

points, and so we again have: 'And that the Gentiles might glorify God for His mercy,' instead of 'But that the Gentiles, on account of *mercy*, should glorify God.'

The public reader, at the desk or lectern, can in part correct and interpret by rightly placing his emphasis and reading the whole text as if the words TRUTH and PROMISES had been printed in larger type in the first part, and MERCY in the second. He can go further, as the present writer does, and substitute 'but' for 'and,' as well as missing out the word 'his.'

And now we find ourselves led back to the text in Ephesians which started this discussion, and which is illuminated, and provided with justification from St. Paul's habit of thought, by being brought into touch with the verses in Romans. The two passages combine in assuring the gift of God's peace to both Jew and Gentile, but with a

difference, not in the ultimate result, but in the method and ground in the character of God. Peace is for the circumcision—(mark the word, which points more than the word 'Jew' would have done, to the ancient covenant)—in performance of an old promise of God, for the glorification of His *Truth*; peace is for the Gentile, uncovenanted, in the splendid exercise of His *Mercy*.

Thus 'Mercy and Truth have met together'; issuing, each of them in the making and preaching and bringing of Peace to those who, the one in the covenant of promise, the other without, so sorely needed that He should come to the rescue—He, who is our Peace, and who, 'veniens, evangelizavit pacem vobis, qui longe fuistis, et pacem iis, qui prope.' And all is wound up by the happy assurance, 'Quoniam per Ipsum habemus accessum ambo in uno Spiritu ad Patrem.'

## Literature.

### CHRIST AND CIVILIZATION.

A VOLUME with the title of *Christ and Civilization* has been edited for the National Council of the Evangelical Free Churches by the Rev. John Brown Paton, D.D., Sir Percy William Bunting, M.A., and the Rev. Alfred Ernest Garvie, D.D., and may be had at the Memorial Hall, E.C. (10s. 6d. net). It is a handsome imposing volume of 550 pages. It contains twelve essays by twelve separate men belonging to the Free Churches, each of them chosen because he has studied some particular part of the history of the Christian Church and made himself master of it. The twelve essays together form a survey in historical order of the influence of the Christian religion upon the course of civilization.

The first essay is introductory. Its author is the Rev. John Scott Lidgett, M.A., D.D., Warden of the Bermondsey Settlement, and ex-President of the National Free Church Council. Dr. Scott Lidgett tells us what the modern social problem is, where to look for the solution of it, and what is the peculiar responsibility of the Christian Church in the presence of it. He finds the modern social problem in the city slum. Of course it is not

altogether there. The problem of the city slum is largely due to density of population. But there is a real problem due to sparsity of population. The crofter in some parts of Scotland has an existence of toil and hardship, for which he will never find the slum-dweller willing to barter with him. And again, in some parts of the country, where the 'bothy' system prevails, morality is more difficult than in the one-roomed dwellings of a congested city district. But Dr. Scott Lidgett knows only the city problem; and it is enough. In what direction, then, does he look for a solution of the problem of the slum?

Not in the direction of commercialism, and not in the direction of politics. He looks to brotherly co-operation and brotherly sacrifice on the part of the more fortunate. For the modern social problem, he says, is above all spiritual. In saying which, he at once strikes the keynote of the volume, and affirms the very purpose for which it has been written. But observe that Dr. Scott Lidgett does not look to the Church. He does not look to any Church, free or bond. It is there that we find the chief significance of the volume. We have had many books in recent years on the relation of the Church to the social problem. But what have they

signified? They have made it manifest that their authors were much more interested in the Church than in the social question, their concern being not that there were crowded slums, but that there were empty churches. It may be true, we believe it is true, that our social sores will never be healed by anti-Christian philanthropy, or even apart from the Church of Christ. But it is quite certain that before the healing comes, the Church of Christ must see that the social sore is not the empty church, but the crowded slum.

In the second essay Professor W. H. Bennett begins the history of the relation of Christianity to social life with a study of the Social Ideals of the Old Testament. He is able to start at once at the place where Dr. Scott Lidgett leaves off. For the social life of the Israelite was a religious life. Its only defect was in practice. The protests of the prophets against the oppression of the poor were protests against apostasy. God was on the side, not of the big battalions, but of the poor and the needy.

Then comes Dr. Garvie's article. Its title is 'The Christian Ideal revealed in Jesus.' To Dr. Garvie, therefore, has been assigned the central article of the series, and the most difficult. Nor can it be said that the difficulty of describing Jesus' teaching on social responsibility is lessened by the vast amount of writing upon it of recent years. Dr. Garvie does wisely in making no reference to that writing, except in one case, which he could easily have omitted also. His method is clear and progressive and very convincing. He finds that the heart of the Christian gospel is the confession and invitation of Mt 11<sup>25-30</sup>. It is 'the only begotten Son,' who says 'come unto me.' The realization of the promised rest is hindered by sin, which Jesus has come to remove. That, then, is the first thing. But the central thought of Jesus is rest for the weary. And that is His central action, to remove the hindrances to it, all of which He sums up in the one word 'sin.' But this priceless gift involves a correspondent moral duty. To whom much is forgiven, the same loveth much. And this responsive love is to be (1) impartial, (2) universal, (3) practical, and its practical energy will be exercised in avoiding injury quite as much as in giving help. Then Dr. Garvie prepares the way for the subsequent articles in the volume by pointing out that for the purpose of carrying out these principles of conduct, or doing

His commandments, as He expresses it, Jesus formed His followers into a society, instituted certain simple ordinances, and gave them the new commandment of love to one another as their bond of liberty.

It is now enough to name the rest of the articles. Mr. Franklin Angus, Fellow and Classical Lecturer of Trinity Hall, Cambridge, writes on 'The Preparation for the Christian Ideal in the Gentile Environment of the Primitive Church,' and Professor Vernon Bartlet on 'The Christian Ideal as realized in the Primitive Church.' Professor Orr gives an account of 'The Factors in the Expansion of the Christian Church'; Professor Scullard, of New College, London, traces 'The Influence of the Christian Church upon the Roman Empire,' and Principal Workman traces 'The Social and Ethical Development of the Middle Ages.' The article on 'The Reformation: Its Social Principles and Effects,' has been assigned to Professor Andrews; that on 'The Evangelical Revival' to Professor T. C. Hall of Union Theological Seminary, New York. Mr. J. Holland Rose, Litt.D., the author of *The Revolutionary and Napoleonic Era*, writes the article on 'Christianity and the French Revolution.' The eleventh essay, on 'The Social Influence of Christianity as illustrated by Modern Foreign Missions,' has been written by the Rev. James S. Dennis, D.D., the author of *Christian Missions and Social Progress*. The twelfth and last article is entitled 'Modern Scientific and Philosophic Thought regarding Human Society'; the author is Professor Henry Jones of the University of Glasgow.

The volume is the weightiest contribution to the literature of the social problem on its Christian side that has yet been made in this country.

#### THE QUEST OF THE HISTORICAL JESUS.

There was a time when any one, with a Harmony and a little literary ability, could write a Life of Christ. Now there is no task that demands more specializing. In 1906 Albert Schweitzer, Privatdozent in New Testament Studies in the University of Strassburg, published an immense volume entitled *Von Reimarus zu Wrede: Eine Geschichte der Leben-Jesu-Forschung*. This volume has now been translated, under the title of *The Quest of the Historical Jesus: A Critical Study of its Pro-*

gress from Reimarus to Wrede (A. & C. Black). And now, even the reader of English can see for himself how multitudinous are the problems that arise in the study of the life of Jesus, and how very difficult many of these problems are. Some of them have been in existence for a long time. Reimarus died in 1768. But their number has enormously increased within quite recent years. And it is no longer possible for the historian of the life of Christ to ignore them.

This is the great change. More of the difficulties in the Gospels were known to men like Farrar and Edersheim than we realize as we read their pleasant pages. But they could pass them by; or they could adopt the first serviceable explanation of them. Now the difficulties have to be discussed, and sometimes the admission has at last to be made that no explanation has been found yet.

Schweitzer himself, who is not an extreme critic, often declares that he is baffled. Take, for example, the saying in Mt 11<sup>12</sup> about the violent who since the time of John the Baptist take the Kingdom of Heaven by force. No explanation, says Schweitzer, has heretofore succeeded in making it in any degree intelligible how Jesus could date the presence of the Kingdom from the Baptist, whom in the same breath he places outside of the Kingdom; or why, in order to express so simple an idea as the ordinary explanation that from the days of John the Baptist it has been possible to get into the Kingdom, He uses such entirely unnatural and inappropriate expressions as 'rape' and 'wrest to themselves.' The full difficulties of the passage were first exhibited by Johannes Weiss. Weiss understood that Jesus was describing and condemning a violent Zealotic Messianic movement which had been in progress since the days of the Baptist. But this, again, is to convey a very simple meaning by a very obscure phrase. And where do we hear anything more about a Zealotic Messianic movement of which the Baptist formed the starting-point? Nor, if the saying were condemnatory, would it have been closed with the distinctive formula, 'He that hath ears to hear, let him hear.' 'We must therefore,' says Schweitzer, 'accept the conclusion that we really do not understand the saying, that we have not ears to hear it.'

But Schweitzer is not disappointed when he does not understand a saying, or even a whole

gospel of sayings. For him the joy of life is not the discovery of truth, but the search for it. 'The time is past,' he says, 'for pronouncing judgment upon Lives of Christ on the ground of the solutions which they offer. For us the great men are not those who solved the problems, but those who discovered them. Bauer's *Criticism of the Gospel History* is worth a good dozen Lives of Jesus, because his work, as we are only now coming to recognize, after half a century, is the ablest and most complete collection of the difficulties of the life of Jesus which is anywhere to be found.'

### GREEK FOLKLORE AND GREEK RELIGION.

'If any one should attempt to classify ancient Greek literature in modern fashion, under the headings of religion, science, history, drama, and so forth, he would remark one apparent deficiency. While history, philosophy, and poetry of every kind are amply represented, and, however much has perished to be read no more, the choicest blossoms and richest fruit of Greek toil in these fields have been preserved to us, religion seems at first sight to have been almost barren of literary produce. The department of religion pure and simple would have little beyond an Hesiodic Theogony or some Orphic Hymns to exhibit,—and even these have little enough bearing upon real religion.'

What, then, is a writer upon the Religion of Greece to do? He must rely not on any special branch of Greek literature, but rather upon the whole bulk thereof. He must recognize that a religious spirit pervades the whole; that there is hardly a book in the language but has some allusion to religious beliefs and customs, to cults and ceremonies and divine personalities. And last of all he must know and understand the religion of the modern Greek.

Mr. John Cuthbert Lawson, M.A., Fellow and Lecturer of Pembroke College, Cambridge, has published a volume on *Modern Greek Folklore and Ancient Greek Religion* (Cambridge: At the University Press; 12s. net). His title is chosen and his book is written because he has recognized that the best instrument in the hand of the worker in the ancient religion of Greece is a knowledge of the religious customs and beliefs, including the superstitious practices, that are prevalent among

the peasants of modern Greece. He is a student of Greek Literature also. He has read widely and carefully in the ancient literature, watching warily as he read for that religious spirit which he says pervades the whole of it, and for those slight allusions to religious beliefs and customs, to cults and ceremonies and divine personalities, of which there is something in almost every book in the language. But his great discovery was the discovery of analogies and coincidences in the beliefs and customs of modern and of ancient Greece; and for the first time on a large scale he has traced the continuity of the life and thought of the Greek people, and exhibited modern Greek folklore as an essential factor in the interpretation of ancient Greek religion.

In this way Mr. Lawson shows that he has caught the new spirit that has entered into the study of religion, the spirit that recognizes religion as human as well as divine, and subject therefore to the laws to which the human mind is subject, laws of continuity linking century to century and country to country, and laws of universalism in which the peasant has his place as well as the prince, and the Gentile as well as the Jew. And if any one were to turn and say that the new spirit in the study of religion makes religion a merely naturalistic thing, there is not a page in this great book that would not contradict him.

#### THE DEVELOPMENT OF RELIGION.

One of the things which the new study of religion has given us is an appreciation of the immense significance of that occasion in the history of Israel when God made Himself known by a personal name. In the old days when theorizing about religion took the place of research, the revelation of God by the personal name of Jahweh was spoken of by some as if it were the evidence of an extremely primitive and savage condition of things, by others again as if it were a retrograde step, both statements being made on the ground that it smelt so rankly of anthropomorphism. But examine the actual history of religion. Go back, for example, into the earliest indications we have of the practice of religion in Rome. What do we find? In the oldest festivals the deities are either very doubtful, or so wanting in clearness and prominence as to be altogether subordinate in interest to the details of the

ceremony. Here is good evidence of the indistinctness of the divine; the cult appealed to the people as the practical method of obtaining their desires, but the unseen powers with whom they dealt in this cult were beyond their ken, often unnamed, and visible only in the sense of being seated in, or in some sort symbolized by, tree or stone or animal.

Professor Irving King of the State University of Iowa works the method of research and not of theorizing about religion in his new book entitled *The Development of Religion* (Macmillan; 7s. 6d. net). The book is further described by the subtitle of 'A Study in Anthropology and Social Psychology.' The sub-title is significant, for it is anthropology and psychology that have wrought that revolution in the study of religion which is perhaps the greatest fact of our time. And it is important to notice that Professor King is really a theologian who has made himself acquainted with anthropology and psychology that he may make himself the better theologian. And he has made himself the better theologian thereby. For not only did he find years ago that the study of systematic theology had come to a standstill, and that the way to further progress lay in the systematic theologian making himself acquainted with anthropology and psychology, but, besides that, he has now found that the actual gains from that study—gains to him as a systematic theologian—have far exceeded his utmost expectation. Perhaps the study of the apparent puerilities of savage belief and life is at first repellent. We may be sure that it was repellent to Professor King. But when he found that there was no trifling or even disgusting practice of an Arunta or an Iroquois, but belonged to, and was evidence of, the universal search of man for God, these customs obtained a new interest; and the fear departed that the study of religion in its actual manifestations would remove God or God's initiative out of it. Professor King, it may be well to say explicitly, is a firmer believer in the doctrine of inspiration now than ever he was, and more warmly adores the person of the Lord Jesus Christ.

#### GOD AND MAN.

Under the comprehensive title of *God and Man* (Putnam's), Mr. E. Ellsworth Shumaker,

Ph.D., has written a philosophy of life on its higher planes. He believes that God is seeking to create a being wide-open to all worlds. First, He would have man open to Nature, and has shown this by the way He has made him open and receptive in his body. His physical being is open to all the foods of earth, his lungs are open to the atmosphere, his eyes to light, his ears to sound, his mouth to tastes, and his nostrils to odours. He is influenced by waves of ether from far-off stars, and affected by electricities that flash through the infinite spaces.

He would create a being open also and receptive to Humanity. He would make man sensitive to the tender yet fathomless appeal of the little child; and receptive to the sweetness, and mellowness, and richness, and glory of age. The complete man will be open to the small and the great, the commonplace and the unique, the naïve and the cultured. He will be as open in his affections as in his instincts, as open in his mind as in his heart, as open-souled as open-minded.

The new being will also develop a human personality that is open to universal Law and Order. Physical law, mental law, ethical law, spiritual law—to all these realms God would have man open; not merely as the unconscious subject of them in his body and in his subliminal life, but also as their conscious knower and wide-open recipient.

Again, God would develop a being wide-open to the world of Truth. He would make a man noble enough to love truth for its own pure sake, wise enough to know that truth is the mind's proper and essential food.

Once more, God would produce a personality open on all sides to Beauty. How God must love beauty! He has made earth and sea and sky beautiful, and all the beauty of nature tells of the possible flowering and beauty of human character, and subtly ministers to that high result. Moreover there is the beauty of law and order. And there is the yet higher spiritual beauty of holiness, the costly glories of character.

Finally, God would create a being open wide to Himself, spirit to infinite Spirit. And then, when God has developed a human being on the one side universally and perpetually receptive, He would have him become on the other side universally and perpetually active—on the one side perfect and perpetual childhood toward God,

on the other side perfect and perpetual manhood toward humanity.

And what God would have, God will have. Mr. Shumaker's argument is that toward all this God is steadily and successfully working.

#### SOME ADDRESSES AND SERMONS.

The most important volume of sermons that has been published recently is Principal Selbie's *Aspects of Christ* (Hodder & Stoughton; 6s.). Its contents are sermons indeed. They are not essays or articles or any suspicion of any such thing. They are sermons with a message of salvation and a popular persuasive appeal. And yet their author was chosen Principal of Mansfield College. It speaks well for the college and for the pulpit. In these days it is not possible in any land but our own. They are sermons, let it be added, expressed in skilfully chosen language; but their strength is in their subject. Their subject is Christ—the Christ of the Synoptists, the Christ of Paul, and the rest—but always the Christ who gave His life a ransom.

Messrs. Hodder & Stoughton have also issued *The Church and the Kingdom*, by Professor Denney, one of Sir W. Robertson Nicoll's 'Little Books on Religion' (1s. net).

The sermons of the late Rev. Studholme Wilson, M.A., Rector of Millbrook, Southampton,—at least as seen in an 'in memoriam' volume entitled *Lenten Shadows and Easter Lights* (Nisbet; 3s. 6d. net),—are addressed exclusively to the 'converted.' But in every sermon the appeal is made to the converted to turn again. They are not sent to sleep with comfortable words. This is the note of every sermon in the volume, 'the more thorough conversion of those who have repented and do repent.'

The Rev. Leonard E. Dowsett, the author of *With God in my Garden*, is known to the lover of sermons to children. His new book is *With God among the Flowers* (Allenson; 2s. 6d. net). Here is one of the happy ideas in it. There is much talk in the newspapers at present about lazy men. For some scientific Samaritan has come forward to tell us that it is all a thing of physiology—that the lazy men are 'bone lazy' literally. But Mr. Dowsett does not believe it. And so, in one of his sermons, he tells the legend of the campion or catchfly, because the lesson of the legend is 'Beware of

laziness.' Mr. Dowsett believes that laziness is a moral thing. He believes also that it is a very miserable thing, for at the bottom of it laziness is simply lack of interest.

The Rev. Harold Ford, M.A., LL.D., D.C.L., has made himself known by his books on the delivery of sermons. He is a powerful advocate of 'extemporaneous preaching.' Now he has published a volume which shows how the sermon that is to be preached extemporaneously should be set down on the manuscript. The title is *Sermons with Analyses* (Elliot Stock; 2s. 6d. net).

*The Kingdom Within* (Pitman; 3s. 6d. net) looks very like a volume of sermons. But it cannot be, for its author is a lady. Its author is Miss Agnes Stanley Leathes, and as the book is dedicated to her father 'in gratitude for his teaching,' we understand how a lady can write as if she were a popular preacher. In reality the volume contains expositions of a series of passages in St. Luke's Gospel. Nothing is more fashionable than the study of the Christ of this or that Evangelist. But it is rather St. Luke himself than his Christ that Miss Leathes studies. And she has written her book about him because in contact with his personality she has rediscovered her own.

In his *Lenten Readings on the Book of Ruth* (Wells Gardner; 1s. 6d. net), the Rev. James E. Le S. Dawson, M.A., has boldly Christianized the whole story. He is not concerned with Eastern customs, he is interested in the Church of Christ. Ruth stands to us for a type of our own soul, Boaz represents Christ our kinsman and redeemer, and 'the field belonging unto Boaz' is the Church of England—'a part of the One Holy Catholic and Apostolic Church, but not the whole of it.'

The Rev. E. Basil Spurgin, M.A., Vicar of Sidcup, has succeeded in combining exposition and exhortation very happily in a series of addresses on *The Work and Fruits of the Holy Spirit* (Wells Gardner; 2s. net). The work of the Holy Spirit, he argues, is (1) to convict the conscience, (2) to lead the will, (3) to dwell in the heart, (4) to quicken the life, and (5) to strengthen the life. Then the fruits of the Spirit are those enumerated by the Apostle in the Epistle to the Galatians.

The busiest man is often the best preacher. For the preacher must have a sense of immediacy and must convey it. The Bishop of London preaches sermons which are models for other ministers, so

clear are they in their thought, so simple in their language. And, brief as they are, there is always thought in them. His latest volume is *Into the Fighting-Line* (Wells Gardner; 3s. 6d.).

A fresh volume of apologetic is *The Faith and Modern Thought* (Macmillan; 2s. 6d. net), by William Temple, Fellow of Queen's College, Oxford. It contains six lectures which were delivered in St. James's Hall, London, last November and December, under the auspices of the London Intercollegiate Christian Unions. We congratulate the Unions. They have discovered an apologist of ability and learning who has a true appreciation of the spiritual needs of our time. He causes no uneasiness either by giving away or by retaining too much. He is neither afraid of criticism, nor does he obtrude it. These things are not forgotten, yet the foundation of God standeth sure. But the most welcome element in the lectures is the knowledge they betray of Comparative Religion and the strength which comes from the sincere study of it.

Just as we conclude this short survey, there is issued a new volume by Canon Hensley Henson, with the title of *Westminster Sermons* (Clarke & Co.; 3s. 6d. net). It is divided into three parts—first, Anglicanism; next, Theological and Ecclesiastical; third, Social and National. One of the titles which catches our eye is 'The Original Gospel.' What was that? It was 'preaching the Lord Jesus.' The text is Acts 11<sup>20</sup>. Canon Henson does not stay to tell us what that means. He does not divide the preaching of the Lord Jesus into one, two, and three. He simply notes the fact that this *was* the earliest Gospel; and then he insists quite firmly that it ought to be the latest. There is, of course, much in the volume about union and reunion, and there is even a sermon on 'Jesus or Christ?' For Canon Henson, although he does not forget that Jesus Christ is the same yesterday, to-day, and for ever, considers it his calling to preach about Jesus Christ to-day, not forgetting the latest folly that has been spoken about Him.

#### Confessions of a Clergyman.

We are suspicious of confessions. They are often sensational, and sensation is the enemy of truth. They are sometimes the offspring of conceit, and conceit is first cousin to ignorance. But the confessions of this clergyman are inoffensive.

The clergyman, whoever he is, has evidently been earnest to understand the will of God, and earnest to do it. 'My next effort,' he says simply (p. 52), 'was in the nature of a great experiment. I took the Book of Psalms as giving, on the whole, the most spiritual view of God, and I determined to concentrate my mind on one single thought taken from this book—

As the hart panteth after the water brooks,  
So panteth my soul after thee, O God.  
My soul thirsteth for God, for the living God;  
When shall I come and appear before God?

The effort to appropriate the sentiment embodied in these words, and to make it a living personal possession, was a very great one. I cannot honestly say that my success equalled that to which the Psalmist undoubtedly attained, but the attempt at least enabled me to rid myself of many wrong impressions and many false ideals.

The only doctrine on which he is a heretic is the doctrine of the Trinity. He calls it 'a strange complex metaphysical doctrine,' and sees 'no very good reason why we should not return to a purer and less complicated view of God.' It is a serious heresy. But it is only a matter of belief; his faith has risen above it. The title is *Confessions of a Clergyman* (Bell; 2s. 6d. net).

#### Poems for Travellers.

There are all sorts of ways of making books, and some of the best ways have probably not been used yet. No one till now ever thought of making a book out of *Poems for Travellers*. Now, however, Mary R. J. Du Bois has done it, and Messrs. George Bell & Sons have published it (5s.). A charming book and packed with matter, though small in size for carrying. Which is the place whose praises the poets have sung most rapturously? That place is Rome. Here are fifteen poems all occupied with the praise of Rome, and there are other poems occupied with the approaches to it.

#### The Union of the Churches.

Perhaps not very many persons in this wide world can identify the name of the Rev. J. C. Barry, M.A. He did his work quietly in the city of Dumbarton on the Clyde, taking little part in public affairs or prominence in the Presbytery, but ministering to his own congregation, and giving

special attention to the subject of garden allotments. But if we mistake not, the book which he has left behind him will have a powerful influence in shaping the thoughts of men throughout Scotland, and perhaps elsewhere also. For it deals with the subject of keenest interest at the present moment, the subject of Church Union, and that with surprising freshness and practical wisdom. Professor Denney has written an introduction to the book. And as in that introduction Professor Denney is also outspoken and emphatic, it is probable that his words will do just the service to his departed friend which he desires to do, and make widely known the real worth of the volume. The title of the book is *Ideals and Principles of Church Reform* (T. & T. Clark; 3s. net).

#### Church Questions of our Time.

In a single volume called *Church Questions of our Time* (James Clarke & Co.; 3s. net), the Rev. J. B. Paton, M.A., D.D., has published six essays contributed by him at various times to various periodicals. Five of them had already appeared together in the second volume of *Criticisms and Essays*, but that volume has for a long time been out of print. The first essay was written more than thirty years ago, yet its subject is just as living to-day as it was then. Its subject is the origin of the priesthood in the Church. We have been making immense progress in everything connected with the Bible. Why is it that things ecclesiastical stand to-day where they stood thirty years ago?

#### Arabic Prose Composition.

The Rev. T. H. Weir, B.D., M.R.A.S., Lecturer in Arabic in the University of Glasgow, has prepared a manual of *Arabic Prose Composition* (Cambridge Press; 6s. net), which will make his own work and the work of every other teacher of Arabic easier. It is the result of much experience, and it is practical. Private students also may use it, the number of whom it will likely increase. The surprise of it is its accuracy. Mr. Weir was wise to get the proofs read by other scholars besides himself. This measure of exactness would have been impossible for one man, however painstaking.

#### Existence after Death.

The Ven. Jasper B. Hunt, M.A., B.D., sometime Archdeacon in South America, is a man of in-

dependent mind and some audacity. He has come to the conclusion that preachers and apologists should know a little about what people are thinking before they begin to preach or apologize. Now there are two things about which thinking people are thinking supremely—the first, whether you can do without God; the second, whether you can do without immortality. So Mr. Hunt wrote a book recently on *Good without God, is it possible?* And a clever capable book it was. Now he has written a book on *Existence after Death* (Allenson; 5s. net). And it is not less capable or convincing.

It is not less capable or convincing, although Mr. Hunt is a theologian, and the book is a book of science. For with patient determination he has set aside his theological prepossessions and has given himself to the study of science, so far at least as it affects his subject. His argument is that science, regarded in the gross, dictates the spirituality of man, and strongly implies a spiritual destiny for individual human beings. It is something to say that he seems to reach the height of that high argument and make it good.

Of the things he has made quite clear, this is one, that in order to be a thanatist (that is, an unbeliever in immortality), one must be an atheist. For if God is, man is immortal.

#### The Drink Problem.

Facts and figures, arguments and appeals—all this and all ready to hand in *Social Aspects of the Drink Problem*, by J. Alfred Sharp (Culley; 6d. net).

#### Folk-lore of the Holy Land.

Mr. J. E. Hanauer is a contributor to the *Quarterly Statement of the Palestine Exploration Fund*, and in that very interesting periodical we have already read some of his folk-lore stories. Here, under the title of *Folk-lore of the Holy Land* (Duckworth; 5s. net), all he has heard that are worth repeating of those interpretations of life which go by the convenient name of folk-lore are brought together. And a very amusing volume they make. Nothing can be done in the way of reviewing the volume, except to quote one of its stories. Let it be one of the judgments of Karakash.

A weaver, closing his shop for the night, left a long needle sticking in his work on the loom. A thief got in with a false key, and, as he was

stumbling about in the dark, the needle put out one of his eyes. He went out again, and locked the door behind him.

Next morning, he told his story to Karakash, the impartial judge, who at once sent for the weaver, and eyeing him sternly, asked—

‘Did you leave a packing-needle in the cloth on your loom when you shut your shop last night?’

‘Yes.’

‘Well, this poor thief has lost his eye through your carelessness; he was going to rob your shop; he stumbled, and the needle pierced his eye. Am I not Karakash, the impartial judge? This poor thief has lost an eye through your fault; so you shall lose an eye in like manner.’

‘But, my lord,’ said the weaver, ‘he came to rob me; he had no right there.’

‘We are not concerned with what this robber came to do, but with what he did. Was your shop door broken open or damaged this morning; or was anything missing?’

‘No.’

‘He has done you no harm then, and you do but add insult to injury by throwing up his way of life against him. Justice demands that you lose an eye.’ The weaver offered money to the robber, to the Kadi, but in vain; the impartial judge would not be moved. At last, a bright thought struck him, and he said: ‘An eye for an eye is justice, O my lord the Kadi; yet in this case it is not quite fair on me. You are the impartial judge, and I submit to you that I, being a married man with children, shall suffer more damage in the loss of an eye than this poor robber, who has no one dependent on him. How could I go on weaving with but one eye? But I have a good neighbour, a gunsmith, who is a single man. Let one of his eyes be put out. What does he want with two eyes, for looking along gun-barrels?’ The impartial judge, struck with the justice of these arguments, sent for the gunsmith, and had his eye put out.

#### Maclaren's Expositions.

The fifth series of Dr. Maclaren's Expositions of Holy Scripture is to contain eight volumes, making thirty-two volumes in all. This is the fifth. It contains the exposition of *2 Timothy, Titus, Philemon, and Hebrews i-vi* (Hodder & Stoughton; 7s. 6d.). The wonder of it is the number of texts which Dr. Maclaren has taken in the course of his

life from the Second Epistle to Timothy. He has taken no fewer than fourteen.

#### The Heroes and Martyrs of Faith.

The old habit of expository preaching possesses its old power still when it falls into the hands of a master. We do not know for certain that Professor Peake preached those chapters on the great roll-call of the Epistle to the Hebrews which make up his book *The Heroes and Martyrs of Faith* (Hodder & Stoughton; 5s.). He describes them himself as 'Studies in the Eleventh Chapter of the Epistle to the Hebrews.' But certainly they might have been preached. They recall to us just what we have said—those great days of preaching when the same congregation sat under the same preacher, Sunday after Sunday for many Sundays on end, and listened with great delight to the exposition of some fertile portion of Scripture. Not since Dr. Dale, so far as we can remember, has anybody handled any part of the Epistle to the Hebrews with so keen a sense at once of the earliest readers of the Epistle and of the latest, with so keen an appreciation of the circumstances which called it into being, and of the circumstances to which it can now be so unchangeably applied. The book is a delight to read from cover to cover.

#### Anglican Church Handbooks.

Since we noticed the 'Anglican Church Handbooks,' edited by Principal Griffith Thomas, four volumes have been published. These are *The English Church in the Seventeenth Century*, by the Rev. C. Sydney Carter, M.A.; *Old Testament History*, by the Rev. F. Ernest Spencer, M.A.; *The Incarnation*, by the Rev. G. S. Streatfeild, M.A.; and *Christianity is Christ*, by the Editor (Longmans; 1s. net each). Dr. Griffith Thomas was a most proper man to select for the editorship of a cheap series of handbooks. He has a name that is known and a position that is unmistakable. And being chosen, it is evident that he gave himself heartily to the work, selecting his authors with care and then leaving them free to do themselves justice. His own volume proves that he is a wide reader and that he can command his reading. The title is taking, and it is as true as it is taking. He treats the subject historically, moving from point to point and making sure of his ground as he goes. But the series altogether deserves the wide circulation it is meant for.

#### The Religion of the Chinese.

Professor J. J. M. de Groot of Leyden is the great literary authority on the religion of China. So, of course, he took the religion of China as his subject when he went to Hartford to deliver the Hartford-Lamson lectures on the Religions of the World. Whether he delivered the lectures in English we are not told. But he knows English. He can speak it with freedom, and he can write it with taste. His great book on this very subject was written in English that it might reach the greater public.

Here then is a sketch, reliable and masterly, and quite good to read for reading's sake, of that which is the greatest force in the nation, and which all the prophets tell us is to become the greatest force in the wide world. The title is *The Religion of the Chinese* (Macmillan; 5s. net).

#### The Ethics of Jesus.

The latest volume on *The Ethics of Jesus* is an addition to the 'New Testament Handbooks' edited by Dr. Shailer Mathews (Macmillan; 6s. 6d. net). Its author is the Rev. Henry Churchill King, D.D., President of Oberlin College. Dr. King is aware of the recent rapid increase in the literature of his subject. For one bad moment he doubted if it was his duty to add to it. He will not misunderstand us if we say that the greatest merit of his book is its clear recognition of the fact that a book on the Ethics of Jesus cannot be written. For Jesus was never a teacher of Ethics, but of Religion.

Dr. King recognizes this. He separates as he can. But he knows he cannot in one single instance separate what Christ says on conduct from what he says on belief. Take the beatitude of the pure in heart as an example. Purity—is there any topic of teaching more distinctly ethical? But it is purity in heart here. And 'Jesus clearly believes (we quote Dr. King now) that such purity in heart can belong only to those who have a deep reverence for the sacredness of the person.' And then he refers in a footnote to 'the clear insight of the article of Boys-Smith on "Purity" in the DICTIONARY OF CHRIST AND THE GOSPELS,' and quotes these words: 'To make common, *i.e.* to vulgarize, is the way to make impure: profanity is the ruin of purity. A well-spring of living water, fenced about by reverence,—that is "purity."' 'I have long believed,' he says, 'that the positive side

of purity could not be truly characterized without bringing into prominence the spirit of reverence for the person as essential to it.

#### The Road to Happiness.

Miss Constance Williams has translated Yvonne Sarcey's *La Route du Bonheur—The Road to Happiness* (Melrose; 3s. 6d. net). It is the young woman's guide to all goodness in this life. One chapter discusses the four K's of the German ideal—*Kinder, Kleider, Kirche, Küche*, and disapproves of them. 'A woman only begins to be really ideal when she has learned to forget her multifarious occupations and her own personal worries, to think only of those her husband brings home with him, to smooth them out with a smile. Certainly her sphere is the house, her children, the kitchen; but it is her part to reconquer each day, by the charms of her grace and beauty, that husband ever inclined to be fickle and fond of change.'

#### The Lowly Estate.

The book lover is never weary of reading about books. He may not read many books; for the lover of books and the reader of books are different persons. But he is never weary of reading books about books.

One of the pleasantest books about books which it has ever been the book lover's fortune to find is an anonymous book called *The Lowly Estate*, published by Mr. Andrew Melrose (5s. net). The author is himself a lover of books and a believer in them. 'If your interest is in literature,' he says, 'there are no limits to the legitimate objects for your conversation and no room for the development of the lower passions. The wider your knowledge, the deeper your humility becomes, the more gracious your spirit. Are you a reader? You know where beauty lies. Are you a writer? You have some truth to communicate and a holy zeal to do it. Nor in this case have you any competition to fear, any rival of whom to be jealous; your public is your own inalienable asset, your sole competitor is yourself. In the world of literature every man is equal and every man is king. And in the language common among kings, every king is "my well-beloved brother."'

The book is all about books. Once or twice the author makes an effort to get away from them. But that is evidently only that he may return to them with the greater zest; and at the utmost it is

only for a run into the garden. So great a lover of books is he that he can even accept selections. He admits, of course, that he is not easily enamoured of selections. But he admits also that he has just added to his store a reprint of the *Selections from the Writings of John Ruskin*, which was first published in 1862. Let our anonymous writer encourage us to read Ruskin in the books from which these selections are taken, as he here wisely does encourage us, and leave the selections alone. For Ruskin in selections is art without nature, exaggeration without the thing exaggerated. The only volume of selections that can be read as if it were the original is the volume that was made many years ago from the writings of George Eliot.

The reader of books who is not a book lover complains that books about books have nothing to say. Of course not; except about books. This anonymous author never tries to say anything; he simply talks about books. And the book lover calls him well-beloved.

#### The Struggle with Puritanism.

*The Struggle with Puritanism* is the title of the latest of the 'Handbooks of English Church History,' edited by the Rev. J. H. Burn, B.D. (Methuen; 2s. 6d. net). Has Puritanism no place, then, in the Church of England? Is it altogether an alien and an enemy? If it is so, the Church of England is narrower in compass and poorer in contents than we thought it was. This, at any rate, is the position that is occupied by the Rev. Bruce Blaxland, M.A., Vicar of the Abbey Church, Shrewsbury. And it is not occupied by inadvertence. Mr. Blaxland is thoroughly aware of what he is doing. Is it because he feels his position so strong that he is so dispassionate? There is no vituperation of Puritanism. It is treated as a foe, but the laws of warfare are respected. There is no lament that its strong men should have been the enemies of the English Church, but it is admitted that they were strong men. And so it comes to pass that after the reading of the book, with all its uncompromising and unwavering hostility, the impression is somehow left that Puritanism is the name for the real religion of the nation throughout that period from James I. to William and Mary, which the author describes under the title of 'The Struggle with Puritanism.' Given Mr. Blaxland's conception of the Church of

England, he cannot be called an unfair historian ; but we hope and believe that the history of the Church of England throughout this period is a greater thing than he takes it to be.

#### A Life Story.

There is no life so pleasant as that of a country minister in Scotland. Read *My Life Story* (Oliphant ; 3s. 6d. net), by the Rev. John Hume Wells, Senior Minister of Dunbarney United Free Church, Bridge of Earn. It is a life full of incident, although there never was a battle or a street brawl within its hearing. For body, mind, and spirit are all at work and all in health. Moreover, Mr. Wells can tell his story. Here is his description of a scene in the General Assembly which has had many an historian.

'My only other recollection of this distinguished man [Professor Robertson Smith] is when I sat as a member of the General Assembly, and heard him make his defence before the fathers and brethren. To see that child of a man stand before so many learned judges, and, without book or note in his hand, go over a number of intricate points, and state his views with a strange mixture of boldness (or, as some thought, impertinence) and calm self-possession, was an experience never to be forgotten. His opponents were amazed, and his supporters triumphant. Chapters and verses were handled as freely as if they were articles lying before him. His memory held all, and his mind's eye pierced through all. The utter absence of emotion in his tones, when every one's feelings in the crowded house were strung up to the highest pitch, had a weird effect. He neither rose to eloquence, nor sank to commonplace, but went on steadily, ploughing his way through masses of facts and difficulties and conflicting theories.

'There was no wit except once, and that was in a hidden form, which, however, all could detect. He came to the charge that he was imperilling the Ark of God. Dr. Begg had solemnly said that, like Eli, he trembled for the Ark of God in the hands of this young Levite. He caught up this, and said in a startling voice, "But, Moderator, who was this Eli, who trembled for the Ark of God? A worldly ecclesiastic!" He added no more, but on he went with his defence. But the hit was so sudden and keen, and so applicable to the less admirable side of Dr. Begg's character, that loud laughter followed.'

#### Protestant Missions in the Near East.

In his recent volume of the Reformation in Scotland, Dr. Hay Fleming describes the causes which led to the Reformation, and gives the first place to the circulation of books and pamphlets. There is a greater matter than the Reformation of Religion in Scotland. It is the progress of the Kingdom of God throughout the world. The time is coming when men will recognize the enormous influence that may be exercised by missionary literature. Then honour will be given to the publishing house of Oliphant, Anderson, & Ferrier.

It is fitting that a firm with its headquarters in Edinburgh should be the greatest publishers in Britain of the literature of Missions. And it is fortunate. For not only are many books written in Scotland, but also into it, the great book-reading country, are poured English, American, and Continental books on Missions, that they may be circulated everywhere from this centre. And thus it comes to pass that Dr. Julius Richter gets his great histories of modern missionary enterprise translated and published by Messrs. Oliphant, Anderson, & Ferrier in Edinburgh.

The new volume is *A History of Protestant Missions in the Near East* (10s. 6d.). The Near East embraces the Muhammadan Lands. It includes Turkey and Armenia, Syria and Palestine, Persia, Egypt and Abyssinia, and at least a considerable part of the work amongst the Jews.

Now Dr. Richter is an impartial historian. If the Jews can tolerate the story of Jewish missions in any form, they will be able to read the story told here. He is also an accurate historian. The pains he takes to reach the truth indicates a new conception of what history means, at any rate religious history. And, finally, he knows the necessity of so writing that he will be read. He has a German style which can be rendered into English and accepted as literature.

The account of the Armenian massacres is a good example. Here it is of the utmost necessity that the facts be facts. Credible they scarcely can be, so inhumanly do some human beings behave. As for interest, that needs no importation. 'The crowd, supplied with arms by the authorities, joined most amicably with the soldiers and the Kurdish Hamidiye on these festive occasions. Every one was in good humour. The Turkish women stimulated their heroes by raising the

guttural shriek of their war-cry, the Zilghit, and deafened the hopeless despair of their victims by singing their nuptial songs.'

#### The Problem of Evil.

The Augustinian doctrine of sin is passing at present through a fierce fire of criticism. But it must be said that some of its critics have very little knowledge of what the Augustinian doctrine of sin is. Before they write anything more about it, they should read a volume entitled *The Problem of Evil*, which has been written by Dr. Marion Le Roy Burton, formerly Assistant Professor of Systematic Theology at Yale University, and now President of Smith College (Open Court Publishing Co.). No doubt a thorough study of Augustine himself would be still more useful, but it would take more time. This is a critical examination of Augustine, and competent. The author has read all the other great criticisms of Augustine and all the other great books on sin. But he knows Augustine for himself.

#### Judaism in Music.

Mr. William Reeves, of Charing Cross Road, has had a translation made of Wagner's *Das Judenthum in der Musik*, the original essay and the later supplement. The translator is Mr. Edwin Evans, Senior, who has furnished the essay with Notes and an Introduction. The title is *Judaism in Music* (3s. 6d.).

#### A Life of Christ.

The Rev. A. R. Whitham, M.A., has arranged the narrative of the Four Gospels, so as to form a new Diatessaron. But what he has omitted he has omitted out of no dogmatic malice, but simply to avoid repetition. He has taken the text of the Revised Version, to which he has added footnotes in explanation of difficulties, and occasionally in recommendation of the doctrine, very much after the manner of the most approved modern commentaries. The title is *The Life of our Blessed Lord* (Rivingtons; 3s. 6d.).

#### In the Primitive Church.

The Rev. W. S. Hooton, B.A., has rewritten the Acts of the Apostles in a form suitable for the English reader of the present day. That is to say, he has rewritten the history contained in the Acts of the Apostles according as he himself is able to

understand it, and as he thinks it should be understood by others, if the profit of the book is to be made available for present controversy as well as for present conduct. The title is *Turning-Points in the Primitive Church* (Thynne; 3s. net). The volume forms one of Mr. Thynne's 'Theological Library,' every volume of which is evangelical to the core.

#### The Doctrine of Creation.

Mr. Fisher Unwin has published a discussion of *The Doctrine of Creation*, written by C. M. Walsh (3s. 6d. net). The conclusion is that a doctrine of creation out of nothing, although conceivable and possible, is not taught in Scripture, and is probably not true. Still less has been said, or can be said, for the doctrine of the creation of the world from an eternally existing matter. Therefore the true doctrine of creation is that the world is an emanation from God Himself. From first to last the discussion is conducted with learning, ability, and reverence.

Mr. Fisher Unwin has also published an extremely attractive edition of *The Following of Christ*, by John Tauler, done into English by J. R. Morell (3s. 6d. net). The first edition was issued in 1886 by Messrs. Burns & Oates. This is described as the second impression. It is a notable addition to the devotional shelf. Such books are more in demand now than they were in 1886. Another impression is sure to be called for shortly.

#### The Old Egyptian Faith.

The first series of lectures on the Michonis Foundation were delivered at the Collège de France in 1905. The lecturer was Dr. Naville, Professor of Egyptology at the University of Geneva. For the six lectures Professor Naville selected six principal topics, the development of which appeared to him likely to offer a general idea of the Egyptian Religion. The lectures were published under the title of *La Religion des Anciens Égyptiens*. They have now been translated into English by the Rev. Colin Campbell, D.D., and issued as a volume of Messrs. Williams & Norgate's 'Crown Theological Library,' under the title of *The Old Egyptian Faith* (5s.). There is no safer guide to the Religion of Egypt than Professor Naville, and no pleasanter exponent of it. This volume is simple enough to serve as first steps, and the illustrations though not numerous are well chosen.

### The Ring of Pope Xystus.

Mr. F. C. Conybeare is the translator and commentator of the first English edition of *The Ring of Pope Xystus*, which has been published most attractively by Messrs. Williams & Norgate (4s. 6d. net). The translator believes that *The Ring of Pope Xystus* is a Christian recension, made not later than the middle of the second century, of an earlier collection of aphorisms, and perhaps of a collection of such collections. It is neither wholly Stoic, nor wholly Pythagorean, but as it has come down to us, we are bound to attribute it to a Christian. The Shorter Catechism says, 'Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.' Pope Xystus says, 'Deem not one sin to be lesser than another.' Are they both right?

### Bible Notes.

For the last six years courses of 'Bible Notes' have appeared in the *Friend*, and have been republished in attractive little volumes with inter-

leaved writing-paper. The sixth volume, reprinting the papers of 1909, deals with the writings of Paul. The author is the Rev. Robert S. Franks, M.A., of Woodbrooke, a man who has a keen sense of the value of accurate up-to-date scholarship, and a teacher who can write for teachers. The book may be had from the Woodbrooke Extension Committee, 3 George Street, Croydon (1s. net).

### The Social Gospel.

In the present welter on the social question it is necessary to know whom to read. Professor Shailer Mathews is one who may be read, and who will even richly repay reading. He has already published *The Social Teaching of Jesus*, in 1897, as well as *The Church and the Changing Order*, in 1907. Now he has published *The Social Gospel* (Philadelphia: The Griffith & Rowland Press; 50 cents net). It is a beginner's book, and covers the whole social continent. At the end of each chapter there are questions on the chapter itself and questions for further study.

## The Disciples and Christ's Resurrection.<sup>1</sup>

BY PROFESSOR THE REV. J. S. BANKS, D.D., HEADINGLEY COLLEGE, LEEDS.

Two things clearly appear from the Resurrection narratives. First, that the attitude of the Apostles and other disciples towards the idea of resurrection was at first one of doubt, not to use a stronger term; and secondly, that the doubt was replaced by faith on the first Easter Sunday. The fact that the women, who had watched the burial by Joseph of Arimathea, brought spices to anoint the body shows that they had no expectation of a resurrection. The same is proved of the Apostles and others by the way in which they received the first reports brought by the women of what they had seen and heard at the grave. They tell the Apostles of the empty grave, the message of the angels and of Christ Himself who had met them as they were returning; Mary Magdalene, in particular, tells of her interview with the Risen One. 'And these words appeared in their sight as idle talk; and they disbelieved them' (Lk 24<sup>11</sup>, Mk

16<sup>11</sup>). Peter and John then go to the grave, and find the conditions as the women had said. Peter returned home 'wondering,' perplexed, unable to explain what he saw. John says of himself that he 'believed.' This is John's recollection after many years of his feeling at the time; but it does not appear that he said anything to others on the subject.

There is no sign whatever of any predisposition to faith on the disciples' part, but the opposite. If we think that this is improbable in view of the references of Christ during His life to His death and rising again, we are reading our views into the Apostles' circumstances. Full consideration of the earthly Messianic views of the disciples and the extraordinary character of the resurrection idea will suggest an opposite conclusion. The fact that the Evangelists record both the predictions of the Resurrection by Christ and the failure of the disciples to understand them is certainly evidence of honesty. It would seem that, despite all Christ said before-

<sup>1</sup> See *The Appearances of our Lord after His Passion*. By H. B. Swete, D.D. Macmillan. 2s. 6d. net.