

(Theologumenon) into the mouth of Jesus which may, perhaps, be based on some prophetic utterance of his, but in this form hardly comes from him.' The other (Mk 14⁹, Mt 26¹³) is 'a saying slightly coloured by the subsequent world-wide mission—an excusable hysteron-proteron of tradition.'

The fact is that in each of the Synoptics we have (as Professor Harnack has sketched in the case of St. Matthew) a catena of utterances ascribed to Christ, and asserting the universal scope of His mission and its proclamation; and these are not confined to the close of the Gospels: they are mostly in the body of the record, and they link on to similar utterances of others, as in the song of Simeon (Lk 2³⁰⁻³²); or to events with the same implication, as the history of the Magi. To set against these we have—(1) the story of the Canaanitish woman, in which Jesus lays stress on His exclusive mission to the lost sheep of the

house of Israel, but also says, 'Let the children first be satisfied'; (2) the prohibition to His disciples when first sent out on a 'preaching tour' in their own land, not to go into any way of the Gentiles or city of the Samaritans. But in the same discourse we have the assertion that at some future time, the disciples in the course of their mission will have to encounter the hostility of Gentile rulers, and to bear witness before their subjects; and that the time will come when they will be called on to cast aside reserve in the proclamation of their message. How, even before His death, Jesus had modified, for another journey of His disciples, the limitation regarding Samaritans is seen from Lk 9⁵⁴. In both these passages there is clear evidence that the limitation of the mission of Christ and His disciples is regarded as temporary. There remains (3) the sentence (Mt 10²³), 'Ye shall not have gone through the cities of Israel, till the Son of man be come.'

(To be concluded.)

Literature.

SOCIOLOGY.

HEREDITY AND SELECTION IN SOCIOLOGY.
By George Chatterton-Hill. (A. & C.
Black. 12s. 6d. net.)

THE subject of this book is the subject of the hour. Whether Mr. Chatterton-Hill has made a contribution or not, he has certainly come at the right time.

The first thing to notice is that it is a purely scientific book. The topics with which it deals are topics which belong to the very heart of religion and morals. But Mr. Chatterton-Hill will not allow questions of morality to enter the range of his vision, and he treats religion as if it had never been born. 'Science,' he says scornfully, 'has nothing to do with arguments based on morality, but only with arguments based on fact.'

His interest, therefore, is wholly in the physical well-being of the race. In that, however, he is intensely interested. He burns with indignation against those who deliver homilies on Ethics and leave our young men and women uninstructed

regarding the things of the body. 'We have ourselves assisted,' he says, 'in the chapel of a public school at the homily of a reverend head master on the sin of breaking the Sixth Commandment; but this same head master would probably have been surprised had one suggested to him the utility of imparting some knowledge to his pupils of the dangers of syphilis.'

It is not in the body of the individual, however, that he is interested; it is in the physical framework of the race. His subject is not merely sociology, but heredity and selection in sociology. He would promote health and prevent disease by means of education. And who will deny that we are criminally behindhand in the teaching of eugenics? But he objects to such education on the subject as we at present have, because it trains the present generation to think only of itself. He says: 'The great fact of the solidarity between successive generations, the full comprehension of which is indispensable to the eugenic progress of the race, is lost sight of in the mists of economic and metaphysical individualism.'

The only offence of the book is a certain tendency to exaggeration. It is a fault which it is difficult for a man so intensely in earnest to avoid, but it weakens here and there the effect of the author's appeal. Sometimes it even descends to impatience of an opposite opinion and glaring injustice. We dare to mention this because we are on his side in all the great demands he makes for new methods of thinking and acting and teaching in regard to the body, and the influence of one person upon another, and one generation upon the next. But we feel that in emphasizing the danger of individualism, Mr. Chatterton-Hill runs into the danger of despising the individual.

ISRAËL IN EUROPE.

ISRAËL IN EUROPE. By G. F. Abbott.
(Macmillan. 10s. net.)

The two characteristics of this book are defence of the Jews and dislike of the Liberals. The second of the two runs through the book as the bass notes in a tune, descending now and then to unmusical growling. But it may be disregarded. The tune is the defence of the Jews.

Now, is it not a pitiable thing that a History of Israel in Europe should turn out to be a defence of the Jews against misrepresentation—misrepresentation in country after country and generation after generation? Of all the histories that have ever been written in the world, there never was a history like this. When we write the history of Early Christianity, we give a chapter to the Persecutions. Here the history is persecution, one long unrelieved chapter of persecution from the beginning till very near the end. How far the Jews themselves were to blame for it, nobody seems to know. Certainly Mr. Abbott does not tell us. Here, and here only, in all God's government of the Universe, it would seem as if there were an effect without a cause. Mr. Abbott does not tell us, because he sympathizes too keenly with the persecuted Jews in Europe to have patience enough to look for causes. Here is a paragraph out of the chapter on Russia.

'But though the dispassionate student can have nothing but pity for a brave man perishing in the performance of what he deemed to be his duty, he can also sympathize with those who hailed their arch-enemy's death with savage delight. They saw in M. de Plehve, not a tragic character

drawing upon himself the vengeance of an inexorable Atê, but only the merciless Minister, the oppressor of those who differed from him in their political ideals, the executioner of men whose sole crime was their loyalty to the faith of their fathers and the traditions of their race. As the lawyer Korobchevsky said before the Court in defence of the assassin: "The bomb which killed the late Minister of the Interior was filled, not with dynamite, but with the burning tears of the mothers, sisters, wives, and daughters of the men whom he sent to the gallows, or to die slowly in prison or in Siberia."

That is thrilling enough. And if there were not so much of it, the book would be thrilling all through. But the agony is too long drawn out. After receiving so many shocks, we find ourselves reading on at last in the expectation of more, and disappointed if a paragraph passes without a new one. Mr. Abbott might have spared us some of the scenes, and thereby shortened his book. He could also have left out the long account of Marlowe's 'Jew of Malta,' and of Shakespeare's 'Merchant of Venice,' with which he occupies something like twelve to fourteen pages.

But in spite of its monotonous misery, Israel in Europe is a grand theme for the historian; and Mr. Abbott has risen to his opportunity. If, in his intense sympathy with the Jews, and in his determination to read our time a lesson, he passes beyond the proper province of the historian, it may fairly be claimed for him that a dispassionate history of Israel in Europe would be no history at all. And if we are to take the lesson home, which we still somewhat sorely need, the lesson that persecution is always as futile as it is immoral, we may forgive the historian for reading it to us, since we are more likely to receive it from him than from any one else.

Notes on Books.

There must be a careful distinction made between T. B. Strong and A. H. Strong. Both are theologians; both have published manuals of Systematic Theology, and both manuals have gone into a second edition. But Thomas Banks Strong is the Dean of Christ Church, Oxford, and we know where we are in a moment. Augustus Hopkins Strong is President of Rochester

Theological Seminary, and we cannot tell where we are.

For President Strong reckons it his business to tell us, not what he himself thinks on every point of theology, but what every one else has thought before him. His method is the exhaustive one. Of each new topic as it comes he gives a definition or description. This is in large type, for it is his own; and although it is clear enough in language, to grasp the meaning of it is singularly difficult because of the impersonal, absolute, rigidly theological attitude of the author. The difference between President Strong's and other American writers on Theology which have come to us recently—Clarke, Curtis, and Adams Brown—is enormous.

But after President Strong has given his short and impersonal definition in large type, he quotes the opinions of other men in small type. And now we discover in this scholar a marvellous knowledge of theological literature and a marvellous faculty of discrimination. He quotes just what he ought to quote. When it is not necessary to quote he gives the reference. And he scarcely ever makes a blunder (he might give Dillmann two *n*'s in future), or is guilty of an omission.

It is only the first volume yet that has reached the new edition. Get it and encourage President Strong to proceed speedily with the other two. The title is *Systematic Theology: A Compendium and Commonplace Book* (American Baptist Publication Society; \$2.50 net).

From the Cambridge University Press come *Grace Abounding* and *The Pilgrim's Progress*, bound in one volume, and edited for school and college purposes by Dr. John Brown. The book belongs to the series of 'Cambridge English Classics' (4s. 6d. net).

The new volume, the 71st, of *The Christian World Pulpit* (James Clarke; 4s. 6d.) opens with a sermon by Dr. Clifford on the year 1906, which he calls a year of revelation. Why is 1906 a year of revelation? First, because of the forces it has liberated, forces that make for the emancipation both of the mind and of the body. Next, because it has torn off the disguise from hypocrisies and brought the hidden things of dishonesty to light. Third, because it has discovered persons, peoples, and principles. Of the persons it has

discovered, Dr. Clifford names the Prime Minister, Mr. Birrell, Mr. Lloyd-George, M. Clemenceau, Sir Oliver Lodge, and Gipsy Smith. Of the peoples, he names Russia, India, and England. And of the principles, first the supremacy of the will, next the immanence of God, then the sense of God as Moral Governor of the world, lastly the conception of self-government.

The *Christian World Pulpit* closes with a sermon by Dr. J. G. James on the Day of Pentecost. Between those two sermons we have all the range of preaching in all the English-speaking churches of the world. Is Mr. Campbell here with the New Theology? So is Mr. Jowett with the everlasting gospel of our Lord and Saviour Jesus Christ.

Who has written the volume on *Shinto, the Ancient Religion of Japan* (1s. net) for Constable's 'Religions, Ancient and Modern'? Dr. W. G. Aston. There is no other so capable.

Messrs. Wells Gardner have published a small volume of Ordination Addresses by the Rev. H. G. Daniell-Bainbridge, M.A., under the title of *His Work* (1s. 3d. net).

Mr. George St. Clair, who has long been known as a popular writer on the archaeology of the Bible, has published a book to which he gives the title of *The Secret of Genesis* (Griffiths; 5s. net). This is the secret. Genesis (by which he means, however, only the first eleven chapters of Genesis) is not history, and never was meant to be. It is allegory. Things upon the earth are taken as symbols of things in the heavens. Two things the ancients were interested in—astrology and religion. And for the most part these two were one. They gave the stars names: they gave them the names of men and women. They spoke of them as if they were, what their names suggested they were, human beings. And they never imagined that these astral allegories of theirs would be taken by us seriously.

Thus Paradise, for example, is really in the heavens (as some men do always imagine it to be). No wonder its four rivers have never been found upon earth. Abel was a keeper of sheep. Were his sheep the fleecy clouds of the sky? No, says Mr. St. Clair, we must not invent the astrology of antiquity; we must find out what it was. And he

finds that the ancients spoke of the stars as a 'heavenly flock,' and of some particular seven of them as 'old sheep.'

To the books on the Parables may now be added one by Dr. Campbell Morgan. Its title is *The Parables of the Kingdom* (Hodder & Stoughton; 2s. 6d. net). Ten parables are expounded in it, from the Parable of the Sower to the Parable of the Householder. It is the exposition of a man who does not aim at originality, but through his intense personal interest in the preaching of the gospel sometimes hits it.

Of Dr. Maclaren's *Expositions of Scripture*, Messrs. Hodder & Stoughton have published other two volumes—the first volume of St. John, and the last volume of the Acts of the Apostles (7s. 6d. each). In uniform binding with these volumes they have also published a volume of *Pulpit Prayers*, by Dr. Maclaren (7s. 6d.). Where they have got the prayers we cannot tell. Are there shorthand reporters who can produce their book and pencil as the congregation bow their heads in prayer, and emotionless take down the words that are spoken? We do not envy them their religious or even their æsthetic sense. But here the prayers are—simple, sincere, universal.

There is a little book this month which expounds the Pauline Hymn of Love. Shall we dare to say that the Rev. W. J. Dawson has written another hymn of love? The title is *The Empire of Love* (Hodder & Stoughton; 3s. 6d.). It is not an exposition of the thirteenth chapter of 1 Corinthians. It is an exposition of Love—of Love as Mr. Dawson himself understands it, having read St. Paul, and a greater than St. Paul, and all the saints that follow after.

There cannot be many churches in the land that have the same wealth of scholarship to draw upon as the Wesleyan Methodist Church. Every year a scholar is chosen to deliver the Fernley Lecture, and every year when the volume is published it is a surprise of interest and instruction. The 37th Fernley Lecture was delivered by the Rev. John S. Simon. It is now published under the title of *The Revival of Religion in England in the Eighteenth Century* (Kelly; 3s. 6d.).

By this work alone Mr. Simon will take his

place among the true historians of our time. There is nothing bigoted or provincial in the book; its judgments are large and accurate. And yet the author is in intense sympathy with the great movement which he describes, and he describes it so that one is whirled into intense sympathy with him. And then (whether unconsciously or consciously we cannot tell) every sentence is made to bear upon the life of to-day—its spiritual, moral, social life. Does the onlooker desire to know the reason of the existence of Methodism, and the reason for its continued existence? This is the book.

Messrs. Longmans have published anonymously a little book which contains passages from the prophecies and the Gospels, so selected as to answer the question, which is also the title of the book, *What think ye of Christ? Whose Son is He?* (1s. net). So there was still something left to be done about the life of Christ. This has not been done before, but now it has been done so that it need not be done again.

Messrs. Luzac have published an account of the Travels and Teachings of Sivanarayan, who is better known by the name of Paramhansa Sivanarayan Swami. It has been written in very good English by Mr. Mohini Mohan Chatterji, M.A.—even with considerable dramatic power. The title is *Indian Spirituality* (3s. net).

Messrs. Macmillan are the publishers of the American Social Progress Series, which is to be edited by Dr. Samuel McCune Lindsay. The first volume is *The New Basis of Civilization* (4s. 6d. net). It has been written by Simon N. Patten, Ph.D., LL.D., Professor of Political Economy in the University of Pennsylvania. Professor Patten does not hold that this is the best of all possible worlds. He is too scientific to be able to say anything about that. He does not even say that it is a thoroughly good world for us. But he does say that it ought to be. If it is not thoroughly good, if it is not just as good as there is any use for, it is not because the materials for our well-being are not in it, but because they are not properly distributed. Many years ago Prince Kropotkin pointed out that after centuries, perhaps millenniums, of poverty the world was now rich enough to maintain all its inhabitants in comfort. Professor Patten agrees. But some

have still too many of this world's comforts, and some have still too few.

Now Professor Patten does not believe that this is due to ill intention half so much as to ignorance. A policeman finds in the street two tearful little boys shivering in the winter blasts, and takes them home. The father explains that he has not clothed them better, because he is hardening them. The policeman insists that he shall put long stockings on them; and Professor Patten holds that the policeman is right. There are boys who can do hard work without being hardened for it. These boys were meant to do work of another kind.

A girl of the streets who had adopted crime as a profession, because life in a ribbon factory did not interest her, was committed to a reformatory and assigned to active labour in the gardens and grounds. Her enjoyment of it was keen, and her work so excellent, that she soon became boss of an out-of-door squad. At the end of her term she said that there was no use of being 'bad,' now that she had a chance to live in the country and do the things she had always wanted to do. Which, asks Professor Patten, is the real woman, the vicious prostitute, or the bright worker rising on the first opportunity to become efficient?

The whole world is now divided into two classes, those who go to Keswick, and those who don't. And the new volume which Messrs. Marshall Brothers have published will appeal to both. Its title is *The Keswick Convention: Its Message, its Method, and its Men* (3s. 6d. net). The editor is Mr. Charles F. Harford, M.A., M.D. Its chapters are written by many men and one woman. The story of the early Keswick Conventions is told by Prebendary Webb-Peploe, and Mr. E. W. Moore. Dr. Elder Cumming describes the founders and some of the leaders, while the difficult subject of 'the Message' is put into the hands of the Bishop of Durham, Mr. Hubert Brooke, Dr. A. T. Pierson, and Mr. J. B. Figgis. On the whole, the volume seems meant for the outsider. It is an invitation to the world to come. But we imagine that those who have been there most frequently will most thoroughly enjoy the history of the movement itself and of the men whom they have met.

To those who know the irresistible fascination of work among the Jews, there comes inspiration and encouragement in a short biography of *Marcus S.*

Bergmann, the translator of the Scriptures into Yiddish. The book is published by Messrs. Marshall Brothers.

Messrs. Marshall Brothers also publish *Pen Pictures of Bible History*, by the Rev. J. H. Townsend, D.D. Each 'picture' is a puzzle, and the hope is that as the children solve it the picture itself will be painted upon their memory and upon their heart.

Professor George Henslow has written a popular account of *The Plants of the Bible*, which has been published by Messrs. Masters & Co. (6s. net). Professor Henslow's intense interest in this subject, and his grasp of its difficulties, are known to the readers of THE EXPOSITORY TIMES. In this book he discusses the difficulties, and some of them he confesses that he has not solved yet. It is a complete and very convenient handbook, quite superseding its popular predecessors. The illustrations it contains are printed on good paper, and show us the plants very clearly.

It cannot be said that beauty is not cultivated. But has it not been cultivated, in this country at least, more as an art than as a science? In America they have Professors of Beauty, who treat the subject strictly in its scientific aspects, teaching their pupils how to appreciate beauty and even how to produce it, though they may have no artistic sense whatever.

George Lansing Raymond, Litt.D., Professor of *Æsthetics* in the George Washington University, has written a book on *The Essentials of Æsthetics* (Murray; 10s. 6d. net). It is a scientific book. It contains a number of illustrations, to be sure, and the unwary reader may think they are meant to be artistic. For among them he will find Rubens' 'Descent from the Cross' and Raphael's 'Transfiguration.' But they are not artistic. They are there for strictly scientific purposes, and no consideration is given to the artistic value of the reproductions. In dealing with the subject of symmetry, a most important subject in the scientific study of *æsthetics*, Professor Raymond encloses the human form within circles most wonderfully, and shows how perfect, proportionally, it is when unadorned, and then how imperfect it often is, when adorned with coats that are too long, or jackets that are too short.

The volume covers the whole subject of scientific

æsthetics—music, poetry, painting, sculpture, and architecture. And as it goes it mentions many a subject of old debate and everlasting interest, such as the relation of art to religion; and some subjects that are new, and are to be debated in the future, such as the subconscious mind. And in all these things Professor Raymond seems to speak with much reserve and wisdom. Even when he touches the great mystery of inspiration, he is most careful to distinguish between that which is scientific and that which belongs to art, and does not pass beyond his own proper province, to set all the world right. The chapter on 'Gestures' provides the element of humour to make the book complete.

Dr. James Stark has written a volume of 'Thoughts for the Bereaved,' with the title of *Comradeship in Sorrow* (Oliphant; 2s. 6d. net). It will take a good place in the literature of consolation. It contains chapters of experience and insight, and each chapter is enriched with well-chosen quotations.

'We think,' says an able writer in the latest number of *The Literary Guide*, 'that for the faith of the Nazarene the hour of final doom has struck.' What a puzzling thing it must be to this writer that books are still pouring out about the Atonement. Here is another. It reaches our hands along with his article. In it the Atonement is called *The Heart of the Gospel*. That is its title, indeed. And it puts the doctrine of the Atonement into plain language for plain readers, without a suspicion that the hour of final doom has struck.

The author of the book is Dr. James M. Campbell. Dr. Campbell has run through the whole of the recent literature of the Atonement. But the worth of his book lies in the way in which he himself believes in the Atonement and conveys his conviction to us. This is Dr. Campbell's great gift always. He makes the subject he handles the one subject of most absorbing interest to his readers (Oliphant, Anderson & Ferrier; 3s. 6d. net).

One with the Eternal, by Edgar Daplyn (Priory Press). This is an exposition of the thirteenth chapter of I Corinthians. Its chapters are entitled 'Love's Rivals,' 'Love's Humility,' 'Love's Power,' 'Why Love never fails,' 'The True Nature of Knowledge,' and 'Three Forces

in Life.' It is not such an exposition as you may turn to any commentary for. It is more spiritual; it is more literary. Mr. Daplyn is steeped in mystical and other intimate Christian literature, and he does not so much expound the chapter himself as allow the great literary and mystical writers to expound it through him.

At the Priory Press there has also been published *Poems and Hymns* (3s. 6d. net), by Henry Cary Shuttleworth, M.A., sometime Rector of Saint Nicholas Cole-Abbey; Professor of Pastoral Theology in King's College, London; Minor Canon of St. Paul's. The poems and hymns have been collected and edited by Edward H. A. Koch, M.A., and the volume has been introduced by Canon Scott Holland. This is one of the poems—

IN LOVING MEMORY OF GUY PAWLING.

In a winding sheet of flowers
Our darling's bier we drest,
And white on the stair snowed petals fair
As we passed to the garden of rest.

So along our path of life,
His memory falls like a flower,
A white petal blown from a Heaven unknown,
To rest on our hearts an hour.

Messrs. Putnam have published a new edition of *5000 Facts and Fancies* (15s. net). It is a handsome volume well printed in double column and clear type. It is after the manner of Brewer's *Dictionary of Phrase and Fable*, a book to which Mr. Phyfe, the author, makes frequent reference. No doubt it is a useful book if one could but remember at the right moment to make use of it. Why, for example, is a Welshman called 'Taffy'? We may know already. If we do not, Mr. Phyfe will tell us that 'it is a corruption of "Davy," which is a shortened form of David (490-544 A.D.), the patron saint of Wales.' Again, if we have forgotten the source of the phrase 'Sweetness and Light,' we are told that Matthew Arnold borrowed it from Swift, 'though not without due acknowledgment of his indebtedness.' But Mr. Phyfe has forgotten to say anything about the phrase, 'Light and Leading.'

The new volume of Mr. Buckland's Devotional Commentary covers the first half of *Genesis*. The

author is the Rev. W. H. Griffith-Thomas, D.D., Principal of Wycliffe Hall, Oxford. The work which Dr. Griffith-Thomas has done in the *Dictionary of Christ and the Gospels*, and has been doing in *The Record* for a number of years, has made his name well known as an expositor. In this volume he has made a useful contribution to the devotional study of the first book of the Bible (R.T.S.; 2s.).

The new volume of Rivington's Oxford Church Text-Books is *A Short History of the Church in Scotland* (1s. net), by the Rev. Anthony Mitchell, B.D., Canon of St. Mary's Cathedral, Edinburgh. The Church in Scotland is not what we call the Church of Scotland. It is the Episcopal Church in that land, of which Canon Mitchell proves himself by this little book to be an ornament; for it is crowded with accurate fact, and tempered by fair judgment.

Mr. James Robinson has published three more volumes of miscellaneous sermons. The titles are *The Ladder of Life* (Talks to Young Men), *Great Texts of the Old Testament*, and *Great Texts of the New Testament* (each 3s. 6d. net). The miscellaneousness is carried just as far as it should go.

Let our Jewish readers, and students of Hebrew generally, take note of the fact that at 189 White-chapel Road, E., there has been published *The Life of Christ*, a continuous narrative in the words of the Four Gospels, according to the

Hebrew translation of Professor Delitzsch, with references and a systematic index, by J. I. Landsman.

From the University of Toronto there comes a volume which will be pounced upon by all true lovers of English literature. For it is got up in the true lover's binding, green half-morocco and gilt-top edges. And it is itself a true lover's treasure, being nothing less than Arthur Golding's translation of Theodore Beza's *Abraham Sacrifiant*. Arthur Golding finished the translation in 1575, and it was published in London in 1577. It has never been reprinted, and only one copy is now known to exist, the copy in the Bodleian Library in Oxford. This delightful edition has been prepared by Dr. Malcolm W. Wallace, Lecturer in English in University College, Toronto. The edition has been limited to 650 copies, of each of which the published price is 10s. net. It is published at the University of Toronto Library. Its title is *A Tragedie of Abraham's Sacrifice*.

Dr. Wallace has written a scholar's introduction to the book, by a judicious use of which we could make some show of learning after him. But there is no occasion. We all know something of Beza, and some of us knew something even of Arthur Golding before, and that the combination of these two would give us something good in literature. Dr. Wallace is fit for the company he keeps. May the success of this book encourage him to edit other books; and may it encourage the University of Toronto to publish them as satisfactorily.

The Pilgrim's Progress.

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

Hopeful and By-ends.

Hopeful.

It is seldom that a man of Christian's strength and depth of character can so soon find any successor to a lost comrade, and we might have looked for a lonely stretch of journey beyond the city. Yet that depends partly on the temperament of the man. Loneliness would be the normal

condition of Faithful's journey, but Christianity is a friendly and a social thing when it is proportionate and complete.

The new companion is made a pilgrim by the death of Faithful. This is very likely a reminiscence of Foxe. His accounts (to mention only two of many instances) of the effects of the martyrdom of St. Lawrence and St. Alban may