

the work of the Spirit of God, or to measure the effect of His work upon the life of man. It was more than the revelation of truth, for it was also, and more particularly, an indwelling within man of One who was God Himself. To man, unsure of purpose, bewildered by facts of life which seem to involve grave moral contradictions, affronted by the frequent and loudly vaunted triumphs of evil, what could have come with greater power—the power which lies in a full assurance of the reality and of the character of sin, righteousness, and judgment,—what could have come with

greater power than the presence at the very centre of life of a Divine Person, earnest and foretaste of a greater possession still,¹ as by His presence within us we know ourselves the heirs of God.

Great is the life which comes to us by reason of that surrender of ourselves to Christ which we call 'faith.' Great are the issues of that life in joy, in knowledge, in prayer; but greatest of all is He who lives within us, life of our life, the informing Spirit, Spirit of all truth.

¹ Eph 1¹⁴, ἀρραβὼν τῆς κληρονομίας ἡμῶν. Cf. Ro 8¹⁷, κληρονόμοι μὲν Θεοῦ συγκληρονόμοι δὲ Χριστοῦ.

Literature.

THE RELIGION OF THE SIKHS.

It is not for their religion that the Sikhs are best known. They are known all over the world for their prowess in battle and for their loyalty. But the fame which they have acquired, and which is so honourable, rests ultimately upon their religion. We may not need to know what their religion is. We may need only to know that we can still rely upon Sikh fidelity if all the other races of India should prove faithless. But until the Sikhs have embraced Christianity and so are bound to Britain by that strongest and most enduring of all ties, it is right and necessary that we should know that it is their adherence to their present religion that keeps them loyal and makes them brave. It is startling to find Mr. Macauliffe advocating the establishment of the religion of the Sikhs in India by the British Government. His argument, however, is quite intelligible. For he fears that, if left to itself, the religion of the Sikhs may be swallowed up in Hinduism. And though it is improbable that the British Government will ever establish a religion again, yet if establishing a religion is likely to keep it in life, there could be found political arguments for the establishing of this one which would appeal even to a statesman like Lord Morley of Blackburn. 'Truly wonderful,' says Mr. Macauliffe, 'are the strength and vitality of Hinduism. It is like the boa-constrictor of the Indian forests. When a petty enemy appears to worry it, it winds round its opponent, crushes it in its folds, and finally causes it to disappear in

its capacious interior. In this way, many centuries ago, Hinduism on its own ground disposed of Buddhism, which was largely a Hindu reformation; in this way, in a prehistoric period, it absorbed the religion of the Scythian invaders of Northern India; in this way it has converted uneducated Islam in India into a semi-paganism; and in this way it is disposing of the reformed and once hopeful religion of Baba Nanak. Hinduism has embraced Sikhism in its folds; the still comparatively young religion is making a vigorous struggle for life, but its ultimate destruction is, it is apprehended, inevitable without State support.'

But would it not be better to lose the loyalty of the Sikhs than to perpetuate their religion? Mr. Macauliffe does not think so. And accordingly he has given the English reader the first complete and competent account of the Sikh religion.

Until 1893, Mr. Max Arthur Macauliffe was engaged in judicial duties in India. In that year he was requested by certain Sikh societies, which were aware of his appreciation of their literature, to resign his appointment and devote himself to a translation of their sacred books. He did so. In course of time he translated the whole; and, as he translated, he submitted each portion to the criticism of certain learned Sikhs. Thus the work appears as the universally accepted and authorized English translation. And this is well. For there is probably not an Englishman living—even Dr. G. A. Grierson would refuse to be called an exception—capable of criticising it. The work

is in six volumes, published under the title of *The Sikh Religion*, at the Clarendon Press in Oxford (63s. net).

About thirty miles south-west of the city of Lahore, the capital of the Panjab, and on the borders of the present civil districts of Gujranwala and Montgomery, stands the town of Talwandi, deep in a lonely forest. It is on the margin of the Bar or raised forest tract which occupies the centre of the Panjab. The town is still girdled by a broad expanse of arborescent vegetation, which, when not whitened by the sand blown by the winds of the desert, wears through all seasons a cheerful appearance. The jal (*Salvadora Persica*) predominates, but there are also found the phulahi (*Acacia modesta*) and the jand (*Prosopis spicigera*). The wild deer is seen occasionally, startled at the traveller who disturbs the solitude of its domain, and the hare and the partridge cower cautiously among the thickets, deprecating molestation.

In this retreat was born Guru Nanak, the founder of the Sikh religion. His birth took place on the third day of the light half of the month of Baisakh (April-May) in the year 1526 of the Vikramaditya era, corresponding to 1469 A.D. The town has now lost its old name, and is known as Nankana, in memory of the religious teacher to whom it had the honour of giving birth. When the Sikh religion had gained prominence, there was a temple erected on the spot where the Guru was born. It was afterwards rebuilt and enlarged by Raja Tej Singh, at the time when the Sikh arms had attained their greatest power and the Sikh commonwealth its greatest expansion. Within the temple is installed the Granth Sahib, or sacred volume of the Sikh faith, intoned by a professional reader. The innermost shrine contains some cheap printed pictures of the great Guru, and musicians beguile the day chanting the religious metrical compositions of the Gurus.

The great Pandits and Brahmans of Hinduism communicated their instructions in Sanskrit, which they deemed the language of the gods. Guru Nanak and his successors thought it would be of more general advantage to present their messages in the dialects of their age. When Guru Amar Das was asked the reason for this, he replied, 'Well-water can only irrigate adjacent land, but rain-water the whole world. On this account the Guru hath composed his hymns in the language

of the people, and enshrined them in the Gurumukhi characters, so that men and women of all castes and classes may read and understand them.'

The Sikhs form a considerable section of the population of the Panjab, and are scattered in greater or less numbers not only throughout the whole of India, but Kabul, Kandahar, China, and Southern Asia. There are two great divisions of Sikhs, Sahijdharis and Singhs. The latter are they who accept the baptism inaugurated by Guru Gobind Singh. All the other Sikhs are called Sahijdharis. The Singhs, after the time of Guru Gobind Singh, were all warriors, the Sahijdharis those who lived at ease, as the word denotes, and practised trade or agriculture.

What, then, is the religion of the Sikhs? Its cardinal principle is the unity of God. On this Guru Nanak took his stand against the abounding idolatry around him. And the unity of God is emphasized and repeated throughout all the Sikh writings. But the personality of God is not so clearly stated. Mr. Macauliffe acknowledges that there are passages in which pantheism is distinctly implied. The difficulty was to avoid anthropomorphism and not fall into pantheism. The other great principle is *nirvana*, or 'absorption in God.' 'Nirvan,' says Mr. Macauliffe, 'from *nir*, "out," and *va*, "to blow," means in Sikh literature the cessation of individual consciousness caused by the blending of the light of the soul with the light of God.' The Sikhs compare it to water blending with water :

As water blends with water, when
Two streams their waves unite,
The light of human life doth blend
With God's celestial light.
No transmigrations then await
The weary human soul;
It hath attained its resting-place,
Its peaceful crowning goal.

The moral worth of the Sikh religion in a land like India can, in Mr. Macauliffe's judgment, scarcely be overestimated. 'It prohibits idolatry, hypocrisy, caste exclusiveness, the concremation of widows, the immurement of women, the use of wine and other intoxicants, tobacco-smoking, infanticide, slander, pilgrimages to the sacred rivers and tanks of the Hindus; and it inculcates loyalty, gratitude for all favours received,

philanthropy, justice, impartiality, truth, honesty, and all the moral and domestic virtues known to the holiest citizens of any country.'

But what is all this to us? Let us conclude with a last quotation from Mr. Macauliffe's engaging introduction: 'Those who, secure in their own wisdom and infallibility, and dwelling apart from the Indian people, spurn all knowledge of their theological systems, and thus deem Sikhism a heathen religion, and the spiritual happiness and loyalty of its followers negligible items, are men whose triumph shall be short-lived, and whose glory shall not descend with the accompaniment of minstrel raptures to future generations.'

THE ATONEMENT.

At the University of Chicago Press there has been published a volume of essays on the Atonement. Its title is *Biblical Ideas of Atonement* (\$1 net). For it is not a contribution to Systematic Theology. It is an investigation, according to the historical method, of the ideas expressed in the books of the Bible regarding atonement for sin, and reconciliation with God. The investigation is made as little theological as possible, in order that it may be as historical as possible. But lest theological students should be disappointed with the book, two chapters are added at the end of it on 'The Significance of the Biblical Teachings concerning Atonement' and on 'Atonement in the Light of Modern Thought.' The subject is distributed among three members of the Staff of the University. Professor J. M. P. Smith takes the Old Testament, Professor E. De Witt Burton the Non-Canonical Jewish Literature and the New Testament. The last two chapters already referred to are contributed by Professor G. B. Smith.

What are the conclusions? In the Old Testament there is no uniform persistent doctrine of Atonement. Each new age brought with it new ideas concerning God and sin. And change in these conceptions necessitated corresponding change in the formulation of the idea of atonement. The prevailing idea in the earliest times was that of sacrifice or offering as a compensation to Jehovah for an offence against His majesty and holiness. Closely allied to this view was another which saw in the animal sacrificed a substitute for the man whose guilt was deserving of death.

These views of sacrifice, say the writers, gradually faded out of Israel's consciousness. After the earliest times there is no substitutionary doctrine of Atonement in the Old Testament.

Nor is there any substitutionary doctrine of Atonement in the New Testament. 'The New Testament writers find the significance of Christ's death in its revelation of God's love, in its realization of the ideal of the Suffering Servant of Jehovah, in its fulfilment of the principle of devotion to the interests of mankind, in accordance with which all men ought to live.'

Whether these results are agreeable or disagreeable, they seem to be honestly arrived at. The last chapter is an effort to show how the gospel may continue to be preached without any doctrine of Atonement.

Where the Chicago Professors stop, the Rev. W. L. Walker begins. His volume, which he entitles *The Gospel of Reconciliation* (T. & T. Clark; 5s.), is theological. It is not the history of the idea of atonement that Mr. Walker is interested in; it is its reality and its value. He searches the Bible certainly. He searches it historically. But at every step he stops to consider the significance of what he has gained, and the progress he is making.

And yet the conclusion to which he comes, though richer in content and of more immediate spiritual advantage, does not greatly differ from the conclusion reached by the professors of the University of Chicago. Confining himself to the meaning of the death of Christ, Mr. Walker does not find that it was, in the ordinary meaning of the word, an atonement. What then was it? He sets down its value in two conclusions. First, Christ's whole life was the expression of the holy and loving Spirit of God, the proof of His goodwill toward men and of His gracious purpose for them. Next, Christ's acceptance of the cross for our sakes was the crowning proof of the Divine love that moved in Him towards mankind.

It is therefore an error, says Mr. Walker, to suppose that Divine forgiveness is *grounded* on the cross. God does not forgive because of the cross: the cross came to Christ because God was forgiving men. What the cross of Christ does for us is to restore us to the consciousness of the forgiving love of God, whereby new saving influences are set a-working within the soul.

How entirely all this is out of touch with the old orthodox doctrine of the Atonement may be seen by turning to a small volume by the Rev. J. B. Oldroyd, M.A., Vicar of Brantingham, which contains an account of *The Doctrine of the Atonement chiefly as set forth in the Epistle to the Hebrews* (Elliot Stock; 2s. net).

If Mr. Walker and the Chicago professors rightly represent the teaching of the Bible on atonement, then the modern Jewish doctrine is in the direct line of succession. According to the modern Jewish doctrine there is no atonement. An authoritative and absolutely unmistakable declaration of this occurs in a volume of Jewish sermons and addresses recently published.

The author of the volume is Hermann Gollancz, M.A., D.Lit., Rabbi, Preacher to the Bayswater Synagogue, London, and Goldsmid Professor of Hebrew in the University College of the University of London. It is a volume of extraordinary interest to Gentiles. It is so evidently, inevitably, absorbingly Jewish. When the sermons were preached, or the addresses delivered, it is evident that there was not a Gentile within hearing; it has not once been considered that the book will ever fall into a Gentile's hands. So we have the Jewish atmosphere without any mixture of elements. And it is just such a book as this that enables us to understand where the Jew is now, and where in the future he hopes to be. Its title is simply *Sermons and Addresses* (Unwin Brothers; 10s. 6d. net).

There is much Biblical matter in it. For it is a large book of 664 pages, royal octavo. There are short expositions of the Hardening of the Heart, of Jephthah's Vow, of the Dietary Laws, of the Rainbow, of the Sabbath, the Tabernacle, and the Cherubim. There is much light thrown on the Jewish aspect of modern questions in ethics, and even in politics. There are addresses on preaching, on revivals, and on the interchange of pulpits. And there is never any doubt about the attitude of modern Jews, or at least of this very capable and scholarly modern Jew, on any of the matters considered. *But we shall be satisfied at present with a glance at what is said about the Atonement.

There is no atonement. Dr. Gollancz goes back, as we recently saw Rabbi Adler go back, to the offer of Moses in the wilderness to become an

atonement for the people of Israel. That Moses did offer to become an atonement, Dr. Gollancz has no doubt. For, first, he said to the people, 'Ye have sinned a great sin; and now I will go up unto the Lord, peradventure I shall make an atonement for your sin.' And, next, he said to God, 'Oh, this people has sinned a great sin, and have made them gods of gold: yet now, if thou wilt forgive their sin,—and if not, blot me, I pray thee, out of thy book which thou hast written.' But he is just as sure that God rejected the atonement. And in the rejection of it, Dr. Gollancz sees a repudiation on God's part of the idea of atonement for ever. Accordingly he says: 'The idea of vicarious atonement, that one man shall bear sin and die for another, or for a whole people, or for a whole world, is, according to the teaching of Judaism, displeasing to Heaven, and directly opposed to the idea of God's justice and mercy.'

But there is another book. Dr. W. O. E. Oesterley has published a volume on *The Jewish Doctrine of Mediation* (Skeffington; 3s. 6d. net). Mediation is not atonement, and Dr. Oesterley does not confound them. But it is so closely allied to atonement that the book may be taken here. And all the more that the author deals directly with the Jewish doctrine of atonement as defined by Dr. Adler and Dr. Gollancz.

Dr. Oesterley goes back with them to the atonement offered by Moses in the wilderness. He says the point is not whether the Lord accepted the offer. The point is that the offer was made. And by whom? 'By Israel's greatest teacher; by the man to whom God revealed the Torah; by the man who, with perhaps the exception of Abraham, is more venerated by Hebrews than any other who has ever lived.' And Dr. Oesterley points out that there is no hint that Moses was wrong in making the offer. Then he recalls the case of Abraham, who made intercession for the city of Sodom, and was answered, 'If I find in Sodom fifty righteous within the city, then will I spare all the place for their sake'—which looks very like the germ of a doctrine of Atonement.

But, as we have said, Dr. Oesterley's book is not directly on the doctrine of the Atonement. It is a very capable and thorough exposition of the Jewish doctrine of Mediation.

THE DEVELOPMENT OF RELIGION.

There is no study so popular as the study of Religion. And that is chiefly because a new method for the study has been found. It is the psychological method. Psychology is itself, in any systematic form, a new study. It has made so much progress of late that it is now willingly granted the position of a science. And it had scarcely obtained this recognition when it was used to elucidate the facts and explain the phenomena of religion, with results at once surprising and gratifying.

The Rev. George Galloway, M.A., B.D., D.Phil., hitherto known as an accomplished and acute metaphysician, has written a volume on *The Principles of Religious Development* (Macmillan; 10s. net). He has not written or attempted to write a History of the Development of Religion. He has given his attention to the principles which underlie and are disclosed in the development of religion. For he is in lively sympathy with that psychological method which, as we have said, is the present most popular way of studying religion. His purpose, accordingly, is, in a word, to bring the science of psychology to bear on the evidences of religious life in the past and the present, in order to discover the principles by which religion has passed from that state in which it is scarce distinguishable from magic to the faith that is in Christ Jesus.

Now, in the first place, Dr. Galloway is clear that religion is not an accidental or external thing, but that it has 'its roots in human nature.' He is also clear that it did not arise at the beginning from the exercise of a single faculty in man. That was Hume's mistake, repeating the notion of Epicurus and Lucretius, as he traced the religious attitude to the emotion of fear. That was Kant's mistake, as he went to the other side from Hume, eliminated the element of feeling altogether, and connected religion ultimately with the will. That, finally, is the mistake of minor men since Kant, who have declared that man was a religious being simply because he could think.

Dr. Galloway, we say, is a psychologist. The psychologist takes account of all that is left to man after the physiologist has had his share. Religion is due partly to feeling, partly to thinking, partly to willing. And not to each of these separately or in turn, but to the operation of all

these together—in short, to the play of man's psychology. Its origin is due to psychology, though Dr. Galloway says little about its origin, simply because he knows little: especially is its development due to psychology. And so the volume is an exposition, full, patient, powerful, of the place which feeling, thinking, and willing have had in the development of religion, and of the action and interaction of the one upon the other.

A FEW BOOKS OF DEVOTION.

Begin with the late Principal Marcus Dods. It is a posthumous volume, and there is neither editor nor introduction. There are short meditations on selected topics, with a short prayer at the end of each meditation. The note is sincerity. The thought is robust, and the language appropriate. But both in prayer and in meditation the note is absolute sincerity. The title is *Footsteps in the Path of Life* (Hodder & Stoughton; 3s. 6d.).

From Dr. Dods it is proper to pass to Professor Macewen, his colleague in the New College, Professor Macewen has made a study of *Antoinette Bourignon, Quietist* (Hodder & Stoughton; 3s. 6d. net). It is the day for it. Antoinette Bourignon will get a hearing to-day such as she has not obtained for a century. And Professor Macewen is the man for it—a scholar who is not afraid to take down folios; a Presbyterian who has added the *Imitatio* to the Shorter Catechism. He is not a Bourignonian. He does for us just what we sent him to do—gathers out all that is good in Bourignonianism for this present time, and throws the bad away. Also he shows us that Antoinette Bourignon was better than her Bourignonianism.

Before going further, let us recommend a book under whose shadow we have sat down with great delight. The author is Dora Farncomb, of 52 Victor Avenue, Toronto, and the title *The Vision of his Face* (Elliot Stock; 3s. 6d. net). It catches the attention first by the exceeding appropriateness of its quotations. It holds it by its own exceeding spirituality.

Mr. Elliot Stock is also the publisher of *The Christ in Holy Communion*, by the Rev. T. A. Gurney, M.A., LL.B. (1s. net).

Messrs. Longmans have published a new and attractive edition of Archbishop Leighton's *Rules and Instructions for a Holy Life* (2s. net). The editor is the Rev. James Dinwoodie.

Another reprint is Myers' *Saint Paul*, one of Mr. Allenson's 'Heart and Life Booklets' (1s. net). Mr. Allenson has also issued in the same series *A Psalter for Daily Use*, arranged by Professor Knight (1s. net).

A new book by Dr. Andrew Murray is always an event to the lover of devotional literature. It consists of some studies on the doctrine of the Holy Spirit in the Epistle to the Ephesians. Its title is simply *Aids to Devotion* (Nisbet; 1s.).

Here take in a little volume of poems called *Puritan Pansies* (Headley Brothers). The author is Mr. Claud Field.

The Rev. P. Hatley Waddell, D.D., has written a large volume of *Thoughts on Modern Mysticism* (Blackwood; 3s. 6d.). The word 'Thoughts' in the title is more modest than it need be. It is really a systematic description of the philosophical origin and implications of Mysticism. The last chapter but one touches the mysticism in Christian Science.

Last of all comes a book by Dr. James Drummond, entitled *Johannine Thoughts* (Green; 3s. 6d. net). It is partly prose and partly poetry. It is all original, thoughtful, devotional. There are friends of Dr. Drummond who are unwise enough to express 'a poor opinion' of the Fourth Gospel. This shows what it can be to the spiritual life of a man born and brought up to distrust its history and its theology.

The Rev. J. O. Bevan.

We had one volume from Mr. Bevan last month. This month we have other two. The first to be noticed is an *Exposition of the Collects, Epistles, and Gospels of the Book of Common Prayer* (George Allen & Sons; 3s. 6d. net). The exposition consists of remarks more in observation than in exposition, with an occasional anecdote. On the words 'they enclosed a great multitude of fishes,' Mr. Bevan says: 'We cannot tell, and it is idle to inquire, whether Omnipotence or Omniscience was most concerned in this miracle, but we cannot fail to recognize the power of Christ as Creator and Sustainer.' The words 'there is joy in the presence of the angels of God over one sinner that repenteth,' he illustrates with this anecdote: 'A distinguished evangelist relates that one afternoon he noticed at the service a young lady whom he knew to be a teacher. At the conclusion of

the service, he asked her where her class was. 'Oh,' said she, 'I went to the school, and found only a little boy—so I came away.' 'Only a little boy?' said the clergyman; 'think of the value of one such soul! The fires of a Reformation may be slumbering in that tow-headed lad! There may be a Wesley, a Whitefield, a Xavier in your class. Never despise the units. Think of souls individually, even as God thinks of them. Christ came down not only to die for the world—to die for all—but to die for all *one by one*; and if there had been but one sinner to be saved, for that sinner would He gladly have died, and gladly have suffered the tortures that He actually endured to save all mankind!'

The other volume is entitled *Egypt and the Egyptians* (George Allen & Sons; 5s. net). It is a sketch of the History, Antiquities, Language, and Religion of the Ancient Egyptians, and their influence over Palestine. Mr. Bevan is not himself either an explorer or a decipherer. But he knows what both the explorer and the decipherer have been doing, and he gives a reliable compact account of their results, down to the very latest spadeful or squeeze.

Benedict Spinoza.

The best introduction to philosophy is the introduction to a philosopher. Professor A. Wolf, M.A., D.Lit., of the University of London, introduces us to Spinoza. And his very purpose is to introduce us to the philosophy of Spinoza, and from that to the love of philosophy itself. He has taken the best plan possible. He has translated *Spinoza's Short Treatise on God, Man, and his Well-Being* (A. & C. Black; 7s. 6d. net). He has written an introduction to the Short Treatise, and a commentary on it. He has given a list of the necessary literature. He has prefaced the whole with a life of Spinoza. And he has lightened our labour, if not his own, by the introduction of twelve excellent photographs. The whole is the work of a well-trained mind, whose training has been obtained largely from the long study he has given to this very philosopher. It is an admirable example of the benefit of specializing.

The Baptist Historical Society.

The fourth number of the first volume of the *Transactions of the Baptist Historical Society* (Baptist Union; 2s. net) contains an essay by

Dr. W. T. Whitley, on 'Benjamin Stinton and his Baptist Friends, and a Record of his Historical Researches.' The rest of the number contains memorials of the Jacob-Lathorp-Jessey Church, 1616-1641.

The second volume of the *Minutes of the General Assembly of the General Baptist Churches in England* has now been issued. It is edited for the Baptist Historical Society by the Rev. W. T. Whitley, M.A., LL.D., and published at the Kingsgate Press. The minutes are usually brief; sometimes not much more than a record of the sederunt. But when matters are entered upon, they are matters of almost universal interest, they are such matters as occupied the attention of the earliest Christians of all. One question is whether a Baptist should marry outside the Baptist Communion. On this subject one of the ministers sent a letter to the General Assembly of 1744, in which he said, 'The severity contended for, especially as to some persons, is a very great hardship. Marriage has its rise and expedients from our nature and constitution. 'Tis Honourable in all: 'Tis better to marry than to be in pain. Now, since among us in this nation the women are not permitted to Look out for themselves; and when they have no offers from among the men of their own Community, what must they do?'

Paradise Lost.

Mr. A. W. Verity and Milton 'belong together,' as they say over the water. Mr. Verity has now gathered his volumes on the separate books of the *Paradise Lost* into one volume, all the notes into one appendix of notes, and all the glossaries into one alphabetical glossary. And now this bulky book is the only edition of the poem worth looking at until one has reached the age for Masson. It is published at the Cambridge University Press (7s. 6d. net).

Apostolic Christianity.

Was the Church of England justified in separating from the Church of Rome? Mr. A. W. F. Blunt says it was. And it is justified in remaining separate, because the Church of Rome has not reformed itself. Were the Baptist, the Congregational, and the Methodist Churches justified in separating from the Church of England? Mr. Blunt says they were. But he says they are not justified in remaining separate,

because the Church of England has reformed itself.

The Rev. A. W. F. Blunt, M.A., Vicar of Carrington, sometime Fellow and Classical Lecturer of Exeter College, Oxford, has published a small volume of *Studies in Apostolic Christianity* (Dent; 2s. 6d. net). The studies are historical, but the author is unable to avoid touching upon living and even controversial issues. His spirit, however, is as acceptable as his scholarship is unassailable. And even when he discusses the question of reunion, he avoids offence as much as it is in the power of any man to avoid it who belongs to one branch of the Church and wholeheartedly believes in that branch.

The Catholic Who's Who.

The *Catholic Who's Who and Year-Book* is edited by Sir F. C. Burnand (Burns and Oates; 3s. 6d. net). Now the first duty of the editor of a year-book is to include everything that should be included in it while keeping it within bounds. And Sir F. C. Burnand knows that that is the first duty. This is what he says about it: 'In successful Annuals, as in successful men, the tendency in growing years is to become unwieldy in bulk. The publishers have therefore dieted the 1910 issue of the *Catholic Who's Who* by a complete re-setting and re-arrangement of its pages, and by the use of an increased number of abbreviations; the addition of 1200 new biographies leaves the book therefore with the admired slimness of its first issue.' That does not mean that 1200 new biographies have been added this year, it means 1200 since the first issue. But 500 have been added this year, which makes us wonder what the editor will have to do ten years hence, if his constituency increases at the same pace. A Catholic Who's Who must be more useful, we think, to Protestants than to Catholics. But the use of this Who's Who would be greatly increased if the address were added at the end of each biography.

Aristotle.

We hope that the student of Philosophy is aware of the steady issue in English of the works of Aristotle. The newest issue is a translation of the *De Mirabilibus Auscultationibus*, made by Mr. L. D. Dowdall, B.D., LL.B. (Clarendon Press; 2s. net).

Mount Athos.

The monasteries of Mount Athos are much resorted to for the study of Biblical and Patristic manuscripts. Professor Kirsopp Lake of Leiden is one who has often visited them. And he has not allowed himself to be entirely absorbed in the manuscripts. He has studied the early history of monasticism on the Holy Mountain. *The Early Days of Monasticism on Mount Athos* is the fruit of this study (Clarendon Press; 8s. 6d. net). It is a small volume for so large a price. But there are books that are priceless, and this is one of them. For its information is worth having, and it is not to be had anywhere else. It contains four chapters, and to each chapter there is an appendix of documents.

There are three periods through which Greek monasticism has passed—the hermit period, the period of loose organization of hermits in lauras, and the period in which the laura is replaced by the monastery, with definite buildings and fixed regulations. Professor Lake's volume collects the evidence for the existence, even on Mount Athos, of the hermit and laura periods.

Sin.

The Rev. W. E. Orchard sent an essay on *Modern Theories of Sin* to the London University examiners for the degree of Doctor of Divinity, and obtained the degree. The essay is an astonishment. Is there any other man who has read so much about sin as Dr. Orchard has read? And is it not a sign of the time that the mere discussion of what sin is should fill so large a book?

Dr. Orchard divides his discussion into three parts and thirteen chapters. The parts are introductory, critical, and constructive. The most enticing chapters are those of the second part, which treat of (1) theories which trace sin to the will of man (Kant, Coleridge, Julius Müller); (2) theories which regard sin as a necessity (Schelling, Weisse, Hegel); (3) theories which seek to explain sin by confining it within the bounds of religion (Schleiermacher, Ritschl); and (4) theories which seek to explain sin from empirical observation (Pfleiderer, Tennant).

Then comes the long quest for a satisfactory working modern theory of sin. And perhaps this may be given as what it arrives at: the conscience, illumined by the revelation of Christ, declares that any condition which falls short of

His standard for the individual or the community is one that ought to be repudiated and cast off.

The book is published by Messrs. James Clarke & Co.

The Finsbury Library.

Mr. Culley has issued other six volumes of the cheap series of reprints, edited by the Rev. John Telford, B.A., and called 'The Finsbury Library.' Three of the volumes contain a translation of Dante's *Commedia*, a translation not altogether unknown to Dante students, but rarely possessed by them. It is, of course, the work of a Wesleyan Methodist, the Rev. John Wesley Thomas. The preface to the first volume was dated 'Penrith, April 1859.' Cobbett's *Rural Rides* fill other two volumes, and the sixth is *The Early Journal of Charles Wesley* (1s. net each).

Philosophy and Religion.

Dr. Hastings Rashdall has sent for Messrs. Duckworth's 'Studies in Theology,' the MS. of six lectures delivered at Cambridge on *Philosophy and Religion* (2s. 6d. net). The lecture that has given us most food for thought is the fifth. Its subject is Revelation. What is revelation? As Dr. Rashdall understands it, revelation is discovery. It is made on earth. But it is not made simply by hard thinking. The man who is to obtain any revelation must first of all have an interest in religion. 'If I take no interest in the properties of curves or the square root of -1 , I am not very likely to make a good mathematician. This connection of knowledge with interest applies in an exceptional degree to religious knowledge.' This leads Dr. Rashdall into a definition of faith, and this is the definition: 'Religious faith means the deliberate adoption by an effort of the will, as practically certain for purposes of action and of feeling, of a religious belief which to the intellect is, or may be, merely probable.'

Crete.

Keep your eye on Crete. The study of studies is Religion. The great revolution in the study of Religion is mightily encouraged by the discoveries in Crete. And Crete is good for the shaking up of the historian also. Minos? The Labyrinth? Ariadne? Yes, says the discoverer, they are all here, found to be historical and ready to revolutionize the study of history. And so, this volume on *Crete, the Forerunner of Greece* (2s. 6d. net), which has been written most capably and most

pleasantly by Charles Henry Hawes, M.A., and Harriet Boyd Hawes, M.A., and added to Harper's 'Library of Living Thought,' will be found as full of wonder as it is of wisdom.

The Person and Place of Jesus Christ.

It is not easy to read this large book. After the first hundred pages it has to be laid aside for a time. Yet it must be read to the end.

There is no absence of interest. The difficulty is in the packing of thought. Dr. P. T. Forsyth is mentally most alert, and expects no less mental alertness in his readers. Every sentence has to be read. And every sentence is worth reading.

It is the Congregational Union Lecture for 1909. And it is not less notable as a contribution to the doctrine of the Person of Christ than was the Congregational Union Lecture of Dr. Dale to the doctrine of the Atonement. Perhaps a quoted sentence or two will be the best review.

Take this: 'What, it has been asked in many tones of late, what is the essence of Christianity? The best known answer, that of Harnack, is too meagre. He is too much of a devout historian, and too little of a spiritual thinker. The essence of Christianity is Jesus Christ, the historic Redeemer and Lord and God, dwelling in his Church's faith. I have already said that there never was a time, even in the Church's earliest days, when Christianity was but the reproduction of the personal faith of Jesus, or the effort to live His ethic. It was always a faith in Jesus concentric with the Church's faith in God.'

Again, take this: 'It cannot be too often recalled that the article of Christ's deity is the theological expression of the evangelical experience of his salvation, apart from which it is little less than absurd, and no wonder it is incredible.'

And again this: 'If God produces a special understanding of the fact, He must have produced the fact. If apostles so moved saw in the resurrection of Christ such significance, then the fact itself is not at the mercy of mere historical evidence. The act of faith when it rises to inspiration gives us the reality of its object in giving us its power. If God made men so to read and trust the resurrection power, He could not be misleading them as to the creative fact it streamed from. The same spirit effected both. If inspired knowledge grew out of a certain fact, that fact is a part of God's

revelation. We cannot take the resurrection gospel and leave the resurrection fact.'

The criticism to be made is solely that the book takes so much hard reading. There may seem lack of system, but that discovers itself. Not only so, but it is found that the sentences which seem to be going round and round are really moving forward. It might have been easier for the reader if the order which runs through the book had been more manifest on the surface. But the obliteration of landmarks was no doubt part of Dr. Forsyth's plan, to make us read the book and keep us from picking and choosing among its topics. And, in any case, it is not a theological exposition of the doctrine of Christ's Person that is offered. The title is *The Person and Place of Jesus Christ* (Thomas Law; 10s. 6d.). Not the person only, but also the place. And it is the author's chief desire that Christ should be made to occupy that place in our lives which is His because of the fact and significance of His Person.

Old Testament History and Literature.

A manual of Old Testament History recording the results of recent criticism, both historical and literary, has been written by the Rev. B. H. Alford, late Vicar of St. Luke's, Nutford Place, London, and published by Messrs. Longmans (5s. net). Many such manuals have been issued recently, but now the interest is so widespread, the results so assured, and the spiritual and ethical gains so enormous, that many manuals are likely to be issued, and there is room for them all. It is impossible to say whether Mr. Alford means his book to be used in the class-room or read in the home. It is certainly very pleasant to read. We believe it will be just as good to teach.

Dr. Maclaren's Expositions.

This great enterprise in the publication of sermons—beaten by Spurgeon's and by none other—is nearing the end. The new volume contains *Philippians, Colossians, Thessalonians, and 1 Timothy* (Hodder & Stoughton; 7s. 6d.).

Broken Earthenware.

How many of our purely professional men of letters take an interest in the doings of the Salvation Army? Mr. Harold Begbie is one, but we cannot think of another. There is therefore the pleasure of surprise, as well as the joy of thankful-

ness, in the reading of these sketches of typical cases of conversion made by the officers of the Army. The title is *Broken Earthenware* (Hodder & Stoughton; 6s.)—an artist's title. And Mr. Begbie has found plenty of artistic material in this unpromising field. But art is not everything, and occasionally Mr. Begbie is quite carried away. It is meet that he should make merry and be glad.

Macaulay on Jewish Disabilities.

Several of Macaulay's essays have been published separately for use in schools. But we have not seen the essay on Civil Disabilities of the Jews. It has been separately published now, together with the speech which Macaulay delivered in the House of Commons on April 17, 1833. And both speech and essay have been annotated and edited by Mr. Israel Abrahams, M.A., and the Rev. S. Levy, M.A. For the combined study of English and of Ethics, where will a better instrument be found than this volume? The title is *Macaulay on Jewish Disabilities* (Jewish Historical Society).

The Bible for Home and School.

The new volumes of the 'Bible for Home and School,' edited by Professor Shailer Mathews of Chicago, are (1) *Genesis*, and (2) *Colossians and Ephesians* (Macmillan; 2s. 6d. each). The editor of *Genesis* is Professor H. G. Mitchell, who is thoroughly acquainted with the issues involved; and as *Genesis* has not yet appeared in the 'Cambridge Bible for Schools and Colleges,' this commentary should be particularly welcome. One valuable feature is the list of various readings given on every page, from the Septuagint, Vulgate, Syriac, and Targums. Where else can we find these readings conveniently?

The *Colossians and Ephesians* volume is the work of Professor Gross Alexander. It is slightly more conservative than the average volume of this series will be. And that is no fault. For the book is quite up to date in scholarship, and whatever is affirmed as fact may be relied on as capable of affirmation. The notes are clear, incisive, and memorable. But they are not always to be received with thanksgiving. Professor Alexander must reconsider his judgment on the law that was 'taken out of the way.' He says it was only the ceremonial law. So we are in bondage still.

Darwinism and Human Life.

Professor J. Arthur Thomson of Aberdeen delivered the South African Lectures in 1909. And as the South African Lectures are delivered at the invitation of the South African Association for the advancement of Science, he inevitably chose Darwinism for his subject. He has now published the lectures under the title of *Darwinism and Human Life* (Melrose; 5s. net).

Professor Arthur Thomson is one of the very few who can make science popular. And he deliberately sets himself to do it. He can make science popular enough even for the preacher. The preacher will find illustrations in his books, reliable and illuminating—the best kind of illustrations. But besides being profitable for the pulpit, the new book, like all Professor Thomson's books, is very good entertainment. Here is a paragraph by the way.

'To keep a famous inland fish-pond from giving out, some boxes of mud and manure were placed at the sides. Bacteria—the minions of all putrefaction—worked in the mud and manure, making food for minute Infusorians, which multiply so rapidly that there may be a million from one in a week's time. A cataract of Infusorians overflowed from box to pond, and the water-fleas and other small fry gathered at the foot of the fall and multiplied exceedingly. Thus the fishes were fed, and, as fish-flesh is said to be good for the brain, we can trace a nexus from mud to clear thinking. What was in the mud became part of the Infusorian, which became part of the Crustacean, which became part of the fish, which became part of the man. And it is thus that the world goes round.'

English Church History.

Mr. Burn has been fortunate in getting Dr. Alfred Plummer to undertake a volume of his 'Handbooks of English Church History.' The volume is now issued under the title of *The Church of England in the Eighteenth Century* (Methuen; 2s. 6d. net). There are few Church historians of our day who carry more weight than Dr. Plummer, he is so free from bias and so faithful to fact. Having the gift of imagination, he has it under discipline.

Dr. Paul Carus.

Dr. Paul Carus is a very advanced critic of Christianity, but he has no desire to destroy it. He criticises it severely because he loves it dearly.

He would separate the kernel of it from the husk. In his latest book he has gone back to the beginning, and under the title of *The Pleroma* (Open Court Publishing Co.; \$1) has written an essay on the origin of Christianity. The great factor in the rise of Christianity was the faculty of idealization, which the early Christians seem to have possessed in a degree entitling them to the wonder of all the world. The explanation, in fact, simply substitutes one miracle for another. If Jesus was not the miracle which the Gospels declare, it is a greater miracle that the Gospels are able to declare it.

Dr. Carus has issued a synopsis of all his writings under the title of *Philosophy as a Science* (50 cents). The book gets its title from an essay which introduces it. We must not use the words miracle and miraculous lightly. But how shall we express our wonder when we find it takes a book of 200 pages to record little more than the titles of the books and articles which Dr. Carus has written in his lifetime—books and articles of scientific value and on the most difficult of scientific subjects? The volume is introduced by an essay on *Philosophy as a Science*.

The Nicene Creed.

A short and altogether reliable history and exposition of *The Nicene Creed* is sure to find favour, and Dr. A. E. Burn was the man prepared for it. The little volume belongs to the Oxford Church Text-Books (Rivingtons; 1s. net).

The Hebrew Genius.

Mr. Leon Simon has edited a volume of essays on Jewish literature and thought, calling it *Aspects of the Hebrew Genius* (Routledge; 2s. 6d.). There are seven essays. Their subjects are Philo, Saadiah, Maimonides, Jewish Codes and Codifiers, Aristotle and Mediæval Jewish Thought, Jewish Mysticism, and the Jewish New Learning of the Nineteenth Century. There is also an introduction by Mr. E. N. Adler, in which we are told that the volume

covers the whole range of Jewish thought during Christian times; that the essays are independent and may be read in any order, but they had better be read in their order in the book.

Well, what is the Hebrew genius? It is the genius for religion. There are other things that the Jews have done well; this is the only thing that they have done supremely well. Everything else, indeed, obtains its value from the measure of the religion it holds.

Against the Real Presence.

It is the doctrine of the Real Presence that divides Christians. And there is no other division worth naming beside this division. The Rev. P. C. Ingrouille, B.D., has studied the doctrine of the Real Presence, and he has written its history and its condemnation in a volume entitled *Our Sacrifice of Praise and Thanksgiving* (Thynne; 3s. net). Mr. Ingrouille understands the issue and is in earnest. But he takes his side as a Christian, not as a politician. He has confidence that the truth itself will find its way to the reader's mind, the two being made to embrace one another. On the whole we do not know a clearer or more convincing statement of the historical argument on the evangelical side.

Comparative Religion.

Mr. L. H. Jordan is ever on the watch to further the cause of Comparative Religion—no man more strenuously. He has issued a survey of the literature for the years 1906 to 1909. It is his second survey of the kind. It may be had from Messrs. Otto Schulze of Edinburgh.

Public Opinion.

End with a periodical this month, and let the periodical be *Public Opinion*. Yet no description can cover its manifold variety or suggest its invariable excellence. It keeps one in touch with science, politics, and literature: it almost makes newspapers and books indispensable.