

Literature.

THE HOLY SPIRIT IN THE ANCIENT CHURCH.

It is not given to every man, it is not given to every scholar, to have his name identified with a particular study in such a way as to make us think of them both together. But Professor H. B. Swete of Cambridge has been able to associate his name with two distinct objects of knowledge, the Septuagint and the doctrine of the Holy Spirit.

On the doctrine of the Holy Spirit he has been at work for many years. In 1873 he published a book on *The Early History of the Doctrine of the Holy Spirit*, and followed it up in 1876 with a book *On the History of the Doctrine of the Procession*. He wrote the article 'Holy Ghost' in the *Dictionary of Christian Biography*, and the article on the 'Holy Spirit' in the *Dictionary of the Bible*. Then in the year 1909 he published a volume on *The Holy Spirit in the New Testament*. It is as a companion and successor to the last-named volume that he now issues *The Holy Spirit in the Ancient Church* (Macmillan; 8s. 6d. net).

The book is divided into three parts. In the first part Dr. Swete, beginning at the end of the first century, carries the doctrine to the end of the ante-Nicene period. In the second part he continues it to the end of the Patristic period. That is the limit he has set himself in this book. The third part is a summary. It is divided into nine sections: (1) The Godhead of the Spirit; (2) the Holy Spirit's relation to the Father and the Son, and His Function in the Life of God; (3) the Personal Life of the Spirit; (4) the Work of the Spirit in Creation; (5) the Work of the Spirit in Inspiration; (6) the Work of the Spirit in the Incarnation and the Incarnate Son; (7) the Mission of the Paraclete; (8) the Work of the Spirit in the Sacraments; (9) the Work of the Spirit in the Sanctification of Life.

At the present time, with the practical aspect of doctrine so much before us, the last section is the most attractive. About one matter of much interest this is what Dr. Swete says: 'On the sanctification of the intellect the ancient Church, and especially the ancient Eastern Church, laid great emphasis; but its teaching on this point is

saved from the dangers which beset mere intellectualism by the constant recognition of the Holy Spirit as the Source of all true illumination. Even in Clement of Alexandria this note is already distinctly heard: the true Gnostic is under Divine teaching, and his intellect is the servant of the Spirit of God; he is united to the Spirit through the grace of love. And the note thus struck in the third century is sustained in the centuries that follow; intellectual life in its highest and best form is regarded by all the Greek theologians of this period as a fruit of the sanctifying grace of the Holy Spirit.'

But it is needless to make quotations, Professor Swete's historical control of his whole subject is only what we expect. It is equally needless to praise the book. In all his tasks, whatever he undertakes to do, Professor Swete does better than any one has done before him.

THE BROSS LECTURES.

Two volumes of the famous 'Bross Lectures' have been published together. One is by Professor Josiah Royce—*The Sources of Religious Insight*; the other is by Dr. Frederick Jones Bliss—*The Religions of Modern Syria and Palestine* (T. & T. Clark; 4s. 6d. net each).

The title of Professor Royce's book is certainly inviting. But what does he mean by 'insight'? That he answers at once. 'By insight, whatever the object of insight may be, one means some kind of knowledge. But the word insight has a certain richness of significance whereby we distinguish what we call insight from knowledge in general. A man knows the way to the office where he does his business. But if he is a successful man, he has insight into the nature and rules of his business and into the means whereby success is attained. A man knows the names and the faces of his acquaintances. But he has some sort of insight into the characters of his familiar friends. As these examples suggest, insight is a name for a special sort and degree of knowledge. Insight is knowledge that unites a certain breadth of range, a certain wealth of acquaintance together with a certain unity and coherence of grasp, and with a certain closeness of intimacy whereby the one who

has insight is brought into near touch with the objects of his insight.'

This is not less inviting than the title. And the book never loses the attention once caught. Not many pages further, Dr. Royce tells us plainly that 'Religious Insight' means 'insight into the need and into the way of salvation.' It is a promising and it becomes a profitable investigation for a philosopher, and after him for us all. One service is rendered finally. The idea, so sweepingly advocated by Professor James, that religious experience is a matter of pathology, is shown to be false.

Dr. Bliss is not so fortunate with his title. Yet he has hit upon a subject which is extraordinarily in need of popular exposition. Who are the present inhabitants of Syria and Palestine, and what do they believe? We are told of the unchanging East; we have an uneasy suspicion that that particular portion of the East has changed very completely in the vital matter of religious belief. Dr. Bliss knows all about it. He was born in Syria, and he has lived most of his life there. Besides, he has been occupied in exploring, coming thus in contact with the inhabitants in ways which are much more illuminating as to their religious creed than the ordinary inhabitant ever finds—not to mention the ordinary traveller. And Dr. Bliss set himself deliberately to study the religion of the people.

Both volumes will maintain the reputation of this Lectureship, high as that reputation is.

TURNER'S STUDIES.

Boswell tells us again and again, and with ever-increasing admiration, how many were the 'Dedications' which Johnson wrote, and how well he wrote them. Dedications are no longer elaborate productions. Their place is taken by the Preface. And it is just as rare to find a man who can write a Preface well as it used to be rare to find a good writer of dedications; and it is as delightful when you find him. Such a man is Mr. Cuthbert Hamilton Turner, M.A., Fellow of Magdalen College, Oxford, whose book, entitled *Studies in Early Church History*, has just appeared, and with a preface (Oxford: At the Clarendon Press; 7s. 6d. net).

But it is not of Mr. Turner's preface that we propose to speak. It is of his book. His book

contains a series of papers, the most of which had been contributed to the *Church Quarterly Review*, and all of which have to do with some aspect of early Church life or literature.

Here is a list of its contents: (1) The Early Christian Ministry and the Didache; (2) Ancient and Modern Church Organization; (3) Metropolitan and their Jurisdiction in Primitive Canon Law; (4) St. Cyprian's Correspondence; (5) Early Chronicles of the Western Church; (6) St. Paul in Asia Minor; (7) St. John in Asia Minor; The Apocalypse; (8) St. Clement's Epistle and the Early Roman Church.

And then there are two appendixes, one on the Value for Textual Purposes of the Latin Version of St. Clement's Epistle, the other on Two Early Lists of St. Cyprian's Works.

Mr. Turner's name will always be associated most closely with studies in Chronology, on account of the wonderful article on the Chronology of the New Testament which he contributed to the *Dictionary of the Bible*. After that, however, he will be thought of in connexion with the ministry of the Early Church, that association being due to a chapter of equal marvel in the first volume of the *Cambridge Medieval History*. It is the readers of that chapter who will turn most eagerly to the present volume.

And of these there are not a few to whom the strongest appeal will be made by two companion articles, the one on St. Paul in Asia Minor, and the other on St. John in Asia Minor. One word on the latter. Speaking in his preface of the changes that a man finds it necessary to make on his early work when, later in life, he gathers it into a book, Mr. Turner says, 'I can no longer speak so confidently of John the son of Zebedee as author of the Gospel and Apocalypse.' But let us transcribe the note in which he records his change of opinion. It is found on page 191:

'I could not now express myself quite so positively about either the common authorship of the Johannine books or the personality of the writer or writers. But it does appear to me (1) to be reasonably certain that one of the original disciples named John, whether the apostle or another, settled in Asia Minor, wrote the Fourth Gospel there, and died about A.D. 100; (2) to be almost certain that the Apocalypse was written in the second half of the reign of Domitian. That the Apocalypse and the Gospel are by one and the same hand I still

think probable, though I admit that I cannot easily reconcile the hatred of Rome which permeates the Apocalypse with the sympathetic delineation of the Roman governor, and of the contest in him between the Roman's sense of justice and the official's desire to "carry on the king's government" at the least possible cost of friction with his turbulent provincials, in that most wonderful narrative Jn xviii 29-xix 16. I should feel minded to urge every student who wants to understand the meaning of the Roman empire in history to master two brief passages in the Bible, the story of the opening of relations by Judas Maccabaeus with Rome in 1 Maccabees viii, and the Fourth Evangelist's account of the Trial before Pilate.'

TEXTS AND STUDIES.

A volume on *The Odes of Solomon* has been added to 'Texts and Studies' (Cambridge University Press; 6s. net). The author of the volume is the Bishop of Ossory, the Right Rev. J. H. Bernard, D.D.

But are there not editions enough of the Odes of Solomon already? And especially is there not an edition, newly revised, by their discoverer, Professor J. Rendel Harris? Dr. Bernard knows it all. He is familiar with all the editions. But he is also familiar with the Odes themselves. And what he has undertaken is not another edition; it is an investigation into, and illustration of, the religious life and thought of Christian people at the time when the Odes were composed.

The Odes were composed in the second century after Christ. Dr. Bernard believes that they were composed for the use of the newly baptized. 'They are thus no longer private songs of a devout spirit, rejoicing in "the joy of the Lord," untrammelled by any fetters of dogma, but they are the hymns of the Christian community, fully developed and organized, their phrases deliberately chosen so as to illustrate the doctrines of baptism.'

And here the Bishop of Ossory says a courageous thing. It was well worth saying. He says: 'But the truth is that it is difficult for later generations of the Church to whom baptism does not constitute the *conscious* crisis of the Christian life to appreciate the heights which these Odes reach. Overpowering as are the gains of Infant Baptism, we learn here something of what is lost by it to the Christian experience. We can understand the

lofty spirituality of the *Odes*, but we find it hard to associate this with the joy of the newly baptized. Yet nothing is clearer in the records of the early Eastern Church than the exalted place which was assigned to baptism as the great crisis in the history of the soul. The *Odes* do not differ in this respect from Ephraim's baptismal hymns; their distinctiveness is not in their doctrinal implications, but rather in the beauty and dignity of the language which the singer employs to express his hope and his rejoicing.'

The book will repay the reader of it. It will repay him very richly. Few of our scholars have Dr. Bernard's gift of good writing.

THE IMMANENCE OF GOD.

The book on *The Immanence of God in Rabbinical Literature* (Macmillan; 10s. net), which has been written by the Rev. J. Abelson, M.A., D.Lit., Principal of Aria College, Portsmouth, is not a treatise on the philosophical doctrine of Immanence. It is an investigation of the question whether the idea of God's immanence, or presence, in the heart and life of men, is found in the writings of the Jewish Rabbis, and, if so, to what extent it is there found.

Dr. Abelson, like other Jews of the critical and progressive school, has been confronted with a claim made for Christianity. It is the claim that until Christ came God was a distant God, the typical passage being Is 40²², 'It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers'; that it was through Christ and His own direct experience of God that the experience of God as a very present help gradually found its way into the heart of His followers. Dr. Abelson denies that claim. Or at least he tells us that even if it cannot be said that the immanence of God is evident in the Old Testament, it can at least be proved that the idea did not come with Christ and is not peculiar to Christianity, for it is to be found in abundance in the Rabbinic literature.

The book is a sign of our time. Where in all the history of Judaism was Christ treated as He is treated here? Where was the New Testament quoted and accepted? But as a contribution to knowledge it is valuable chiefly on account of its exposition of the Rabbinic doctrine of the Holy Spirit. The prevalence of that doctrine in the

writings of the Rabbis and its purity will come as a surprise to many a Christian theologian.

THE BOLOKI.

To students of religion and folklore the name John H. Weeks is well known. For many years he has been a steady contributor to *Folklore* and to the *Journal of the Royal Anthropological Institute*. And his contributions have had the importance always attached to what is at once original and scientific. More than most missionaries, Mr. Weeks has given attention to the customs and beliefs of the natives among whom he has laboured. Nor has he neglected his proper work in so doing; rather has he furthered it exceedingly, his interest in the smallest and homeliest concerns of the natives making for him an entrance into their confidence.

Mr. Weeks has now published a fine volume, into which he has gathered all his knowledge of that Congo tribe called the Boloki, among whom he has been living for thirty years, and other tribes round them with whom he has had more or less intercourse. The title of his book is *Among Congo Cannibals* (Seeley, Service, & Co.; 16s. net). It is a large, well-filled volume, and it is illustrated with the publishers' well-known liberality.

Turn to the religion of the Boloki. Like almost every other tribe and people on the face of the earth, the Boloki have their belief in a Supreme Being. But He is of little use to them, He lives so far away. 'During the whole thirty years of my life in various parts of the Congo I have heard the name of the Deity used in the following four ways only: Among the Lower Congo people, when they desire to emphasize a statement or vouch for the truthfulness of their words, they use the name in an oath. When in extreme trouble they cry out: "I wish *Nzambi* had never made me!" or when in great distress: "*Nzambi*, pity me!" Also on the Lower Congo there is the phrase, *lufwa lua Nzambi* = death by God, *i.e.* a natural death as distinctive from death by witchcraft; but this view of death is not so frequently heard on the Lower Congo as among the Boloki people, where *awi na Njambe* = he died by God, *i.e.* there is no witchcraft about the death of the deceased, nor anything pointing to witchcraft about the accident that caused the death, is often heard. These are the only phrases which suppose that the Supreme Being has

anything to do with the world. They are generally employed in the case of poor folk when they die, as no one wants the trouble and expense of engaging a witch-doctor to seek out the witch.'

But if they have little to do with a Supreme Being they have much to do with spirits. Says Mr. Weeks: 'The Boloki folk believe they are surrounded by spirits which try to thwart them at every twist and turn, and to harm them every hour of the day and night. The rivers and creeks are crowded with the spirits of their ancestors, and the forests and bush are full also of spirits, ever seeking to injure the living who are overtaken by night when travelling by road or canoe. I never met among them a man daring enough to go at night through the forest that divided Monsembe from the upper villages, even though a large reward was offered. Their invariable reply was: "There are too many spirits in the bush and forest."'

One service which Mr. Weeks renders, and it is not an insignificant one, is to give an account of the Boloki spirits. It is so well done that it will serve as an introduction to the study of Demons and Spirits, one of the most difficult, if at the same time most fascinating, of studies in the region of religion.

TALMAGE.

T. De Witt Talmage as I knew Him is the characteristic title which Dr. Talmage gave to his autobiography, now published by Mr. Murray at 12s. net. The book is characteristic all through. It abounds in anecdote, prominent event, free speech. Dr. Talmage had a stirring career, for he was a stirring person. He was not always appreciated or approved of; and he was not above feeling the criticism directed against him; he was not above speaking about it in his autobiography. But it was not to his self-advertisement only, it was rather to his peculiar *taste* in bill-posters that men took exception. And it must be confessed that with all allowance for diversity of taste, there are broad enough effects even in the comparatively sober pages of this autobiography. One example will be sufficient:

'But he has vanished from mortal sight. What the resurrection will do for him I cannot say. If those who have only ordinary stature and unimpressive physique in this world are at the last to have bodies resplendent and of supernal potency,

what will the unusual corporiety of William P. Corbit become? In his case the resurrection will have unusual material to start with. If a sculptor can mould a handsome form out of clay, what can he not put out of Parian marble? If the blast of the trumpet which wakes the dead rouses life-long invalidism and emaciation into athletic celestialism, what will be the transfiguration when the sound of final reanimation touches the ear of those sleeping giants among the trees and fountains of Greenwood?

'Good-bye, great and good and splendid soul! Good-bye, till we meet again! I will look around for you as soon as I come, if through the pardoning grace of Christ I am so happy as to reach the place of your destination. Meet me at the gate of the city; or under the tree of life on the bank of the river; or just inside of the door of the House of Many Mansions; or in the hall of the Temple which has no need of stellar or lunar or solar illumination, "For the Lamb is the Light thereof."'

Yet there is no doubt of Dr. Talmage's sincerity. There is no doubt that he strove always to throw his ability on the side of righteousness. He drew within the hearing of the word, and we may surely believe within the kingdom, not a few who but for him would have been without God and without hope in the world. And there was a simplicity and openness in his interest in himself and his successes which it is not very hard to forgive. 'In 1888, to my surprise and delight, my western trips had become ovations that no human being could fail to enjoy. In St. Paul, Duluth, Minneapolis, the crowds in and about the churches where I preached were estimated to be over twenty thousand.'

Certain present-day problems, all vital, some of them urgent, are handled in the 'Social Service Series,' which is issued by the American Baptist Publication Society. The pamphlets are written by members of the Social Service Commission of the Northern Baptist Convention, under the editorship of Professor Shailer Mathews, of the University of Chicago. Six pamphlets are issued together, the price in each case being 10 cents net. They are: *The Disruption of the Home*, by President George C. Chase, D.D.; *One Rest-Day in Seven*, by the Rev. O. C. Horsman; *The Housing Problem*, by John C. Kennedy; *Working-Men's Insurance*, by Professor C. R. Henderson, D.D.;

Child Labor, by Owen R. Lovejoy; *The Church in the Country Town*, by Charles O. Bemis.

In the new number of the *Transactions of the Baptist Historical Society* (Baptist Union Publication Department; 2s. 6d. net) there is an article of wide interest by Mr. John C. Foster, on 'Early Baptist Writers of Verse.' It is a field to cultivate. Let Mr. Foster continue his labours. The first-fruits are promise of a goodly harvest.

Messrs. Bell & Sons have undertaken a series of books for which there is not only room but crying need, notwithstanding the vast multitude of series of books now publishing. Its title is 'Bell's English History Source Books.' Its object is to quote *verbatim* all the great passages which are relied on by historians when they write their histories of England, right through the whole course of that history. Two volumes are out. One is entitled *Puritanism and Liberty* (1603-1660). It is compiled by Mr. Kenneth Bell, M.A. The other is called *A Constitution in Making* (1660-1714). Its compiler is Mr. G. B. Perrett, M.A. (1s. net each).

For anecdotes and illustrations on the value of reading the Bible, turn to *More Golden than Gold*, the Report of the British and Foreign Bible Society for 1911-12.

Already the 'Cambridge Bible for Schools and Colleges' contained two books of the Apocrypha—the Wisdom of Solomon and First Maccabees. It now contains a third and much more difficult book, *Ecclesiasticus* (6s. net). The editor is the Rev. W. O. E. Oesterley, D.D.

Since the discovery of so much of the Hebrew text of this book, a new English edition has been much needed. And we may say at once that we have it now in the most convenient form and most accurate workmanship possible. Dr. Oesterley's notes are short, often no more than a record of the reading in the Hebrew, Greek, Latin, or Syriac versions. But in their shortness they are sufficient. All the literary questions about the book are discussed at length in the Introduction. In the notes we want simply the meaning of the text. And it is a particular favour that Dr. Oesterley has rendered us in omitting all record of the obvious and incontrovertible. Short as the notes are, they

contain many items that will be new to the student of apocryphal and apocalyptic literature. The Introduction is a great feast. Among its surprises is the statement (with some proof of it) that Ben-Sira kept an academy in Jerusalem.

From the Oxford University Press there comes a second and cheap edition (2s. 6d. net) of that best of all introductions to the religion of the Hindus, *A Primer of Hinduism*, by the Rev. J. N. Farquhar, M.A., Literary Secretary to the National Council of Young Men's Christian Associations in India and Ceylon.

The Minor Prophets are now covered by the 'International Critical Commentary.' The new volume contains *Haggai, Zechariah, Malachi, and Jonah* (T. & T. Clark; 12s.). The editors are Professor Hinckley G. Mitchell of Tufts College, Professor John Merlin Powis Smith of the University of Chicago, and Professor Julius A. Bewer of Union Theological Seminary, New York.

In the volumes of sermons published by the Rev. S. A. Tipple are to be found some of the prayers which preceded the preaching of the sermons. These prayers have added to the value of the volumes. Now a volume has been published containing prayers and meditations only. The title is *Spoken Words of Prayer and Praise* (James Clarke & Co.; 3s. 6d. net). At the beginning of each prayer an indication is given of its leading idea. There is the strength of reverence in them, together with the gentleness of compassion.

What is the difference between Presbyterianism and Romanism? There are many differences. The chief of them are set forth candidly by the Rev. J. Stephens Roose, M.A., in a volume of sermons entitled *Our Protestant Faith* (James Clarke & Co.; 2s. 6d. net). One thing which Mr. Roose takes particular pains to make clear is that Presbyterianism does not err by defect. There is in it a sufficient gospel for every man and woman, and for every part of a man's or woman's personality. Mariolatry supplies no want that cannot be better supplied by faith in Christ.

To the Rev. Luther Winther Caws, evolution has come as a revelation from God. For it came

as a revelation of God. In evolution he sees God working on man, changing him by His own method of slow progress, but undeviating purpose, into the fulness of the stature of manhood in Christ. And to encourage man to co-operate with God in this movement, he has written a book, to which, because the end of the process is glory in the unseen, he has given this title: *The Unveiled Glory* (James Clarke & Co.; 2s. 6d. net).

The Rev. Harrington C. Lees, M.A., with his fine sense for language, has been so drawn to Dr. Weymouth's translation of 2 Co 4⁴, that he has made it the text of a sermon and the title of a book. The words, according to our familiar version, are, 'The light of the glorious gospel of Christ.' Dr. Weymouth's rendering is, 'The sunshine of the good news of Christ'; and so the title of the volume of sermons is *The Sunshine of the Good News* (Robert Scott; 3s. 6d. net).

Mr. Lees has not only a feeling for words, he is an expositor. His sermons, one and all, are built on a careful study of their text. They are expository sermons. And then to that is added an application that is at once personal and modern.

Professor Knight has issued a new and greatly improved edition of his *Prayers Ancient and Modern*. The prayers are in three sections: (1) Ancient, Mediæval, and (Early) Modern Prayers; (2) Anglican Collects; (3) Modern Prayers; and (4) Another Series of Prayers for the Month. The authorship or source of the first two sections is given; we are to understand that the prayers in the third and fourth sections are of Professor Knight's own compilation. The publishers are Messrs. Dent (3s. 6d. net).

An Outline of the History of Christian Thought since Kant (Duckworth; 2s. 6d. net), written by so distinguished a scholar as Dr. Edward Caldwell Moore, Parkman Professor of Theology in Harvard University, is sure enough of one of the best places among the books of the autumn. One's only regret regarding it is that it is not three times its size. Professor Moore, however, has promised to write a longer book, in which he will treat the literature of the social question and the Modernist movement with a fulness which has not been possible within the limits of this sketch. In

that volume he will also handle the philosophy of religion and the history of religions.

Meantime this outline is a great boon. It covers the ground competently and without haste, the selection of philosopher, critic, poet, and preacher being made with the sure hand of one who is familiar with the ground.

The First International Eugenics Congress, which was held at the University of London in July 1912, created something like a sensation. It was hinted, in some of the papers read, that Government might be called upon to restrict the present liberty of the British subject in the matter of marriage, the welfare of the nation being concerned in the question whether tuberculosis and idiocy should be deliberately propagated. Now, therefore, that the official report of the Congress has been published, under the title of *Problems in Eugenics* (Eugenics Education Society, 6 York Buildings, Adelphi, W.C.; 8s. 6d. net), there is sure to be a considerable demand for it. Let us by all means encourage the demand. There are facts here, not surmises merely, which every man and woman should know—the sooner the better.

‘When our Lord taught His disciples to pray, “Thy kingdom come,” what did He mean?’ With that sentence Dr. Albert E. Waffle opens his book *If Christ were King* (Griffith & Rowland Press; \$1.25 net); and the whole volume of 350 closely printed pages is occupied with the answer to it.

Dr. Waffle understands that the kingdom of God is democratic. There are to be no aristocrats in it. There are to be no grades, castes, or classes. No one is to be called ‘lord’ or ‘lady’; no one is to wear dress distinctive of rank or order. It is curious that Dr. Waffle puts D.D. on his title-page.

Perhaps it would not be difficult to convict Dr. Waffle of inconsistency elsewhere, and even to hold him up to ridicule; but that would be a poor return for one of the most consistently courageous efforts to realize God’s kingdom on earth that have been made in recent literature.

At the Primitive Methodist Publishing House, Mr. Hammond has published *The Primitive Methodist Hymnal Supplement, with Tunes* (3s. to 14s.). Two things strike us as we run our eyes over it; first, the breadth of Christian experience

touched, and next the number of little-known hymns included. These hymns will in some cases become better known now. Let the compilers of hymnals keep this volume beside them. The committee offers special thanks to Professor Peake (who has always some surprise of work well done awaiting us), and to the musical editors, Dr. G. Booth, J.P., of Chesterfield, and Mr. W. Heslop of Darlington.

To the student of literature there is no greater fascination than the poetry of the Old Testament. For why, there is no better poetry in the world. Other men have felt the fascination which Carlyle and Froude acknowledged that they succumbed to. What, then, must the poetry of the Old Testament be to those who are at once students of literature and lovers of the Lord? For the poetry of the Old Testament is all about the things of Christ. Never was that so clearly demonstrated as modern criticism has demonstrated it.

Professor Alexander R. Gordon of Montreal will find a right hearty welcome waiting his new book on *The Poets of the Old Testament* (Hodder & Stoughton; 6s. net). He is himself an enthusiastic and most accomplished Old Testament student, and to the poetry in the Old Testament he has given special attention. The book is written for all mankind. There is a little Hebrew in it, but none to hinder its acceptance. Its style is free and appropriate.

Principal P. T. Forsyth delivered a lecture on Marriage in connexion with the National Council of Public Morals. Instead of publishing the lecture, he has expanded it into a book of a hundred and fifty pages, which he has issued under the title of *Marriage, its Ethic and Religion* (Hodder & Stoughton; 2s. 6d. net). For he has become convinced, with Mrs. Humphry Ward and others, that this is the subject of most menace both to religion and to morality, both to the life of the individual and to the well-being of the State. Dr. Forsyth has come to know something of the free-love literature that is openly published and greedily read. He writes with delicacy, but with firmness.

At the head of one of the chapters of *A Chinese St. Francis* is placed the motto: ‘He always impressed me as a man who was naturally weak in

his will ; but an iron will seemed to work through him.' The motto is taken from the memoir of Forbes Robinson, the brother of the Dean of Wells. It is as a flash of lightning revealing the character of Brother Mao, the devoted Chinese Christian and missionary whose life and work are related with vigorous pen and grateful heart by Mr. C. Campbell Brown (Hodder & Stoughton ; 2s. 6d. net).

'Father Sheerin was promoted from the position of curate in Armagh to that of parish priest in Crossmaglen. Some weeks after he left Armagh I met a Roman Catholic publican in the street. He said :

" Good evening, your reverence."

" Good evening," said I.

" Trade's very slack just now, your reverence."

" Is it ?" said I.

" It is," said he.

" Do you help your own trade ?" said I.

" What do you mean ?" said he.

" Are you a customer of your own ?" said I.

" What do you mean ?" said he.

" I mean, do you take any drink yourself ?" said I.

" Oh no," said he.

" Do you allow your barman to take drink ?" said I.

" Oh no, not if I know it," said he.

" Is it not so that you men who are in the trade exact a pledge of total abstinence from your barmen ?" said I.

" Yes, if we can manage it," said he.

" Then you want total abstinence on *your* side of the counter ?" said I.

" Certainly," said he.

" Well, you see," said I, "*I* want total abstinence on *my* side of the counter, and that is why I am going on with the Catch-my-Pal work."

" Well, your reverence," said he, " we all prayed earnestly that Father Sheerin might get a parish of his own as far from Armagh as he could go ; and our prayers were heard, and he's gone ! And now, your reverence, we are all praying that you may get a call somewhere out of Armagh, as far as you can go, and we believe you'll go too !"

In this lively style the Rev. R. J. Patterson, LL.B., tells the story of the temperance movement known as *Catch-my-Pal*. The name of the move-

ment is the title of the book (Hodder & Stoughton ; 2s. net).

We have received another volume of Professor Charles Foster Kent's Historical Bible. It is called *The Makers and Teachers of Judaism* (Hodder & Stoughton ; 5s. net). Put the emphasis on the word 'Judaism.' For it is a survey and criticism of the literature of Israel from the Exile to the time of Christ. Into that long period Professor Kent places far more of the literature of the Jews than we may expect, and the consequence is that he has had to make selections as well as cut down his comments somewhat severely. He places there the second half of the Book of Isaiah, the Book of Job, and the Psalter. And then he includes the Apocrypha and Josephus.

But even if its standpoint should be different from ours, we shall be repaid if we study it. There is no book like it in English, none that presents criticism and comments on the Old Testament with the same fulness and scholarship.

It is time for a new book on *The Psychology of the New Testament*. And with the time has come the man. Mr. M. Scott Fletcher, M.A., B.Litt., of the University of Sydney, has studied the old books on the New Testament psychology, Beck, Delitzsch, Laidlaw, and the rest ; he has studied the books of the new psychologists, James, Leuba, Coe, Starbuck, and the rest ; and he has studied the New Testament. His book was examined by Dr. Hastings Rashdall for the degree of B.Litt. in the University of Oxford, and Dr. Rashdall now introduces it to the public, guaranteeing its scholarship thereby. In moderate compass, it is popularly written, and altogether acceptable. The publishers are Messrs. Hodder & Stoughton (6s.).

Messrs. Hunter & Longhurst have issued *A Selected List of the Best Books* (6d.) with their prices. Its range is the Bible, Church History, Doctrine, and Religion generally. The compiler's name is not given, but, whoever he is, he knows what he is about.

The name of the editor of 'the People's Books'—Mr. H. C. O'Neill—ought to be known. For he has the ability to discern both the right things to give account of and the right men to give the

account. In the third dozen volumes there are four biographies—*Carlyle*, *Cromwell*, *Eucken*, and *Aristotle*. Now biography is always acceptable. The only thing one great modern editor is consciously proud of is the possession of five thousand volumes of biography. The authors of these four biographies are as well chosen as their subjects. They are, in order, L. Maclean Watt, Hilda Johnstone, A. J. Jones, and A. E. Taylor. Professor Taylor's capture of Aristotle and confinement within a sixpenny's fascinating covers is a feat of authorship.

The rest of the twelve are scientific or philosophical—*Dietetics* by Alexander Bryce, *Evolution* by E. S. Goodrich, *Embryology* by Gerald Leighton, *Practical Astronomy* by H. Macpherson, Jr., *Theosophy* by Annie Besant, *Syndicalism* by J. H. Harley, *Insurance* by W. A. Robertson, and *Aviation* by Sydney F. Walker (T. C. & E. C. Jack; 6d. net each).

Mr. T. Werner Laurie, publisher, has a fine sense of the fitness of things. Having received from Mr. T. Francis Bumpus a book on *The Cathedrals and Churches of Rome and Southern Italy* (one of three on the Cathedrals and Churches of Italy), he proceeded to print it in a fresh sharp type and on paper of an agreeable whiteness, to reproduce its illustrations in artistic softness and clearness, and to bind the whole into a quarto volume of blue and gold (16s. net).

And the book is worth it all. Mr. Bumpus writes with the ease of long familiarity. He writes for the unlearned, but he does not fear the eye of the accomplished architect or artist. And he has the power, rarely possessed, of blending history with criticism. No man has done more to make known to the general public their inheritance in the great cathedrals and churches.

A handsome volume, manifestly meant for Christmas, is issued in excellent time by Messrs. Longmans. It is the Bible story from the birth of Samuel to the death of David, re-told in simple language by S. B. Macy. The title is *The Book of the Kingdom* (3s. 6d. net).

The monographs on the hill tribes of India which are being published under the orders of the government of Eastern Bengal and Assam are scarcely less valuable for the study of religion than

for the administration of the Empire. The new volume has been written by Lt.-Col. J. Shakespear. Its subject is *The Lushai Kuki Clans* (Macmillan; ros. net). It is written with modesty and carefulness, and it is illustrated by full-page plates, some of which are in colour.

Of the religion of these tribes Col. Shakespear says: 'Practically all divisions of the Lushai-Kuki family believe in a spirit called Pathian, who is supposed to be the creator of everything and is a beneficent being, but has, however, little concern with men.

Far more important to the average man are the numerous 'Huai' or demons, who inhabit every stream, mountain, and forest, and to whom every illness and misfortune is attributed. The 'puithiam' (sorcerer) is supposed to know what demon is causing the trouble and what form of sacrifice will appease him, and a Lushai's whole life is spent in propitiating these spirits.

In addition to Pathian and the Huai there is a spirit known as Khuavang, who is sometimes spoken of as identical with Pathian, but is generally considered to be inferior to him, and more concerned with human beings. Khuavang sometimes appears to people, and his appearance is always followed by the illness of those who see him. A Lushai will say, "My Khuavang is bad," if things are going wrong with him, and he will also tell you that you are his Khuavang, meaning that his fate rests with you.

He tells us afterwards that the Lushais believe in an abode of bliss, access to which is most easily obtained by those who have been most immoral. The guardian of this paradise shoots at the souls that approach, but he is powerless in the case of those who have been notoriously sensual (the degree of their sensuality being stated), and they enter undisturbed!

It should be noticed that Col. Shakespear uses Lushai in the wider sense to denote many kindred clans, and Lushai for the single clan properly so called.

A manual for Study and Service Circles of young people of the Evangelical Free Churches has been edited by Mr. H. Jeffs and issued under the title *Forward, the Young Guard!* (Meyer; 6d. net).

Messrs. Thomas Nelson & Sons issue a series of books for boys under the title of the 'Active

Service' series. One of the volumes of the series, the only one we have seen, is an abridgment of Bourrienne's *Memoirs of Napoleon*, the editing and abridging being done by Mr. Robert Armstrong (2s. 6d.). Abridged as it is, the volume is one of nearly four hundred pages closely printed. It will take half the Christmas holidays to read it, the only half that can be given to reading, and the time will pass very agreeably.

The International Sunday School Lessons for 1913 are to be occupied with the Hexateuch. Mr. R. A. Torrey has prepared *The Gist of the Lessons* as usual (Nisbet; 1s. net, cloth 9d. net). He has no trouble, conscientious or intellectual, with them. He has no hesitation in teaching that the creation of woman as told in Genesis is literal and prosaic fact. His comment is that 'God's mode of creating the woman made her a very part of the man.'

The Rev. Edward B. Trotter, M.A., V.D., Canon of Trinidad and Priest in charge of the Anglican Mission in Venezuela, has been occupying his spare time abroad in making an independent study of a section of St Luke's Gospel. The section is Lk 9⁵¹-18¹⁴, and we call the study independent because he has been compelled to make it without more books than the indispensable tools. He calls his volume *The Royal Progress of our Lord and its Significance* (Ouseley).

Canon Trotter's method is to begin with the words. On the words he has at every stage a series of notes which will save other students some research, and may be relied upon. [Correct one slip on page 194: Harless, not Starless.] From the words he passes to the connexion of thought, which he illustrates happily from other Scripture. He ends his section only when he has made it ours.

In his preface to *The Historic Jesus* (Putnam's; 10s. 6d. net), the Rev. Charles Stanley Lester tells us with absolute unreserve how it came about that he wrote the book.

'In the year 1902, a lady at an hotel table in Florence, discussing the changes which the broadening of knowledge was making necessary in the religious traditions of the world, exclaimed in a tone which betrayed the anxious consciousness of responsibility—"What am I to teach my boys?"'

Mr. Lester took the question as a personal challenge, and after thirty years' work in the ministry sat down to study the Synoptic Gospels as if he had never before read a word of them. He studied the Gospels because he suspected that the key to the religious situation was the person of Christ. The more he studied the more he found his suspicion verified. And now, after ten years' study, he writes this book that the lady in the hotel and all the world may know what conclusion he has come to respecting the person of Christ—and what we may teach our boys.

He has come to the conclusion that Christ was born in Nazareth. It is something to be assured that He was born anywhere. But Mr. Lester is convinced that His birthplace was not the traditional Bethlehem. He has no respect for the accuracy of St. Luke, not being at all impressed by the arguments of Professor Ramsay. The first census he knows anything about was taken in 6 A.D., ten years too late; and even if it had been taken ten years earlier, and if it had affected Galilee, which he does not believe, 'there would have been no reason on account of a census for Joseph's taking a journey to Bethlehem, and, had such a thing been possible, there was not the slightest shadow of a reason why he should take his wife, or the maid to whom he was betrothed, since the Roman Government taxed men, not women; while to require a woman to take the long and tedious journey from Nazareth to Bethlehem in Mary's reported condition would have been both cruel and dangerous.'

To pass over other items of unbelief, Mr. Lester does not believe in the Transfiguration. 'The details for the story,' he says, 'were abundantly supplied in the legend of Moses, Ex. xxiv. The six days, the three favoured friends, the light of the divine glory were all to be found in that ancient tale, while the whiteness of the garments, surpassing the brightness of the sun and the whiteness of the snow, came from the Apocalypse of Enoch.'

Thus it is on the whole an attenuated history, thin and ragged, that Mr. Lester's study of the Synoptic Gospels has given him. But there is never for one moment any hesitation in affirming the historicity of Jesus or His moral and spiritual eminence above the rest of the sons of men. This, in short, is the problem, and it is unsolved when Mr. Lester has laid down his pen, how to

account for Jesus being such a man if He was only a man.

The Muhammadan believes in Christ. Christ is one of his prophets. So the missionary to Muhammadans asks this question as eagerly as we ask it of one another: 'What think ye of Christ?' But, in order to ask it intelligently, he must know accurately what the Muhammadan Bible says about Christ, and what Muhammadans say of Him in their intercourse together.

To tell us these things the Rev. Samuel M. Zwemer, D.D., F.R.G.S., the great Moslem missionary, has written a book with the title of *The Moslem Christ* (Oliphant, Anderson, & Ferrier; 3s. 6d. net). He knows the Koran intimately; he knows the commentaries on it. And he is right in thinking that we want to know what he knows. For, as he says, 'at a time when the study of other religions is so common, it must be of interest to all Christians to know what two hundred million Moslems think of their Lord and Saviour, and to compare His portrait taken from the Koran and later Moslem literature with that given in the Gospels.'

Messrs. Seeley, Service, & Co. have placed Sir Andrew Fraser's *Among Indian Rajahs and Ryots* in their Crown Library (5s. net). It is the third edition of the book—not a bad record for so large and expensive a volume, but then it is an exceptionally well-written story, and has the authority of official experience behind it. The book has been revised for this edition.

In the same Library there is to be found a new

book of surpassing interest for young people and very well worth reading on the part of old. For it is a scientific book, accurate as to its science and of charming simplicity as to its literary style. It is entitled *Heroes of Science* (5s.). The author is Mr. Charles R. Gibson, F.R.S.E.

Quiet Resting Places (a title already used by Alexander Raleigh) is a small volume of quotations, partly in prose, partly in poetry (Simpkin; 1s. net). It belongs to the 'Quiet Hour' series. Most of the quotations are signed: are those original that are not? This, for instance—

When wealth is lost,
Nothing is lost;
When health is lost,
Something is lost;
When character is lost,
All is lost.

For a man who believes in verbal inspiration, just as Dean Burgon did, the Rev. Trevor Fielder, M.A., is astonishingly fair to criticism and astonishingly open to argument in his little book on *The Truth of the Bible* (Thynne; 1s. net).

Mr. W. Prescott Upton has written his *Outlines of Prayer Book History* (Thynne; 2s. net) with a frank interest in evangelicalism. He takes up no warlike attitude; he simply sketches the history of the book, and out of its history shows us what its meaning must be. It is the work of a patient, trained scholar. By churchmen of every school it will be used as a mine of historical facts.

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, D.D., EDINBURGH.

The Second Part.

Mr. Valiant-for-Truth.¹

WE are quaintly told that on leaving the Delectable Mountains they receive no cautions, partly because Christian and Hopeful had soon forgotten

¹ The phrase 'Valiant for truth' occurs first in a sentence of Faithful's at the close of his account of Shame, in his conversation with Christian in Part I.

those that they received, and partly because they have a guide who is better than precepts. Also there is a fresh note about Turn-away. Perhaps there may have lingered in the writer's mind some remembrance of the apparently harsh treatment of this character in his former narrative. He will now explain to us how deliberate and how deep was the sin of his turning. He had resisted to