

## Literature.

### *GWATKIN'S EARLY CHURCH HISTORY.*

EARLY CHURCH HISTORY TO A.D. 313. By Henry Melvill Gwatkin. (*Macmillan*. Two Vols. 17s. net.)

PROFESSOR GWATKIN'S History of Early Christianity has been long in coming. The time has certainly seemed long to those who knew it was on the way, and have been looking for it. But it is well for the histories of other men.

A professor of botany must be a botanist. A professor of theology has to be a theologian. Yet it does not seem necessary that a professor of ecclesiastical history should be an ecclesiastic. For there never was a better teacher of Church history than Professor Gwatkin, and there never was less of a Church politician. No party claims him. He is placed on no ecclesiastical commissions of inquiry. He has never been offered a bishopric. But he teaches and writes the history of the Church better than all other men in his own, or perhaps any other, country in our day.

Professor Gwatkin has become quite popular now as a writer. This is due to his Gifford Lectures on 'The Knowledge of God.' There is no risk in saying that that book takes the first place among Gifford Lectures. When the University of Edinburgh invited Professor Gwatkin north, few of the crowd who listen to lecturers had ever heard his name, and fewer still knew how to spell it. But that invitation re-established the Gifford Lectureship, and at the same time showed an astonished world that Christianity had still something substantial to say for itself. Men were amazed to find that a professor of ecclesiastical history could write the English language better than a Macaulay, could reach the springs of human emotion more certainly than a Carlyle, and could place his subject within the range of the sciences more securely than a Darwin. Even to men who knew him well by name, Professor Gwatkin's Gifford Lectures on 'The Knowledge of God' were as the discovery of a new writer of the first order, and the beginning of a new era in the exposition of the Christian faith.

The History of Early Christianity, having the

Gifford Lectures in front of it, will be received without hesitation. If it is not the occasion of a surprise so glad as the other book, if it does not so definitely mark an epoch in one's intellectual or spiritual life, that is not because its merits are less. There is no falling away from the felicity of wording, the flame of imagination, the patience of gathered fact. Just as surely as the Gifford Lectures take their place in the expositions of Christianity, this book will take the foremost place in the history of its earliest years.

We quote one paragraph.

'Origen was beyond comparison the greatest scholar and the greatest teacher of his time. If Clement was the father of Christian literature, Origen was the first who systematically surveyed the vast field and set the problems and traced the lines of future work on exegesis, dogmatics, and homiletics. The Eastern writers did very little that had not been sketched out by Origen. Yet his mere learning, vast as it was, by no means forms his highest qualification, for there is something that must rank even higher than his subtle intellect and marvellous fertility of thought. No man since Plato had formed a nobler conception of education. It was not for Origen either the battle of empty declamation and idle sophistry the Greeks so often made it, or the undigested mass of marketable information which seems the modern fashion, but a systematic training of all the mental powers for the highest of all studies. Like Socrates, he thought it more important to root out prejudices and clear up confusions of thought than to communicate as many facts as possible. He believed, like Clement, though with a clearer perception than Clement, not only that all truth in heaven and earth comes from Christ and leads up to Christ, but that the fulness of human nature is needed to reach the fulness of truth, and that the fulness of truth is needed to reach the fulness of Christ. No doubt his conception of human nature was debased alike by Greek intellectualism and by the ascetic ideals of his time. But this means only that he was a man of his own age, and could not shake off all its limitations. Even Plotinus fared worse, though he is the greatest of Greek thinkers after Aristotle. At all events, Origen was one who strove to bring learning in its widest range to

bear upon the work of training all the faculties of human nature.'

### THE PHILOSOPHY OF LIFE.

THE CHRISTIAN PHILOSOPHY OF LIFE. By  
Tilmann Pesch, S.J. (*Sands & Co.* 16s.)

The author of this book was born at Cologne in 1836, and died at Valkenburg in the Netherlands in 1899. He spent most of his life in Holland, lecturing on Philosophy, first at Maria-Laach, and then at Blijenbeck. He wrote many books. This was the last he wrote. It was rushing rapidly into a large circulation when he passed away. The translation has been made from the fifth edition.

It is a complete treatise on Christianity—its theology, its philosophy, and its ethics. But how can we believe that it has been so successful? The translation is good and the meaning is never mistakable. But there is no point at which it seems to catch on to an English mind. Is it possible that the features of men's minds differ more than the features of the countries they live in?

First of all there is the quaint but meaningless division of the work into 'Weeks'—four Weeks in all, as if the book were meant for a month's reading. If it is not read in less than a month it will not be read in a year. Then there is the introduction of so many subjects that are far away from our ordinary interest. 'Be cautious in thy daily intercourse with men. In every heart of man there lurks a foe; let it but master thee, and it will turn thine own weaknesses to account against thee.' The author is not afraid of apparent contradiction. On another page he says: 'It is the good in another, and not the evil, of which I must first take count. There is more good in many a man than he is able to lay bare to others.'

But not only are the subjects unfamiliar. Familiar subjects are often handled unfamiliarly. We search for the author's account of the Kingdom of God. We find it under the title of the Kingdom of Christ—three pages about the Kingship of Christ in the heart of man.

Is it the country, after all, that makes it all so far away, or is it the religion? As the ways of a Jesuit are not our ways, is it possible that his thoughts also are not our thoughts? And yet we have found nothing unworthy of the mind that is in Christ.

### The Books of the Month.

Why is it that scarcely anybody can tell the difference between poetry and verse? Reviewers of books, regular reviewers even in our very best literary papers, who express their mind with confidence on any volume of prose submitted to them, become hesitating and hopeless the moment a volume of poems is put into their hands. It is due to the fact that they have had no education in poetry. Some men may know what poetry is instinctively, but most men have to be educated in this as in anything else.

Professor Macdonald Alden, of Leland Stanford Junior University, has written *An Introduction to Poetry* (Bell; 5s.), the purpose of which is to teach men to know poetry when they see it, and to appreciate it. It is a book for students, and must be studied if it is to do any good. But it is a study that takes less out of one than usual, there is so much good poetry quoted in it, poetry that is made all the better by its setting.

The Prayer Book Version of the Psalms is not so intelligible as the Authorized Version, and their constant repetition does not make them more intelligible. What then? Does it provide some imaginative substitute for intelligibility? Or does it strengthen the desire that some one would come with a more intelligible version of the Psalms, or else with a commentary on this version?

A few years ago Professor Driver came with a more intelligible version. Canon J. G. Carleton, D.D., has now come with a commentary. Dr. Carleton has come with an introduction to the Psalter, and with marginal notes on each of the Psalms. He has printed the Psalms in one column, and his notes in another beside them. Thus as the Psalm is read the meaning of every old English word, of every obscure phrase, and of every wrong translation is seen at a glance. The Psalm can be read with the old devoutness of spirit and with a new joy of understanding. The title of the book is *The Prayer Book Psalter* (Cambridge Press; 4s. net).

The great Hobbes scholar in this country was the late Mr. W. G. Pogson Smith. If he had lived to give us the result of his studies, Hobbes might have recovered the place in popular opinion which he has so unaccountably lost. But the

delegates of the Clarendon Press have done their best. They have reprinted Hobbes's *Leviathan* from the edition of 1651, and introduced it by an essay on the position of Hobbes in Philosophy which they found amongst the materials which Mr. Pogson Smith left behind him (2s. 6d. net).

It is an instructive essay, and outspoken that it may be instructive. What will the Shakespeare-Baconians say when they read that 'Hobbes's writing is just as decisively superior to Bacon's, as his philosophy? Bacon aimed at concealing the poverty of his thought by the adornment of his style: he wrote for ostentation. When that solemn humbug, that bourgeois Machiavel took up his pen to edify mankind, he first opened his commonplace books, stuffed with assorted anecdotes, quotations, conceits, and *mucrones verborum*, and then with an eye to the anthology, proceeded to set down "what oft was thought, but ne'er so well expressed."

Or what will the Jesuits say when they read Mr. Pogson Smith's account of themselves as they were in the days of Pope Pius v.? 'By his Bull of Deposition in 1570 Pope Pius v. had challenged the struggle, and rendered the position of English Catholics untenable. From a respected if prohibited faith they became recusants: from recusants, traitors. It was the Papal policy and its indefatigable agents the Jesuits which were to blame. What peace was possible with men who repudiated moral obligations, who hesitated at no crime *ad maiorem Dei gloriam*? The same dishonesty which covered their actions and their name with infamy for succeeding generations, rendered their apologetic literature the poorest trash and the most immoral stuff that was ever justly consigned to oblivion. Bellarmine and Baronius once were names to conjure with: does any one respect them now? Their only merit is that they called for answer—and some of the answers are among the most precious treasures of English Theology. Hobbes too must break a lance with Bellarmine in the *Leviathan*. And Hobbes was not the least vigorous or the worst equipped of the English champions.'

The stream of literature on Religion steadily increases in volume. And with its increase comes ever enlarging interest in it. Its study at the Universities receives increasing encouragement; its value to the preacher obtains increasing

recognition. This winter some ethnic religion, or the comparative study of some widespread religious custom, will be a favourite subject of study at young men's meetings.

Mr. L. H. Jordan, the author of *Comparative Religion, its Genesis and Growth*, has this month published a volume on *The Study of Religion in the Italian Universities* (Clarendon Press; 6s. net). The body of the book is a translation of a smaller book by Professor Labanca of Rome on this subject. Round Professor Labanca's brochure Mr. Jordan has gathered a great many facts, mostly personal and literary, bearing upon the subject, and at the end of the volume he has furnished the best popular account we have yet seen of the history of the Modernist Movement in Italy. The chapter on the Modernist Movement he has also published separately at the Clarendon Press (2s. net).

Only the greatest men have the privilege of reading their own biography. It is a privilege that they cannot always appreciate. Dr. J. B. Paton of Nottingham is a great man, and he will read his own biography, as it has been written by Mr. James Marchant, without a pang. For it is written not by an admirer only but by a lover, who openly avows his love and is not in the least ashamed of it. It is only a lover who could have written the biography of Dr. Paton. For the biography could not have been written by one who did not know him, and every one who knows him loves him. The title of the book is, *J. B. Paton, M.A., D.D., Educational and Social Pioneer* (Clarke & Co.; 4s. 6d. net).

Under the title of *Life in His Name* (Clarke & Co.; 3s. 6d. net), the Rev. D. M. M'Intyre of Glasgow has given an account of the way of salvation as he understands it. He understands it very well. He has had experience. And he is careful not to make his own experience a leaden mould into which other men's experience is compelled to run. But with all variety of experience the way of salvation is one, and Mr. M'Intyre describes it.

Those are two of the most attractive of the books which Messrs. James Clarke & Co. have published this month. But there are others.

There is *The Christian of To-day*, by Robert Veitch, M.A. (3s. 6d. net), a book which should be read before Mr. M'Intyre's. It begins with a study of Religion, exhibiting the pre-eminence of

the Christian religion among the religions, before it comes to the things which Mr. M'Intyre handles. And when it comes to them it deals with them for the sake of the unbeliever, as he deals with them for the believer's sake. Mr. Veitch is as earnest as Mr. M'Intyre in his ambassage for Christ, but he is sent as an ambassador to those that are without.

There is, further, a new volume of essays by Mr. J. Brierley, B.A. Its title is *Aspects of the Spiritual* (3s. 6d. net). It is a good title, as we should expect it to be. It illustrates one of Mr. Brierley's gifts. The note of the book is progress. Mr. Brierley does not think that we are done with heresies or heresy hunts, but he is quite sure that the only heresy worth hunting now is that which shuts up Divine revelation to a distant past, that which excludes the present and the future from any share in it.

Next, there are two smaller books, but they are not inferior. One with the misleading title of *The Church and the Next Generation* (2s. net), and written by the Rev. Richard Roberts of St. Paul's Presbyterian Church, London, is a contribution to the Sunday School question. The literature of the Sunday School is illimitable, but this book makes much of it unnecessary. It is both theoretical and practical. It gives workable principles for fulfilling the great end of the Sunday School, and it shows how these principles can be made to work.

The other is a study in the *Problems of Immanence*, by Dr. Warschauer (2s. 6d. net). It is an answer to 'the lazy Monism that idly haunts the regions of God's name.' The words are the words of Professor William James. Dr. Warschauer adopts them. But Dr. Warschauer is no mere echo of Professor James. He has thought for himself as deeply as any professional philosopher on the great problems that gather round the little words 'God' and 'man.' He has his message, and he can make his generation listen to it.

It will be enough to name the two volumes which remain. The one is a collection of papers from various periodicals by the Rev. J. M. Whiton, Ph.D. Its title is *Interludes in a Time of Change, Ethical, Social, Theological* (3s. 6d. net). And one is a volume of addresses to young women on the making of character. The author is the Rev. Thomas Yates, and the title *Sculptors of Life* (2s. 6d. net).

That it is quite possible, though it may be

against all our anticipations, to combine the most thoroughgoing acceptance of the results of the criticism of the Old Testament with the most confident belief in the Old Testament as a revelation of the will of God, is shown once more in a volume of *Studies in the Old Testament*, by George Jackson, B.A. (Culley; 3s. 6d. net). Mr. Jackson has a message for young men. In an almost phenomenally successful ministry in this country he drew young men to him in numbers, instructed them, rescued them, and steadied them. The lectures which form this book were delivered at an American University. They enable us to understand the secret of Mr. Jackson's influence, an influence which he carries with him wherever he goes.

Whatever it was that determined the canon, whatever it was that decided whether a particular book should be included in it or not, it is probable that the question of Ethics came very little into the decision. For religion was the paramount interest when the canon was under formation; the study of Ethics had not arrived yet. But now the study of Ethics has come upon us in a great flood, and it is no surprise to find that when the Rev. H. Maldwyn Hughes, B.A., desired the degree of Doctor of Divinity, the thesis which he submitted to the University of London was on *The Ethics of Jewish Apocryphal Literature* (Culley; 5s. net).

He deserved the degree, and he got it. He will now receive the thanks of all students of the Apocrypha for the publication of his thesis. For he has shown that a thesis can combine thoroughness of research with popularity. How clearly he brings out the intimate connexion between Ethics and Religion. To the Apocryphal writers the immoral man is simply the idolater, and, just as in the O.T. itself, the terrible word whoredom for apostasy is here much more than a mere metaphor.

Mr. Culley of the Wesleyan Book Room has this month published also a volume of Sunday Afternoon Addresses to men, by the Rev. G. Gilbert Muir, entitled *Shoulder to Shoulder* (2s. 6d.); a popular biography of *Joan of Arc*, by Arthur Whetnall (2s. 6d.); an anthology of prose and verse on the Lord's Prayer, by the Rev. T. Alexander Seed, entitled *The Universal Prayer*

(1s. 6d. net); and a biography of *The Rev. W. B. Pope, D.D.*, by Professor R. W. Moss of Didsbury (1s. net).

A man who has written a *History of the Christian Church* for students that has reached the fifth edition may confidently say of himself that he has shaped the theological thinking of his time. That man is Canon Foakes Jackson of Cambridge. The new edition contains an additional chapter on 'Christianity beyond the Limits of the Roman Empire,' and three maps. The book is again thoroughly abreast of the scholarship of the day; and if Canon Foakes Jackson keeps it so, we have no doubt whatever that its circulation in the future will be even more rapid than in the past. For on every hand there is evidence that the student of the Church is tired of the Church history that is only the apologetic of a party. Canon Foakes Jackson is not an apologist, but a historian. The publishers are Messrs. J. Hall & Son of Cambridge (8s. net).

Messrs. Hodder & Stoughton have published the seventh volume of the seventh series of the *Expositor* (7s. 6d. net). They never published a better volume. With all sincerity and thankfulness one can say of the *Expositor*, 'Age cannot wither it, nor custom stale its infinite variety.' How great a testimony it is to the infinite variety and everlasting interest of the great Book itself! Out of the contents of this volume one might select for re-reading Professor H. R. Mackintosh's article on 'The Unio-Mystica as a Theological Conception,' or, say, Professor H. A. A. Kennedy's article on 'Apostolic Preaching and Emperor Worship.' But notice also that this volume contains the first chapter of Sir W. M. Ramsay's 'Historical Commentary on the First Epistle to Timothy.'

Are Revivals of the past? Is their day over and gone? If not, how is it that we have had their psychology written, and that we now have their history? Their psychology has been written by Professor William James and others. Their history has just been written by the Rev. James Burns, M.A.

Mr. Burns does not believe that the revival is a thing of the past. In front of his history of Revivals he has written an account of the Laws

of Revival, of the Theology of Revivals, and of the Coming Revival. The title of his book is *Revivals: Their Laws and Leaders* (Hodder & Stoughton; 6s.).

There is a Lectureship known as the Alexander Robertson endowment. It is attached to the University of Glasgow. The first Lecturer (we think he is the first) was the Rev. Andrew Miller, who took as his subject *The Problem of Theology in Modern Life and Thought* (Hodder & Stoughton; 5s.).

The volume is a contribution to the Apologetics of Christianity. But not of the old systematic all-embracing style of apologetic. The Christian Religion, says Mr. Miller, is a spiritual experience, and he gives himself to the exposition of that experience. It is his own experience, as it ought to be, and that gives it life, and here and there even intensity of interest. But it is his own experience controlled and enriched by the experience of the Church. If one is in search of a creed capable of commending itself to a man's conscience in the sight of God, expressed in modern language and with undeniable conviction, he will find it in this strong book.

Professor E. O. Davies, B.Sc., of Bala, has written *Prolegomena to Systematic Theology* (Hodder & Stoughton; 5s.). The book consists of notes of lectures to students of the Theological College in Bala. And the notes have to be extended, either by the students themselves, or by any other teacher of Theology who chooses to use them. But what a revolution in the study of Theology they indicate. Here are twenty chapters, each containing material for at least one complete lecture, and they have all to be mastered before the study of Systematic Theology is begun. One chapter deals with the origin of Religion, another with its philosophy; one with the place of Archæology, another with the infallibility of the Pope.

Professor A. T. Robertson of Louisville, Kentucky, has written a companion volume to his *Epochs in the Life of Jesus*, and called it *Epochs in the Life of St. Paul*. He has been encouraged to write the new book by the generous reception accorded to the old; and that same generous reception has led him to follow the lines of

popular exposition which he had laid down in it. Professor Robertson has no desire to spend his life in the blazing of trails. Where the roads are laid down already he follows, and builds homesteads. He knows the tracks. His list of literature here is well chosen, full and accurate. Whether he has read all the books he mentions in it, we cannot tell, but he has certainly read some that he does not mention. His volume will be used as a text-book. (Hodder & Stoughton; 5s.).

To his 'Historical Bible,' Professor Charles Foster Kent of Yale has added the volume on *The Kings and Prophets of Israel and Judah* (Hodder & Stoughton; 5s. net). We hope it is understood that Professor Kent's Historical Bible is a step in advance of every effort that has yet been made to offer the Old Testament for study according to the results of modern criticism. It is a book for study. And therefore Professor Kent pays much attention to literature. In an appendix to this volume he gathers together 'a practical reference library.' First of all he speaks of books for constant reference. This is what he says about them:

'The literature which comes from the period of the Divided Kingdom is so voluminous, the critical and historical problems so many, and the extra-biblical, contemporary records are so rich, that certain supplemental reference books are almost indispensable. The second volume of the "Student's Old Testament," entitled *Israel's Historical and Biographical Narrative*, contains the biblical, historical records of the period, arranged in their logical order with detailed introductions to the individual books. The third volume, entitled *Prophetic Addresses, Epistles and Apocalypses*, contains the contemporary prophecies arranged in chronological order, with detailed introductions and a full treatment of the entire subject of Hebrew prophecy. The fourth volume, *Israel's Laws and Legal Precedents*, contains the corresponding laws classified according to their subject-matter and within each group arranged according to their respective dates. A good, modern Bible dictionary, such as Hastings' one-volume *Dictionary of the Bible*, or better, the larger five-volume edition, should be at the command of every teacher and student. The geographical background of the stirring events of this period is vividly presented in Professor George Adam Smith's

*Historical Geography of the Holy Land*. Assyria touched and influenced Israel's history so fundamentally during these two or three centuries, that it is important to refer frequently to a standard history of the Assyrians and Babylonians, such as that of Professor Goodspeed.'

Messrs. Hodder & Stoughton have published another book by Principal Forsyth. Its title is *The Cruciality of the Cross* (5s.). It is a title that, like man himself, is fearfully and wonderfully made. It recalls the title of Dr. Campbell Morgan's *The Crises of the Christ*. But an ugly title is often as good for a book as a bad review; it keeps it from being forgotten.

There is no fear, however, that Dr. Forsyth's book will be forgotten. There is far too much vitality in it for an early death, far too much originality for early oblivion. It contains just the kind of work which Dr. Forsyth does best. It contains four papers, each of them prepared for a special occasion and written off at white heat. But the book is more than the four separate papers, for each of the four papers deals with one and the same subject, and the one strengthens and illustrates the other. The subject is Atonement through the Death of Christ.

One of the best known volumes of Messrs. Macmillan's well-known theological manuals, with their dark purple cloth, has been Maclear's *Introduction to the Articles of the Church of England*. The first edition was published in 1895. The preface to the second edition, published in 1896, was still signed by Canon Maclear, but the revision was mainly the work of the Rev. Watkin W. Williams, M.A. The third edition is altogether Mr. Williams' work. It has just been published (10s. 6d.). Besides the revision, which is much more thorough than in the second edition, there is an appendix of notes on the Eclecticism of Elizabeth, the Personality of God, the Circumcession, and other theological and ecclesiastical topics.

There is a place yet for a new commentary. It must be both exposition and exhortation. The exposition must of course be accurate, and the exhortation honest. That is to say, there is a place and a hearty welcome for a whole series of commentaries like the commentary on the Epistle to the Philippians which the Rev. J. H. Jowett

has written and named *The High Calling* (Melrose; 3s. 6d. net).

Messrs. Methuen have published the third and fourth volumes of their 'Handbooks of English Church History,' edited by the Rev. John Henry Burn, B.D. One is the volume on *The Medieval Church and the Papacy*, by Arthur C. Jennings, M.A.; the other is *The Reformation Period*, by Henry Gee, D.D. (2s. 6d. net each). What do these names signify? Mr. Jennings' name has hitherto been associated with the study of the Old Testament. It signifies nothing as yet in Church History. But Dr. Gee's name means that the series is to be kept free from extravagance of every kind, that such words as High Church or Low Church are not once to be thought of in connexion with it. And with that agrees the volume which Mr. Jennings has written.

How is it that in this country the advanced student of the Old Testament is the conservative student of the New? It is because he does not begin, as the Continental critic does, by denying the supernatural. He takes the evidence as he finds it. He finds that the conditions of the composition of the Old Testament do not hold good in the New. If he rejected the supernatural, he would of course be driven to a radical rearrangement of great portions of the New Testament and to a denial of anything like contemporary authorship. But since he accepts the supernatural, he can accept the Lucan authorship of the Acts and the Johannine authorship of the Fourth Gospel; and, following the evidence as he finds it, he can believe that the fact of the Resurrection underlies the narratives of it.

The Rev. J. R. Cohu is an advanced critic of the Old Testament and a conservative critic of the New. Some years ago he wrote a thoroughly radical book on *The Old Testament in the Light of Modern Research*. He has now written a thoroughly conservative book on *The Gospels in the Light of Modern Research* (Parker; 6s. net). He believes both in the Lucan authorship of the Acts and in the Johannine authorship of the Fourth Gospel.

An extremely valuable addition has been made to the literature of Lutheranism, and at the same time to the literature of Creeds and Confessions,

by the publication of the late Professor Richard's *Confessional History of the Lutheran Church* (Philadelphia: Lutheran Publication Society; \$3).

It is a popular work. That is to say, it is written for reading, and not merely for referring to. But that does not prevent it from being of scientific value. Professor Richard was occupied with it for the last twenty years of his life, and it is evident that he did not spare himself. The whole subject is described from its very beginnings in the order of development and dependence; the authorities are unerringly chosen; the proportion is well maintained; and the author has been strong enough to acknowledge himself beaten occasionally through lack of evidence, while he gives his judgment unreservedly whenever the evidence is sufficient. From what one of his colleagues says, we see that the death of Dr. Richard has been a serious loss to the Gettysburg Theological Seminary. The possession of this book should do something to make up for it.

In *The Life of the World to Come* (Pilgrim Press; 3s. 6d. net), the Vicar of St. Mary's, Westminster, has deliberately abstained from the drawing of distinctions and the fixing of limits, like Dante's Hell, Purgatory, and Heaven. For he recognizes that these divisions and distinctions are an accommodation to human language, an appeal to the imagination rather than a statement of scientific fact. His book is written for the purpose of delivering us from the fear of death, and he seeks to be as practical, and even prosaic, as possible. He believes in the value of prayer on our behalf, not only whilst we are in this life, but also after we have passed to the life that is to come; and he would rejoice to see prayers for the dead recognized in the national worship of the land. In his caution he is very courageous, saying even of spirit rapping that its 'testimony cannot be set lightly aside, and it would be hazardous to deny that this mysterious region will yet add fresh chapters to our knowledge.'

Encyclopædias are usually arranged in alphabetical order. Not so *The Girl's Encyclopædia* (Pilgrim Press; 3s. 6d. net). And it has not even an index. But all the things that most intimately affect the happiness of girls will be found discussed somewhere in its pages, from the nursing of a tooth to the courting of a lover. If the book is to

be read right through, as it ought to be, the arrangement in chapters is better, perhaps, than an alphabetical arrangement would have been. The author is Miss Amy B. Barnard, L.L.A.

After long waiting, an editor has been found for Isaac Taylor's *Words and Places*, an editor thoroughly competent and sufficiently enthusiastic. It is the Rev. A. Smythe Palmer, D.D. The new edition (Routledge; 6s.) is a new book. Dr. Smythe Palmer could have written from the foundation. But this is a vast subject, and for once it is better that one learned man should edit another man's work. Even since Isaac Taylor wrote there have appeared so many works on the etymology of proper names that it must have taken the most of a man's lifetime to master them and incorporate their results. Dr. Smythe Palmer might have claimed the glory of a great comprehensive work of his own on the subject. He has been content to edit Isaac Taylor, and he has done it thoroughly.

To the old puzzle why God had respect to Abel's offering and not to Cain's, there is an answer in a new volume of sermons, entitled *The Writing on the Sky* (Skeffingtons; 3s. 6d.). The volume, of which the author is the Rev. D. R. Fotheringham, M.A., has more than one surprise of exposition in it, though the sermons have not been prepared as surprises. They have too much to do with the duty of the day for that. Mr. Fotheringham says that 'there is something a little

more precious in Abel's offering than in Cain's. The fruit will grow again, and the ground will yield its increase once more in the coming year: but a life that has been taken—ah, that is an irreparable deed. Something has been *given* to the Lord, and it can never be the giver's again. Cain's is the loan on deposit: Abel's is the real sacrifice: and thus it is to Abel's offering that the Lord has respect, and not unto Cain's.'

Messrs. Williams & Norgate have published the ninth volume of the new series of the *Proceedings of the Aristotelian Society* (10s. 6d. net). It contains the papers read before the Society during the thirtieth session, 1908-9. What are the papers? They are (1) Mental Activity in Willing and in Ideas, by Professor S. Alexander; (2) Bergson's Theory of Knowledge, by Mr. H. Wildon Carr; (3) The Place of Experts in Democracy, a Symposium, by Professor B. Bosanquet, Mrs. Sophie Bryant, and Professor G. R. T. Ross; (4) The Rationalistic Conception of Truth, by Dr. F. C. S. Schiller; (5) The Mutual Symbolism of Intelligence and Activity, by Dr. Hubert Foston; (6) The Satisfaction of Thinking, by Professor G. R. T. Ross; (7) Natural Realism and Present Tendencies in Philosophy, by Dr. A. Wolf; (8) Why Pluralism? a Symposium, by Professor J. H. Muirhead, Dr. F. C. S. Schiller, and Professor A. E. Taylor; (9) Are Presentations Mental or Physical? a reply to Professor S. Alexander, by Professor Stout.

## What was the Scene of Abraham's Sacrifice?

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IN the time of the Chronicler (2 Ch 3<sup>1</sup>) the temple-hill at Jerusalem was known as Mount Moriah, and it was believed to have been the scene of Abraham's sacrifice. According to Gn 22<sup>2</sup>, this took place on 'one of the mountains' in 'the land of Moriah,' where instead of 'Moriah,' or rather 'the Moriah' (*Ham-moriyyâh*), the Septuagint reads *ψηλῶν*, 'high(-lands).' Like Môreh (Gn 12<sup>6</sup>), which is a transliteration of the cuneiform Martu—the Brathy, probably, of

Sanchuniathon—Ham-moriyyâh would correspond with the cuneiform Amurru, 'Amorite'; the variant reading points in this direction, and the termination would have been Hebraized as in Aranyah (2 S 24<sup>18</sup>), for Araunah. Indeed, the Septuagint presupposes a reading Ham-mârôm, an accurate reproduction so far as the Kethibh is concerned of the Babylonian Amurru.

That the temple-mount was really meant by the writer of Genesis is, however, pretty clear.