could a Frenchman be unpopular?). Nevertheless they are the work of a man who took a high place for scholarship among his fellow Catholics.

There are royal roads to all branches of learning now. In America they make them even to philosophy. Professor R. B. Perry, of Harvard, has written *The Approach to Philosophy* (Longmans; 6s. net). And if his style is scarcely so luminous as Professor Rogers' in the *Student's History of Philosophy*, his range is wider. He leads the way into the evolution of philosophy (if the expression is permitted) and into all the relations which philosophy bears to religion, science, poetry, and the rest. It is in these comparisons that Professor Perry is most instructive. To the relationship between philosophy and science he has given himself with great determination. For he resents the superior pooh-poohing of the physical scientist. Notice, moreover, his excellent lists of books for further study.

Messrs. Longmans have also issued a new and revised edition of *Studies in the Character of Christ* (3s. 6d. net), by the Rev. C. H. Robinson, M.A., Canon of Ripon; and a reissue of Parts II. and III. of the same author's *Human Nature a Revelation of the Divine* (3s. 6d. net), Part I. of the last-named book having been incorporated in the new edition of *Studies in the Character of Christ*. They have also published *The Opportunity of the Church of England*, by Bishop Lang (2s. 6d. net); and *Responsibility: an Address to Girls*, by the Rev. E. E. Holmes (4d. net).

What is the new theology? A volume of sermons by the Rev. T. Rhondda Williams, Bradford, has been published in that city by Messrs. Percy Lund, Humphries, & Co. Its title is *The Evangel of the New Theology*. But it does not tell us what the

new theology is. In the second and third sermons Mr. Williams tells us that it is not Unitarianism. Or, rather, what he maintains is that it is not a surrender to Unitarianism. He seems to acknowledge that it is not very easily distinguished from Unitarianism. But that, he says, is due not to the descent of the new theologians down to the level of Unitarianism, but to the ascent of modern Unitarians up to the level of the new theology. The nearest approach to a definition is a sentence in one of these first sermons. 'The old conception,' says Mr. Williams, 'common to Trinitarian and Unitarian alike, was that God was distinct in nature, and separate from the world; *here* was the world—*there* was God; the new conception is that God indwells in His world as the Spirit of the whole, the soul of the system.' Some of us would call that Pantheism. Mr. Williams calls it the New Theology. But why is there a capital S at Spirit and a small s at soul? Perhaps it is not Pantheism after all, but something wholly new.

Among all the books for boys by Henty, Ballantyne, or even the immortal Stevenson, where will you find a life of adventure like the adventures of Captain John Smith? Messrs. Macmillan have added *Captain John Smith* to their library of 'English Men of Action' (2s. 6d.). If the story is fascinating in itself, it loses nothing in the telling by Mr. A. G. Bradley. And yet Mr. Bradley is a strictly veracious historian. He accepts the Pocahontas romance in all the romantic wonder of it, but not until he has carefully sifted the evidence. John Smith—England has had few men more heroic. But the hero-worshippers will not have a hero with such a name. If only he had been called Marlborough or Wellington!

*Conversations with Christ* (Macmillan; 3s. 6d. net) is a promising title, but the author of this book has made nothing of it. Certainly there is no greater necessity than the rendering of the gospel into the language of our time; but one must be saved from rendering of this kind. It is the story of Martha and Mary, and the anonymous author has just quoted Martha's complaint of being left alone to serve—'The picture is a perfect photograph of the scene. We can see in the background both the dining-hall and the kitchen. The hurrying figures of maids enable us to realize that

Martha's anxiety as to the feast being ready in time is fully justified, while we can ourselves see that the tablecloth is, as Martha has just declared, not properly laid, and the couches are certainly not quite in line.'

One of the clearest signs in a Christian of the mind of Christ is sympathy with the Jews. It is a sign more often seen in Christians now than in all the history of Christendom. 'Puir things! it's richt cruel!' were the words of a Scotch woman the other day, spoken with much feeling, as she read the story of the persecutions in Russia. That is new in commonplace Christianity.

And it is new for Christians to buy and enjoy such a book as Dr. E. N. Adler's *Jews in Many Lands* (Macmillan; 5s. net). For it appeals to no Christian interest; it stands on no human sentiment; it is a Jew's book for Jews. We find it good to read because we take pleasure in reading of the Jews now, because we have learned with Christ to say, 'Poor things!'

*Rational Living* (Macmillan; 5s. net) is a good title when you come to it after reading the book of which it is the title. But facing you on the title-page, it does not suggest the book. There is a sub-title, 'Some Practical Inferences from Modern Psychology,' which certainly tells us something. But title and sub-title together give us little idea of the wealth of ethical teaching which the book contains, or of the freshness and insistence of that teaching. What is the basis of the book's ethics? It is the science of psychology. That is why it is so fresh. It is the science of psychology brought into the light of the doctrine of Christ. That is why it is so insistent. For when modern science and the ancient gospel agree in saying, 'This is the way, walk ye in it,' there is no escape for any man, no escape at least without self-contempt. The writer of the book is Henry Churchill King, President of Oberlin College. Here is a paragraph from it:—

'Character and acquaintance—the two best things in the gift of life, and the very essence of religion—are both growths and active achievements, never a magical inheritance. They are not given outright, and God Himself cannot so create them. They can only *become* in time and under conditions; but this time given and these conditions fulfilled, you can count on results. This is

the point of that remarkable modern stanza of E. R. Sill—

'Forenoon, and afternoon, and night;—Forenoon,  
And afternoon, and night; Forenoon, and—what?  
The empty song repeats itself. No more?  
Yea, that is life; make this forenoon sublime,  
This afternoon a psalm, this night a prayer,  
And time is conquered and thy crown is won.'

In all the variety of titles which have been given to the minister of Christ is not the title of Pastor best? Is it not the Lord's own title, His title for Himself, His title for us all? And does it not contain all that the minister has to do? How rich it is compared with Parson, how learned compared with Clergyman. The Rev. James Theodore Inskip, M.A., Vicar of Leyton, delivered a series of lectures on Pastoral Theology at King's College last Lent. And now in publishing his Lectures he calls the book *The Pastoral Idea* (Macmillan; 6s.). And he keeps to his title throughout. 'Our lectures,' he says, 'began with Christ; with Him they must end. The Good Shepherd must be the Pattern and Example for all His servants.' A study of the 'Pastoral Idea' is a study of the whole round of the ministerial calling, and Mr. Inskip has made it, and has seasoned his exhortation with the salt of anecdote and experience.

There are few things in all the history of Scotland so shameful as the rejection of Knox's great scheme for lifting the poor out of the dunghill. We are now at last, and even yet very feebly and spasmodically, trying to return to it. And no man in Scotland is more interested in the effort than Emeritus-Professor A. H. Charteris. Dr. Charteris has just published his Baird Lectures of 1887. He has given them the title of *The Church of Christ* (Macmillan; 6s.). But he knows better than to talk generalities about the Church of Christ. He chose the practical life and work of the Church for his theme: first its organization, that we may see on whom the responsibility for the work lies; then the various branches of the Church's activity, as the care of the poor, the care of the young; and finally the Church as a Society, that we may see how its work is to be accomplished in the future. The whole book is still living and practical. Dr. Charteris has little interest in theories of life, but he is thoroughly interested in life. How is the Christian Church to do the work which she has been created for? How is she to do it most systematically and most extensively? These are his questions. 'What is the Church we need in

these days?' he asks. And he answers: 'It is not a Sunday lounge, cushioned and shaded and filled with sweet sounds. It is not a society for the discovery of speculative truth. It is not an alliance for the endowment of research, whether theological, philosophical, or physical. It is not a club to promote pleasant and profitable fellowship. Not any of those, though all that is best in each of them is in the Church. It is a society of redeemed men and women, banded together to continue and extend Christ's redeeming work upon the earth, bringing sight to the blind, freedom to the captive, the gospel of God's love to the poor.'

One of the offices of the preacher is to teach his hearers to unlearn. For theology is progressive. We learn in our youth many things which it is inevitable we shall have to unlearn in our manhood. That has been so through all the ages, and the great preacher is always attending to it. No one in our day attends to it more than the Rev. R. J. Campbell. In our youth we took the heaven and the hell of the parable of the Rich Man and Lazarus quite literally. In his new volume of sermons, *The Song of Ages* (Horace Marshall; 3s. 6d.), there is a sermon on 'Hell's Vision of Heaven.' In that sermon Mr. Campbell says gently, 'None of us, I suppose, imagines that Jesus means us to take the story literally and in all respects just as it stands.' But the best way to unlearn is to learn. When the leaf unfolds, the scaly covering drops off. Mr. Campbell is careful to show what the heaven and the hell of the parable are.

*The Magazine of Fine Arts* is the latest venture of the great publishing house of George Newnes Limited. Of the first number (November), the chief interest to us lies in a paper on 'Peruvian Pottery,' which is well written by Dr. Max Schmidt and admirably illustrated. It is to be followed by at least one other paper. But the whole number is a great success, one of the best first issues we have ever seen. By all means get it, or at least get a look of it (1s. net).

The Creeds are very much with us at present, and Canon Beeching is sure to obtain a ready reception for the six lectures on *The Apostles' Creed* which he gave in Westminster Abbey last Lent, and which are now published by Mr. Murray (2s. 6d. net). They are not fighting lectures; they are expository, and there is good scholarship in them.

The new volume of Messrs. Nisbet's 'Church Pulpit Library' is *The Grace of Episcopacy* (3s. 6d.).

net). The author is Canon Beeching. We thought it was going to be a Bishops' Library. We hope there are Bishops yet to come. Appropriately this volume opens with a sermon on the office of the Bishops. From that sermon the title comes. But the book is not all about Bishops. There are sermons on Holidays, on Education, on John Ruskin.

Messrs. Nisbet are the publishers of a handsome volume of biography which is entitled *Welsh Religious Leaders in the Victorian Era* (12s. 6d. net). The editor of the volume is the Rev. J. Vyrnwy Morgan, D.D. The book is crammed with brief biographies, Episcopalian, Baptist, Congregational, Calvinistic, Methodist, and Wesleyan; and each biography has a good portrait facing it. There is one biography wanting, however, and the editor inserts a note which is good reading for editors. 'The editor regrets,' he says, 'that, owing to the non-fulfilment at the very last moment of a solemn and sacred pledge by an eminent divine—a pledge so often repeated and confirmed—he has been unable to include a sketch of the Rev. Edward Matthews, as advertised.'

Besides the biographies there are essays; one by Dr. Morgan himself on 'The Victorian Era,' and one by Dr. A. J. Morris, of Aberystwyth, on 'The Welsh Nation and its Mission.' Dr. Morris says: 'The preaching of Wales to-day is the best preaching in the whole world.' He also says: 'In general morality we are as a nation very far ahead of the nations which are around us.' But he does not bring the two statements together. We wish he had, and had proved that they belonged to one another.

The Rev. Sidney Collett has published a handbook to the Bible, under the title of *The Scripture of Truth* (Partridge; 2s. 6d. net). He discusses its origin, its languages, its translations, and other matters. Many pages are given to the discussion of its inspiration. It is a handbook to the difficulties of the Bible. But there are no difficulties in the Bible. Mr. Collett believes that we first put the difficulties into the Bible and then find them there. He believes that every word in the Bible is inspired. You may think you have him on one page. For you read that 'the Bible nowhere really states that Jonah was swallowed by a whale.' But you have him not. The Bible does not say 'whale,' it says 'a great fish.' And if it had said 'whale,' Mr. Collett would have had just as little difficulty in believing that.

Dr. John J. Tigert is the editor of the *Methodist Quarterly Review* of America, and he has time to write books. Dr. Tigert is interested, as all editors

ought to be, in the fundamental things. For a great magazine is as a bridge: on the one side the kingdoms of this world, on the other the Kingdom of our God and His Christ. And the editor, standing on the bridge and inviting the men of the world to come over, has to know why they hesitate. Once over the bridge, he allows them to discuss Apostolical Succession and Pew Rents. But the questions before they cross are, Who was Christ and what did He say and do? Does the Church of to-day do what He did and say what He said? So the title of Dr. Tigert's new book is *The Christianity of Christ and His Apostles* (Nashville: Smith & Lamar).

What do you think of tracts? Try *The Monthly Visitor* for 1905, and you will never think ill of tracts again. It contains the twelve tracts for the year. It also contains breadth, sympathy, and love along with burning earnestness. It contains Dr. Hood Wilson's portrait and a striking little picture of Mr. Evan Roberts addressing a revival meeting (R. Henderson Smith, 68 Hanover Street, Edinburgh; 3d.).

Mr. Elliot Stock has published a cheap edition (3s. 6d.) of Dr. S. W. Koelle's *The Goal of the Universe*.

There is no scheme of Sunday School Lessons so well furnished with aids to their study as the International Scheme. That is no doubt due to its greater circulation. But it gives the scheme an unmistakable advantage. For though it is far better for the teacher to study the lesson if he can without any other aid than a Dictionary and a Concordance, nevertheless the great majority of our teachers cannot or will not study it so, and they are likely enough to prefer the scheme of lessons which gives them the best and most immediate assistance. Now, after the 'Sunday School Times' of Philadelphia, there is no aid to the International Lessons to be compared with the annual volume of *Notes*. The volume for 1906 is just out (Sunday School Union; 2s. 6d. net).

The new sixpenny issues of Messrs. Watts for the Rationalist Press Association are Clodd's *Jesus of Nazareth* and Salter's *Ethical Religion*. In the same form they publish *The Future Peace of the Anglo-Saxons* by Major Murray, and the *Agnostic Annual*.

Mr. W. T. Lee answers Mr. Blatchford's 'God and My Neighbour' in *My Neighbour and God* (Clarke; 2s. 6d. net). It must have cost Mr. Lee something to do it. Not that Mr. Blatchford is difficult to answer. He is so illiberal and so

illogical that a Sunday-school child could answer him sometimes. But the very difficulty of answering him is in the easiness of it, and that without any paradox. For first of all, one has to read him, read a great deal of him, and that is difficult enough. Next, one has to keep one's amazement within bounds. And then one has to show seriously and repeatedly that statements are untrue and exaggerated on the very face of them. Mr. Lee is very frank with Mr. Blatchford, but he does not return railing for railing. He wisely confines himself to facts. Mr. Blatchford may be an infidel if he pleases. His opinions are his own. Mr. Lee declines to accept the abundant distortion of fact with which he seeks to propagate them.

Sir Oliver Lodge is not altogether satisfactory as a Christian apologist, but he is a good ally in the warfare with Materialism. He holds his hand too soon to satisfy the ardent follower of the Lord Jesus Christ; sometimes the blow of his arm is felt even by his comrade in the battle. But believers in Christ are willing in these days to suffer in things that are dear to them because of the pressure of the open and irreconcilable enemy. It is very likely, therefore, that Sir Oliver Lodge's new book, *Life and Matter* (Williams & Norgate; 2s. 6d. net), will find a ready and unprotesting welcome among the orthodox. It goes just as far as they would be able to go with it, and as far as it goes it is excellent.

## The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, JUN., M.A., EDINBURGH.

### The Interpreter's House—The Scenes in Detail.

#### I. THE CHRISTIAN MINISTER.

FOR Bunyan, this introductory picture was inevitable in any passage concerning spiritual illumination. His own debt to Mr. Gifford was so great as to ensure that, and there can be no doubt that the face which Bunyan saw in this picture was that of his old friend. His Evangelist and many other helpers represent various aspects of the ideal ministry; this is a general conception rather than a specific, telling us in a few words the main points which Bunyan considers essential in the Christian minister. With this conception may be compared Cowper's in *The Task* ('The Timepiece'), and also Herbert's in *The Temple*, and Keble's in *The Christian Year*. The words 'very grave person' remind us that this is a minister of the Puritan times; yet it is not implied that his visage is so forbidding as those in the pictures of ministers on the walls of Hawthorne's *Old Manse*; rather must 'grave' be understood in the richer sense of the Latin word *gravitas*.

Bunyan's respect for the office of the ministry is here stated with startling emphasis. This is the 'only man' whom the Lord has authorized as guide—a strong statement, and one which would surprise us less if it came from the pen of one who believed in sacerdotalism and apostolic succession.

Yet so catholic is this minister that no hint enables us to guess to what church or denomination he belongs. His only authority is truth which he knows, character which he has attained, and the urgency of an inner calling to proclaim his truth and to enforce his character.

1. *His eyes are lifted up to heaven.* The first requisite for a Christian minister or man is that he be looking in the right direction. This is not a mere pose, as in some old-fashioned photograph or engraving. We are saved by what we see, and it is equally true that by what we see we are also saviours. This passage reminds us with curious frequency of Hawthorne's work, and here the *Great Stone Face* comes to mind. Compare also the Stigmata of St. Francis and a very remarkable scene in the *Knight Errant*, in which the robber, carving a crucifix, unconsciously reproduces the face of his prisoner. These are but various ways in which the old story of St. Stephen is told again. Those grow like Christ who see Him as He is, and this must be the first task of every minister. The eyes of a fool are in the ends of the earth—on his salary, his ritual, politics, or the faces in the pews; this man 'looks beyond the world for truth and beauty.'

2. *The best of books.* The Bible is and will be for ever the only thing that will permanently preach. The hunger and weariness of humanity will to the end of time refuse with indignation any other food