

Christian and no more, is true neither to His own teaching nor to the apostolic witness; and though it may serve a temporary purpose in Germany to-day, it never can become the permanent form of an effective and soul-saving Christianity. 'The

Atonement,' as Dr. Denney says, 'is the pre-supposition of Christian ethics, as it is the inspiring and controlling force in Christian life. Nothing can beget in the soul that life, except the appeal of the Cross.'

Literature.

THE EVOLUTION OF CULTURE.

THE EVOLUTION OF CULTURE AND OTHER ESSAYS. By the late Lieutenant-General A. Lane-Fox Pitt-Rivers, D.C.L., F.R.S., F.S.A. Edited by J. L. Myres, M.A., Student of Christ Church, Oxford. With an Introduction by Henry Balfour, M.A., Fellow of Exeter College, Oxford, Curator of the Pitt-Rivers Museum. (*Clarendon Press*. 7s. 6d. net.)

THE late General Pitt-Rivers was greatest as a collector and classifier of antiquities (we do not touch his generalship here), but he could write. After his death, Mr. J. L. Myres of Oxford collected a volume of essays which he had contributed to journals or read at the meetings of societies.

The essay which gives the volume its title is of most general interest, although it is neither so long, nor so great a contribution to its subject, as that on 'Primitive Warfare,' which consists, indeed, of three different lectures, delivered at the Royal United Service Institution in 1867, 1868, and 1869, and afterwards published in the journal of that institution. Besides these, there is an essay on 'Early Modes of Navigation,' and one on those principles of classification which Pitt-Rivers adopted, and had to fight for, when he first became known as a scientific collector of antiquities.

The value of the essay on 'The Evolution of Culture,' to which we shall confine ourselves now, lies in the combination of accurate observation and far-seeing generalization. It is curious, and almost pathetic, to find him at the outset under the necessity of opposing the dictum that 'physical science deals with the work of God, historical science with the works of man.' Professor Max Müller, from whom he quotes it, had a strong desire to speak to a wide circle of hearers, and the dictum is perhaps a popular concession which Max Müller himself slowly carried his hearers out of

General Pitt-Rivers will have none of it. History and physical science are equally the results of evolution. If God is behind, He is behind them both. But we have to do, says Pitt-Rivers, with these things as they are, not with God, who may be behind them; and it was necessary for him to take up this attitude, because in those days God was introduced for the purpose of barring progress, and, if possible, even excluding investigation. We must therefore clearly distinguish between the professional agnosticism of an anti-Christian philosopher and the scientific absorption of a Darwin or a Pitt-Rivers. Pitt-Rivers seeks to show the steps by which man has passed from stage to stage in his long-drawn-out career of progress in things material. He leaves the unseen and the spiritual to others.

So accomplished an anthropologist as Mr. J. L. Myres was sure to do everything that could be done in the verification of every detail, and in the bringing of the essays up to date. We may therefore depend upon the book for accuracy.

THE BACK OF THE BLACK MAN'S MIND.

AT THE BACK OF THE BLACK MAN'S MIND; or, Notes on the Kingly Office in West Africa. By R. E. Dennett. (*Macmillan*. 10s. net.)

It is the desire and the despair of every student of ethnic religion to get to the back of the black man's mind. In giving this title to his book, Mr. Dennett says: 'I rather wish to imply that I should like to get there than to assert that I have actually solved all the problems that lie concealed there.' He has, at any rate, gone the right way about it. He has lived with the black man, and exchanged confidences. He has endured endless palavers. He has despised him not. By his contributions to

Folklore and to the *Journal of the Anthropological Institute*, Mr. Dennett has already made himself recognized as a sympathetic and trustworthy observer. This book will introduce him to a much wider circle. The circle of interest in the black man's mind is rapidly enlarging. Mr. Dennett gives the first credit to the late Miss Mary Kingsley. He himself, by means of this well-written and most instructive volume, will carry the good work forward.

What is it that still keeps men back from the study of religion? There are two things—the notion that it is of no practical value, and the notion that it would become an endless weariness. Both ideas are an utter mistake. As regards the second, the field is, no doubt, vast; but the interest awakens as soon as the first step is taken, and grows steadily in intensity with fuller knowledge. Mr. Dennett deals with only a small group of tribes in West Africa, and no one who had mastered his book would pretend to be an expert in religion. But the book is so well written that to read it is an abundant pleasure. And when a man knows the Bavili he has at least begun to be a student of religion.

The other idea, that the study of religion is of little value, is one of those pious frauds which Satan has made successful use of since the triumph of Christianity, in order to defeat Christ's purpose. Christianity is the only religion, says the devil; no other is worth looking at. But the missionary, who has to fight the devil on the frontier, knows better. And it is time that we knew better at home. Meantime the enemies of Christianity have been moved to the study of religion, and, with a new weapon in their hands, have found us unprepared and at their mercy. They tell us that we are afraid to study religion; our house would fall about our ears. And by our attitude we seem to admit it.

Useless? And you a preacher? Mr. Dennett repeats this story about Thomas Comber, the beloved Congo missionary. You may see the point of it, but you cannot feel the force of it until you have learned from Mr. Dennett how much of the black man's mind the 'image' occupies.

'Could this image hurt me?' asked Mr. Comber.

'Oh yes; it would strike you dead!'

Mr. Comber took it in his hand, and turned it about, and looked at it meditatively. It was a

funny little object—an image of wood, with a large protuberance on its back, and a similar protuberance on its chest, looking as though it were both hump-backed and pigeon-breasted at the same time.

'What would happen if I were to cut it?' asked Mr. Comber.

'Oh, it would strike you dead!' they exclaimed in alarm.

'May I try?' he asked.

'Oh, it will kill white man!' they asserted. But, as he pressed for permission, they at last agreed. So in breathless silence Mr. Comber drew his knife from his pocket and slowly cut off the pigeon breast of the little figure. Scrap after scrap fell from the image, but still it made no sign. At length he desisted; the operation was complete.

'Behold,' he exclaimed in triumph, 'your god has no power! See what I have done, and yet I am not hurt. It is but a senseless piece of carved wood.'

Then he proceeded to point the moral of his action by showing the difference between such 'gods' and the God of the Christian.

THE FOURFOLD PORTRAIT.

THE FOURFOLD PORTRAIT OF THE HEAVENLY KING AS PRESENTED IN THE GOSPELS. By Interpreter. (*Elliot Stock*. 31s. 6d. net.)

The most important thing in this large volume is a new translation of the Gospels into English. It is a translation into modern English. It is the fourth translation of the kind that we have quite recently received. The best way to judge of the character of the translation will be to quote a few verses of it. Let us choose Lk 3¹²⁻¹⁴, and let us set down the other recent translations beside it. Here is Weymouth first of all (*The New Testament in Modern Speech*, edited by E. Hampden-Cook, 1903): 'There came also a party of tax-gatherers to be baptized, and they asked him, "Rabbi, what are we to do?" "Do not exact more than the legal amount," he replied. The soldiers also once and again inquired of him, "And we, what are we to do?" He answered, "Neither intimidate any one nor lay false charges; and be content with your pay."' Next, *The Twentieth Century New Testament* (revised edition 1904): 'Even tax-gatherers came to be baptized, and said to John, "Teacher, what are we to do?"'

"Do not collect more than you have authority to demand," John answered. And when some soldiers on active service asked, "And we—what are we to do?" he said: "Never use violence, or exact anything by false accusation; and be content with your pay." Then Lloyd's *Corrected New Testament* (1906): 'Then came also tax-gatherers to be baptized, and said to him, Master, what are we to do? And he said to them, Demand no more than that which is appointed you. And soldiers on march likewise inquired of him, And what are we to do? He said to them, Do violence to no one, neither accuse any one falsely; and be content with your rations.' And now Interpreter's *Fourfold Portrait*: 'And the tax-farmers also came to him to be baptized, and they said to him, "Teacher, what should we do?" And he said to them, "Exact no more than is appointed you." And those who were on military service also asked him, "And we, what should we do?" And he said to them, "Oppress no one, neither act as informers; and be content with what is given you."'

Here, again, is Interpreter's translation of Jn 13¹: 'Now before the Feast of the Passover, Jesus, knowing that his hour was come that he should pass out of this world to the Father, was specially full of tender love for those whom he had loved as his own in the world.' And of Jn 14^{1,2}: 'Do not any of you be disheartened. Trust God and trust me. There are many homes in my Father's mansion: if not, I would have told you, for I go to prepare a place for you.'

On the opposite page from Interpreter's own translation are found three things—(1) The Authorized Version, with the alterations of the Revised Version in footnotes; (2) References to the Old Testament Scriptures; (3) Parallel passages in the new translation of the other Gospels. The first speaks for itself. In regard to the second, the author has evidently made a careful selection of every passage in the Old Testament that has any bearing whatever upon the New Testament passage which is printed on the opposite page. Sometimes he quotes the more pertinent verses, but for the most part he is content with the reference. The third part serves the purpose of a harmony of the Gospels.

Well, this is the book. It will stand or fall by its new translation. The other things we can get elsewhere, though, perhaps, nowhere together or

quite so conveniently. That the new translation is a work of scholarship and care is undeniable, and that it goes a little beyond its predecessors, as it ought to do, will, we think, slowly come to be admitted.

Notes on Books.

We have received from Stuttgart, from the Württemberg Bible House, two beautiful and very precious volumes. One is a critical edition of the Vulgate New Testament, and when we add that the editor is Dr. Eberhard Nestle it will be understood at once why we count this edition of the Vulgate so precious. The other is the same edition with Nestle's Greek New Testament printed on the opposite page. Now Nestle's Greek New Testament is the best critical text in existence. That is acknowledged by scholars of every country and of every prejudice and prepossession. His New Testament in Latin will be as widely and as thankfully received. It is almost a miracle of erudition. How can one man do all this work, and do it with such faultless accuracy? There is one thing we want Dr. Nestle to do yet. We want him to produce a critical edition of the Old Testament in Latin. But we are thankful for what we have already received. Not only are the volumes marked by Dr. Nestle's immaculate scholarship, but they are also themselves, we say, beautifully printed and bound, the external workmanship indeed being nearly as perfect as the workmanship within. The titles of the two volumes are (1) *Novum Testamentum Latine, Textum Vaticanum cum apparatu critico ex editionibus et libris manu scriptis collecto imprimendum curavit D. Eberhard Nestle*; (2) *Novum Testamentum Graece et Latine. Utrumque textum cum apparatu critico ex editionibus et libris manu scriptis collecto imprimendum curavit D. Eberhard Nestle* (Stuttgart: Privilegierte Württembergische Bibelanstalt).

To his 'Booklovers' Booklets' Mr. Allenson has added Robertson of Brighton's essay on Wordsworth (1s. net).

There are some solemn expositions of the Epistles to the Seven Churches. There is one cheerful, charming exposition, and the Rev. A. Allen Brockington, the author of *The Perplexed*;

Parson, has written it. It is in the form of a narrative, a narrative of home life and intimate experience. But it expounds the Epistles to the Seven Churches. Its title is *The Disciple in the Seven Churches* (Bagster).

Using as his title the Greek words *Baptismōn Didachē*, translated in the Epistle to the Hebrews 'Doctrine of Baptisms,' an anonymous writer, who modestly calls himself 'Philalethes,' has written a complete system of theology (Bemrose; 7s. 6d. net). His subject is Baptism, and his book is mainly about Baptism. But it seems possible, and to this writer apparently inevitable, to bring all the doctrines of the faith and set them in their place round the doctrine of Baptism. It may seem an inversion to those who have a vivid recollection of the subordinate place occupied by Baptism in the ministry of our Lord and of St. Paul. But our author is not so much interested in the things of the New Testament as in the practice and precept of the Church. So far as we can remember, there has never before been written so full an account of what Baptism is and what it leads to. And although 'Philalethes' does repeat himself occasionally, and so makes the book somewhat larger than there is any occasion for, his ability is considerable and his industry commendable. We are about as sharply divided on Baptism as on any Christian doctrine. But whatever our attitude may be, we shall find the materials gathered into this book useful. We shall be thankful for their arrangement and lucid exposition. And even the repetition may serve a good purpose, for if we are not mistaken the author is a preacher as well as an expositor. He would have his readers not only see what the true doctrine of Baptism is, but also embrace it. It is a large and beautiful volume for which the publishers as well as the author deserve our thanks.

Messrs. A. & C. Black have published a new edition of Kirkup's *History of Socialism* (7s. 6d. net), revised and enlarged. It could not have come more opportunely. No doubt the keen interest in the subject is the occasion of it. For before we take a side we ought to know what Socialism is. And there is no book in English that will tell us that more easily or more impartially than Kirkup's *History of Socialism*.

Messrs. A. & C. Black are the publishers, not only of *Who's Who* and the *Who's Who Year-Book*, but also of the *Englishwoman's Year-Book and Directory* (2s. 6d. net), and the *Writers' and Artists' Year-Book* (1s. net); and the volumes for 1907 of the latter have now been published. The *Writers' and Artists' Year-Book* contains a list of all the magazines that receive contributions, with their addresses, and usually states the length of article that is most welcome, and sometimes the remuneration. The payment in *Science Siftings*, for example, varies from 10s. to 5 guineas per column. The Year-Book contains a list of publishers, and many things more.

The *Englishwoman's Year-Book* is a marvel of fulness and convenience, and it must have a very large circulation to sell for half a crown.

Messrs. Blackie & Son have added to their Red Letter Library *Poems by Matthew Arnold* (1s. 6d. net), with an introduction by Alice Meynell. Matthew Arnold's poetry, says Alice Meynell, 'belongs to his youth, and even to an imitative stage of youth, which in his case must have lasted long. Much of it has the little scholarly strut of a lad conscious of an uncommon interest in the classics.' What will the members of all the Matthew Arnold Clubs say to that?

By the British and Foreign Unitarian Association is published *Dogma or Doctrine?* (2s. net). It is a small volume of essays, each of which has already appeared as a 'Unitarian Tract,' and several of which have had a very large circulation in that way. There is an extraordinary variety of ability in them, and of temper. In some of them (but these are the least worthy) the one thing insisted upon above all other things, and almost to the exclusion of all other things, is the necessity of *not* having a creed, which the first essay, the essay that gives the book its name, shows to be impossible for any person who is able to think about religion. The most welcome thing in the book, and it appears in several of the essays, is the vision of God as the High and Holy One. These Unitarians may not exalt Christ as others do, but their God is the Holy One of Israel, and they know that they are sinners.

Dr. R. H. Charles has published a new edition of *The Ethiopic Version of the Book of Enoch*. It

appears in the 'Anecdota Oxoniensia' of the Clarendon Press (17s. 6d). Shall we call it a Titanic or a Teutonic labour? It is the kind of work which a German delights in, but it is great enough for a giant among the Germans. It is practically exhaustive, says Dr. Charles, this new text. For no pains have been spared to secure a first-hand and complete knowledge of the MSS evidence. But the book is much more than the text contained in the best MSS. The Ethiopic Text is more or less corrupt in all the MSS, and Dr. Charles has counted it his duty to deal with the corruptions. One important result of his work of reconstruction is that he has now abandoned the view that Enoch was originally written in Hebrew, and has come to the conclusion that, like Daniel, it was written partly in Aramaic and partly in Hebrew. This edition contains the Greek and Latin fragments, which are printed in parallel column with the Ethiopic Text. The introduction contains a history of the Book of Enoch, and a complete account of all the versions and quotations. It is not only the best edition of the Book of Enoch; it is one of the best editions of any Apocryphal book that have ever been published.

The opinion seems to be abroad that preachers are afraid to preach what they know to be the truth about the Bible. This opinion is freely and forcibly stated in a series of letters which George Mackenzie has written to Thomas Ogilvy, and which are published in *The Religious Doubts of Common Men* (T. & T. Clark; 2s. 6d. net). Perhaps George Mackenzie is right, and so perhaps the common opinion is right. But it does not follow that the preacher's fear is a selfish fear. It may be a perfectly honest and righteous fear lest he should suggest difficulties where they have not yet occurred, and so shake the faith and spoil the service of some good followers of the Lord Jesus Christ. George Mackenzie himself does not believe that the fear is dishonest, but he quotes the words of a neighbour who has been reading Haeckel and the like, and who has no hesitation in saying that between the preachers and the Bible there is little to choose, since they are all liars together. So the question for the preacher to consider is this: How far are the people already troubled with these discontents? It would be a pity to suggest doubt, but it would be a greater

pity to leave doubt unrelieved. This book comes from the people. The two men are laymen. If they fairly represent the people, the duty of the preacher is very plain.

Messrs. James Clarke & Co. have published the seventieth volume of the *Christian World Pulpit* (4s. 6d.). That means that this purely homiletical magazine has lived for five-and-thirty years. It is a fact to be taken into account in all debates upon the power of the press and the pulpit. And it is as young as ever. Ah! that is the advantage of a periodical. It has nothing to do but change its editor, and it has the secret of perpetual youth. How does it discover its preachers? How did it find out, for example, that the Rev. J. N. Russell, minister of the United Free Church in Port-Glasgow, had begun to preach a course of sermons on the *Ars Poetica* of Horace? Here the sermons are, and they are well besprinkled with quotation, not in translation, mind you. Give us time and some of us can translate them. Did Mr. Russell's hearers run them into English as he spoke? But the feature of this volume is not its courses, but the great number of its single sermons, with this consequence that we have more names than usual, and more new men. There is only one sermon from Mr. Campbell, one from Bishop Gore, and one from Dr. Campbell Morgan. There are good single sermons also by Mr. J. D. Jones, Mr. Frank Leggatt, Principal Mullins, Dr. Purves, Professor Peake, Mr. Anderson Scott, Mr. Swanson, Mr. Maclean Watt, and some of these are new men.

There are three travellers' handbooks for Palestine and Syria—Baedeker, Macmillan, and Cook. And those who intend to travel should get a look of the three and compare them carefully before setting out. The most important things in a handbook are its maps and its information about hotels. The description of the places does not count for much, if we have made up our minds not to keep a diary. Now, in both those particulars, Cook has the advantage over the other two. As regards hotels, simply because it is most recent and up to date. As regards maps, because the maps have been thoroughly revised by Mr. Hanauer and Dr. Masterman. A new edition of Cook's handbook, thoroughly revised throughout, has just been published—*Cook's Handbook for Palestine and Syria* (Cook & Son; 7s. 6d. net).

How many there must be who know something of St. Francis of Assisi, and nothing of his writings. His writings are now as accessible as his life. They are accessible in an English translation which could not be surpassed for accuracy, and which preserves all the variety of manner of the original. And they are introduced by one who cannot only translate well, but can also write in the most agreeable and penetrating English. The editor is Fr. Paschal Robinson, of the Order of Friars Minor. The book is *The Writings of Saint Francis of Assisi* (Dent; 3s. 6d. net).

'Friedrich Nietzsche is the greatest European event since Goethe.' So begins a little life of him, by A. R. Orage, which is called *Friedrich Nietzsche, the Dionysian Spirit of the Age* (Foulis; 1s. net). All the little life is on that note. But the aphorisms it contains are Nietzsche's own. 'If man would no longer think himself wicked he would cease to be so.' That is one of them. 'The Christian resolve to find the world evil and ugly has made the world evil and ugly.' That is another and a characteristic one.

The *Archæological Report of the Egypt Exploration Fund for 1905-1906* has been published (Frowde; 2s. 6d. net). It contains an account of the Excavations at Deir El-Bahari, by Professor Naville and Mr. H. R. Hall, an account of the Excavations at Oxyrhynchus, by Mr. Grenfell and Mr. Hunt, and an account of the progress of Egyptology during the year, by Mr. Griffith, Dr. Kenyon, and Mr. Crum. The first article is illustrated. Let us call an item or two from the progress of Egyptology. Spiegelberg suggests that the anointing of officials, of which he finds evidence in Egypt, had the idea of protection. In the new edition of his *Contes populaires de l'Égypte Ancienne*, Maspero shows that Manetho derived his stories of the kings for his history from the popular legends, and that the popular legends took very little account of actual history. Wiedemann proves that Mystery Plays were performed for Osiris and other Egyptian deities.

Messrs. Wells Gardner have published yet another edition of Colonel Turton's popular volume of Apologetic, *The Truth of Christianity* (2s. 6d. net).

The Rev. H. C. Atwool, M.A., M.D., Vicar of

Storrige, has written about 'the Place of Faith in the Incarnate Word,' and called the book *At His Feet* (Wells Gardner; 2s. 6d.). The passages chosen for exposition illustrate forgiveness, peace of mind, thanksgiving, hearing the Word, intercession, sympathy, and worship. There is an Appendix on the Risen Body of our Lord.

With all that has been written on the men and women of the Bible there is still a great opportunity here for the student of Psychology and Ethics. He must also be a student of Religion, or he may miss the mark entirely. But the religious aspect has often been dealt with. It is a student thoroughly equipped with the results of the modern study of Ethics and Psychology that will reap the richest harvest. A beginning of the business has been made by Anthony Deane, M.A., in his *Friends and Fellow-Labourers of St. Paul* (Wells Gardner; 1s. 6d.). The friends and fellow-labourers are Gamaliel, Apollos, Barnabas, Philemon, Priscilla and Aquila, Timothy.

The Old Testament volumes of the 'Biblical Illustrator' are coming more slowly than the New Testament volumes came. But they are coming. This is *Job* (Griffiths; 7s. 6d. net). It is a volume of 668 pages, large octavo, small type, close-packed. And in spite of the enormous quantity the quality is good, all literature being ranged for the selections, the good things being taken and the bad thrown away. The man who does it is a scholar. We notice that Dillmann's name wants an *n* once, but such a slip is of most rare occurrence.

Is it ever lawful for a preacher to preach from a mistranslated text? Dr. Joseph B. Mayor does so in his new volume of sermons, *The World's Desire* (Griffiths; 3s. net). He does so deliberately, and defends it in the footnote. He defends it by saying that if his meaning is not in the text chosen he could have found it in other texts. Why then did he not take some of the other texts? Because he wants to preach on 'the world's desire,' and the idea of the world's desire is nowhere so familiarly found as in Hag 2⁷—'I will shake all nations, and the desire of all nations shall come'—although the correct translation is, 'the desirable things of all nations shall come,' which, of course, is very different.

This is the first sermon in the book, and it tells

us one thing clearly—that Dr. Mayor is not to be content with trifling issues. His sermons are not offensively theological, but they are good, strong sermons, with good strong meat in them.

Is there any part of the Word of God so difficult to expound as the Parables? Some men of mind shrink from them altogether. They have tried and failed, and have tried again and given it up. It is not that they cannot discover their meaning. They see and understand them at once. The difficulty begins when they begin to study them. And if ever they have gone into the pulpit with a parable in the hope of clearing their own minds, they have been ashamed and confounded.

But it is difficulty that attracts some men; the greater the difficulty the more the attraction. The Rev. A. L. Lilley, M.A., is one of these. He has been studying the parables. And yet he has preached upon them at St. Mary's, Paddington Green. And he has published what he preached, calling his book *Adventus Regni* (Griffiths; 3s. net). He knows their difficulty, for, as we say, he has been studying them; and because they are so difficult he considers it the business of every man who has studied them to say how he understands them. He is no oracle. He has no desire that wisdom should die with him. He is a fellow-student with his congregation and with us. He invites us to study the parables with him. Let us tell him what we find in them; this is what *he* has found.

There is, for example, that Parable of the Wicked Servant. What does it mean? Clearly it means that 'God's mercy towards us is determined by our mercy towards one another.' We all see that and understand. But what do the theologians think of that? If we were making up a scheme of theology ourselves, how should we get that in? In all schemes of theology the mercy of God goes before our mercy, it does not follow after. So Mr. Lilley deals with that, and what he says is this—(he must forgive us for spoiling his sermon by cutting out a fragment):—

'God's forgiveness is an addition to the soul's power, a deepening and strengthening of the force of character, the gift of a greater tenacity of our life's grip upon God. It is a forthgiving of Himself to us. And, equally, God's condemnation of us is a diminution of the soul's power, a withdrawal of the Divine force which constitutes and sustains

the highest life we know. And this addition to or diminution of the power of goodness, the desire of goodness, depends entirely upon us. It depends upon our use of the power with which we start.'

The new numbers of 'Essays for the Times' are (1) *The Differentia of Christianity*, by the Rev. John Robson, D.D.; (2) *The Roman See in the First Centuries*, by the Rev. W. Ernest Beet, M.A.; (3) *Christianity and Socialism*, by the Rev. S. E. Keeble (Griffiths; 6d. net each).

The literary essayist has become almost as rare as the poet. That is to say, we have so many poets and essayists that we have none. Messrs. Headley Brothers have published a series of essays by Catharine Albright, under the title of *The Common Heritage* (2s. 6d. net). Catharine Albright has the freedom of spirit and the sense of the unseen that are requisite. She says: 'It is related that an artist was once established for some weeks painting near a village in Wales. The people came to notice him at his work, and to know something of him. At last, one kindly well-wisher could contain himself no longer, and, clapping him on the shoulder, asked the question, "How is it that we have not seen you in the House of God?" "I did not know that I had ever been out of it," was the reply. Four walls do not contain the Deity to the artist-mind; he finds Him in the open field, and under the great dome of the sky. Not that he is always conscious of his God, or calls Him by His name, but he feels

A presence that disturbs "him" with the joy
Of elevated thoughts.'

Of the many students of Dante the writers are few, and the successful writers, the writers who have something to say and can say it, very few indeed. But the Rev. J. S. Carroll, M.A., seems to be one of the very few. A year or two ago he published an exposition of the *Inferno* under the striking title of *Exiles of Eternity*. It was well received, and did well. He has now published an exposition of the *Purgatorio*, calling it with equal felicity *Prisoners of Hope* (Hodder & Stoughton; ros. 6d. net).

Mr. Carroll writes an 'infinite deal' on the *Purgatorio*, but, unlike Gratiano's speaking, it is an infinite deal of *something*. For there is no exhausting the things that may be said about the

Divina Commedia, things historical, things literary, things ethical, and things religious,—the things that are worth saying. He has written an infinite deal, and yet in this volume, as in the other, he has given himself mainly to one aspect of Dante's thought—the ethical aspect. It is the aspect of almost all things in which we have most interest at present. It is to be hoped that we shall be able by and by to find our most immediate interest in religion (without leaving ethics behind). But it is a good and healthy sign of the times that we make so much of morality, in thought as well as in action. It means that when we return to religion it will be impossible for any Church or community to believe in a religion that is independent of morality, not to speak of a religion like Jesuitism that contradicts it. Mr. Carroll deals with the ethical side of Dante. Even when he is describing that eminently ecclesiastical vice called *Accidie* (and he describes it with great fulness), he regards it as a moralist does. And truly 'accidie,' if you translate it *sloth*, which is a poor translation, is a prevalent sin among those who are not professionally religious; and if you leave it untranslated, which is best, and try to understand it in its fulness, there are very few amongst us but may discover that it is a sin of the moral life, a sin even against our neighbour of which we cannot be held guiltless. Mr. Carroll's translation of 'accidie' is 'Don't care.'

Messrs. Jack have published an amazingly cheap edition of the Centenary Burns. Its full title is *The Poetry of Robert Burns*, edited by William Ernest Henley and Thomas F. Henderson (4 vols.; 6s. net). The volumes are well printed on thin paper, and attractively bound in blue canvas. We must have an edition of Burns, and when we see it we are pretty sure to be content with this edition. For the Burns enthusiast it is the very book, for it contains all the poems and all about them, the notes being very numerous and gossipy, and even all about Burns himself, with a stately appreciation by Mr. Henley in the form of an essay at the end.

Of all our theological writers, Mr. Frank Ballard is the most voluminous. Grant him health and strength, and he will soon overtake the most prolific of our novelists. Yet all he writes is worth reading; for he is a man of enormous erudition, and when he takes a subject in hand he gives himself whole-heartedly to it. His latest book is

an octavo volume of 523 pages, without counting about 30 pages of preliminary matter. It is a sequel to the equally bulky book which came out a month or two ago, called *Haeckel's Monism False*. Its title is *Theomonism True* (Kelly, 5s. net), and there is a sub-title, 'God and the Universe in Modern Light.'

Mr. Ballard succumbs to the Englishman's folly of spelling Thomson with a *þ*. But that is, as yet, the only misspelling we have met with, and we have not found a misstatement. The range of his reading is great, but he seems to take time to understand what he reads; and he has the acceptable gift of seeing what his writers meant, and saying it more clearly than they were able to say it themselves.

His book does not depend upon anybody in particular, but we think he must be more in touch with Mr. Walker than with any one else, although he gives him only the third place in his list of literature. We mean, of course, Mr. Walker's latest book, *Christian Theism and a Spiritual Monism*, a wonderful book, a book which many a one will speak of in the days to come as one of the few books that really influenced their thinking. Mr. Ballard has undoubtedly been greatly influenced by it, and he is not slow to say so. His subject is the same, his title is nearly identical. Mr. Walker will do most for the student, Mr. Ballard for the general reader.

There are still those who snap at, and sometimes even sneer at, the idea of a distinction between one book of the Bible and another as regards the doctrine of God or the apprehension of Christ. We recommend them to read Dr. Inge's new book. It is the Paddock Lectures for 1906. Its title is *Personal Idealism and Mysticism* (Longmans; 3s. 6d. net). And, of course, it contains many things besides this. But it contains this, and it is good. 'The two men,' says Dr. Inge (he means St. John and St. Paul), 'lay hold of the Gospel message from different sides. Instead of "Christ who died, nay rather, who is risen again," the central doctrine for St. John is "the Word was made flesh and tabernacled among us, and we beheld His glory." St. Paul thinks more of redemption, St. John of revelation. St. Paul loves to dwell on the crucifixion, St. John on the incarnation. Both alike lay the greatest possible stress on the mystical union between the risen

Christ and His members, and (which is the same thing) the inspiring, illuminating, and sanctifying presence of the Holy Ghost in the Church; but St. John includes in his teaching, and regards as an essential part of it, a clear and definite presentation of the life and work of Christ on earth.'

Readings from Law's 'Serious Call' have been made several times already. But we can still accept another man's selection. This selection is anonymous, unless it is due to the Bishop of London, who writes the Introduction. The readings are short, and they are of sufficient variety to make known the book and meet our needs (Longmans; 1s. 6d. net).

Reflexions are usually not worth reading. But Mr. C. W. Whish makes reflexions which are exceptional. He makes reflexions on some leading facts and ideas of history. The book is really a sketch of the history of *The Ancient World* (Luzac; 5s.), and a sketch that is both readable and reliable. In a pocket in the volume will be found a comparative chart of leading events in ancient history. Mr. Whish has used good sources throughout.

Messrs. Macmillan have added to their ever-charming Eversley Series a new edition of *The Meaning of History*, by Frederic Harrison (4s. net). It is, as Mr. Harrison says, a collection of essays designed to stimulate the systematic study of general history. For that purpose the most useful seems to us to be the essay on 'Some Great Books of History.' The judgments of books are just, and the literature of History is not so speedily antiquated as of some other subjects, although one would certainly give a prominent place now to Lord Acton's *Cambridge Modern History*. The second half of the volume, however, has more to do with geography than with history. The studies it contains of the great cities of the world are quite unique, because quite characteristic of Frederic Harrison.

Two things are prominent in the philosophical work of our time. One is the pervading presence of psychology, the other is the use of intelligible language. These characteristics are both present and both prominent in a new book on the *Structure and Growth of the Mind*, by Professor

W. Mitchell of the University of Adelaide (Macmillan; 10s. net). Such a title would formerly have brought us into the midst of the deepest problems of philosophy, and the longest sentences that the English language could carry. With Professor Mitchell it is an introduction to psychology in short sentences and simple language. It is not an introduction to psychology in the dry sense of an elementary survey of that science, but in the more intimate and more human sense of an introduction to our own experience. From first to last Professor Mitchell deals with his subject as it is met with in life, not as it is met with in the laboratory or the classroom. He examines the living subject, not the corpse or the mechanical model. His whole method is new. Perhaps Professor James has done most to make it popular. It is pleasant to know that the new method is as popular in Australia as in the United States.

It is not to be supposed that a volume on the structure and growth of the mind is written for the man in the street. No greater harm could be done to philosophy in all its branches than to bring it down to the level of the unthinking and the self-indulgent. The meaning of life is not to be picked up by the mere passer-by. Though it is not a formal introduction even to Psychology, this is a book for students. There is a paragraph beginning: 'Suppose you are about to tell a story.' That sentence would do for the man in the street, but he will go no further; for the rest of the paragraph is addressed to those who stop and think. Let us hear the psychology of story-telling: 'As you think the rest of it when you are still at the beginning, so you think, without thinking about, the meaning of any familiar word. You do not, of course, think the full story at the moment when you begin; nor do you think merely the point with a view to which all is organized, for its point cannot be thought if the rest is merely subtracted. The better your faculty with the story, the better you confine yourself to every present point in it, and think of nothing else. Yet you are aware of keeping to the future point which you want to reach; you hold the end, and the incidents between, in a taking for granted; they direct your course without having to be thought about; and they do it by determining the interest and suggestibility of every present stage in the course till, the tale being told, the desire is satisfied.'

The book is divided into four parts. The first part gives the direct explanation of the mind; the second describes the sympathetic and æsthetic intelligence; the third the growth of intelligence; the fourth part brings the general explanation of the structure and growth of the mind to bear upon particular problems. There is but one fault to find with it, the lack of an index. But even that loss is partly made up by an unusually full and instructive table of contents.

The greatest name at the present day in that department of theology called Homiletics is the name of Professor Brastow of Yale. His knowledge of the subject, its broad roads and its by-ways, is unexampled. He has written much upon it, and when he writes he always lifts his subject up a little higher. His new book is *The Modern Pulpit* (Macmillan; 6s. 6d. net). It is both historical and biographical. When it comes to biography we find Dr. Brastow able to describe the preachers of Germany, England, Scotland, and the United States separately and minutely; able to touch their weak points and bring out their strong; and, if we may judge by those we know, able to do all this correctly. He judges neither by hearsay nor by hearing, but by the preacher's published sermons. He gently chides Professor G. A. Smith for deducing from Ps 19^o, 'The fear of the Lord is clean, enduring for ever,' the somewhat remote inferential thought of the 'moral character of the Bible.' But he appreciates Professor Smith's preaching, as well he may. He prefers throughout to speak of what he can appreciate, and in that he acts wisely and well for us.

Messrs. Macmillan have issued *The Annual of the British School at Athens for the Session 1904-1905* (2rs. net). It is a volume of rich result and artistic execution. Its interest is wider than the interest of Athens, if that can be. It touches nearly every department of human thought and progress. The first paper is written by Dr. Arthur J. Evans. It describes the Palace of Knossos and its Dependencies. It is fully illustrated, as all the papers are, one of the most curious and touching of its illustrations being a picture of fetish images of natural formation in the form of mother, child, and ape. In line with this article there is an article well on in the volume by Mr. D. Mackenzie, on 'Cretan Palaces and the Ægean

Civilization,' written in untechnical language and illustrated by photographs and plans, capable of bringing the most uninitiated into line with the work which has given the British School at Athens its widest fame, and compelled the rewriting of so much of the earliest history of Greece.

Messrs. Marshall Brothers have published *Helps to Following Closely*, by L. Briggs (1s. 6d.), and *Our Mother's Psalm*, by S. R. Macphail, D.D. (1s. 6d.).

Let all who are interested in Congregationalism take note of the publication of *The Congregational Year-Book for 1907* (Memorial Hall; 2s. 6d.). It is a great book, capably edited. And every issue has some new feature to make it greater. This year the new feature is the colouring of the edge of the pages which contain the ministers' names and addresses.

Out of the great controversy which is raging in the newspapers over the New Theology, one thing has emerged clear and emphatic. It is the advisability of knowing what the Bible says before we either approve or condemn it. What does it say, for example, about Atonement? The answer will be found in *The Bible Doctrine of Atonement* (Murray; 2s. 6d. net). It is a volume containing six lectures given in Westminster Abbey by Canon Beeching and Professor Nairne. Each lecture deals with the doctrine of the Atonement in some book or group of books of the Bible, and so clearly that even the newspaper reader may understand.

Mr. John Murray is the publisher of what is called *The Convocation Prayer Book* (5s. net). It is the Book of Common Prayer 'with altered Rubrics, showing what would be the condition of the book if amended in conformity with the recommendations of the Convocations of Canterbury and York, contained in reports presented to Her Majesty the Queen in the year 1879.' The altered Rubrics are printed on pink paper and then inserted in their proper place in the book. It is a happy idea artistically carried out.

Nisbet's Church Directory and Almanack for 1907 is out (Nisbet; 2s. net). It consists as formerly of three parts—(1) General Information; (2) Directory of Archbishops, Bishops, and Clergy;

(3) Alphabetical List of Benefices. Amongst the general information we find a Church Defence Sermon and a note on Irish Disestablishment, which should be read together. This is the note on Irish Disestablishment: 'The disestablishment and disendowment of the Church of Ireland in 1870 was (said the Bishop of Clogher at the Church Congress of 1906) an extraordinary event in the history of the nation as well as of the Church. The shock to the Church was terrible. It was an awful test of the reality of her religion and the fidelity of her children. Thank God, she stood the test. Three facts stand out clearly in the history of her reorganization. First, the self-sacrificing devotion of the clergy. Secondly, the Church of Ireland was blessed in the splendid liberality of her laity. Thirdly, the Church benefited by the noble generosity with which the best of her sons placed at her service their knowledge and skill. But to justify disestablishment on the ground that it was a beneficial form of adversity is as absurd as to assert that the Roman Emperors who persecuted Christianity were its truest friends.'

Messrs. Nisbet have also published the *Church Pulpit Year-Book for 1907* (2s. net). It contains a complete set of sermons for the liturgical year. Among the rest there is a series on the Lord's Prayer, and another series on the Seven Words from the Cross.

The Praise of Hypocrisy (Open Court Publishing Company) is the work of a satirist. The satirist is the Rev. G. T. Knight, D.D., Professor of Christian Theology in the Crane Theological School of Tufts College. Now 'a satirist,' says Professor D. L. Mulsby, who introduces the book, 'is a reformer by indirection. He has vision of the perfect life, and black against it the ever-present contrast of human imperfection. But he does not speak out his thought in unqualified prose. To avoid martyrdom in a crucifying age, or to sting a dull conscience when other means have failed to arouse it, or merely to gratify a sense of humour, he half conceals his purpose under the guise of a disinterested or amused observer. Sometimes he says the opposite of what he means, and then he is in danger of being misunderstood.'

In his book, entitled *Our Children* (Open Court), Dr. Paul Carus tackles some of the most difficult

problems of practical life, problems which vex not only parents and teachers, but all of us in our intercourse with one another. He tackles them bravely. He is brave enough to make the heading of one chapter *Don't say 'Don't.'* One of the problems is to distinguish untruths from lies. 'Children,' he says, 'have a vivid imagination, and they are apt to invent facts. A certain small boy who was suspected of having broken a dish denied the fact, while his little brother, who could not have done the deed, positively assured his parents that he had broken the dish. He told an untruth simply because he imagined that he might have broken it. The case was interesting to him, and in his vivid imagination he depicted all the details, and told with great complacency a long story describing how the accident had happened.'

We have a volume or two of sermons every month. This month we have a volume of *Sermons of a Buddhist Abbot* (Chicago: Open Court; London: Kegan Paul). The Right Reverend Soyen Shaku, Lord Abbot of Engaku-ji and Kencho-ji, Kamakura, Japan, spent the winter of 1905-1906 on the Pacific coast of America, and preached many sermons. He left his MSS with a fellow-countryman and friend, Mr. Daisetz Teitaro Suzuki, who prepared them for the press. Their texts are taken, not indiscriminately from all the Buddhist Scriptures, but exclusively from the 'Sutra of Forty-Two Chapters,' which is a collection of moral and religious sayings of the Buddha, and is historically interesting as the first Buddhist literature ever translated into Chinese. Mr. Suzuki gives the whole Sutra in English in this volume. It occupies scarcely twenty pages. The book will awaken many thoughts in the mind of a Christian reader, but never an alarming thought. It will be strange if it does not move him to deeper sympathy with this great effort to feel after God and duty. But it will be stranger still if it rouses a single suspicion that the glory of Buddha is ever likely to cover the earth as the waters cover the sea. What *is* Buddhism? Briefly, says the Lord Abbot, it is these three things—Sameness, Difference, Movement. By Sameness is understood 'the presence of a unifying principle in all phenomena.' By Difference is meant that each phenomenon 'has its own individuality, that each moves according to its own inherent necessity. And Movement implies the endowment of

everything in this world with the 'possibility of motion, the power of doing something, the capacity of accomplishing a work.' This threefold faith, says the Lord Abbot, constitutes the corner-stone of Buddhism.

Messrs. Passmore & Alabaster have published the fifty-second yearly volume of Spurgeon's Sermons (*The Metropolitan Tabernacle Pulpit*, vol. lii. ; 5s. net). There has never been anything like this, we should think, in all the history of book-making and publishing. And sermons too! in which the fashion is said to change so rapidly. What is the secret of it? The secret of it is soon told. Spurgeon's sermons are wholly occupied with the three R's.

Messrs. Kegan Paul have undertaken a new series of volumes on Theology, to be called the International Catholic Library. The first volume of the series is the translation of the first part of Jacquier's *History of the Books of the New Testament* (7s. 6d.). The translation is done by the Rev. J. Duggan. Twice in reviewing Jacquier's volumes we recommended that they should be translated into English. Jacquier is a good scholar, and knows the literature. He is conservative, as perhaps he has to be, being a Roman Catholic; but not more than he has to be. He believes with other Catholics that St. Paul was the author of the Epistle to the Hebrews, for the Council of Trent made that an article of faith. But he discusses the question, and frankly says that at the present time every Protestant critic except two (Biesenthal and Kay) dispute its Pauline origin. And he ends by saying that many Catholics 'make as to the meaning of the word *author* the distinctions that Origen made long ago.'

In the year 1808 a work was published in four volumes with the following title: 'The Holy Bible containing the Old and New Covenant, commonly called the Old and New Testament: translated from the Greek by Charles Thomson, late Secretary to the Congress of the United States, Philadelphia. Printed by Jane Aitkin, No. 71 North Third Street. 1808.' It was a translation of the Septuagint into English. The work contained also a translation of the New Testament, which occupied the fourth volume. Charles Thomson was an intimate friend of Washington, and when the first Continental

Congress began to sit on the 5th of September 1774 he was chosen Secretary. He remained Secretary of the Congress throughout its existence of fifteen years, being unanimously re-elected every session. In 1789 he was sent to carry the certificate of election, as President of the United States, to General Washington at Mount Vernon. When Charles Thomson gave up his secretaryship he retired altogether from public life, giving himself to the translation of the Septuagint, and even Washington could not tempt him away from the work which God had given him to do. His translation, the editor tells us, was the first English version of the Septuagint ever made. He further tells us that there has never been but one other made, a version by Brenton, published in 1844.

The editor is Mr. S. F. Pells. Mr. Pells has given himself to the reproduction of Thomson's translation as devotedly as Thomson gave himself to the making of it. He published his first edition in 1904. He has now published the second. Unlike Thomson, who had no preface whatever to his own edition, the editor has two long prefaces, from which all the information we have given has been obtained, and from which we have obtained much more than we have given. But we need not describe the work further. That it has reached a second edition is evidence enough of the necessity for it and of its worth. The book is published by Mr. Pells himself, the address he gives being simply Hove, England. It is in two large volumes. The price is 2 1s. net.

Sunday-school teachers do not get enough of teaching. The President of Oberlin College has determined to try to teach them. He has written twelve letters to them. *Letters to Sunday-School Teachers* is the title (Boston: The Pilgrim Press). And in these letters he describes the elementary truths of Christianity in elementary language, yet without a touch of affectation or a hint of condescension. He teaches the great truths in a familiar, friendly manner, whereby he makes them issues of to-day, warm with life and interest; and the teachers cannot choose but learn. They cannot choose but think, and therefore learn. For Dr. Churchill King is not the man to imagine that Sunday-school teachers will ever be able to teach until they have thought the gospel out for themselves, and made it their own.

The new volume of Mr. Buckland's Devotional Commentary is *The Book of Esther*, by Dr. Elder Cumming (R.T.S.; 2s.).

Under the title of *The Mohammedan World of To-day* (5s. net), Messrs. Fleming H. Revell have published the papers read at the First Missionary Conference on behalf of the Mohammedan World, which was held at Cairo from April 4th to 9th, 1906. The papers were read, not by professional students of Mohammedanism, but by practical missionary workers. 'Islam in Egypt,' by the Rev. Andrew Watson, D.D., does not deal with the difference in belief or practice of the Muslim of India from the belief and practice of the Muslim of West Africa or of Arabia; but rather with what Mohammedanism has made of these different nations, and how the missionary finds them now. 'Islam in West Africa' is described by Dr. W. R. Miller; 'Islam in Syria and Palestine,' by the Rev. W. K. Eddy; and so on—all able men, thoroughly acquainted with their subject, and thoroughly interested in it on the side it presents to the gospel. In short, it is another of Messrs. Revell's many excellent books on missions, as interesting to the average reader as any of them, and as admirably produced. We do not know, indeed, if any of the previous books have contained more graphic illustrations or better maps and plans. The volume is edited by S. M. Zwemer, F.R.G.S.; E. M. Wherry, D.D.; and James L. Barton, D.D.

To their handy 'History of the Church Universal,' Messrs. Rivingtons have added *The Reformation* (5s. net), by the Rev. James Pounder Whitney, B.D., Chaplain of S. Edward's, Cambridge, and Hulsean Lecturer. It is called 'An Outline of the History of the Church from A.D. 1503 to A.D. 1648,' but it is none of the bare bones that the word 'outline' usually suggests. It is a volume of 500 pages, and in that space Mr. Whitney has been able to bring up some flesh upon his bones, and to breathe some breath into them. He seems to be fair-minded, but not altogether without bias. In any case he has always an opinion of his own, which is distinctly restful to the ordinary reader. His information is exact, but he is careful not to crowd his pages with dates and circumstances, the all too common fault of the 'outline.' So he carries the reader with him, and, on the whole, he

carries him sympathetically. It is pleasant to notice his interest in theology. His note on 'Justification by Faith' in the end of the volume is new and informing.

The centre of interest in archæology, at least for the student of the Bible, is likely soon to be transferred to Asia Minor. And the student who wishes to be ready should read the chapter on Asia Minor in Professor Sayce's new book, published by the Society for Promoting Christian Knowledge, and called *The Archæology of the Cuneiform Inscriptions* (5s.). Professor Sayce describes three great empires in Asia Minor, all of which vanished almost before history began to be written, whose history, nevertheless, has been read from the monuments of stone and clay which they left behind them. There is first the Vannic Empire of Ancient Armenia, which some would like to call Khaldian, because their chief god was Khaldis, and they speak of themselves sometimes as 'the children of Khaldis.' There is next the more ancient kingdom of the Mitanni. And there is, last of all, the Empire of the Hittites.

But Asia Minor occupies only one chapter of Professor Sayce's book. There is another on Canaan in the century before the Exodus, another on Babylonia and Palestine, another on the relation of Babylonian to Egyptian civilization, another on the Sumerians, and two preliminary chapters on Archæology. The book is written with all Professor Sayce's charm of language, and it has more than a popular purpose. It is an expression of his earnest desire that more should be done than ever yet has been done for the archæology of cuneiform decipherment. This volume rests upon archæological, as distinguished from epigraphic, material. He claims that it is the first volume so to do. He sends it forth as a pioneer and a promise.

In *God, Man, and the Garden* (Stock; 5s.), Mr. R. W. Beachey endeavours to answer two questions: (1) Is a revelation from God necessary to man to enable him to interpret truly the various phenomena of life and matter, and to strengthen him, in view of the past and in hope of the future, to order his present life aright? (2) Does the Bible supply this need? They are his own questions, and he answers them satisfactorily to himself, in whom he is much interested.

Have we not had enough of Cryptograms? Perhaps they have still a fascination. Mr. Elliot Stock has published an anonymous book called *The Cryptogram and its Key in the Epistles to the Seven Churches in Asia* (2s. 6d. net). The epistles are taken in the reverse order, and then they are found to be an exposition of the spiritual life, expressing severally Repentance, Faith, Prayer, Good Works, Sound Doctrine, Patience and Tribulation, and Love.

The centre of interest in the Higher Criticism of the Bible is now shifted from the north of the land to the south. It is almost a generation since Robertson Smith convulsed Scotland. And Scotland has never gone to sleep since that first rough awakening. It looked at one time as if Gore and Liddon had convulsed England. But it takes long time and much shaking to move the country clergyman. Now, however, he seems to be awake all over the country. One evidence is the meetings of the Church Congress, another the letters in the newspapers, a third the books on Higher Criticism that are written and read so numerous. The latest is a popular introduction to the subject, entitled *Criticism and the Old Testament*. It is written by the Rev. H. Theodore Knight, M.A. (Elliot Stock; 3s. 6d. net).

The readers of Shakespeare are of all kinds and capacities, and therefore commentaries on Shakespeare must be of every variety of penetration and superficiality. The Hon. A. S. G. Canning is content to run lightly over the story of the plays, without allowing himself to be hindered with problems of any kind, whether of text or of character. The play is a story in verse, and he tells it—not in his own language, however; very wisely he uses the language of Shakespeare freely—Shakespeare's 'noble language,' as he likes to call it. And so, whether we get anything out of Mr. Canning or not, we get something out of Shakespeare, though not so much as we should get if we were studying the plays for ourselves. But Mr. Canning writes for those who do not study the plays for themselves, for those who do not study anything, who are content to read and skip, and skip and read. He hopes to catch them unawares, and lodge something in their minds. And he may do it, the more likely that he does not attempt to lodge very much there. The volume is entitled *Shakespeare Studied in Six Plays* (Fisher Unwin; 16s. net). The six plays are Othello, Macbeth, King John, Richard the Second, Henry the Fourth, and the Merry Wives of Windsor.

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, JUN., M.A., EDINBURGH.

Faithful's Temptations.

I. WANTON.

THE reticence and chaste delicacy of this passage is remarkable in the age of Bunyan, and is in strong contrast to the treatment of the same subject in Part III. In a curious passage in his account of his *Call to the Ministry*, Bunyan writes: 'And in this I admire the wisdom of God that He made me shy of women from my first conversion until now. . . . It is a rare thing to see me carry it pleasantly towards a woman: the common salutation of women I abhor; it is odious to me in whomsoever I see it. Their company alone I cannot away with; I seldom so much as touch a woman's hand.'

Faithful, however, is a man of a quite different stamp. His flesh is hard on him, and its appetites are strong. While Christian wrestles with spiritual enemies for the most part, Faithful's first two temptations are of an opposite sort. It is in keeping with this that even after his escape he is still troubled. 'I know not,' he says, 'whether I did wholly escape her or no.' He is not, as we have seen, an imaginative person. But the unimaginative are perhaps all the more subject to this kind of imagination, which needs not any great amount of finesse and subtlety, but assaults them with crude and gross thoughts. On the coarsening effect of such imaginations there is a remarkable and weighty passage in the first of Matthew Arnold's *Discourses in America*.