

και παντα οσα ουκ εστι γαρ πραξεις των κατα θν  
αν ποιη : αγωνιζομενων ανοφελεις :  
 V.<sup>4</sup> ουχ ουτως οι ασε- σχο ΗCΥΧΙΟΥ ΠΡΕCΒΥ  
βεις : ως ολωτ (?) εν τοις σοδομηταις : ου  
 γαρ συνεμυγντο τοις ακαρποις\* και  
 παντες οι ποιουντες ουτως ως αυτοι :  
 αλλ/ και τουτο εξ ομοιωσεως δηλου-  
 σης των ασεβων το ευριπιστον :  
ως ο χνους :<sup>1</sup> ως κοινορτος λεπτος :  
ον εκριπτει ανε- δια το μη εχειν ριζαν<sup>2</sup> οια ανεμω ριπι-  
μοσ : ζομενοι ανεμον δε νοειν την απειλην  
 του θυ την λεγουσαν πορευεσθαι απ  
 εμου οι καταρσαμενοι<sup>3</sup> και τα εξης :  
 V.<sup>5</sup> ουκ αναστησον- αρα ουν ερει τις αναβιωσονται μεν  
ται ασεβεις εν ουδαμωσ κεκροι δε απομενουσιν\* και  
κρισει : εις απαν εσονται εν φθορα\* και \*\*\*  
 ηκησοντε (?) διηρεκωσ οι ασεβησαν-  
 τεσ\* ου του ταφης παντωσ ανα-  
 στησονται μεν εις κρισιν ουκ εις  
 διακρισιν δε :  
ουδε αμαρτωλοι εν συναγωγη δικαιων φησιν\* και εν  
εν βουλη δι- βουλη και εν στασει κ/ ταξει :<sup>4</sup>  
καιων :  
γνωσκει κς-οδον αγαπα φησιν και εποπτειει :  
δικαιων :  
οδος ασεβων απο- απρακτισει απολιξει μετα την αναστα-  
λειται : σιν :  
 PSALM II.  
 Title: ψαλμος τω δαδ ανεπιγραφος φησιν αγνωστος : αδηλος  
ανεπιγραφος παρ απροσδεκτος παρ εβραιοις\* δια το  
εβραιοις : εις χν ειρησθαι\* και μη εχειν τιωσ  
 ετερου ονομασιαν απο γαρ δαδ εις  
 χν ειρηται :

<sup>1</sup> A twelfth century MS. (Holmes and Parsons, 179) reads κοινορτος in the margin.  
<sup>2</sup> Cf. Mt 13<sup>6</sup>. <sup>3</sup> Cf. Mt. 25<sup>41</sup>. <sup>4</sup> Cf. v<sup>1</sup>.

V.<sup>1</sup> εφραξαν : φραγμα εστιν το αλογιστον φρονημα-  
 σχο ΘΕΟΔΩΡΗΤ/  
εφραξαν : εφυσιωθησαν μεγαλα εφρονησεν :  
λαοι εμελετησαν απο κοινου το ινα τι τουτ' εστιν δια  
κενα : τι λαοι εμελετησαν κενα ματαια :  
 V.<sup>2</sup> οι βασιλεις της Ηρωδης και Ποντιος Πιλατοσ :  
γης :  
οι αρχοντες : Γραμματεισ Φαρισαιοι και νομκοι :  
κατα του κυ και η γαρ εις τον χν επιβουλη\* και εις  
κατα του χυ αυτου ανατρεχει τον πρα' ο γαρ  
αυτου : πηρ εν τω υω κ/ ο υσ εν τω πρι :  
 V.<sup>3</sup> διαρρηξωμεν : διακοψωμεν :  
τον ζυγον : τα συνθεματα τουσ βροχουσ : την  
 βαρυτητα του νομου : [ΒΑCΙΛΕΙΟΥ]  
 και υπαρχοισεν εκεπτονται ομοθυ-  
 μαδων :  
 V.<sup>4</sup> εκγελασεται : βδελλυζεται :  
εκμυκτηρει : εξουδενωσε . . .  
 V.<sup>5</sup> τοτε λαλησει : τοτε \* οτε \* \* \* \* \* γεν διαρρη-  
 ξωμεν τουσ δεσμουσ αυτων :  
 σχο ΒΑCΙΛΕΙΟΥ ΑΡΧΙΕΠΙCΚΟΠΟΥ  
 τι δε εστιν τα εν οργη παρ αυτου  
 λαληθεντα' ει το ουαι υμιν φαρισαιοι  
 και γραμματεισ\* και αρθησεται αφ  
 υμων η βασιλεια' το αυτο και υμιν  
 τοισ νομκοισ ουαι :<sup>5</sup>  
ταραξει : την ρωμαικην στρατιαν λεγει :

On the left-hand margin of this page, and continued at the foot, there is the following note:—

ουτοσ ο ψαλμοσ ολοσ εις χν εστιν τον νεον δαδ και βασιλεια παντων :

In the same way, there was added to Psalm 8—

δευτεροσ ουτοσ ψαλμοσ του θυ λογου ιου του σωσαντοσ ημασ εκ πλανησ :<sup>6</sup>

<sup>5</sup> Cf. Lk 11<sup>46</sup>. <sup>6</sup> Pasini, *op. cit.*

## At the Literary Table.

### DESCARTES.

DESCARTES: HIS LIFE AND TIMES. By Elizabeth S. Haldane. 8vo. (John Murray. 15s. net.)

THIS is a stately book. Full justice is done to it by printer, binder, and publisher, and the result is most satisfactory. Seldom has a book dealing with philosophy, or a philosopher, been set forth with such artistic grace or in such a lavish fashion. *Descartes, his Life and Times*, has been presented

to the English reader, and to the student of philosophy in a fashion worthy of the man from whom modern Philosophy dates its distinctive problems and their solutions. The work of Miss Haldane is worthy of the distinguished manner in which it has been given to the public. There need be no hesitation in saying that it is the most complete and the most satisfactory study of the life and times of Descartes now accessible to the English reader. It is worthy to be compared with—and it

will suffer nothing by the comparison—the great treatise of Kuno Fischer, contained in his *History of Modern Philosophy*. (This has been translated into English, under the title *Descartes and his School*, and edited by Dr. Noah Porter, late President of Yale.) But the work of Miss Haldane is richer and fuller than that of Dr. Fischer. For in the interval between the publication of the former work and the publication of the work of Miss Haldane a great deal of material has come to light, and full justice is done to the fresh material. In the Preface Miss Haldane deals with the various editions of the life and correspondence of Descartes, and tells in a most graphic manner the story of the adventures of the MSS left by him. It is not necessary to tell the story here, but it is most interesting, and is most graphically told.

A brief introduction places the reader in relation with the spirit of the age into which Descartes was born. It is very brief, and yet very comprehensive. It enables the reader to realize what were the conditions of life, what was the ethos of the time, what were the problems which pressed on the minds of men then, and sets all these forth in such a way as to enable us to understand the attitudes, conscious and unconscious, which Descartes assumed to the spirit of his time. For in reaction against the culture of his time a man comes to himself, and realizes himself, and ascertains his calling. Miss Haldane by this brief introduction greatly helps the student in his endeavour to realize the environment in which Descartes found himself, and the attitude which he assumed towards himself.

Then she passes to the story of his life, tells of his parentage and childhood, of his youth and warfare, of his seeing the world, further travels, and a little of his work, as that work was done in this period. Then in Part III. she tells of his settlement in Holland, of the first statement of his system of Philosophy, of his life in Holland, of the 'Method' and Essays, and of his correspondence and disputation. Then the story becomes the story of the preparation and the publication of his successive works. Into detailed description it is not necessary to enter. The main thing to notice is the admirable use which Miss Haldane has made of the biographical material contained in the correspondence of Descartes. She has used all the material therein contained, and used it in the most artistic way. One who knows the abundance and

the elusiveness of this material, and who notices the use made of it in the hands of Miss Haldane, can appreciate the skill with which she has used it, and the toil through which she has passed to have had such an easy mastery over it. It is admirable work, done once for all, and will not need to be done over again.

While the life of Descartes is told with a fulness and precision never before attained in our own language, the exposition of Descartes' system of Philosophy is set forth lucidly and accurately as she describes, and so far criticizes, each of his works in the order of their publication. Thus we have a full account of the 'Method,' a reasoned and critical account of the 'Meditations' of the 'Principles of Philosophy.' The chapter on the Physiology of Descartes is of unusual excellence. Were there time or were this the place, much might be written on these topics, and on Miss Haldane's exposition of the Cartesian system. The exposition of a system of philosophy is affected by the system which appeals to the expositor. Nor is it difficult to see what is the system with which Miss Haldane is in sympathy. She is of the Hegelian school, and her criticisms of Descartes, and her recognition of his merits and demerits, are affected by her Idealism. To her, as to all those who are idealists, thought and thinking is the main element in the construction of a world. 'Thought creates things, not things thought.' She speaks elsewhere of 'the Hegelian theory of knowledge as embracing both sides—the Knower and the Known—in one complete whole, only separable by abstraction.' Descartes appears to her to have sometimes come very near this later standpoint, and yet never to have reached it. Yet many people have their difficulties about this unity of Knowledge which embraces the Knower and the Known. Thus we have Schopenhauer laying stress on the supremacy of will, and Schleiermacher on the function of feeling. As it was held that the threefold distinction of knowing, feeling, willing was the ultimate contents of the analysis of self-consciousness, and that none of these could be analysed further, it is curious that in Hegel one has the supremacy of thought, in Schleiermacher the supremacy of feeling, and in Schopenhauer the supremacy of will. Does not this point forward to a new and deeper synthesis in which all shall come to their rights? The Pragmatists of the present time are pressing home their argument against absolute idealism, and the end is

not yet. But these matters are too great for discussion here.

The English student of Philosophy is under a debt of gratitude to Miss Haldane for this great contribution to philosophical biography. It leaves nothing to be desired. Indeed, it must become the one indispensable book to the man who seeks to understand Descartes and his great and unique position in the history of philosophy.

JAMES IVERACH.

*Aberdeen.*

### GREAT NEW TESTAMENT PROBLEMS.

THE GIFT OF TONGUES AND OTHER ESSAYS.  
By the Rev. Dawson Walker, M.A., D.D.,  
Theological Tutor in the University of  
Durham. (*T. & T. Clark.* 4s. 6d. net.)

There are four essays. The first, which gives the book its title, is on the Gift of Tongues. The second is on the legal Terminology in the Epistle to the Galatians. The third is on St. Paul's visits to Jerusalem. And the fourth is on the date of St. Luke and the Acts.

The essays are four, but they are closely connected. They may be taken apart, but they illustrate one another. There are therefore two reasons why the book is likely to be read right through. First, the thoroughness and yet absolute clearness and attractiveness of Dr. Dawson Walker's discussions; and next, the sense that the four essays clasp hands around the most difficult and determining theme of New Testament criticism. That theme is the relation of the Epistle to the Galatians to the Book of Acts.

The first essay is the most independent. Its topic is also, no doubt, the most popular. We all have our ideas about the Gift of Tongues. We all want to know what other men think of it. Dr. Dawson Walker's method is both historical and critical. He surveys the course of interpretation down to the last important article in the magazines. And then, with judgment and abundant knowledge, he sifts the truth from the error, pointing out the opinions that must pass and the interpretations that are likely to abide.

There is no periodical in the land that would not have welcomed these four essays. But Dr. Dawson Walker did wisely to keep them together and to publish them in this way.

### THE MORAL IDEAS.

THE ORIGIN AND DEVELOPMENT OF THE  
MORAL IDEAS. By Edward Westermarck,  
Ph.D. (*Macmillan.* Vol. i. 14s.  
net.)

If the intimate connexion between Religion and Morals has ever been seriously denied, it cannot be denied any longer. Dr. Westermarck's book is on the Origin and Development of the Moral Ideas, and it proves to be an investigation of the religious thoughts and practices of primitive tribes.

Dr. Westermarck says he 'was once discussing with some friends the point how far a bad man ought to be treated with kindness. The opinions were divided, and, in spite of much deliberation, unanimity could not be attained. It seemed strange that the disagreement should be so radical, and the question arose, Whence this diversity of opinion? Is it due to defective knowledge, or has it a merely sentimental origin? And the problem gradually expanded. Why do the moral ideas in general differ so greatly? And, on the other hand, why is there in many cases such a wide agreement? Nay, why are there any moral ideas at all?'

Dr. Westermarck set out to find the answer to these questions. He went to the Berbers in North Africa. He studied the habits of the North African tribes, and he read what other men had written on other tribes all the world over. And then, after many years, he sat down and wrote his book. This is the first volume. The next will not appear for some time yet.

Well, what is the origin of the Moral Ideas? We are not left long in uncertainty. 'Men pronounced certain acts to be good or bad on account of the emotions those acts aroused in their minds, just as they called sunshine warm and ice cold on account of certain sensations which they experienced, and as they named a thing pleasant or painful because they felt pleasure or pain.' But the individual does not start with a clean slate. On the contrary, individuals learn to distinguish between right and wrong in the school of society. The headmaster of the school is Custom, and a great tyrant he is. In early society there was no questioning of his authority, and therefore no difference of opinion as to what was right and wrong. It was only with the advance of civilization that an individual here and there

ventured to dissent from the opinion of the majority. Then was born freethought, and also, alas! free living, at least as a conscious choice of the individual. Then began those problems of Ethics and all that conflict of duties which puzzle the world so greatly to-day, and which seem likely to puzzle us now to the end.

So, you observe, there is no such thing as an objective standard or sanction for morality, far less a supernatural one. Dr. Westermarck holds that, in morals as in religion, we have to do with facts—the facts of the human consciousness as expressed in human life, and that all the world over. That is why he goes to dwell among the Berbers.

But Dr. Westermarck's facts do not stand in the way of a philosophy, nor does he once attempt to explain how the sensation of pleasure or pain ever started the idea of approval or disapproval. The sensation of hot or cold is one thing, the sense of right or wrong is another. Between these two there is a great gulf fixed. And Dr. Westermarck does not attempt to bridge it.

When we get into the heart of the book we find it a grand gathering and systematizing of the facts of primitive religion. It is one of the greatest contributions of recent years to the study of Comparative Religion.

### BIBLIOGRAPHY OF PHILOSOPHY AND PSYCHOLOGY.

DICTIONARY OF PHILOSOPHY AND PSYCHOLOGY. Edited by J. M. Baldwin. Vol. iii. Parts I. and II. (*Macmillan*. 42s.)

The first volume of the *Dictionary of Philosophy and Psychology* was published in 1901. It contains 644 pages. The second volume was published in 1902. It contains 892 pages. The third volume is just out. It is in two parts, which are paged consecutively. It contains 1192 pages. The increasing size probably shows that the editor miscalculated the magnitude of his task, and only those who know nothing about it will be surprised.

The Dictionary proper was completed in two volumes. The third volume is entirely occupied with bibliographies. Many of the articles in the first two volumes have select lists of literature. But it seems to have been part of the plan from the beginning that an exhaustive bibliography,

covering the whole range of subjects in the Dictionary, should be prepared by a specialist in these matters, and should be published separately for more convenient reference. The specialist is Dr. Benjamin Rand, Librarian of Harvard University. And it may be said at once that Dr. Rand's work is good enough to take its place beside the very best articles that the Dictionary contains.

There are few subjects of study which have made greater progress within recent years than Bibliography. Perhaps its progress is not due simply to the fascination of the subject itself, although, in spite of your laughter, Bibliography has been known to attract some men as fascinatingly as a fair face attracts others. It is due to the movement for the establishment of public libraries. It is the necessity of knowing where to put a book among a vast collection of books, and of knowing where it has been put, that has lifted Bibliography out of chaos. Dr. Rand is himself a librarian. Necessity has been to him, as to others, the mother of invention. He has produced a work of real scientific value.

The arrangement is clear and easily caught. After the general bibliographies, dictionaries, periodicals, and other collective material, there comes a bibliography of the History of Philosophy, which takes the Philosophers in alphabetical order, and goes right to the end of the first part (pages 1-542). The second part contains Bibliography *B, C, D, E, F,* and *G*. *B* is Systematic Philosophy, *C* Logic, *D* Æsthetics, *E* Philosophy of Religion, *F* Ethics, *G* Psychology. Each is divided into a general and a special part. Take one example. Under the Philosophy of Religion we find—(1) GENERAL: (a) *Bibliography*, (b) *Dictionaries*, (c) *Periodicals*; (d) *History*, (e) *Systems and Essays*. (2) SPECIAL: (a) *Agnosticism*, (b) *Deism*, (c) *Evolution and Religion*, (d) *Future Life*, (e) *Pantheism*, (f) *Sin*, (g) *Scepticism*, (h) *Theism*.

Are there any mistakes? Yes, there are some mistakes. There are possibly some misprints, and there are possibly some mistakes in names and titles. But as yet we have found neither the one nor the other, unless it be a mistake to spell the 'Encyclopædia Britannica' with *e*, as the Americans do, instead of *æ*, as the British do. By the way, the 'Encyclopædia Metropolitana' is spelt with *a*. We have found a few titles misplaced, however, and a few omissions. Omissions

are, of course, inevitable, and they are no fault of the compiler, if the volumes have appeared, like Miss Haldane's *Descartes*, later than September 1905. There are only a very few omissions which we cannot account for. The bibliography of Chinese Philosophy, which includes Chinese Religion, omits the name of De Groot, though his work on the Religion of China is incomparably the greatest in existence. We can find no reference to the *Lehrbuch* of Chantapie de la Saussaye. There is no reference to the English translation of any of Höffding's works, although the originals are repeated under more headings than one. But that will do. The only fault we have to find with the *arrangement* of the book is that the word PHILOSOPHERS is carried as a headline right through the first part, with the result that before we can discover the particular philosopher dealt with we have sometimes to turn over a good many pages—in the case of Aristotle no fewer than twenty-five—unless, of course, we discover his name by examining the literature quoted. One thing more, we should have been indebted to the compiler if he had given us an Index of all the authors' names, but no doubt that would seriously have increased the bulk of his book.

It is a book which we shall keep beside us for daily reference, and we know that we shall soon be wondering how we ever got on without it.

### Notes on Books.

Here is a volume of 'morality' sermons. But not mere 'morality.' And the difference is infinite. Here Jesus Christ is made the foundation of the building as well as the plan. The title is *After His Likeness* (Allenson; 3s. 6d.); the writer is the Rev. J. W. Jack, M.A. Mr. Jack is known to us already by his *History of the Livingstonia Mission*.

The Shorter Catechism is still taught—in Australia. It is even studied there still. The Rev. John Burgess, M.A., has written *Notes on the Shorter Catechism*, which contains as much scholarship and practical simplicity as has ever been packed into the same space. This is Part I., covering the first thirty-eight Questions. It is published in Sydney by Messrs. Angus & Robertson.

*Lloyd's Corrected New Testament* looks as if it

were going to be the most popular of all our New Testaments in English. And it deserves its popularity. More perhaps than any other it strikes the happy medium between accuracy and the antique flavour. And we do dearly love the antique flavour of the Authorized Version; some of us more than we love accuracy. Messrs. Bagster have now published a pocket edition at 2s. 6d. net, wonderful for beauty, convenience, and cheapness.

What proportion of the preachers of the Gospel are Higher Critics? For the preachers of the Gospel all over the world it is impossible to speak. But one Communion has been thoroughly tested, and the results published. Last summer a letter was sent to 30,000 Clergymen of the Anglican Communion, enclosing a Declaration which they were asked to sign and return if they approved of it. The Declaration contained five statements. But the gist of it lay in the statement that they 'welcomed important results of a patient, reverent, and progressive criticism of the Old Testament'; and that they desired 'authoritative encouragement to face the critical problems of the New Testament with entire candour, reverence for God and His truth, and loyalty to the Church of Christ.' The Declaration was sent out by a strong committee, of which the Dean of Winchester was the head. How many members of the Anglican Communion signed it? Exactly 1725; of whom 1362 are home clergy (England, Wales, Scotland, Ireland), and 363 are clergy in the Colonies and abroad. Perhaps no other Communion in Christendom would have produced so small a proportion. But there they are. And the Dean of Winchester, in a characteristically frank analysis of the names, is delighted with the result. Some, he said, guessed 200; some were bold enough to say 1000. Well, well! 'The Irish clergy went strong, and the Scotch weak.' We are not surprised at the Irish. For we have had occasion to learn that the Irish clergy are strong in scholarship to-day. But what has come over the Scotch? Is it another way of marking the distinction between themselves and the Presbyterians among whom their lot is cast?

The whole story, and the names of all the signatories, will be found in *A Declaration on Biblical Criticism* (A. & C. Black; 2s. net).

Hulsean Lectures rarely run into a second

edition. But Mr. Tennant's Hulsean Lectures on *The Origin and Propagation of Sin* smelt strongly of heterodoxy, and nothing sells a book better. Mr. Tennant does not repent of his heterodoxy. In issuing the new edition, he answers his critics in a new Preface, and for the rest, lets the book go. He lets the book go, only taking care to make his position clearer in some places where it was misunderstood (Cambridge University Press; 3s. 6d. net).

It is a curious commentary on the carelessness with which we read the English Bible that so few of us have ever realized that we read thousands of its words in a meaning which was never intended by the translators. Yes, thousands of its words. For it is not the obsolete word that we mistake but the obsolescent; not the word that has no longer any meaning to us, but the word that has a slightly different meaning; not words like *bruit* and *collop* and *neesing*, but words like *base* and *convince* and *denounce* and *discover* and *by and by*.

Now, there is no truer lover of the English Bible than Professor Driver, if a lover means a painstaking, careful student of it. And there is no man who is more alive to the necessity of watching the meaning of every word it contains. Whenever he writes upon any Book of the Bible, you will notice that he always has notes on the Old English words in that Book, and the Old English meanings of modern English words.

He has many such notes in his new delightful edition of *The Book of Job* (Clarendon Press; 2s. 6d. net). In the Introduction there are many things of immense importance to the English reader, but there is nothing of more importance than the long packed paragraph which deals with those innocent-looking but up-tripping words. He gives examples. One of his examples is *saint* in the sense of *angel*. How many of us know that *saint* is used in the Bible in the sense of *angel*? And then he gathers them together in a Glossary at the end.

It is an edition of Job for the English reader. And the English reader will find nothing like it elsewhere for the understanding of the Book of Job.

Why is it that men of science are so often irreligious? Dr. Newton H. Marshall says it is because they do not know that there are two kinds of truth. They are occupied with scientific truth.

They think that the truth of science is all the truth there is—what you see and test and experiment upon. They have not discovered that there is also the truth of religion.

Dr. Marshall has published a volume on *Theology and Truth* (Clarke & Co.; 5s.). Its purpose is to tell men of science that there are two kinds of truth—religious and scientific. 'While the registration and description of phenomena is being carried on according to the canons of science, the theologian claims as his prerogative the declaration of spiritual meanings according to criteria which have no validity for the scientist as such. While unreservedly accepting scientific truth, the theologian boldly states articles of faith.'

Dr. Marshall would distinguish the two kinds of truth by giving them distinct names; and the best name he can find for religious truth is Faith. For faith 'gives substance for things hoped for' and 'tests things not seen.' 'It is the reaching out of the soul after that which is not known, but felt; which is not apprehended, but which apprehends the man. It is the victory of the things that are not—the ideals—over the things that are.' To the other kind of truth Dr. Marshall would give the name of Knowledge.

It is a book for the recovery of our religious optimism.

In Theology the cleavage between the old and the new is much more distinct in America than it is in Britain. There is therefore much more room for the middle man, for the man who stands between the two, who makes it his business to mitigate the alarm of those who follow the old paths and to restrain the exuberance of those who seek after the new. Such a middle man is Mr. N. M'Gee Waters, for whom Messrs. James Clarke & Co. have just published in this country *A Young Man's Religion and his Father's Faith* (2s. 6d. net). It must be said that mediation of this kind does not appeal to British readers. Because it is neither the one thing nor the other, it seems to them to be nothing but words. And they have been heard to express their suspicion that the book was written to sell. But there is something in Mr. Waters' book which redeems it from all such iniquity. There is a humanity in it, a psychology, a sympathy, a something that brings men together. It seems to fill up the gulf between the old and the new, not by argument, but by love.

Messrs. Clarke & Co. have also published this month, *Reform in Sunday School Teaching*, an original but thoroughly practical book by Professor A. S. Peake, M.A., B.D. (1s. 6d. net), and *The Letters of Christ*, by Charles Brown (1s. 6d. net), a rather notable contribution to the literature of the Seven Churches.

Under the title of *The Giver and His Gifts*, Dr. E. W. Bullinger has published an exhaustive account of the use of the word *pneuma* in the New Testament. It occurs 385 times in all; and in the A.V. it is rendered 'Spirit' 133 times, 'spirit' 153 times, 'spiritual' once, 'ghost' twice, 'life' once, and 'wind' once. That makes 291 times. In the other cases it occurs with *hagion*, when it is translated 'Holy Spirit' 4 times and 'Holy Ghost' 89 times. One example remains, where it occurs in the genitive and is translated 'spiritually.'

The problem is between the big S and the little. Dr. Bullinger discusses that problem thoroughly (Eyre & Spottiswoode; 2s. 6d.).

Messrs. Wells Gardner have published *Talks on the Beatitudes*, by the Hon. Agnes Leigh; and *For the Sins of the whole World*, by the Rev. A. V. Magee, M.A. Both belong to the 'Midget' series.

*Ruth: A Hebrew Idyl*. By the Rev. Armstrong Black, D.D. (Hodder & Stoughton; 3s. 6d. net). Dr. Cox once wrote on Ruth, and no one else has dared to write on Ruth till now. Dr. Cox wrote on Ruth, and did not spoil the beauty of the Book of Ruth or make Ruth herself less attractive than she is. It was time that someone else had tried the almost impossible; and Dr. Armstrong Black seems to be the man for it. He has the literary grace; he finds the ancient savour of saintliness in common life. And the publishers have supported him. The book and its binding are in keeping with the attractiveness of its heroine.

Under the title of *Manhood, Faith, and Courage*, Messrs. Hodder & Stoughton have published a new and enlarged edition of Dr. Henry van Dyke's 'Straight Sermons' (5s.).

For 'Sermon Seed' go to Dr. George Matheson. Not for the dry and barren kind which the second-hand booksellers supply. For seed that, when it falls into your own mind, will bear fruit abundantly.

What an active spiritual imagination he must have. He publishes volume after volume, and every new volume is filled with new thought, fresh and stimulating. And they are more than sermon seed. This latest volume, for example, called *Rests by the River* (Hodder & Stoughton; 5s.), is such a book of devotion as men would give a fancy price for, if it were as old as Thomas à Kempis.

What do you think is meant by *The Methodist Hymn-Book Illustrated*? Portraits of the hymn-writers? Or pictures of the churches in which the hymns are sung? It is none of these. It is literary and historical information about the hymns in the Methodist Hymn-Book and a gathering of appropriate anecdotes. The author of the book is the Rev. John Telford, M.A. (Kelly; 5s. net), who has read widely and kept hold of his reading. From Morley's *Gladstone*, for example, he quotes those wonderful sentences which Gladstone in his youth wrote about Joseph Anstice, the author of the hymn,

O Lord, how happy should we be,  
to whose example, he says, he owed the 'inestimable blessing of fixed habits and unremitting industry,' and perhaps even greater things than these.

Mr. Kelly has also published a popular edition of *Wesley's Journal* (1s.) and of the Rev. W. L. Watkinson's *Mistaken Signs* (6d.).

From the Kingsgate Press comes a volume of sermons to children, called *The Forgotten Sheaf* (1s. 6d. net). The author is the Rev. D. Llewellyn. A considerable number of the texts are taken from the Book of Proverbs. For men usually forget their theology when they preach to children, and treat them as if they were born without original sin, and only require to be shown the way and they will walk in it. These sermons are short and simple and practical. And although Mr. Llewellyn is no more theological than his neighbours, he gives his children credit for possessing a measure of brains.

Professor W. P. Du Bose of the University of the South is known in this country by his 'Soteriology of the New Testament,' and more by his volume on the 'Ecumenical Councils' in the 'Eras of the Church' series. He has now written a



book, which he calls *The Gospel in the Gospels* (Longmans; 5s. net). It is a book with a limited purpose, its limits being frankly stated in its title. Dr. Du Bose does not believe that you find the whole gospel in the Gospels. He believes that the fact of it is there, and that nothing has to be added to that fact. But in order to know the whole gospel he holds that we must read the explanation of it in the rest of the New Testament, and enter into the experience of it in the history of the Church. In this volume he confines himself to the fact. So the volume is in a sense a life of Christ. It is a life of Christ as Saviour.

Messrs. Longmans have also published three sermons on *The Principles of Religious Education*, by the Bishop of Stepney (3d. net); and two short studies in Judaism and Christianity, the one on *The Spiritual Teaching and Value of the Jewish Prayer-Book*, by the Rev. G. H. Box, M.A., the other on *Sabbath and Sunday*, by the Rev. A. W. Streane, D.D.

The cheapest book of the month, and we think we should also say the best, is the second edition of Principal Simon's *The Redemption of Man* (Melrose; 4s. 6d. net). The book has been out of print for many years. Now at last the author has found leisure and encouragement to prepare a new edition of it. It is handsomely produced in every way, and besides the new Notes there is a new and important chapter on 'Justification and the Death of Christ according to the Apostle Paul.' We have read the chapter carefully. It is in Dr. Simon's best style. Its centre and strength is in a discussion of a Pauline phrase, 'the righteousness of God.' Dr. Simon holds that the phrase covers both relationship and character, or, as he prefers to express it, both rectified relationship and real righteousness. And how is it 'of God'? Because it is the gift of God, no righteousness being ever possible to man but a righteousness which comes from God. The whole discussion is temperate and thorough and sane. The new chapter is worthy of a great book.

Archdeacon Sinclair has published two volumes of addresses, the one *Unto You Young Men*, the other *Unto You Young Women* (Melrose; 2s. 6d. net, each). There is a great opportunity for books of this kind. They may not be largely bought by young men or young women, but they will be

largely given to them; and Mr. Melrose has published them handsomely to serve as gifts. Both volumes go right to the centre of all life and thought, right to Christ and the claim He makes upon us. Other men may occupy themselves with the outworks; Archdeacon Sinclair does not trouble young men or women with proofs of the miraculous or the credibility of the Gospels. His young men and women have heard the Word of God, and their business is now to do it.

Messrs. Methuen have published a little book of Thoughts on Life for Every Day. Its title is *To-day*; its author, J. C. Wright. One little characteristic is worth noticing. The great men are quoted without initials, as Pascal, Carlyle; and among them we find Drummond. So it seems he has already found his place. And it is above M. Arnold, H. Ward Beecher, and R. L. Stevenson.

The Rev. C. T. Wilson, Vicar of Totland Bay, I. W., was formerly a missionary in Palestine, and he made good use of his opportunity. For although *Peasant Life in the Holy Land* has been described until there seems nothing left for any one to describe, Mr. Wilson has written under that title (Murray; 12s. net) a book which every lover of the Land and the Book will revel in. He has given an Index of Scripture passages by means of which we can at once get at the new illustrations of texts (and there are a great many of them), which his book contains. But the book is better than its illustrations. It is a book to read, to read right through with ever increasing interest. And it describes a people, a people of individuality, a people of religion, a people at once ancient and modern, a people that seem everlasting as their own hills; for it is the Arab alone upon the earth that is the same yesterday, to-day, and forever. Mr. Wilson has much to say about the Book, but the best thing about his own book is the sympathetic insight with which he describes the way of the people of the Land.

Three attractive books come from Messrs. Oliphant, Anderson, & Ferrier. The first is a volume of *Prayers for School Boys and School Girls*, by the Rev. William Watson, M.A., of Birkenhead (2s. net). The next is *The Philosophy of Christian Experience*, by the Rev. Henry W. Clark (3s. 6d. net). The book is better than its



title; it is more practical, it is more homely, it is more Christlike. For Philosophy is an ungainly word to come so close to Christ with. What should Mr. Clark have called his book? The 'History of Christian Experience'? Perhaps that is too wide. We might have suggested 'The Experience of a Christian.' For its chapters are (1) The Need of Religion; (2) Conversion; (3) The Fatherhood of God; (4) Repentance; (5) Christ as Life-Giver; (6) Faith; (7) Christian Self-Culture; (8) The Passion for God.

The third volume is a new edition of what we take to be the best handbook of foreign mission work ever written—Professor Warneck's *Outline of a History of Protestant Missions* (10s. 6d.). It is the third English edition. It is edited by Dr. George Robson. And when Professor Warneck and Dr. Robson come together to the making of a book on missions, it is sure to be a book of unrivalled knowledge and sympathy. Even those who already possess an earlier edition must procure this one. It is a great step forward; and on a subject like this we cannot afford to be behind the time.

Extremes meet—in Mr. Joseph M'Cabe. Once a monk, he is now the only out-and-out believer in Haeckel living. For Haeckel himself has lived too long, and has seen nearly all his followers die before him, or desert. But Mr. M'Cabe remains. His latest service is a translation of *Last Words on Evolution* (Owen & Co.; 6s.). It is a popular book. There is no use translating anything else of Haeckel's now. It is a popular book, and personal. It is personal in a curiously apologetic, painful way, as if Haeckel felt that he had not got fair play, as if he felt that his popularity had been taken away, and an enemy had done it. The enemy is himself, and he does not know it. In these 'Last Words' he denounces every form of belief but his own, and openly describes those who differ from him as either fools or hypocrites or both, the one infallible and incorruptible guide toward the eternal night of the grave being Haeckel. But Haeckel is not infallible. Even in matters of mere scientific observation he has fallen behind the time. Ten years ago a man might say that 'the most primitive races, such as the Veddahs of Ceylon or the Australian natives, are very little above the mental life of the anthropoid apes.' But no man in touch with the progress of Comparative Religion would say so now.

Very different from the three books previously mentioned are the three which have come from the Open Court Publishing Company in Chicago (London: Kegan Paul). The first is a new edition, revised and enlarged, of Fechner's *Life after Death*—a new edition of a book of which we are likely to see many editions now, although it had a long, long struggle for existence. For we are much less theologically sure than our fathers were about the life after death, and we suffer speculators gladly. The second volume is—well, a trifle out of our line. It is a history of Conjuring and Prestidigitation—an illustrated, entrancing history, we do not doubt, to those who go in for these things. And best of all, it explains how all the tricks are done. Its title is *The Old and the New Magic*.

The third is not a book. It is *A Portfolio of Buddhist Art*. The portfolio contains thirty-one plates, all beautifully executed, and nearly all of real scientific value. Dr. Paul Carus has to do with all these works, as editor or publisher, or both.

Somebody remarked recently that men are no longer troubled about sin, and need not be; and somebody answered that it was the remark of a fool. It is so—of a biblical fool. For the biblical fool is more knave than fool. The Rev. N. R. Wood has written a book on *The Witness of Sin* (Revell; 3s. net). He shows that sin is the central thing in human life even to-day. He shows that sin is the centre of all our intellectual problems as well as the centre of our moral difficulties. He handles the intellectual as well as the moral problems, freely, capably; and, we think, on the right lines. He handles the problem of the existence of evil. He finds its solution in the one word 'Theodicy.' He explains that word, and says, 'God has not prevented evil, because evil is unavoidable in the best possible world. For the best possible world is one containing morality, or free moral agents, and in such a world sin is an unavoidable possibility.'

Messrs. Revell have also published a book on *Method in Soul-Winning*, by Dr. Henry C. Mabie (2s. 6d. net). It is a handbook for both the home and the foreign missionary. Dr. Mabie is intensely earnest in this business, and his method is intensely personal and practical.

Messrs. Revell have also published *The Divine Tragedy*, a drama of the Christ, by Peyton Harrison Hoge (3s. net). It is well done, we are sure, and

reverently. But no one can write dramas in these days, and no one ever could write a drama of the Christ.

Can a theologian be a commentator? Scarcely ever. We have not time to ask why. It is enough to notice that Dr. Revere F. Weidner, an accomplished theologian, whose theological work we have often commended, has now written *Annotations on the General Epistles of James, Peter, John, and Jude, and the Revelation of St. John* (Scribners), and that his annotations are just little (sometimes very delightful little) scraps of theology. There is no exegesis, and there is no exposition, there is just theology. And it is often by no means biblical theology, but such as a thoroughly accomplished systematic theologian would be likely to have at his finger ends. It is the old-fashioned style of commentary. It was once all the fashion indeed. But this is not an old-fashioned book. It is thoroughly modern in its spirit, and thoroughly up-to-date in its information. For the theology of James, Peter, John, and Jude, and of the Apocalypse, we can recommend nothing better. But it is not exposition.

Mr. Elliot Stock has published a cheap edition (3s. 9d.) of *Lessons from Life*, a thick volume of anecdotes, in which the best thing is Dr. Hugh Macmillan's Introduction.

Nearly all the weekly religious papers have a literary column now, and some of them have put that column into the hands of literary men. The *Sunday School Chronicle* has done so. We should not exchange Alan Northman's contribution for anything else in the Chronicle. He calls his contributions 'Brief Talks on Literature.' Now

he has gathered some of these 'Talks' into a book, with the title of *Literature as an Aid to Teaching* (Sunday School Union; 1s. net). And he has added a list of books to read. We could criticize his list; but we have no right to do that, having never yet made up a list of our own.

The Rev. Arthur Devine, C.P., has done excellent service to non-Catholic as well as to Catholic readers by his various handbooks. In one he explains the Creed, in another the Commandments, in a third the Sacraments. He has also written a Manual of Ascetical Theology and a Manual of Mystical Theology. All these books are published by Messrs. R. & T. Washbourne, by whom is also published the volume before us—*The Ordinary of the Mass* (5s.). The volume is at once a handbook for the student of Liturgics and a guide to the ordinary worshipper; while the reader who is neither a Catholic worshipper nor a student of Liturgics will find it a simple and authoritative explanation of all the ceremonies which make up that which is called the Sacrifice of the Mass.

The topic to the front to-day is religious education in schools: to-morrow it will be the feeding and clothing of the children. Now the feeding and clothing of children raises the whole question of *Individualism and Collectivism*; and the latest book on that subject and under that title has been written by Dr. C. W. Saleeby (2s.). It is the first of a series which Messrs. Williams & Norgate have projected and called 'Constitution Issues.' The book is on the whole a plea for individualism. Indeed it consists of four lectures which were delivered on behalf of the British Constitutional Association. But it may be read with profit by both sides, and it will cost little, either of money or time, to read it.

## Recent Theological Literature.

### INDEX OF SUBJECTS.

#### BOOKS INDEXED.

ADLER (E. N.), About Hebrew Manuscripts (Frowde; 7s. 6d. net).  
 BECHING (H. C.), Apostle's Creed (Murray; 2s. 6d. net).  
 BOWNE (B. P.), Immanence of God (Constable; 3s. 6d. net).  
 CLARKE (W. N.), Use of the Scriptures in Theology (T. & T. Clark; 4s.).

COOK (A.), Psychology (Owen; 6s. net).  
 DICKIE (W.), Culture of the Spiritual Life (Hodder; 6s.).  
 FERRIES (G.), Growth of Christian Faith (T. & T. Clark; 7s. 6d. net).  
 GORDON (T.), Creed and Civilization (Griffiths; 5s. net).  
 INSKIP (J. T.), The Pastoral Idea (Macmillan; 6s.).  
 JONES (R. M.), Social Law in the Spiritual World (Winston; \$1.25).