

was at least as active in propagating the faith as the synagogue had taught her to be, and some sort of 'deposit' must have accumulated. The traditions on which our Gospels were founded were originally oral, and were the growth of many years' effort: the written Gospels were the fruit of a revolution.

Is it not high time frankly to admit that it has been a mistake to oppose the oral to the documentary hypothesis, as though they were rivals? In truth, they both played a part in the genesis of the Gospels. Oral teaching is always based on a document, though it be but a tablet and stylus, or an ostrakon. Every Chazzan or Catechist kept as many notes as his individual idiosyncrasies

demand. Every Catechist who had proper Christian ambition kept a commonplace book in which to enter fugitive fragments. Many Catechists (as St. Luke tells us) made the attempt to weave into one cord the several strands of teaching. The task was too hard for the majority, and they seem to have abandoned it, but our four Gospels were created. Beside them the Gospel according to the Hebrews, the Gospel of the Nazarenes, the Gospel of St. Peter held their own in some quarters for some time. Oral teaching continued for many years; indeed, it has never ceased, but it was at last definitely founded on some books. Thus oral teaching and documents went hand in hand.

Literature.

THE AUTHORIZED VERSION.

THE Tercentenary of the Authorized Version has made a considerable stir in this and other English-speaking lands. And a fair amount of literature about the English Versions has come out of it. Already two or three books have been noticed.

Of the rest, we take first—*An exact Reprint in Roman Type, Page for Page, of the Authorized Version, published in the Year 1611*, which Mr. Frowde has issued at the Oxford University Press, under the editorship of Mr. A. W. Pollard (8s. 6d.). The type is small, of course, but it is quite legible, and evidently the utmost care has been taken to prevent error. Mr. Pollard's introduction is a rapid survey of the earlier translations into English.

Mr. Frowde has also published, and Mr. Pollard has again edited, *Records of the English Bible* (5s. net). This volume contains the documents relating to the translation and publication of the Bible in English from 1525 to 1611. And a most useful volume it will be. We have such curiosities in it as Sir Thomas More's 'Plan for a Limited Circulation.' It may safely be asserted that this book will be at hand when in future any man undertakes to write about the English Versions.

From Cambridge we have Dr. John Brown's *History of the English Bible* (1s. net). It is a volume of the new series entitled 'The Cambridge Manuals of Science and Literature.' It is from

Cambridge that the most important of all the literature called forth by the Tercentenary comes. This is an edition of the Psalms according to the six greatest English translations after Wyclif. The six are those of Coverdale (1535), the Great Bible (1539), the Geneva Version (1560), the Bishops' Bible (1568), the Authorized (1611) and the Revised Versions (1885). They are printed in three columns to the page. And as the editor is Dr. William Aldis Wright, the editing is unsurpassable. The title is *The Hexaplar Psalter* (25s. net).

Mr. Murray has issued a cheap (1s. net) edition of Mr. H. W. Hoare's book, *Our English Bible*.

More significant are two volumes issued by Messrs. Wells Gardner. One, under the title of *The English Bible* (2s. net), is 'an historical survey from the dawn of English history to the present day,' by the Rev. J. D. Payne, M.A., Vicar of Charlbury. The other is entitled *Testimonies to the Book* (1s. 6d. net). It is a collection, made by Mr. Frederick Sherlock, of the sayings of men and women about the Bible. Here is one saying—and from Napoleon: 'There are some men who are capable of believing everything but the Bible.'

Last of all, from the John Rylands Library, in Manchester, there comes a careful, helpful list of editions of the Bible contained in that library, with an introduction, presumably by the librarian, on the history of Bible translation (6d. net).

A SCOTS DIALECT DICTIONARY.

The impatient Englishman will desire first of all to know why 'Scots.' But no Scotsman would condescend to answer him. There are facts that are greater than the reasons that can be given for them. If you do not love, no one can tell you what love is. If you say Scotch, no one can tell you why you should say Scots. But you should.

The next question will be, Why another Scots Dictionary? Is not Jamieson enough? To that an answer can be given. Jamieson is ancient, this is modern Scots. The period covered by the new dictionary is from the latter part of the seventeenth century to the present day.

So the purpose of this book is to enable the Englishman to read his Kailyard literature with understanding. And not the Kailyard literature only, but also the innumerable poems and prose pieces he finds in the Scots Dialect even in his *Athenæum* or his *Nation*. It will help him greatly with Burns and Hogg and Wilson and many more—if he ever reads them. And, above all else, it will give him the key to the language of his landlady when he takes his holiday at Kingussie or Braemar.

But there is yet another use. This Scots Dialect Dictionary will enable him to read his Bible. For many of the words in the Authorized Version that are obsolete in England are still in use in Scotland; and (more important still) many words which are not obsolete, but have changed their meaning in England since 1611, have retained it in Scotland all the while.

And this gives an opportunity of supplementing Mr. Warrack in a small way. His article on *Cry* is full and satisfactory. He has also *Cry doon* and *Cry in*. But where is *Cry on* (or *upon*)? In *Zec 6⁸* we read, 'Then cried he upon me, and spake unto me, saying.' This is the familiar Scots *cry on* for call or summon. There is a separate note on it in Driver's *Minor Prophets* ('Century Bible').

Did we say that the Dictionary is the work of the Rev. Alexander Warrack, M.A.? It is a most admirable book, enough to make a man's fame if not his fortune. The publishers are Messrs. W. & R. Chambers (7s. 6d. net).

THE NEW SCHAFF-HERZOG.

The regularity with which the volumes of *The New Schaff-Herzog Encyclopedia of Religious*

Knowledge appear is most remarkable and most admirable. Here are the eighth (from 'Morality' to 'Petersen') and the ninth (from 'Petri' to 'Reuchlin'). Three more complete the work (Funk & Wagnalls; 21s. net each volume).

The first article in the eighth volume is on 'Morality.' It is a condensation of Dr. Martin Rade's article in the Hauck-Herzog, and is of no value on account of the condensation. It occupies two and a half pages, whereas Rade's own article occupies nine and a half pages. It does not matter, however. The subject will be looked for by students under 'Ethics.'

More important is the series of articles on the Mormons. First there is an 'official' article, written by Mr. Joseph F. Smith, Jr.; next a critical (non-Mormon) statement by Professor J. R. van Pelt; then follows a note on the Reorganized Church of Jesus Christ of Latter-Day Saints, by Dr. H. K. Carroll, and another note by Mr. D. J. Macmillan on Anti-Mormon Movements.

Against the original German work on which this American work is based the articles on the Mormons show the strength of this Encyclopedia. But they are immediately followed by a number of biographies of American ministers and missionaries, which show its weakness. For they are rarely of encyclopedic importance.

From these biographies we pass to an article on Moses, abridged from that of Orelli in the Hauck-Herzog. It is careful and conservative, and it is worth consulting even by the possessor of a good Dictionary of the Bible, because of the position its author takes up on some of the disputed things in the narrative of Moses' life. Orelli holds, for example, that when Zipporah cast her son's foreskin at Moses' feet, and exclaimed, 'A bloody husband art thou to me,' she indicated that by her act she had saved her husband's life.

To Mysticism, so full of interest at the present time, and so fertile of misapprehension, four pages are allowed. But the bibliography is full and well chosen. A further service would have been rendered if the author of the bibliography had subdivided it, or in some way indicated the attitude of the books named.

In the ninth volume the greatest space has been afforded to the 'Presbyterians.' All the Presbyterian Churches have been gathered under the one title, and as each Church has a separate article, written by a separate author, it is not surprising

that forty pages are occupied with the subject. The articles are written by men who belong to the particular communion they describe. This is the best way, and indeed it is the only possible way with work of the kind. It is not that outsiders err in fact (which they always do), but that they offer a dead dog instead of a living lion.

Mr. Allenson has published a sixpenny edition of Westcott's *Gospel of the Resurrection*.

Mrs. Gustavus W. Hamilton has translated into English *The Roman Journals* of Gregorovius, as edited in German by Friedrich Althaus (Bell; 3s. 6d.). The translation is made from the second German edition.

Ferdinand Gregorovius was born at Neidenburg in East Prussia in 1821. Passing his youth in the old Teutonic castle there, of which his father was *Justiz-rath*, he was prepared, in imagination at least, to write his great *History of Rome in the Middle Ages*. In the year 1852 he travelled to Italy, and began the *Römische Tagebücher*, of which this is a translation. The journals cover that momentous period, 1852 to 1874, when the temporal power of the Pope passed for ever, and under the inspiration of Garibaldi there rose, not the vision only, but the realization of a United Italy.

It is needless to say that the style is vivid, the impressions staying, and the facts reliable. The translation has made the book an English classic.

The reputation of Professor Bernhard Duhm of Basle has never recovered the criticism of his earlier commentaries made by the late Professor A. B. Davidson. With all his output, not a page of his has been translated into English, until now when Professor Archibald Duff of Bradford has translated a recent address on *The Ever-Coming Kingdom of God* (Black; 2s. 6d. net). It contains, in very intelligible language, his theory of prophetic inspiration and his hope for the future of Christianity.

Is the Apocalypse read in school? The Cambridge Press has a series of commentaries on the Revised Version, edited for the use of schools, and to that series has been added *The Revelation* (1s. 6d. net), by the Bishop of Edinburgh.

To the 'Cambridge Manuals of Science and Literature,' Dr. E. G. King has contributed a volume on *Early Religious Poetry of the Hebrews* (Cambridge Press; 1s. net). By 'Religious Poetry' Dr. King means 'the whole outcome of that probation whereby the Suffering Nation was fitted to prepare the world for God.' And by 'Early' he means the Poetry of the Old Testament Times as distinguished from the Poetry of the Synagogue. The book is both literary and theological. It contains a discussion of the Strophe, and it contains an account of the Problem of Suffering.

The Oxford translation of Aristotle now consists of seven volumes. They are these: *Parva Naturalia*, translated by J. I. Beare and G. R. T. Ross; *De Lineis Insecabilibus*, by H. H. Joachim; *Metaphysica* (vol. viii.), by W. D. Ross; *De Mirabilibus Auscultationibus*, by L. D. Dowdale; *Historia Animalium* (vol. iv.), by D'Arcy W. Thompson; *De Generatione Animalium*, by A. Platt; and *De Partibus Animalium*, by W. Ogle.

Dr. Ogle's translation of the *De Partibus Animalium* (5s. net) is just out. It is as true scholarship and it has undergone as judicious editorship as any of the other volumes.

The second annual course of the Schweich Lectures was delivered in 1909 by Professor R. H. Kennett of Cambridge. The first course, it has not been forgotten, was delivered by Professor S. R. Driver of Oxford. In the second course, consisting of three lectures, Professor Kennett 'tells the story of the Book of Isaiah.' He does not write a new commentary on Isaiah; he gives us his ideas about the composition of the prophecies, their reference, and their collection. And he steadily sets the whole in the light of contemporary history. Do you seek an introduction to the study of Isaiah, whether as a student or a plain reader, an introduction after the latest knowledge and most uncompromising criticism? This is the book. Its title is *The Composition of the Book of Isaiah in the Light of History and Archæology* (Frowde; 3s. net).

Very quietly, and to most people quite imperceptibly, the Rev. W. L. Walker is helping to create a revolution in thought and life. He is certainly one of the chief agents in the creation of that revolution from loose agnosticism to firm

faith in Christ which the discerning have recognized of late as undoubtedly going forward in this country. His books are large, but they sell. *The Spirit and the Incarnation* is moving through its second edition. And now *The Cross and the Kingdom* has passed into a second edition also, having been revised and partly rewritten (T. & T. Clark; 9s.).

The new volume in Messrs. Constable's 'Philosophies Ancient and Modern' is *Epicurus* (1s. net); the author is Professor A. E. Taylor of St. Andrews. And it shows what can be done even with a great and difficult subject within 120 small pages when the author is a master both of the subject and of the English language. This small book may possibly make Professor Taylor better known; it will certainly make *Epicurus* better known.

How sane the modern book on the Second Coming seems to be. Perhaps to our sons and daughters it will seem fanatical. To us, comparing it with the arithmetical, enigmatical, apocalyptic book of the last generation it seems sane almost to commonplaceness. But how much more, because of its reticence, there is in it of life and godliness. The Rev. Hubert Brooke, M.A., has written a book of this kind, calling it *The Fact and Features of the Lord's Return* (Robert Scott; 2s. net).

We receive in sorrow what we give in song—or in sermon. The Rev. W. J. Foxell, Rector of St. Swithin's, London Stone, E.C., having passed through the crushing sorrow of losing the wife he deeply loved, has set himself to give to others the comfort he has himself received of God. The Bishop of London commends the book, and he does well to commend it. Books of consolation are nothing, or they are almost everything. This one will give strength in the hour of weakness, because, above all else, it leads into the presence of Christ. The title which Mr. Foxell has chosen for it is *A Mirror of Divine Comfort* (Wells Gardner; 2s. 6d. net).

The teaching of 'Divinity' is often accomplished most successfully by the Headmistresses of the great girls' schools. Very rarely, however, can a Headmistress give lectures in Divinity that will

stand publication. This gift is Miss Elizabeth Wordsworth's. Already we know well her lectures on the Decalogue. The new volume is a sequel. Taking the great commandments as known, Miss Wordsworth now insists upon the recognition of the smaller humanities of life—sympathy, patience, self-control, humility. There is the same intimacy with the Word and with the conscience; the same unconscious appeal: 'Be ye followers of me, even as I am of Christ.' The title of this book is *Onward Steps* (Wells Gardner; 2s. 6d. net).

Messrs. Wells Gardner have also published *Spiritual Healing*, by the Rev. Robert C. L. Reade (1s. 6d. net); *The Cross, the Font, and the Altar*, by the Rev. H. T. Knight, M.A. (1s. 6d. net); and *The Handmaid of the Lord*, by the Rev. Hon. Cecil J. Littleton, M.A. (2s. net).

Mr. Burn has begun to issue the parts of *The Churchman's Pulpit* which deal with the Lord's Prayer. The first is Part 93 (Griffiths; 1s. 6d. net). There are eighty very closely printed pages, yet only the invocation is touched.

Under the title of *Nature and Supernature* (Griffiths), the Rev. A. L. Lilley has published the sermons which he delivered in St. Mary's, Paddington Green, from Epiphany to Easter. They appear in groups. One group is entitled 'The Gifts of Epiphany,' another 'The Epic of Redemption,' another 'The Discipline of Nature,' and so on. Each group contains a varying number of sermons, all short, all thoughtful and demanding thought.

Two volumes have been added to Harper's 'Library of Living Thought.' The one is *The Birth of Worlds and Systems*, by Professor A. W. Bickerton (2s. 6d. net). The other is *Natural Christianity*, by the Hon. W. H. Fremantle, D.D., Dean of Ripon (2s. 6d. net).

Professor Bickerton's book is purely scientific; but in so being it will serve the preacher's purpose the better. For the preacher wants chiefly to know what pure science teaches regarding the origin of the Universe.

The Dean of Ripon is purely theological. His title is against him, and he knows it. So he hastens to say that he is not about to repeat Professor Seeley's mistake, or even to furnish an

abbreviated Gifford Lecture. His purpose is 'to draw out the fact that Christianity, being divine and supreme, must assert and work out its sovereign position by blending with human life, and with the general development of the whole system of nature which God has made.' Is it not, in short, a sequel to his book on *The Gospel of the Secular Life*? The dangers Dean Fremantle dreads are too much public worship and too much consequent clericalism.

To write out a list of books and other literature dealing with some subject seems to be the easiest thing in the world. It is one of the most difficult. Not one man in ten can copy a title accurately; not one in a hundred can tell where to begin with such a list and where to end. But a perfect specimen of bibliography is Peter Thomsen's *Die Palästina-Literatur*, the second volume of which has just appeared. The period covered by this volume is 1905 to 1909—five momentous years. And it is possible to say that not one article of value relating to Palestine, and not one book or pamphlet, has been omitted. And as the comprehensiveness, so the accuracy. We have used the first volume steadily throughout the last four years and now place absolute confidence in its entries. Ah, if other books of reference were like this!

The publishers are Messrs. Hinrichs of Leipzig, and the price is eight marks.

So long and so excellent was the review of Deissmann's *Light from the Ancient East*, contributed to THE EXPOSITORY TIMES by Principal Iverach, that we need do no more now than record the fact that a second edition has already been published and our very great pleasure thereat (Hodder & Stoughton; 16s. net). It does not appear that any change has been made.

It becomes a leader among the People called Methodists to give us a new exposition of the doctrine of the Holy Spirit. This leader is Professor W. T. Davison. The title of his book is *The Indwelling Spirit* (Hodder & Stoughton; 6s.).

Dr. Davison at once disclaims the intention of writing a systematic treatise on the Christian doctrine of the Holy Spirit. He says that all he hopes to do is to offer suggestions. But we wish some of our text-books had been as systematic, as

clear in their arrangement, as accurate in their language, as comprehensive in their outlook. Still, we accept his disclaimer. And we say that it is better to describe one or other of the great difficulties regarding the Spirit and enable us to see that clearly and make it our own, as Dr. Davison has done, for example, with the Spirit in Pauline psychology, than to offer us a dry system which professes to contain everything about the Spirit and is found to contain nothing.

A particularly suggestive chapter is that on 'the Tides of the Spirit.'

Archdeacon Moule has written his recollections of fifty years in China. It is a large volume that contains them, and no one will find it hard to read. The marvellously varied interest of China is well reflected in its pages. And the wonder grows, the wonder of its fascination with all its repulsiveness, not only with every book about China one reads, but almost with every chapter of every book. Certainly so natural, so unconscious, so picturesque a book as this compels the wonder with every chapter and even with every page. It is either all or nothing with China and the European. We either marvel that any one would go, or we marvel that any one can stay away.

Mr. Moule has, of course, the highest opinion of the Chinese intellect; and he has also the highest expectation of the Chinese future. But his interest is in the progress of the gospel. And there also his hopes and expectations are very high. He is strongly of opinion that we must give up the idea of westernizing China, whether in the interests of government or of religion. On the other hand, he is quite convinced that China needs radical change. Her life is rotten, the heart of it is rotten. A new life must enter, and that new life cannot be expressed more accurately than by saying that China must be born again.

The book contains a few good illustrations. Its title is *Half a Century in China* (Hodder & Stoughton; 7s. 6d. net).

There is no Church that can rival the Methodist in social interest. And it is so in America as well as here. A fine handsome volume has been edited by Mr. Harry F. Ward for the Methodist Federation for Social Service, and it has been published under the title of *Social Ministry* (Kelly; 3s. 6d. net). Twelve separate chapters

are written by twelve separate Methodists interested practically in social subjects. And, as is the way with the American, every statement is established or illustrated by incidents.

Messrs. P. Lethielleux of Paris issue a *Cursus Scripturae Sacrae*, under the editorship of the Jesuit scholars R. Cornely, J. Knabenbauer, and Fr. de Hummelauer, and under the benediction of Pope Pius x. The latest contribution is a Lexicon to the Greek New Testament. The first part, of 160 pages double column, extends to the middle of epsilon. The lexicon is thus to be smaller in size than Thayer. Is it not a little premature? The ostraca and papyri have not yet been sufficiently published. And unless they are taken full advantage of there seems no occasion for a new lexicon. Still they have been used so far as they are available, and it may be that students are unwilling to wait longer. The lexicon is in Latin. The author is Fr. Zorell, S.J.

Messrs. Sampson Low, Marston & Co. Ltd. have issued *The English Catalogue of Books* for 1910 (6s. net). As the volumes increase in number they grow in usefulness. There are now very few books published in English that are let slip; there are now very few errors of any kind in the entries. Trust a reviewer who has occasion to use the English Catalogue every day.

The Hulsean Lectures for 1910-1911 were delivered by the Rev. E. A. Edghill, B.D. They are now published under the title of *The Revelation of the Son of God* (Macmillan; 3s. net). Mr. Edghill has made the Christianity of the second century his special study. His purpose in the lectures is to tell us what that Christianity was. How did the second century Christian apprehend Christ? What effect had his Christianity on his life? And by what arguments did he commend the gospel to others?

Thus in one of the lectures Mr. Edghill treats of Christ the Lord. What did the Lordship of Christ signify to those who were so near to the Apostolic age and yet so far from the Apostolic authority? And how did they then commend that Lordship of Christ by their apologies?

All this is in the interest, not of historical study simply, but of the progress of the gospel in our day.

Ten years ago Mr. T. C. Hodson, being then Assistant Political Agent in Manipur and Superintendent of the State, collected materials about the Nāgas. After revision by himself and Col. Shakespear, he has now published a volume in which he gives a complete systematic account of that Indian tribe, their persons, their customs, their religion, and all else. The title is *The Nāga Tribes of Manipur* (Macmillan; 8s. 6d. net).

It is not the first work of the kind that Mr. Hodson has done, or that we have reviewed. He has the two necessary qualifications, intimate knowledge of the subject and skill in bookmaking. He is also interested particularly in Religion; and the religion of these Indian animistic tribes is undoubtedly the most important thing about them and the most worth recording. The account of Nāga religion occupies nearly half the volume. And, after all, he leaves a good deal to further investigation; for, of course, the last thing any savage will speak about is his religion. There is among these tribes a belief in two spirits, one of which is wise and the other foolish, and it is the constant struggle between the two that causes men to act so inconsistently. But how far the savage thus succeeds in shifting his moral responsibility off his own shoulders no man can yet tell.

One of the greatest difficulties in all these investigations is to distinguish what is native from what is imported; and that difficulty is increasing every day. Mr. Hodson has been most particular, and he has been just in time.

How difficult it is to find anything worth reading on the transcendence of God. Recent thinking has been all about His immanence. It is His love, not His sovereignty that has been the great attraction; it is His revelation in human experience, not His authority in Church or Word.

Accordingly Dr. J. R. Illingworth's new book on *Divine Transcendence* (Macmillan; 4s. 6d. net) supplies a serious want, the more serious that it is yet so little felt. It is too late in the day to discuss Dr. Illingworth's ability to do what is required. His previous volumes have established for him an almost unique reputation as a sound philosophical theologian. In this volume the ability is as evident as ever, and, more than that, the very things are discussed which most importantly cry out for discussion—the idea of being, relative and absolute, the working value of

our conception of personality, then transcendence as authority, and after that the idea of authority in all its manifestations, in the Church, the Sacraments, the Bible.

What does a Unitarian believe? Professor Ephraim Emerton of Harvard University has answered that question with perfect clearness and frankness in a book entitled *Unitarian Thought*, published by Messrs. Macmillan (6s. 6d. net). With clearness and frankness, and for both we thank him. No one should desire to maintain distinctions which do not exist; but it is a less evil so to do than to ignore distinctions which do exist. If a man does not believe in the deity of our Lord, it is a serious matter to credit him with that belief. And it does not become less serious when he explains that we are all deities together. Professor Emerton does not believe in the deity of Christ, and says so: 'Let it be clearly set down that Unitarians believe Jesus of Nazareth to have been a man like the rest of us.'

And not only so, but Professor Emerton is equally frank in stating that the unbelief in the deity of Christ carries results. One result is that to Unitarians the future life is an unsolved problem. 'Properly speaking, there is no such thing as a Unitarian doctrine of immortality.'

To the study of the social problem a book has been added by Dr. Scott Nearing of the University of Pennsylvania, under the title of *Social Adjustment* (Macmillan; 6s. 6d. net). Its topic, as its title indicates, is maladjustment. Now maladjustment is 'the failure to attain normality and harmony with the environment.' The book is accordingly written to prove three things: first, that maladjustment is prevalent in many forms; second, that in each of these forms it is remediable; and third, that adjustment is attainable only after maladjustment has been eliminated.

One of the maladjustments that have to be eliminated is the large family. It is being eliminated. 'In 1800 the large family was a commonplace; in 1900 it is an exception. Two generations ago a family of six children excited no comment; to-day the family of six is regarded with surprise.' It is being eliminated; but not fast enough for Dr. Nearing. For he holds that a low birth-rate provides the possibility of quality as

opposed to quantity, and ensures comparative freedom for women.

Truth in Religion (Macmillan; 4s. 6d. net) is a very general title, but it suits very well indeed the purpose which Mr. Dugald Macfadyen has before him. That purpose is to go to the very foundation of things and find out if there is anything in religion that can be accepted everywhere and by everybody as truth. The purpose is as timely as it is legitimate. For just at this present time the questions of doctrine are in the distance, theological hair-splitting having no attraction for the mind; the questions that are before us are those of the presence of God in the world and His demand for righteousness of life.

Mr. Macfadyen finds God easily. He easily admits God's demand that we should be holy as He is holy. Beyond that he goes one great step, and asks if we can be sure what that righteousness is which God demands of us. How are His commandments made known to us? By revelation or by reasoning? And then, What opportunity is afforded us of recovery if we have sinned and come short?

And so he ends with the Person of Christ—at once the revelation of God and the Redeemer of God's elect.

St. Matthew, in the series entitled 'The Bible for Home and School,' has been given to Professor A. T. Robertson of Louisville, and Professor Robertson has given himself to *St. Matthew* (Macmillan). It is the best work he has yet done. His ability in the modernizing of an ancient writing is very evident here—the days of the Son of Man are your days and mine.

The Rev. A. F. Mitchell, Vicar of St. Augustine's, Sheffield, is the editor of *Hebrews and the General Epistles*, in the 'Westminster New Testament' (Melrose; 2s. net). He uses his space to its utmost capacity, being able to distinguish the essential from the accidental, and he refers for further study to other commentaries on every important matter of discussion.

Messrs. Morgan & Scott have begun the issue of a popular series of books in evangelical religion. They are small quarto volumes in cloth, and the price is sixpence. *Tell Jesus* by Anna Shipton,

Robert Annan by the Rev. John Macpherson, and *Choice Sayings* (revised by R. C. Chapman) are familiar enough; but there are also three books by Mr. F. B. Meyer, *Present Tenses*, *Future Tenses*, and *Christian Living*.

Sermons that reach a third edition must be sermons of exception. Mr. Lushington's *Sermons to Young Boys* have done so (Murray; 3s. net). There is no condescension in them. The boys are men, capable of appreciating truth and of working righteousness.

For his Warburton Lectures Dean Wace has chosen the general title *Prophecy, Jewish and Christian* (Murray; 3s. 6d. net). The lectures are a recall. We are running away from that which is essential in Prophecy, that which makes it Prophecy, in our impatience with the supernatural and our eagerness to find ethical value in all things. The ethical element in Prophecy Dr. Wace does not deny. What he emphasizes is the religious element. It is not a nice calculation of probabilities; it is a 'Thus saith the Lord.'

Two things distinctly characterize the sermons contained in *A Broken Altar* (Nisbet; 3s. net). And they are good things, though not the best. The one is brevity; the other is literary interest. The Rev. Frederick Harper, M.A., Rector of Hinton, is a student of English literature, and his sermons gain greatly thereby. For there is no patching; all is good woven work from the top to the bottom.

The book of the month (excepting Moffatt's wonderful volume in the 'International Theological Library') is a symposium on *Non-Church-going* edited by Mr. W. Forbes Gray, and published by Messrs. Oliphant, Anderson, & Ferrier (3s. 6d. net). The writers of its chapters are in all cases men of distinguished ability and surpassing earnestness. And how urgent is the theme! It may be said that any man can talk about non-Church-going, and many men can talk cleverly, but who is to do anything? The answer is that these writers are actually doing something. And even if they were not, we must first see what cannot be done now, and then hear what can. But what are we doing?

Messrs. Passmore & Alabaster have now issued

the volume for 1910 of *The Metropolitan Tabernacle Pulpit* (7s. 6d.). It is volume the fifty-sixth. The sermons it contains were preached mostly in the seventies, some of them in the sixties. But they are rarely inspired by the circumstances of the time; they are so mightily inspired by the unchangeable Spirit of God that they can not only be read still, but are as profitable for reproof and for instruction as when they were delivered. The rare occasion of a local or temporary reference receives a footnote, so that the reader may not stumble or be at fault.

What are you looking for? *Pitman's Where to Look?* In any case, you will find it in that book. This is the fourth edition. But so useful is the book that it may be into the fifth before you have time to order it (Pitman; 2s. net).

Introducing his new book, which he calls *Gains and Losses* (Robert Scott; 1s. 6d. net), the Bishop of Edinburgh says: 'I remember Archbishop Benson telling us how, during the Lincoln Mission, a working man who was looking at a placard which announced the subject of some addresses as "The Four Last Things," was heard saying to another, "Where would you and I have been without Hell?" And the Archbishop went on to ask whether we should not need a new motive power if the thought of "Hell" were banished from the Christian consciousness.' Dr. Walpole hopes that this new motive power may be found in the doctrine of the Resurrection Body. He has written this book to emphasize that doctrine.

Besides the three sermons on 'Christ bearing our burdens,' 'Bear ye one another's burdens,' and 'Every man shall bear his own burden,' there are many other expositions or exhortations, all touching the central theme of *Burden-Bearing*, by the Rev. John R. Palmer, a second edition of which has been published by Messrs. Seeley (5s.).

Mr. Fisher Unwin is issuing in this country the Tauchnitz Pocket Dictionaries. Here is Wessely's *English-German and German-English Dictionary* (2s. net). It is wonderful value for the money. And its handiness will give it the circulation its worth deserves.

From the Westminster Press there comes a small

volume with the striking title of *The Biblical Book*. It is an English translation of a work by Joachim M. Cullen of Buenos Ayres. At least it is the translation of the first part of that work. It consists of meditations and prayers. And the author hopes that Protestants as well as Roman Catholics will use his prayers, even those addressed to the Mother of God.

Mr. Walter Jekyll, M.A., has made selections, and translated them, from some of the principal writings of Schopenhauer, and he has published the whole of the selections in a single handsome

volume, under the title of *The Wisdom of Schopenhauer* (Watts; 6s. net). The selections are made apparently with the double purpose of making Schopenhauer better known, and of encouraging the purely ethical movement of our time.

The first purpose is fulfilled admirably. All that is of characteristic value in Schopenhauer will be found in this volume. The second purpose may be fulfilled also. In any case, it is very likely that this easy translation will give the ideas of Schopenhauer a circulation which they have never had. And it will be chiefly among those who are interested in the Ethical Societies.

Identification of an unnamed Old Testament King.

BY P. S. P. HANDCOCK, B.A., ASSISTANT IN DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES, BRITISH MUSEUM.

THE kings of Damascus, Syria's once famous capital, were influential factors in Palestinian politics throughout the whole period of Old Testament history; from the very necessity involved in their geographical position, their fortunes alternately coincided and collided with those of the smaller kingdoms of those of Israel and Judah, whom they endeavoured with varying success to play off against each other. In accordance with this policy of preserving the balance of power, Benhadad, king of Syria, lent his support to Asa, king of Judah, against Baasha, king of Israel (1 K 15-18 ff.), the result of which was disastrous, so far as Israel was concerned, and meant the loss of a number of cities in the Galilee district to the northern kingdom; while later, in pursuance of the same policy, Rezin of Damascus took the field with Pekah of Israel against Ahaz, king of Judah, which move had the effect of sending Ahaz headlong into the arms of the Assyrian colossus, the price of whose help was the practical as well as the theoretical acknowledgment of his suzerainty. But the reign of the unnamed king of Syria who is the principal figure in 1 K 22, took place between these two periods, *i.e.* about the middle of the ninth century B.C.

Mr. Luckenbill, one of the ablest of the younger school of Assyriologists, has shown in an article to be published in the *American Journal of Semitic*

Languages, of which the present writer has seen the manuscript and proofs, the extreme improbability, if not the actual impossibility, of the generally accepted identification of Benhadad, Ahab's contemporary, and the so-called 'Bir-idri' of Shalmaneser's inscription in which that king specifically mentions Ahab as one of the vassal kings in the opposing army of 'Bir-idri,' king of Syria, whose name we shall presently see should be transcribed 'Adad-idri.' The combined forces of this king Shalmaneser professes to have routed at Qarqar, though the fact that he entirely failed to follow up his alleged victory makes one very suspicious of the truth of his statement; while the positive result of Mr. Luckenbill's investigation has been the practically certain discovery of another king of Syria whom we must identify with the unnamed king of Syria in 1 K 22, a king indeed already known under the incorrect name 'Bir-idri,' but a king entirely different from the Benhadad whom Ahab successfully defeated twice, and from whom he received the cities taken by that king's father from Ahab's father Omri.

BENHADAD AND 'BIR-IDRI.'

It is a well-known fact that Benhadad, the name of the king of Syria mentioned in 1 K 20 as Ahab's contemporary, differs from the name of the king of Syria mentioned by Shalmaneser, who