

and for the publication of which he has given instructions. This book, which he concluded a few days before his last illness, but which he had not time formally to revise, is to be published in the course of a few months. We shall thus have one more jewel in our French theological literature.

Our beloved and great Sabatier is dead; but his thought lives with us more than ever. His theology has its friends and its opponents; it will still be matter for discussion for a long time to come. But its progress is apparent; and I am personally convinced that the future belongs to it.

At the Literary Table.

MR. C. H. KELLY has published at one and the same time two books that go right well together. The one is a thin paper and abridged edition of *John Wesley's Journal* (2s.). The other is a commentary on the Journal: its title *The Roots of Methodism*, its author W. B. Fitzgerald (2s.). The Commentary is as good reading as the Journal, and there is less of it, though that is of little consequence when the reading is all so good. It was an excellent idea to bind the two volumes alike and publish them together. Buy them together, present them together, read them together: they may well go together and illustrate one another for years to come.

Mr. C. H. Kelly has also now published the second volume of the two-volume popular condensed edition of *The Journal of John Wesley* (3s. 6d.). It is a handsome book; its good round type will please the eyes of the cottager and artisan.

The Temple Bible is now almost finished. Two volumes have to be announced this month—two of the most attractive volumes of the whole series. The Rev. W. B. Stevenson, M.A., edits *Wisdom and the Jewish Apocryphal Writings*, and Professor Sayce edits *Tobit and the Babylonian Apocryphal Writings*. We wish that both writers had been allowed a little more space for their notes. But they have had to fall in line with the idea of the whole series, which is to encourage us to read the books themselves rather than commentaries upon them.

Mr. C. H. Perry has written a volume of *Studies in the Psalms* (Allenson; 2s. 6d. net) as aids to life and devotion. He believes that each of the Psalms is the expression of one thought. As the

heading to each Psalm he expresses that thought in a single word. And his 'Study' consists in bringing that thought out of the Psalm from first to last.

While companies and combinations have in our day been doing their best to translate the Bible into our tongue, one devout and devoted student has worked steadily on into old age, and single-handed has produced a translation that will not suffer by comparison with any other. Just as William Tindale resolved to give the Bible to the people in their own language, so Mr. Ferrar Fenton resolved to give the Bible to the people once again in the language which they now speak. He calls his translation *The Bible in Modern English* (10s.). He has just published the last volume of it, covering the Poetical Books (2s. 6d. net). It is no injustice either to Mr. Fenton or to Tindale to bring their names together. It was long before Tindale's unique service to England and to Christ was recognized; it may be long before men recognize the unique value of Mr. Fenton's translation of the Bible into modern English; but his day will come. Not for public reading just yet, but for private study, for the quickest and easiest way of getting at the meaning of the Bible, this translation will be more and more prized as the years go by. There is no translation of the Bible in English which has so little need of a commentary to explain it. The publishers are Messrs. S. W. Partridge.

Mr. Stockwell is the publisher of many volumes of sermons. He has now begun with the Free Methodist preachers, and has published a volume containing twelve sermons by twelve different preachers, with the portrait of each of the preachers.

It was good to publish the portraits. These earnest faces lead us to look for serious preaching, and not one of them has disappointed us.

In last month's survey of the literature of Comparative Religion we missed an original and somewhat striking book called *Departed Gods*, written by the Rev. J. N. Fradenburgh, the President of North Dakota University, and published by Messrs. Hunt & Eaton, New York (\$1.20). The volume consists of five chapters, devoted severally to the Religion of Greece, the Religion of the Etruscans, the Religion of the Romans, the Religion of the Druids, and the Religion of the Norse. It is a popular book; none will go to it for original research or original opinion. But it is a scholar's book; and it does more for the science of Comparative Religion than many an original investigation; for it does not dispel the mystery that wraps these early religions round; it gives us leave to penetrate the mystery a little, just far enough to make us crave for more. The chapter of most independent interest is the one on the Etruscans.

There was a day when men enjoyed the epithet of Atheist. It might be unsocial, but it carried distinction. Now, none dares to stand naked without God and without hope in the world. All kinds of feeble faiths, or no faith at all, are called by the name of Religion. Mr. George Hamilton Combs has taken advantage of this tendency, and has written a book on Religions that are no religion, calling it *Some Latter-Day Religions* (Revell; 3s. 6d. net). He begins with Æstheticism, and ends with Socialism, taking Otherism, Liberalism, and many more isms by the way. He says that Matthew Arnold is the founder of Æstheticism and Matthew Arnold is the best commentary on its inadequacy as a religion. He agrees with Dr. Watson that Theosophy 'is another contribution to the innocent gaiety of our times,' with a little hesitation as to 'innocent.' 'Otherism' is Mr. Combs' name for Altruism, and he finds that it lives by caricaturing Christianity; he asks to see some of the fruits of its own labours. Altogether he gives the impression of a man who is in the secret of these sham religions and also in the secret of the true.

Universalism or Eternal Punishment — which?

Neither, says 'A Layman.' His book is called *A Via Media between Universalism and Eternal Punishment*. It is published in Dublin (Hodges, Figgis, & Co.); it is an answer to two Dublin clergymen—to the Rev. F. F. Carmichael, LL.D., who wrote 'All men shall at length be saved,' and to the Rev. Phineas Hunt, M.A., who wrote 'Eternal Punishment'; and 'A Layman' is himself of Dublin. Still it is serious, and even convincing. Has 'A Layman' the last word on so controverted a subject? We dare not say that. But he shows with certainty that neither popular universalism nor popular orthodoxy has it.

Miss Evelyn Everett-Green is the readiest of all our ready writers. She sends us a Christmas book through every publisher, and that is not enough for her. Here is one in the autumn. Mr. Andrew Melrose has published it (5s.). The style without and within is just the style we know—handsome gift, and as good as beautiful. Will this delicate light blue stand the autumn sunshine? This year there is little risk.

The 'Endeavour Library' of the Sunday School Union has its character on its face. In the risk we run, and find it so difficult to escape, of giving our children the wrong book, the 'Endeavour Library' is a great relief. The latest volume is entitled *Ralph Sinclair's Atonement*; it is written by Mr. Anthony Sargent (2s.).

The Sins of a Saint is better than its title, though the author has no love for 'Holy Church.' It is a stirring romance of the days of Dunstan, and Dunstan is himself its central figure. The publisher is Messrs. Sonnenschein, the author Mr. J. R. Aitken.

The twenty-third Fernley Lecture was delivered in Penzance on the 31st of July 1903. The lecturer was the Rev. Alexander Sutherland, D.D. The Board of Management did not leave Dr. Sutherland free to choose his own subject, but said the subject should be the work of the Methodist Church in Canada. They knew their man. He accepted the task joyfully. The lecture is published, its title being simply *Methodism in Canada* (Kelly; 4s. 6d.). It is a welcome and pressing necessary chapter in the history of the Christian Church.

The Protestant Reformation Society has undertaken the publication of a new dictionary, to be called *The Protestant Dictionary*. No portion of the work has yet been published, but a part containing the first three letters of the alphabet has been printed for the use of contributors and reviewers. The editors are the Rev. Charles Neil, M.A., and the Rev. Charles Wright, D.D. And amongst the contributors we notice such well-known and reliable names as those of Mr. Hay Aitken, Mr. Greenup, Professor Hole, Canon Meyrick, Bishop Moule, Professor Orr, and Dean Wace. There is a 'Catholic' dictionary; why not a Protestant dictionary? There need be unscientific bias in neither. In this at least, so far as it goes, we have found nothing offensive. If the same tone and the same scholarship are maintained throughout, the book will be resorted to and found useful by students of the Church, whatever their ecclesiastical colouring may be.

The Society has also sent us copies of some recent pamphlets. Amongst them are the '*Los Von Rom*' Movement, by Dr. Wright; *The Lord's Supper*, by Mr. Neil; *Ritual and Ritualism*, by Canon Meyrick; and *The Interment of Judaism*, by Dean Lefroy.

Pamphlets never do well in this country. Reviewers have no room to notice them; book-buyers have nowhere to put them. Yet there are excellent pamphlets published, and this month there are at least four that strike us as worth very special attention. The first is on *Tree and Pillar Worship*, by the Rev. H. J. Dukinfield Ashley, M.A.; the second is on *The Ethic of Christianity*,

by the Rev. R. W. Corbet, M.A. (Eliot Stock; 6d.); the third is *The Christian Endeavour of the Future*, by the Rev. J. R. Fleming, B.D. (Melrose; 2d. net); the fourth is the smallest of all, and most likely to be lost, but it is the most useful, and has cost the author most. It is a *Syllabus of Lessons for Communicants' Class*, with daily Bible Readings and Prayers. It is published by Messrs. Macniven & Wallace in Edinburgh at one-halfpenny a copy, or twenty-five copies for a shilling. The class is supposed to meet on five successive weeks, and there is a separate subject of study for each week. The subjects are—Sin, Salvation, The Saviour, The Sacraments, The Saints. The Readings seem to be most carefully chosen, and the Prayers, which are entirely in the words of Scripture, are simple and appropriate.

The Decennial Publications of the University of Chicago are in two series. The first series contain two volumes of reports by the President, and eight volumes of Investigations, each volume covering a separate department of study. These volumes are in quarto. From the third volume, which has chiefly to do with the Queen of the Sciences, three papers have been taken and published separately. They are: (1) 'Have we the likeness of Christ?' by Professor Franklin Johnson (50 cents net). (2) 'Practical Theology: a Neglected Field in Theological Education,' by Professor G. Birney Smith (25 cents net). (3) 'The Elements of Chrysostom's Power as a Preacher,' by Professor Galusha Anderson (25 cents net). Each paper is marked by accurate scholarship and the modern tone.

THE DAWN OF EUROPEAN CIVILIZATION. By G. Hartwell Jones (*Kegan Paul*. 12s. net).—This book has come in a very good time. It is an Introduction to the study of European civilization. And in the general feeling after the origin of things, especially of things that touch religion, a feeling that has been rendered keen as well as general through the influence of Evolution, there are many who wish to know where European civilization came from, and what is the character of its earliest indications.

It is an Introduction pure and simple. It takes nothing for granted. It demands no knowledge of

its own subject, and very little knowledge of any other. The chapter on Religion opens with quite a primitive discussion of what the word Religion means. The old derivations are quoted, and the author concludes that *religio* is connected with *relegere* in the sense of anxious and careful pondering.

In this simplicity lies something of the strength of the book. But there is another element of strength. The author has no prepossessions to defend. He tells us that he has studied the subject for many years, that the nucleus of his book indeed was a paper presented to a scientific

society and approved of by Professor Max Müller, who presided. But for all one can see from the book he might have commenced the study yesterday. He is no follower of Frazer or Lang or Hartland. He has no pet theories of his own. If that means less enthusiasm it also means more science; it means a better book as an Introduction pure and simple.

THE JESUITS IN GREAT BRITAIN. By Walter Walsh, F.R.H.S. (*Routledge*. 7s. 6d.).—In the preparation of this history Mr. Walsh went to the original sources, and he used Roman Catholic in preference to Protestant authorities. For he knew that the Jesuits would find his book (they find out everything), and search every sentence of it for contradiction or contempt. Therefore, surprising as his narrative is, there is no doubt that it is true. The most amazing chapters in it are the eighth and ninth, which describe the relations of Charles II. with the Jesuits. Surely Charles II. was the sorriest king that ever sat upon this throne. Was there a sovereign in all the world less worthy of being called sovereign while he lived? Every new item of evidence seems to cast his character in a worse light. Mr. Willcock's history of the Marquis of Argyll showed how shamelessly treacherous he was to the great self-sacrificing Montrose. And now that Mr. Walsh sets forth the story of his dealings with the Jesuits, one's last and deepest wonder is that he had perseverance enough to continue even treachery so long. The Jesuits no doubt made the best of him they could, but their best seems always to be worst for the individual, the Nation, and the Church.

It has been Mr. Walsh's misfortune to have to write the history of movements with which he has no sympathy. In work of that kind a man can never be at his best. Nor can he even show himself in the best light. Mr. Walsh has suffered and will suffer. This is the most hateful thing he has done. But it had to be done by someone, done too with this combination of accuracy and popularity, and he seems to have been the man set apart for it.

BIBLIA CABALISTICA. By the Rev. Walter Begley (*Nutt*. 10s. 6d. net).—There are books which 'no gentleman's library should be without.' This is not one of them; Mr. Begley himself says

so. He says that your library may be quite complete without a copy of *Biblia Cabalistica*. But if you happen to be a bibliophile as well as a gentleman, if you happen to be more interested in books than in reading—well, your library may never be complete, but we shall find Mr. Begley's *Biblia* there.

It is a book-lover's book. It contains very little of the knowledge that passeth away, and still less of the knowledge that remaineth. For whom then is it written, and for what purpose? It is written to reveal some of the curiosities of the mind of men; it is written for the entertainment of those who are curious in these curiosities. It is a *Biblia Cabalistica*.

Now, Mr. Begley knows very well that there are people who are interested in a *Biblia Cabalistica*. He also knows that they will come to his book looking for one thing, and they will find another. They will look for some account of the old Hebrew and Greek Cabala; they will find the newer Christian Cabala, and find it in the Latin tongue. He apologizes for this. He also endeavours to make some amends for it, by printing a few striking specimens of the older Cabala in an appendix.

THE LIFE OF BENVENUTO CELLINI, WRITTEN BY HIMSELF. Translated out of the Italian by Anne Macdonell (*Dent*. 2 vols., 7s. net).—Messrs. Dent are never weary of projecting and publishing new series of books. The very latest series is to be called 'The Temple Autobiographies.' The editor is Mr. W. Macdonald. The shape is long fcap. 8vo; the volumes are gilt topped and flat backed; the paper is soft and white, the printing large and clear; the illustrations are few, but very good. The editor claims originality for the idea. He claims that the difference between biography and autobiography has never before had practical effect given to it. He claims that an autobiography, if it is worth the name, has far more in it than a biography, and will last far longer. And then he issues the autobiography of Benvenuto Cellini, translated out of the Italian by Anne Macdonell, to prove his case.

And he proves it. The book owes everything to its being an autobiography. If it had been a biography it would neither have lived nor deserved to live. It does not deserve to live as an autobiography, but it lives. It lives just because it has

life in it. It has Cellini's own life in it. It lives as a tree lives; not because the trees round about it have life in them, but because it has life in itself. The men and women round Cellini have life enough in them; but his book lives because he has put himself and his own life into it. The autobiography does not even depend on whether the life is turned to good purpose or not; it depends upon its being life.

AN INTRODUCTION TO SYSTEMATIC PHILOSOPHY. By Walter T. Marvin, Ph.D. (*Macmillan*, 12s. 6d. net).—This is no ordinary Introduction. It is no ordinary book. Dr. Marvin, who is Assistant Professor of Philosophy in the Western Reserve University of America, deliberately publishes an Introduction to Philosophy, and deliberately declines to make it an Introduction. We do not mean merely that he takes some knowledge of philosophy for granted. He takes for granted a considerable knowledge of philosophy. But apart altogether from that, he writes his book in such a way that the student of philosophy cannot use it as an Introduction, but, after he has got

some way into philosophy, must turn round upon it, argue with it, contradict it, and then find that, though it did not introduce him to philosophy, it compelled him at least to think. Professor Marvin is much too original to write an Introduction. He is also much too controversial. His chapter on Religion, for example, challenges contradiction at every sentence. What shall we do with this sentence?: 'The fundamental axiom or principle of religion declares that *the world is ideal, that the real world and the perfectly ideal world are one and the same*; or again, that *the world as a whole deserves our absolute reverence*.' The italics are Professor Marvin's own. On the next page we read: 'What does atheism mean, and who is the atheist? We reply, Atheism is the denial of ideality as ascribed to the world. He who says that the world is evil, or had better not be, he is an atheist. He makes the world a manifestation of evil. He denies God. In short, *atheism is here synonymous with absolute pessimism*.' Again the italics are Professor Marvin's own. You are challenging and contradicting already. We have only touched the book yet. Read it and learn to think.

THE CAMBRIDGE MODERN HISTORY.

Cambridge University Press, 16s. net.

The volumes of *The Cambridge Modern History* are to be published as they are ready. This is the seventh volume, though it is but the second issue. But if the editors had purposely selected this volume as one of the earliest to be issued, they could not have done more wisely for the popularity of the work. Its subject is 'The United States.' Now the people of the United States are more interested in themselves than in any other nation on the face of the earth, and so this scholarly and sympathetic history of the United States will introduce *The Cambridge Modern History* to American readers, and will very likely secure for it a very large circulation in America.

It is a scholarly history. That goes without saying. It was planned by Lord Acton, the greatest historical scholar, many think, of our time. It is edited by Dr. A. W. Ward, Dr. G. W. Prothero, and Mr. Stanley Leathes—three men who are not only anxious to carry out Lord Acton's far-reaching ideas, but are also fit to do it. And this particular

volume is written by a band of men and women who have made the history of the United States the special study of their life, each of whom has been set to write that part of the history with which he is most familiar.

It is also a sympathetic history. It would not be scholarly if it were not sympathetic, for it is impossible to know any subject until we are in sympathy with it. The late Mr. John G. Nicolay wrote the chapters which describe the Civil War. His sympathy was, of course, with the North, and he writes as an ardent Federal and an enthusiastic friend of Lincoln. But in this book sympathy is not to be allowed to degenerate into partisanship. Such rights as the Confederates have to the impartial judgment of history are freely conceded to them by Mr. Nicolay himself, and more deliberately by the President of Princeton University, Dr. Woodrow Wilson, who describes the events that led up to the war; and by Professor J. C. Schwab of Yale, who writes the important chapter on 'The South during the War.'

The three writers just named are American. So, and rightly so, are most of the writers in the

volume. But the chapters which precede the Declaration of Independence are done by English scholars, amongst whom it is a pleasure to notice Miss Mary Bateson, Lecturer in History at Newnham College. Miss Bateson's subject is 'The French in America,' and there is not a more fascinating chapter in the book.

But the chapter which has cost its writer most is the last. Its title is 'The American Intellect.' The author is Professor Barrett Wendell of Harvard. To pack the American intellect into a single chapter was an undertaking bold enough to

be called audacious. Professor Wendell's method is freely to use the element of surprise. He writes in paradoxes. He says, for example, that America is an older country than England. 'New England,' he says, 'would be better named if, in the course of generations it had come to be called Old.' And he declares that the American Revolution arose more from changes that had taken place in the national temper of England than from changes in America itself. 'In some important respects the New World has not speeded ahead of the Old; it has rather lingered behind it.'

The Songs of the Ascents.

BY THE REV. DAVID SMITH, M.A., TULLIALLAN.

VII.

The Scorning of Sanballat, Tobiah, and Geshem.

Psalm cxxiii.

ONE OF THE ISRAELITES.

1. Unto Thee I lift up mine eyes,
oh Thou that art enthroned in the Heavens!

THE REFRAIN OF HIS COMRADES.

2. Behold, as the eyes of slaves unto the hand of their lord,
as the eyes of a maiden unto the hand of her mistress,
So our eyes are unto Jehovah our God,
until He have pity on us.

CHORUS OF SUPPLICATION.

3. Have pity on us, Jehovah, have pity on us;
for we are exceedingly filled with contempt.
4. Exceedingly filled is our soul
with the mockery of them that are at ease,
with the contempt of the proud.

THE Book of Nehemiah furnishes for this psalm an historical setting so appropriate that one is tempted, even at the risk of being charged with critical dogmatism, to regard it as certainly the true one. When the Israelites had been carried away into captivity, their land was left untenanted; and on their return, they found it occupied by strangers. There were three principal usurpers: the motley tribe of the Samaritans, formed by a mixture of Assyrian colonists with such of the Israelites as had been overlooked in the general deportation; and left behind in Palestine; the

Ammonites from the eastern desert; and the Arabians from the South; besides Philistines from Ashdod in the west. It was to a certain extent a safeguard to the Israelites that they returned to their land under the powerful patronage of the king of Babylon. It ensured them against open violence, but not against insult and crafty vexation. It was not to be expected that those lawless usurpers should tamely relinquish their spoils; and at such a distance from the eye of the Great King there was much injury that they could with impunity inflict upon the returning exiles. Their leaders were Sanballat, from the Samaritan city of Beth-horon, Tobiah the Ammonite, and Geshem the Arabian. At first they simply sneered at the Israelites. Weak and defenceless as the latter were, and ill furnished with weapons and tools, it seemed impossible that they should re-establish themselves in the land or rebuild their ruined city. When, under the energetic leadership of Nehemiah, the work of restoration was begun, the scorn of the usurpers was unbounded. 'They laughed us to scorn, and despised us, and said, What is this thing that ye do? Will ye rebel against the king?' (Neh 2¹⁹). The work, however, went on apace; and as the city wall rose from the charred ruins, they began to take alarm. 'Sanballat . . . was wroth, and took great in-