

you say, 'Never mind, I'll put on my cloak.' So when you wrap yourself in this great red robe of love, your faults are not much seen.

You can take this text to your mother now and again and ask her if it is true that the Bible says,

'Put on thy beautiful garments.' Very likely your mother will say, 'Yes, it is quite true: there is the garment of Praise, and the soft sweet dress of Humility, and the red robe of Charity: put on thy beautiful garments.'

The Life of Faith.

BY PROFESSOR THE REV. W. W. HOLDSWORTH, HANDSWORTH COLLEGE, BIRMINGHAM.

The Life Triumphant.

As our Lord spoke of the share which the Spirit was to take in the new life of His followers, there came into His view the new relation between His disciples and Himself which the presence of that Spirit in them would establish. It was to be a relation of joy. Not that sorrow was to be taken out of their experience. The many tribulations which the world would bring them every day would remain, but something was to be added to them, some subtle alchemy would be wrought in their souls through which the sorrow would be transformed into joy, and that joy carried finally to its fulfilment in triumph. He who had stood between them and the cruelty and scorn of the world was now to 'go away,' and to the distresses springing from their exposed condition was to be added the misery that they would see no more with eyes of flesh the Master whose bodily presence had been so much to them. But if they were to lose that vision, and we can guess how dear it was, *another and a truer vision* was to be added to them.¹ Not with eyes of flesh limited in range, ready to misread, but with other eyes they were to scan the deeply penetrating intuitions of the Spirit. With these they were to see into the heart of God; they were to know that perfect vision which is in the gift of a perfect fellowship, in which 'the eye sinks inward, and the heart lies plain.'

But all this was too difficult for the disciples to grasp at once. The distinction between the one

¹ Jn 16¹⁶, οὐ θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με. θεωρεῖν is used frequently to indicate vision with the bodily eye, while ὄραν is as frequently used to denote a more spiritual perception. Thus in Jn 19⁴⁰ Peter coming first to the sepulchre sees, has a physical perception of the napkin, etc., θεωρεῖ, but the other disciple had a spiritual interpretation of the physical facts—εἶδε καὶ ἐπίστευεν.

vision and the other added to this mysterious 'going home to the Father' puzzled them sorely, and Christ goes on to speak again of their sorrow and of its being 'turned into joy.' For it is important that we see that there is no promise here that sorrow is to be obliterated from life. In the kingdom of Heaven joy belongs to sorrow. The blessed life is the experience of those who are persecuted for righteousness' sake, for their suffering is the pledge of the kingdom of Heaven in their hearts. The joy thus springs out of the sorrow in which it is inherent. Men are to be saved 'out of their distresses'; the sorrow itself is 'turned into joy.'² This joy is to be followed by the confidence of a complete illumination. All questioning that belongs to an imperfect spiritual union is to cease. 'In that day ye will ask me no questions.'³ It is the most natural thing in the world that such perfect assurance should pass into the perfect fellowship of prayer. Prayer is so complete a realization of the will of God that whatever is asked is given in accordance with that perfect will. The thought has met us before, but here in speaking of the disciples asking there is a significant use of words. Of the two commonest words for asking, one is used of requests made on the basis of fellowship, and is used in this Gospel only of those most sacred petitions offered by our Lord Himself. Into that fellowship of prayer the disciples are now admitted; their petitions are lifted up on to the same plane as those of their Lord Himself, and they are to find their ground of appeal, *and the secret of most certain fulfilment in the fellowship*

² V.²⁰, εἰς χαρὰν γενήσεσθε.

³ V.²³, οὐκ ἐρωτήσετε οὐδέν. Not 'will ask me nothing,' but 'will ask me no question,' R.V. margin.

which reproduces that of the Father with the Son.¹ It is in complete accord with this that in speaking of the life which underlies this fellowship, Christ uses not the word which He has formerly used to mark the disciples' love, but the word which represents the love that exists between the Father and the Son. 'It is the love,' says Dr. Abbott, 'which comes from use and wont, from home life.'² So Westcott, 'the Father hath a fatherly love for you because ye have had a brotherly love for Me.'³ Our questioning hearts may rest in peace, for on the basis of such fellowship of love, the answer of our prayers is assured.

This personal devotion, this intimate family love may well be the basis of the fellowship whose issues are joy and triumph, but to it our Lord now adds another. His disciples are also to accept His Incarnation in all its aspects. His mission from the Father, His nativity, His Passion, and His ascension, all are before us in this verse. It is most marked, however, that in accepting their view of His 'coming' from the Father, Christ corrects its terms and claims a 'procession' beyond what they could then grasp. 'Ye believe that I came from the presence of the Father; I also came 'out of Him.'⁴ I came forth from the very heart of Deity. He makes, as is His wont, a concession to the faith which alone is possible to them at this stage, but He claims another position which they should one day see and acknowledge for themselves. This is not the only concession in the passage; for now the Saviour abandons the word which He had previously used of His return, and which had so puzzled His followers, and He uses instead the word which spoke of His going rather as 'a going on a journey.'⁵ And this concession to their weakness seems to have had its due effect. Just as when Christ revealed His knowledge of the secret conflict of Nicodemus under the fig-tree, that wrestling Israel, in whom was no guile, had leaped at once to the confession of Christ, so now this revelation of concession through sympathy brought relief to their minds. 'Now,' they cried, 'now speakest thou no parable; by this we believe that

¹ δώσει ὑμῖν ἐν τῷ ὀνόματι μου—R.V., 'He will give it you in my name.'

² Not ἀγάπη, but φιλία. See Abbott, *Johannine Vocabulary*, § 1716.

³ *In loc.*

⁴ παρὰ τοῦ πατρὸς ἐξῆλθον in v.²⁷ is amended to ἐκ τοῦ πατρὸς ἐξῆλθον in v.²⁶. See Westcott *in loc.*

⁵ ὑπαγω πορεύομαι. See exposition of chap. 16^b.

thou camest forth from God.' Christ warns them, while He accepts their faith, that it would be found wanting when the gathering storm burst upon Him and them. In that storm He was to stand alone, while they would be scattered. Yet their desertion of Him brought into view the communion which no storm could sever. Alone, yet not alone, He could never be separated from the presence and communion of His Father. In the midst of all the tribulation of the world, at the centre of that rough storm, they might know a perfect peace, and they were to find it where He found it,—in a great spiritual communion. The leap of thought in the last verse is marked and forceful. 'In the world tribulation; but be of good cheer, you shall triumph over the world.' So we might have spoken; but He said rather, 'You shall find your triumph in me; I have overcome, and in communion with me you shall have your triumph too. Your peace, like mine, must stand in communion,—in communion with me.' The words sank deep into the faithful mind that recorded them for our instruction. In after days, when John had proved the utmost of the world's tribulation, he spoke of victory (1 Jn 5⁴). The victory he claimed was won already. The world already had been conquered; and that which would make that victory theirs was the faith which should bring them into communion with their Lord. In that faith His victory should be theirs.

We may now gather up the lessons that are so thickly strewn over this brief but pregnant passage. We have in it a clear recognition and acceptance of tribulation. The fullest value is given to the power which the world has to inflict suffering upon men. Yet there is no cringing or whining in the presence of such suffering, it is rather accepted as the condition of the joy which belongs essentially to Christ. It is a perfect joy; the joy of motherhood. As a woman goes down to the gates of death that she may give life to her child, and finds that thereby she wins for herself a joy beyond all other earthly joy, so are the followers of Christ to find the fulfilment of joy, the very triumph of life, creating at the centre of life's storm a peace which the world can never destroy. In the loneliest hour of life, or in the hour of suffering, to which death brings a welcome release, the Christian is held in the bond of a perfect fellowship. Through faith in Christ, the Father is with him even as the Father was with the Son in the hour of passion and death. Love, fellowship, sorrow, joy, and

triumph ;—these are the great notes of the chapter, and with such words upon His lips the Saviour went forth to His Passion and His death. In Him we have peace. This is the victory,—the self-surrender which makes us one with Him who overcame. The last words of teaching repeat the

theme which formed its opening message. Life, with all that life can know of love and joy and final triumph, lies in that union with Him which we know when we are grafted into Him by the faith that makes us one with Jesus Christ. 'I am the vine, ye are the branches,' saith the Lord.

Literature.

THE EXPOSITOR'S GREEK TESTAMENT.

It is a particular pleasure to receive the last volume of *The Expositor's Greek Testament*, and to find that it is not one volume but two (Hodder & Stoughton ; 28s. each). And each is of the full size, so that the whole work now consists of five handsome and, highly attractive volumes.

The editors are these : Dr. James Moffatt (Thessalonians and Revelation), Professor N. J. D. White (Timothy and Titus), Dr. Oesterley (Philemon and James), Principal Marcus Dods (Hebrews), Mr. J. H. A. Hart (1 Peter), Mr. R. D. Strachan (2 Peter), Professor D. Smith (the Epistles of John), and Dr. J. B. Mayor (the Epistle of Jude).

The first interest is the Epistle to the Hebrews. What is it that has attracted the greatest scholars in Scotland to that Epistle? Professor A. B. Davidson wrote a great commentary upon it. After an intimate knowledge of all his work, some have called Davidson's Bible-Class Handbook to Hebrews the book which best reveals the riches of his understanding. Then it may be said that Professor A. B. Bruce spent all his life in the study and exposition of this book. And now we have Marcus Dods.

The introduction is very characteristic. It is short, undogmatic, human. His comments on other commentators are memorable : 'Davidson penetrates to the meaning of the writer better than any other commentator. Peake rivals him in this, and has a rare gift of compact lucidity. No better book could be conceived or is needed for English readers. Nothing better has been written on the Epistle than his chapter on its teaching.' The commentary itself is fuller than anything that Dods was ever accustomed to give us. But it is never the fulness of dry learning or discussion of

other men's opinions, although there is both learning and discussion. Take a part of a note on a single phrase.

The phrase is a 'Son, perfected for evermore' (7th R.V.). The note ends, 'The A.V. translates "consecrated," which Davidson denounces, with Alford, as "altogether false." But this translation at any rate suggests that it is perfectness as our priest the writer has in view ; and the use of the same verb in Lv 21¹⁰ and other passages cannot be thus lightly set aside.'

None of the writers is altogether new to us, and it will take some time for the discovery of anything new there may be in the exposition. One thing, however, must be mentioned at once. For a commentary on the Greek text of the New Testament a wonderfully free and most welcome use has been made of English literature. This is true not of one only but of nearly all the editors. It is a pleasure, moreover, to find that English literature is quoted accurately, even to the spelling which the English author himself employed.

THE FINAL FAITH.

The study of Christianity is making great progressive strides. Every other year calls for another book. Professor Orr's *Christian View of God and the World* has been left behind. There is, no doubt, Professor Peake's remarkable volume, entitled *Christianity, its Nature and its Truth*, issued in 1908. But at the present pressure even two years are sufficient for a new call, and Principal Douglas Mackenzie has not neglected the work of the last two years. He is indeed singularly well fitted to be a Christian apologist in such a time as this. Natural ability, early training, the enlargement of experience are all his. He is a student of Comparative Religion, and he knows the vast

difference that that study has made. He is a traveller and has seen other religions at work. He has examined carefully and conscientiously the claims of the various infidelities to get along without a religion. But, above all, he has had large acquaintance with the working of Christianity itself, and an unaltering, ever-enlarging personal experience of what is meant by the gospel being the power of God unto salvation to every one that believeth. The title of his book is *The Final Faith* (Melrose ; 6s.).

It must not be supposed that this is a volume of Systematic Theology. Its one central urgency is the presentation to the world of the name of Christ as the one name given by God among men. Round this the theology gathers and the topics are selected as they bear upon it, as they elucidate or are elucidated by it. They are accordingly the great topics of God, Christ, Sin, Salvation, Faith, the Church, and the Bible. The note of the book is quietness and confidence.

THE NEWER SPIRITUALISM.

For the study of Spiritualism there is just one reliable author—Mr. Frank Podmore. His death is therefore a loss that seems at the present moment to be simply irreparable. It is easy enough to find authors who indulge in denunciation and contempt. It is easy enough to find authors who solemnly expect us to believe every spirit, however childish or however crude the so-called spirit's behaviour may be. Mr. Podmore knew all the phenomena of spiritualism with an unsurpassed intimacy. And he was sympathetic. If there was anything in it, anything which would bear the light of honest investigation, he was ready always to welcome that thing, and to give it publicity. But it must bear the light of honest investigation. Mr. Podmore could neither be hoodwinked by cunning nor corrupted by affection. Closely as he was associated with the spiritualists of his time, he never allowed his interest in the person to get in front of his interest in the truth.

And so his latest book, *The Newer Spiritualism* (Fisher Unwin ; 8s. 6d. net), is simply a history of detection and disillusionment from beginning to end. One cannot call it an exposure, because in exposures Mr. Podmore had no delight whatever. On the other hand, one must call it much more than a demand for delay of judgment. It is not

possible to read this patient, sympathetic, singularly equipped investigator's last book without perceiving that the final judgment on spiritualism has been pronounced.

Its readers will not be so gentle as the author is with the reputation of those spiritualists whose ways are recorded in it. But it will be better to leave them alone. There is no line more difficult to draw than the line which separates deception from delusion. Of one thing, however, every reader will recognize the necessity. It is the necessity of giving this man credit for the actual accomplishment of one of the most difficult tasks in life that ever fell to the lot of any man.

SOME CHRISTMAS BOOKS.

Mr. Melrose is before all the other publishers in time—we shall see about quality and quantity when the rest come.

There is first a new volume of the 'Red Nursery' series. It is a volume of *Simple Stories about Jesus*, by E. A. Macdonald (1s.).

Next there is a sketch of *Grenfell of the Congo* (1s.), by Shirley J. Dickins.

Then comes a book which the preacher will recognize at once as meant for him, and much needed. It is a book to tell him how to tell a story. Its title is *Stories and Story-Telling in Moral and Religious Education* (2s. net). The author is Edward Porter St. John, M.A., Professor of Pedagogy in Hartford School of Religious Pedagogy.

The book that follows is good for the practice of Professor St. John's principles. It is *Cubby-Hole Yarns and Other Stories*, by A. L. Haydon (1s. 6d.).

Pass now to larger volumes. There are two books for girls, both quite above the average of the story which girls are supposed to delight in. There is perhaps a deeper religious note in *Winning and Waiting*, by L. E. Tiddeman (3s. 6d.), and the character drawing is more minute. But the broad human interest of *Joan Trevithick*, by Mrs. Henry Clarke, will be more popular. Both books ought to reach a large circulation. They may be offered as gifts unhesitatingly.

Emily Huntley has rewritten some of the *Lesson Stories from Genesis* for girls and boys (2s. net); and Florence Bone has described *The Girls of the Bible* (2s. 6d. net). The girls of the

Bible have not all a name, for we have an account of 'the girls who are poems,' the text being, 'For we are his workmanship.' But with or without names, it will be a surprise that there are so many of them and that they are so well worth studying.

The most handsome volume of all is *The Golden Book of Youth*, by Amy B. Barnard, L.L.A. (3s. 6d. net). It contains the best collection of short stories of the noble deeds of boys and girls that we have seen.

Those are the earliest but not the only Christmas books received. Here also are the two annuals of the Pilgrim Press—*Young England* (5s.) and *The Child's Own Magazine* (1s. and 1s. 6d.). What a difficult thing it seems to be to keep alive a healthy magazine for boys. Started again and again, and conducted with plenty of ability, sooner or later they seem to succumb to the rivalry of the purely sensational magazine. If there is any philanthropist in the country who has money to spend, he could not spend it in a more remunerative way (remunerative morally) than by sending copies of *Young England* to schools and homes.

Here, again, is a volume from Messrs. Dent & Sons—*The House of Prayer*, by Florence Converse (3s. 6d. net). It is the fourth edition of a most pleasing tale of how little Timothy learned not only to pray, but to be a prayer. It contains eight illustrations by Margaret Ely Webb.

And here are four most desirable Christmas books from Messrs. Seeley.

The first is an astronomical story, by Mary Wicks, called *To Mars via the Moon*, in which a vast amount of miscellaneous knowledge is conveyed to the Martians (and incidentally to the young Earthians who read the book), while the interest is absorbed in the unfolding of the plot.

Then come two volumes of the 'Romance' series—*The Romance of the Ship*, by E. Keble Chatterton, and *The Romance of Modern Astronomy*, by Hector Macpherson, Junr. (5s. each). The latter was the more difficult book to write—it had to beat so many distinguished rivals—and Mr. Macpherson is to be congratulated on the issue of his adventure. He has competent knowledge, of course; but he has also a literary gift given only to the few, in this case perhaps a gift of heredity. The other book is more original, and we can safely prophesy the greater circulation for it. How many are the boys who want to know all about a

ship and want to know it romantically! The fourth is an extremely able book, *The Autobiography of an Electron*, by Charles R. Gibson, F.R.S.E. To entice to the reading of it no more need be said than this, that it contains an account of the X-rays, with gruesome diagrams. But all these volumes of Messrs. Seeley are illustrated, and the illustrations are mostly full-page illustrations on special paper.

The Rev. W. Ernest Beet, M.A., is one of the very few in the Nonconformist Ministry who have given themselves to the study of Church History thoroughly enough to earn the name of a Church historian. It is not easy in these days to earn the name of Church historian; it demands time and patience and detachment and imagination. And above all these it demands firmness of faith. Mr. Beet's new book is on *The Rise of the Papacy* (Culley; 3s. 6d. net). The dates are 385–461 A.D. How difficult a period it is. Mr. Beet would not claim, and no one need claim for him, that he has understood every movement and penetrated every motive. But it will be universally acknowledged that he has shown himself fit for the difficult task, and that he has written a book which it will be the duty, as it will be the pleasure, of every student of early Church History to read.

A very simple introduction to the study of Philosophy, both ancient and modern, has been written by Mr. R. J. Wardell. It is published under the title of *First Lessons in Philosophy* (Culley; 3s. 6d. net).

'History shows that religious movements are short-lived that depend only upon enthusiasm. The strength and stability of the Evangelical Revival in the eighteenth century was due to the fact that it was accompanied by an intellectual revival. Its main promoter, John Wesley, was a distinguished Oxford scholar, who did his utmost to encourage a love of reading amongst his people. Towards the end of his life he expressed his deliberate judgment that the work which he had done "would die out in a single generation, if the Methodists were not a reading people."

The quotation is taken from a volume of studies in the Epistle to the Philippians, by the Rev. H. Lefroy Yorke, M.A., B.D., entitled *The Law of*

the Spirit (Culley; 3s. 6d. net). It is no doubt a volume of sermons, and it shows the capacity of the sermon very nearly at its highest; for there is continuity and yet variety, there is true spiritual insight, there is human sympathy, there is scholarship, and there is the love of it. Mr. Yorke is a Methodist, and he does well to quote Wesley as we have quoted him, for such men as he are the strength of the Wesleyan Church to-day.

Mr. Henry Howard's new volume of sermons, to which he gives the title of *The Summits of the Soul* (Culley; 3s. 6d.), contains first of all an exposition of the passage at the beginning of the Second Epistle of Peter, 'In your faith supply virtue, and in your virtue knowledge,' etc. The great exposition of that passage is Thomas Binney's; but Thomas Binney is not modern. Mr. Howard is quite modern. He quotes Illingworth, and he is sure to have quoted Loisy somewhere, though we have not crossed the name yet. At any rate the spirit of Loisy is here, the modern spirit, but reverent and very loyal to the Redeemer. After that there are three sermons on 'the good, acceptable, and perfect will'; four sermons on the various kinds of soils; and five miscellaneous sermons.

Books about preaching are always read, but they are read for the most part by those who have discovered what a difficult thing preaching is. The beginner whom they would profit most is apt to neglect them. Let the beginner be encouraged to read *The Minister at Work*, by Principal W. Jones Davies of Manchester (Culley; 3s. 6d. net). It covers the whole ground of ministerial activity. It is written by a man of large experience; it is informed throughout with practical purpose and much persuasiveness.

The devil is supposed to be a delicate subject to handle in the pulpit or on the platform. And it will not be denied that the Rev. S. D. Gordon in his *Quiet Talks about the Tempter* (Oliphant; 2s. 6d. net) handles him delicately. But yet how firmly. In three pages we have forgotten all the frivolity so appropriate to this subject in some minds; we have passed away even from all outside questions of his existence or occupation; we are simply face to face with the tempter. We are face to face with our own tempter, and we see that we

have to reckon with him at every turn; and not with him only, but with the God who gave us our liberty and our responsibility. But he is a God of mercy, a God that is most wonderfully kind.

The World Missionary Conference in Edinburgh is to be the occasion of a considerable output of literature. This was inevitable, and it is altogether desirable. The latest item to date is a handsome volume written by Mr. W. H. T. Gairdner, M.A., of Cairo, the author of *The Reproach of Islam*, and entitled *Edinburgh, 1910* (Oliphant, Anderson & Ferrier; 2s. 6d. net). It gives an account of the Conference itself—what led to it, what was done at it, and what has thus far issued from it. It is in some sense official. At any rate it has more authority than if it were the independent work of a single man, even of a man so intimately acquainted with the spirit and work of the Conference as Mr. Gairdner. There is a great chapter in it on 'Co-operation and the Promotion of Unity.' And here we have a reference to a greater conference in the future. 'I long for the time,' said one delegate, 'when we shall see another Conference, when the men of the Greek Church and of the Roman Church shall talk things over with us in the service of Christ. The Kingdom will not come until every branch can unite together in some common effort of service for the Lord!'

Sir Isaac Pitman & Sons have published a volume of lectures by the late Dr. Churton Collins which will be a delightful discovery to the lover of English literature. Its subject is *Greek Influence on English Poetry* (3s. 6d. net).

The Copping Bible (R.T.S.; from 7s. 6d. net to 35s. net) is an edition of the Holy Bible, with 100 coloured pictures by Harold Copping. It has been prepared in the very finest style in which the Religious Tract Society can produce books; and not many publishers can produce books more attractively. But of course the coloured illustrations are its feature. Some of them reproduce actual scenes in Palestine; most of them are imaginative of incidents in the narrative of the Bible. We like the scenery best. Yet the other pictures will undoubtedly give reality to impressions that may be dim. They may even serve to convince some restless doubters.

In every one of them there is a welcome simplicity and inoffensiveness. _____

We have had the use of the Psalms in the Christian Church treated in every variety of manner. But until now we have had to look in vain for a popular account of *The Psalms in the Jewish Church*. That account has now been written by the Rev. W. O. E. Oesterley, D.D. (Skeffingtons; 3s. 6d. net). It might have been done better by some learned literary Jew, though we cannot think of a name for him at the moment; it could not have been better done by any Christian. By scholarship, by spiritual affinity, by the discipline of many years' study of Judaism (and what a discipline that study is), Dr. Oesterley has become the man to whom, first of all, we look for such work as this is. The book is bursting with matters of interest, and the interest is extensive. The whole period from the beginning of the use of the Psalter is covered, right down to the present day. _____

'Various Authors,' but especially Mr. Henry James Saint Benno Cunliffe, M.A.(Oxon.), have undertaken in a series of letters to one another in order to set *Catholicism on a Philosophical Basis* (Sonnenschein). And the book has already reached its third edition. In the first letter there is found an exposition of the words 'Our Father' in the Lord's Prayer. 'The first word denotes possession,' says Mr. Cunliffe, 'the second word denotes paternity. The Speaker, by using the first word, meant us to share a Father with Him; otherwise, had He meant that He enjoyed the exclusive paternity of God, He would have used the singular possessive pronoun. Therefore these two words clearly show that Christ meant us to claim parentage with Him. Now, if we share a Father with Christ, common sense and philosophy teach us that where a Father is there must also of necessity be a mother, and then the question arises: who is that Mother? To this there is but one reply possible, as your Mr. Mayo so cleverly pointed out to me, and I say with pride that I am privileged, in common with all Christians, to claim Our Lady, Star of the Sea, as my Mother.'

There is more exposition of the same kind. In a later letter Mr. Cunliffe says: 'I am now aware that the Decalogue is so antiquated as to

be a dead letter; but despite this, it is still solemnly read in Anglican conventicles, and violaters thereof are denounced as sinners, though it was never anything more than a private command given to Moses, as the pronoun "thou" clearly shows.' _____

The new volume of Messrs. Harper's 'Library of Living Thought' is on *The Brain and the Voice in Speech and Song* (2s. 6d. net). The author is Mr. F. W. Mott, F.R.S., M.D., F.R.C.P. It is a book for preachers, for preachers even more than for singers, especially that part of it which deals with the place of the brain in speaking. By means of diagrams Dr. Mott makes his matter more intelligible as well as more memorable. _____

One of the greatest theological books of our time is Dr. P. T. Forsyth's Congregational Lecture on *The Person and Place of Christ*. To that book Dr. Forsyth has published a sequel on *The Work of Christ* (Hodder & Stoughton; 5s.). It consists of lectures which were delivered to a gathering, largely of young ministers, who met in conference at Mundesley, Norfolk, in 1909. The lectures having been spoken, not read, Dr. Forsyth is easier here. He himself suggests the possibility of over-familiarity. There is no risk of that; but undoubtedly the reading of this book demands less concentration than did the reading of the Congregational Lecture. Perhaps the subject is easier. When we pass from the person to the work of Christ we are by no means so evidently baffled at every turn we take. Some aspects, at least, of the work we can see clearly, and to all appearance finally. In spite of Dr. Forsyth's purpose that this book should follow after, we strongly recommend the beginner to let it precede the study of the other book. _____

• To the four lectures which appeared in the *Expositor* between February and May 1910, Professor von Dobschütz has prefixed an introduction on 'The Significance of Early Christian Eschatology,' and published the whole under the title of *The Eschatology of the Gospels* (Hodder & Stoughton; 5s.). The Eschatology of the Gospels is the subject of keenest controversy just now. Professor von Dobschütz is a great scholar and a lively writer. Above all things he has mental vitality and makes one think.

The conflict of the near future will be between *Christianity and Labour*. It is already upon us. And so the Rev. William Muir, M.A., B.D., B.L., has written a book with that title to prepare us for it (Hodder & Stoughton; 6s.).

Mr. Muir is one of the few ministers of the United Free Church of Scotland who are not content with working for righteousness within their own parish bounds, but take their place in public assemblies and appear on party platforms. For he has this gift, and he cannot hide his light under a bushel. Year after year, for many years, he has appeared in public to defend the labouring man from oppression. And he has never been afraid to say that the labourer is often his own worst oppressor. For the subject to which Mr. Muir has given most of his public attention has been the slavery of strong drink.

It is therefore impossible for Mr. Muir to write another of those innumerable books which skim the surface of the subject, telling the labouring man to be good, and Christianity will be good to him. He has written out of the fulness and severity of his experience. The framework of his book is historical and the history is reliable. But the profit of it is in the way in which it touches reality at every step.

The Principal of New College, London, has published a volume of essays some of which have appeared in THE EXPOSITORY TIMES and elsewhere, but some of which are new, and he has given the volume containing them the title of *The Christian Certainty amid the Modern Perplexity* (Hodder & Stoughton; 7s. 6d. net).

Some of the essays are constructive and some of them critical, and the book is accordingly divided into those two parts. Reversing the usual order, Dr. Garvie places the constructive essays first and the critical essays second; and he does so deliberately. He does so wisely. For amid the modern perplexity it is most important that the reader of the book should see first of all what this strong, straightforward theologian believes. Then when faith is established, a fair structure being raised on a seemingly sound foundation, the schemes that are criticised fall into their place harmlessly. More than that, they become a criticism of Dr. Garvie's theology and contain his own reply.

But apart from Dr. Garvie's own theology, the

whole book is a valuable survey of the problems of Modern Christian Apologetics.

Messrs. Hodder & Stoughton have published a popular edition of Professor Anderson Scott's well-known volume on Apologetic, *Evangelical Doctrine—Bible Truth* (1s. net).

In the Rev. W. J. Dawson, D.D., we have Thomas Chalmers back again. His experience has been similar—first, the awakening of an intellect, a massive energetic intellect, able to accomplish great things in literature; and then the awakening of a soul, carrying the whole man into the preaching of the glorious gospel of the Blessed God. His sermons are literature, and they are fire. He is a preacher's preacher, moreover, as Chalmers was. He has a consuming desire for the salvation of men's souls.

Dr. Dawson's new book is *The Divine Challenge* (Hodder & Stoughton; 3s. 6d. net).

During the meetings of The World Missionary Conference there appeared a series of articles in the *Scotsman* which were remarkable for their ability; and great was the satisfaction felt that that influential newspaper had opened its columns to them. These articles, it now appears, were written by the Rev. Norman Maclean, M.A., Minister of the Parish of Colinton. For they have been published with the title of *Can the World be won for Christ?* (Hodder & Stoughton; 2s. 6d. net). Besides the *Scotsman* articles, revised and enlarged, there are six new chapters. Mr. Maclean is whole-heartedly in sympathy with the work of the Lord abroad; his sympathy is evidently of long standing, and it is most intelligent.

The Rev. Maurice Jones, B.D., Chaplain to the Forces and sometime Exhibitioner of Jesus College, Oxford, has written a critical, historical, and explanatory commentary on the speeches of St. Paul. The title is *St. Paul the Orator* (Hodder & Stoughton; 6s.). Take 'the Sermon at Lystra,' as Mr. Jones calls it. First there is the narrative from the Book of Acts, next a description of Lystra, then an account of the visit of the Apostles to Lystra; after that a paraphrase of the sermon, which is followed by a criticism of its authenticity. Last of all come two paragraphs on the effects of the sermon, and a note on St. Paul's love of Nature. The

volume entirely supersedes Stier, Fraser, Howson, every one of them. Its scholarship is better, its style is much more lively. Speaking of the effect of the miracle on the crowd, 'In their excitement,' says Mr. Jones, 'they abandon the less familiar Greek in which they had hitherto been conversing, and give vent to their feelings by shouting in their native tongue, as I have often witnessed a Welsh crowd break forth into the vernacular under the stress of similar conditions.'

The new volume of the 'Student's Old Testament' contains *The Sermons, Epistles and Apocalypses of Israel's Prophets: From the Beginning of the Assyrian Period to the End of the Maccabean Struggle* (Hodder & Stoughton; 12s. net). As the work proceeds one's astonishment at the magnitude of it increases. This is a volume of xxv + 516 large octavo pages, printed closely in small type. It must contain about 300,000 words. Yet it would be no exaggeration to say that every word has been weighed. More than that, every word both in the Hebrew and in the other versions of the Old Testament has been considered along with its context by Professor Kent before a sentence of the book could be written. For the leading feature of the work is a new translation. Nor is that all. Professor Kent is thoroughly acquainted with the literature of the Prophets, and has studied all of it that is worth studying. It is no part of his plan to occupy space in giving men's opinions. But one cannot read a page of his book without seeing that he is acquainted with them.

It is a work for the Old Testament student. But it may be read by any one. There is undoubtedly at the present moment a pretty widespread desire for a translation and interpretation of the Old Testament that would make it accessible to the man of education who has had no special theological training. This book meets that desire more thoroughly than any book that could be named.

In *The Faith of a Modern Christian* (Hodder & Stoughton; 5s.) we have Professor Orr of Glasgow at his best. And when Professor Orr is at his best, few authors of our time are better. Give him the right audience, and every sentence makes for conviction. Nor need the audience be a narrow one; for Dr. Orr's Christianity has set him in a large room.

We have long held, and often said, that there is another way of explaining Scripture than the verbal commentary. Dr. Emery Barnes has proved it. Under the title of *Lex in Corde* (Longmans; 5s. net), he has given an explanation of eighteen Psalms. And it is just such an explanation as meets the complaint of the English reader, that in the ordinary commentary he can never see the wood for the trees. Nor is it the old-fashioned expository sermon, the homiletical and hortatory elements being entirely absent. The notes at the end of the exposition are for the instruction of the Hebrew student. They are sometimes necessary to give reason for the interpretation adopted in the exposition.

The Rev. John Huntley Skrine, M.A., is a modern preacher who has a gift of incisive speaking and the courage to use it. In his new volume of *Sermons to Pastors and Masters* (Longmans; 5s. net), he has a sermon on Balaam, of whom he makes some modern applications. 'Perhaps,' he says, 'Balaam is the scholar trusted in the councils of a great Church, who is summoned to condemn, by his draft of an encyclical or a syllabus, a new movement of the religious mind, a new march of human reason in response to a call of God. The new movement threatens prescriptive advantages and authorities and established theories of thought. This will never do. It must be repressed or it will eat up all the peaceful Moab of traditional ideas and ecclesiastic system. Then must our Defensor Fidei, our Scholastic, come out of his seclusion or cloister to curse the invader. He shall have an archbishopric, a cardinalate for his service. And he will do it, not, of course, for the sake of the Red Hat, but for the truth's sake: the word the Faith putteth in his mouth, that will he speak!'

Or again, he says, 'Balaam is the man brought up in the Protestant camp, and taught to despise the Catholic who may not reason. An evangelic host calls him to be champion. Then he comes in sight of Catholicism and its beauty. The august system, the romance of history, the glamour of ritual worship, the splendour of order, the potency of social allegiance—they draw his heart, his narrowed, individualistic heart. Might I be as these, live and die the life and death of Catholic! A great soul in a little city, a soul reared in close sectarian air, but able to breathe

the wide heaven of the life Catholic, he yearns for that wider sky. But he cannot break with his tradition, his friends, and sect. He loses his true life so.'

And these are only two of the modern applications; the rest are not less instructive. The volume is mainly pastoral. It ends with a beautiful sermon on the 'Grail in Daily Life.'

In the 'Westminster New Testament' there is room for only one man's opinions. The editor of the volume on *The Revelation and the Johannine Epistles* has accordingly been content to express his own. They have been reached after long and affectionate study of the writings of the beloved disciple; and they are for the most part very commendable. Nor does the expression lag behind the thought. The editor of the volume is the Rev. Alexander Ramsay, B.D. (Melrose; 2s. net).

To his 'Churchman's Bible,' Mr. Burn has added a commentary on *The Revelation of St. John the Divine*, by the Bishop of Gloucester (Methuen; 2s. 6d. net).

Messrs. Morgan & Scott have published a new edition of Charles Grandison Finney's lectures on *Revivals of Religion* (2s. 6d.). It has the author's final additions and corrections, and it has been revised and supplied with an introduction and original notes by William Henry Harding.

It is possible to write a very learned and very useless book on the Scripture doctrine of the Holy Spirit. But it is scarcely possible to write on *The Person and Work of the Holy Spirit as Revealed in the Scriptures and in Personal Experience* and still be dry or barren. It is certainly impossible for a man like Mr. R. A. Torrey so to write, a man who knows the Scriptures so well and has had so varied an experience. We have given the title of his new book (Nisbet; 3s. 6d.). It is full of well-arranged matter. It had better not be neglected.

Somewhere in these pages there is this month the review of a book called *The Faith of a Modern Christian*. Here is a book called *The Faith of an Evolutionist* (Allenson; 2s. 6d. net). It is not certain that Professor Orr would agree

with all that Dr. Theobald Palm says, but it may fairly be claimed by Dr. Palm that he has written an additional chapter to Dr. Orr's book. There is certainly no hesitation in respect of the fundamental doctrines of Christianity, and if they can be proved to be enriched by the acceptance of evolution, who will find fault? The core of the book is its discussion of the Atonement.

It is rare to find an English classic or any other book edited so faultlessly as Mr. George Sampson's edition of *The Utopia of Sir Thomas More* (Bell; 5s.). First of all it gives us Robinson's version according to the edition of 1556 with minute fidelity, together with the dedicatory epistle found only in the version of 1551. Next it offers two illustrations by Ambrose Holbein from the Basel edition of the original Latin published in 1518, as well as the Utopian alphabet and a stanza in the Utopian language. Then it contains Roper's *Life of More*, not after any edition that has ever yet appeared. For Roper's Life was circulated first in manuscript, and no correct edition has ever been published till now. This edition is obtained by collating the four manuscripts in the British Museum.

Now it is true that all these things have already appeared in the folio belonging to the 'Chiswick Library of Noble Writers,' published in 1903. But here it has been brought within everybody's reach with a newly collated text, new footnotes, an introduction by Mr. Guthkelch, a bibliography and a reprint of the Latin text of the original first edition. Altogether it is a most satisfactory edition of one of those English books which have won their immortality.

Messrs. George Bell & Sons have issued this month a new and cheaper edition of Sadler's *Church Commentary on the New Testament* (12 vols.; 2s. 6d. net each). When it came out, somewhere in the eighties, Sadler's Commentary was considered very High Church. Now it will probably be regarded by the highest Churchman as of a very moderate height of Churchmanship indeed. Let every man be fully persuaded in his own mind. The Commentary is otherwise a marvel of scholarship and insight, to have been written from beginning to end by a single hand. Alford has had more general glory, but Sadler is not less instructive.

One of the most popular volumes of Messrs. A. & C. Black's famous series of illustrated books will certainly be *The Sea-Kings of Crete* (7s. 6d. net). The volume has been written by the Rev. James Baikie, F.R.A.S., the author of *The Story of the Pharaohs* in the same series. Mr. Baikie has the gift of simplicity and sincerity in all his writing. What you learn from him you do not need to unlearn; and you learn something on nearly every page. The book is popular, and the beautiful illustrations on plate paper will help its popularity. It is also a book that the expert in prehistoric archæology will read with pleasure.

Mr. Joseph McCabe is the most consistent advocate of pure and unmixed materialism in our day. He has just returned from a missionary tour to the Australian Colonies. And on the way home, perhaps, he has occupied the comparative idleness of the steamboat in the writing of a large volume on *The Evolution of Mind* (A. & C. Black; 5s. net). It is not a book of any scientific importance. Mr. McCabe is too apologetic to be scientific. Nor is it a book of any originality. But it presents the case of the out-and-out materialist with extraordinary cleverness and command of language. If Mr. McCabe had only the personality of Bradlaugh, he would be a very considerable force in the propagation of that dreary doctrine. He is more immediately plausible than even Bradlaugh, for he is no doubt much better informed. But he has no weapon with which to capture the will.

Few men of our time can explain their subject so lucidly as Professor Arthur Thomson of Aberdeen. But his great book on *Heredity* is both technical and expensive. A simpler introduction to so vital a subject was undoubtedly an urgent necessity. It has been written by Dr. S. Herbert, *The First Principles of Heredity* (A. & C. Black; 5s. net). Dr. Herbert has no enchantment of style like Professor Arthur Thomson. But if more prosaic, he is more patient. And he has so strong a sense of the mischief that is done every day through ignorance of the very elements of his subject, that he is not careful to charm if only he can instruct. So earnest is he that he dares to speak with plainness, although he knows that modern civilization has made it very difficult to speak with plainness on this subject. Certainly

there is not a sentence that cannot be read. Not for one moment, even in thought, does Dr. Herbert cross the line that separates delicacy from indelicacy. But where plainness is necessary he uses it in order that he may give unmistakable instruction where the want of instruction is so disastrous.

If Mr. W. T. Young's *Anthology of the Poetry of the Age of Shakespeare* (Cambridge Press; 2s. 6d. net) is a fair specimen of the 'Cambridge Anthologies,' then the 'Cambridge Anthologies' will surpass all other collections in at least these three respects—careful editing, good printing, and cheap price.

The books on 'Christianity and Socialism' are nearly as numerous in these days as books on Comparative Religion. But in a living subject there must be many books because there are many minds. In *Christianity and Social Questions* (Duckworth; 2s. 6d. net), Dr. W. Cunningham of Cambridge writes as a Christian economist. He is a Christian, and he has done perhaps as much as any man amongst us to keep Socialism within Christian shelter. But he is also in particular an economist. His book is therefore less occupied with general principles than with the practical details of the market-place. He is the great apostle of the gospel of work. And here he is chiefly occupied in showing us how to work. The brief bibliography at the end will enable any one to see that Dr. Cunningham knows much more of the subject than he professes to know.

From the Church of Ireland Printing and Publishing Company in Dublin, copies may be had of Mr. St. John Seymour's brochure on *Pre-Reformation Archbishops of Cashel* (1s.).

The new volumes of Messrs. Constable's 'Philosophies Ancient and Modern' are *Swedenborg*, by Dr. Frank Sewall, and *Nietzsche*, by Mr. Anthony M. Ludovici (1s. net each): Nietzsche is having most of the discussion at present, but Swedenborg deserves it most.

The Rev. George Thomas Jowett, D.D., Vicar of Coley, Yorkshire, has made a brief contribution to the controversy as to the date and authorship of *The Apocalypse of St. John*, with a short history of its interpretation (Frowde; 1s. net).

We need an easy introduction to so difficult a subject as Muhammadan Mysticism, and we have it in Mr. Claud Field's volume, *Mystics and Saints of Islam* (Griffiths). It is a volume of essays, partly original and partly translated. The original essays prove Mr. Field thoroughly at home in the religion of Islam. Let the book be added by

all means to your most accessible literature of mysticism. And more than that, let it be made an instrument in the hand of God for the propagation of the Gospel. Here is the Muslim at his best. And we must see the Muslim at his best and see how good that is, before we can persuade him to that which is so very much better.

Contributions and Comments.

The Date of Professor Hilprecht's New Deluge Fragment.

IN the German edition of his work upon the new version of the Flood story,¹ published under the title of *Der neue Fund der Sintflutgeschichte aus der Tempelbibliothek von Nippur* (Leipzig: Hinrichs, 1910), Professor Hilprecht makes some important notes concerning the date of this new document. He states (p. 11) that the layer of the inscribed fragments of the time of Rim-Sin of Larsa and the members of the later half of the first dynasty of Babylon is divided from that immediately above it by a considerable stratum of rubbish. This topmost layer is that of the Chaldean, late Assyrian, late Babylonian, and Persian kings, from Merodach-baladan (721-710 B.C.) to Artaxerxes (465-424 B.C.). It includes, therefore, roughly, about 300 years of Babylonian history, and extends almost to the surface of 'Tablet Hill' (see Peters, *Nippur*, vol. ii. p. 197 ff.). The tablets of this upper layer are either contracts (about two-thirds) or texts of a more literary nature (about one-third), among them being syllabaries, incantations, hymns, etc., which sometimes bear the note, 'Copy of an old tablet of Niffer.'

The total of the tablets and fragments found by the four expeditions in the three different layers of 'Tablet Hill' amounts to more than 23,000, and of these nearly 22,000 belong to the lowest layer, and contain (with the exception of some few hundred tablets) scientific, literary, and religious texts, mostly in Sumerian. The remaining 1000 tablets and fragments belong in equal proportions to the two upper layers.

It will therefore easily be seen what a subordinate part in the history of the temple of Enlil this

¹ See THE EXPOSITORY TIMES for May last, pp. 364-369.

quarter of the city played during the last 1500 years of its existence, and the reader will at the same time understand why Professor Hilprecht has called it the place of the old temple library. This had also already been testified to by Dr. J. P. Peters, who says that nothing of the Kassite or Cossæen period was found at this point (the few fragments dating therefrom came from the west edge of the hill—evidently not their original position).

The temple library, in fact, seems to have fallen completely into ruin during the period between Rim-Sin and the first Kassite king (Burna-buriaš) mentioned in the inscriptions of Nippur—a period of about 600 years (2000-1400 B.C.).

Quite apart from other considerations, therefore, the fragment would seem certainly to belong to the period to which Professor Hilprecht assigns it, namely, about 2100 B.C. Dr. Hinke, who has carefully compared the 61 characters which it contains with those of the forms in use at the Kassite period, says that, so far as he can judge, the tablet certainly belongs, 'according to its paleographic testimony,' to the first Babylonian dynasty, or to an earlier period.

In this new publication Professor Hilprecht replies to his critics, and makes additions and modifications tending to bring the book up to date. It has been translated into German by Dr. Rudolph Zehnpfund.

T. G. PINCHES.

London.

The Twelfth Line of Hilprecht's Deluge Tablet.

At least one scholar has misunderstood my suggestion in the August number of THE EX-