

made. But the animals also were involved in the destruction brought about by the Deluge; hence the insertion of the words, 'from man to beast,' etc., with reference to Gn 1^{26, 28}. They more probably come from the Hebrew translator, or a later scribe, than from the cuneiform original.

8. The construction is like that of Gn 1², 'now

Noah had found favour' before the destruction of mankind by the Deluge was determined upon. In the Babylonian story Utu-napistim found favour in the sight of Ea, not of Ellil, who was the author of the Deluge: the Hebrew writer once more emphasizes the fact that the author of the Deluge and the preserver of Noah were one and the same.

Literature.

THE CAMBRIDGE MEDIEVAL HISTORY.

BEING within sight of the end of the 'Cambridge Modern History,' and being well advanced with the 'Cambridge History of English Literature,' the Syndics of the Cambridge University Press have begun the issue of *The Cambridge Medieval History*. The work has been planned by Professor Bury; the editors are Professor Gwatkin and Mr. Whitney. The first volume deals with the Christian Roman Empire and the Foundation of the Teutonic Kingdoms (Cambridge: At the University Press; 20s. net).

It will be noticed that the volumes are to be a little more expensive than the volumes of the 'Cambridge Modern History,' and much more expensive than those of the 'Cambridge History of English Literature.' That may be due to the expectation of a smaller circulation; but, after a thorough and careful study of this volume, we have come to the conclusion that it is worth the money on its merits. Some slight improvements, we are told, have been made on the plan of the work as the result of experience, but our belief is that that is as nothing compared with the advance that has been made in the art of editing. For we have little doubt that it is due to the editors, and not to the individual contributors, that this volume can be read as if it were written by one man, and the mental jolting that we used to experience in passing from one chapter to another is almost entirely absent. And yet each author retains his individuality. He is allowed to select his own facts, and to make his own impression.

This smoothness is the more surprising that the range of subject is so great. That range is from Mr. C. H. Turner's chapter on 'The Organ-

isation of the Church' to the chapter on 'The Asiatic Background' by Dr. Peisker of Graz. These chapters not only express the range of the work, they also express its characteristics. They show us that it is not a popular book for easy reading at the fireside, or a student's manual to be got up in the face of an examination. It may be read easily, but easy reading will only skim the surface of it; it may be studied by the student, but if he crams it for an examination he will do injustice both to himself and to it. It is to be read chiefly by those who have passed all their examinations, but are students still; it is to be read by them for the ascertaining of facts, and they will be able to rely upon the facts which are presented to them here; for the men, chosen to write the chapters are specialists, each in his own particular domain, and the editors are men of eagle eye who let nothing slip. But more than that, it will be read by them for that higher education which no school or university can give, but only the after experience of life and the study of such a book as this.

There is another difference between the Medieval History and the Modern. The Medieval History is much more easily quoted. Take this from Mr. Turner's article: 'In the early days of Christianity the first beginnings of a new community were of a very simple kind: indeed, the local organisation had at first no need to be anything but rudimentary, just because the community was never thought of as complete in itself apart from its apostolic founder or other representatives of the missionary ministry. "Presbyters" and "deacons" no doubt existed in these communities from the first: "presbyters" were ordained for each church as it was founded on St. Paul's first missionary journey; "bishops and deacons" constitute, to-

gether. with the "holy people," the church of Philippi. These purely local officials were naturally chosen from among the first converts in each district, and to them were naturally assigned the duties of providing for the permanently recurring needs of Christian life, especially the sacraments of Baptism—St. Paul indicates that baptism was not normally the work of an apostle—and the Eucharist. But the evidence of the earlier epistles of St. Paul is decisive as to the small relative importance which this local ministry enjoyed: the true ministry of the first generation was the ordered hierarchy, "first apostles, secondly prophets, thirdly teachers," of which the apostle speaks with such emphasis in his first epistle to the Corinthians. Next in due order after the ranks of the primary ministry came the gifts of miracles—"then powers, then gifts of healing"—and only after these, wrapped up in the obscure designation of "helps and governments," can we find room for the local service of presbyters and deacons.

Then, by way of contrast, take this description of Shamanism found in the chapter on the Asiatic Background: 'The characteristic feature of Shamanism is the belief in the close union of the living with their long dead ancestors; thus it is an uninterrupted ancestor worship. This faculty, however, is possessed only by a few families, those of the Shamans (Mong. *shaman*, Turk. *kam*), who pass on their power from father to son, or sometimes daughter—with the visible symbol of the Shaman drum by means of which he can call up the spirits through the power of his ancestors, and compel them to active assistance, and can separate his own soul from his body and send it into the kingdoms of light and of darkness. He prepares the sacrifice, conjures up the spirits, leads prayers of petition and thanksgiving, and in short is doctor, soothsayer, and weather prophet. In consequence he is held in high regard, but is less loved than feared, as his ceremonies are uncanny, and he himself dangerous if evil inclined. The chosen of his ancestors attains to his Shaman power not by instruction but by sudden inspiration; he falls into a frenzy, utters inarticulate cries, rolls his eyes, turns himself round in a circle as if possessed, until, covered with perspiration, he wallows on the ground in epileptic convulsions; his body becomes insensible to impressions; according to accounts, he swallows automatically, and without subsequent injury, red-hot iron,

knives, and needles, and brings them up again dry. These passions get stronger and stronger, till the individual seizes the Shaman drum and begins "shamaneering." Not before this does his nature compose itself, the power of his ancestors has passed into him, and he must thenceforth "shamaneer." He is, moreover, dressed in a fantastic garb hung with rattling iron trinkets. The Shaman drum is a wooden hoop with a skin, painted with gay figures, stretched over both sides, and all kinds of clattering bells and little sticks of iron upon it. In "shamaneering" the drum is vigorously struck with one drum-stick, and the ancestors thus invoked interrogated about the cause of the evil which is to be banished, and the sacrifice which is to be made to the divinity in order to avert it. The beast of sacrifice is then slaughtered and eaten, the skin together with all the bones is set aside as the sacrificial offering. Then follows the conjuration-in-chief, with the most frantic hocus-pocus, by means of which the Shaman strives to penetrate with his soul into the highest possible region of heaven in order to undertake an interrogation of the god of heaven himself.'

One of the most instructive chapters is the chapter entitled 'Thoughts and Ideas of the Period,' written by the Rev. H. F. Stewart, B.D., Fellow of St. John's College. It gives us a clear conception of the air that was breathed by medieval men. We close with one short quotation from it: 'The notion of a spherical earth was favoured in classical antiquity even by geocentricians. But the words of Psalmist, Prophet, and Apostle required a flat earth over which the heavens could be stretched like a tent, and the believers in a globe with antipodes were scouted with arguments borrowed from Lucretius the epicurean and materialist. Augustine denies the possibility, not of a rotund earth, but of human existence at the antipodes. "There was only one pair of original ancestors, and it was inconceivable that such distant regions should have been peopled by Adam's descendants." The logic is fair enough; the false premiss arises from the worship of the letter. The fact is that while as spiritual teachers the fathers are unrivalled, common-sense interpretation is rare enough in our period; it is not often that we find such sober judgment as is shown by Basil. "What is meant," he writes (*Hom. in Ps. xxviii.*), "by the voice of the Lord? Are we,

to understand thereby a disturbance caused in the air by the vocal organs? Is it not rather a lively image, a clear and sensible vision imprinted on the mind of those to whom God wishes to communicate His thought, a vision analogous to that which is imprinted on our mind when we dream?"

It must be added that with this first volume there goes a portfolio of maps.

Illuminative Flashes is the title of a collection of illustrations made by Mr. James Duff (Allenson; rs.). Here is one of the flashes: 'A good story is told of Stonewall Jackson and old Miles, the Virginia Bridge Builder. The bridges were swept away so often by floods, or burned by the enemy, that Miles was as necessary to the Confederate army as Jackson himself. One day the Union troops had retreated and burned a bridge across the Shenandoah. Jackson determined to follow them, and summoned Miles. "You must put all your men on that bridge," said he, "they must work all night, and the bridge must be completed by daybreak. My engineer shall furnish you with the plan, and you can go right ahead." Early next morning, Jackson, in a very doubtful frame of mind, met the old Bridge Builder. "Well," said Jackson, "did the engineer give you the plan for the bridge?" "General," replied Miles, slowly, "the bridge is done. I don't know whether the picture is or not."

The Golden Key (Allenson; 3s. 6d.) was suggested to Miss Lilian Street by *The Cloud of Witness*, and it betters its suggestion. The quotations are more to the point. It is also a handier birthday-book than the other.

Dr. Dale of Birmingham used to say that he read all the books on preaching he could lay his hands on. Let us say after him that we read all the books on Palestine that we can lay our hands on. Very likely Dr. Dale was sometimes disappointed; so are we. But both preaching and Palestine are great subjects, and it is scarcely possible for a man to write on either without saying something memorable. How often has a man come to himself, recognizing his own insignificance, when he entered the pulpit; and how often when he stood by the Lake of Gennesaret! And it is this sense of insignificance that enables a man to

write memorably and to preach acceptably, for then the Spirit of God gives him something to preach and write.

The latest traveller in Palestine to write a book is the Rev. Charles Leach, D.D., M.P. Its title is *The Romance of the Holy Land* (Edward Arnold; 7s. 6d. net). Dr. Leach is an experienced traveller in Palestine. Before he went there first he made himself acquainted with the work which other men had done, and knew what to look for. Now he knows the land with an intimacy inferior only to those who reside in it, and he has passed the season of disillusionment. The glory of this least of all lands has now taken possession of him. Palestine has made him a poet.

Those who are in search of a simple and reliable history of the Old Testament, written from the point of view of a moderate higher criticism, should obtain *The Story of Israel and Judah* (Blackie; 5s. net). It is a popular book; that is to say, it demands no previous knowledge of its subject beyond such acquaintance with the books of the Old Testament as the average schoolboy may be expected to enjoy; but it is reliable and well written. The author is Mr. H. J. Chaytor, M.A., Headmaster of Plymouth College.

Many books are written on the ethics of Christianity, and they nearly always leave the suspicion in the mind of the reader that there is something between Christian and philosophical ethics that has not been explained or even appreciated. And the questions arise, What has Christian ethics to do with philosophical ethics? Why should the moral philosopher be so suspicious of ethical Christianity? Why should there be any separation between them at all?

These are just the questions that have pressed upon the mind of Dr. G. F. Barbour. He has accordingly written a book, first submitted as a thesis for the degree of Doctor of Philosophy in Edinburgh University, and now much enlarged, entitled *A Philosophical Study of Christian Ethics* (Blackwood; 7s. 6d. net). And he has written it for the very purpose of bridging the gulf between philosophical ethics and the ethical teaching of the New Testament. He has written it, he says, in order to show how certain of the persistent problems of ethics appear in the teaching of the New Testament; and he examines the specifically

Christian answer to them, with the result that the New Testament teaching forms the completion and crown of the ethical thought both of the Greeks and of the modern world.

The book is, however, first and foremost, a manual of Christian Ethics. For the student of the New Testament, as well as for the student of the modern social problem, it will be found acceptable, and very valuable. Then, after that, it is a contribution to the great effort which is now being made to bring philosophical as well as scientific thinkers over to the side of Christ, or at least to lead them to make a fair examination of the claims of Christ to be the author of the highest ethical teaching. Coming from a young and able student of such transparent honesty of mind, it is welcome to those to whom Christ is all in all.

When the Revised Version was published, the objection was taken to it that it did not make every verse a separate paragraph. And the objection was very popular. Nobody seemed to ask if every verse ought to make a paragraph. Nobody seemed to think how ridiculous any other book would be if every sentence or half-sentence began a new paragraph. But there the objection was, and there it has remained. And now the Oxford and Cambridge Presses, willing to please everybody, have issued an edition of the Revised Version, without the marginal notes of the Revisers, and with the verses divided up into separate paragraphs. They have also marked the real paragraphs, however, so that it will be possible to read this latest edition of the Revised Version as it ought to be read. The prices range from 2s. 6d. net in cloth to 8s. 6d. net in Persian. Its exact title is *Holy Bible: Revised Version in Verses* (Cambridge: At the University Press).

The 'Smaller Cambridge Bible for Schools' is now to appear in a revised and enlarged edition under the general editorship of Dr. A. W. Streane for the Old Testament, and the Rev R. Appleton, late Master of Selwyn College, for the New Testament. The page is a little larger, and the binding is more substantial. We liked the old light yellow binding very well, but it certainly did not hold out as this will do, and a strong binding is a good thing in a school book. Five volumes are out together: *Judges and Ruth*, by Dr. Sutherland

Black and Dr. Streane; *1 Kings*, by Mr. T. H. Hennessy, M.A.; *Proverbs*, by Rev. J. R. Coates, B.A.; *Joel and Amos*, by Mr. J. C. H. How, M.A.; and the *Acts*, by Mr. H. C. O. Lanchester, M.A. (Cambridge: At the University Press; 1s. net each).

What a stir the Revised Version of 1881 and 1885 made; how quietly has the Revision of 1911 been received. Its title is *The 1911 Tercentenary Commemoration Bible* (Oxford University Press; prices from 8s. 6d. to 35s. net). It is an edition of the Authorized Version, as for that matter the Revised Version was, but the text of the Authorized Version has been scrutinized in the light of the best modern research (we use the editor's own words) with the view of correcting such passages as are recognized by all scholars as in any measure misleading or needlessly obscure. The scrutiny, we are informed, was committed to a committee of thirty-four eminent Hebrew and Greek scholars, representative of all the great evangelical bodies and many foremost Universities and Schools of Divinity. Besides the correction of the text, there are three distinct features of the edition: first, it contains Scofield's system of chain references; secondly, a new collected-reference system; and thirdly, a new method of paragraphing.

The Rev. Joseph Agnew of Dunbar has written a book for Bible classes which will be right welcome to teachers of these classes. For it is the experience of many teachers of Bible classes that no subject of study is found so interesting as the life of Christ. But the life of Christ must be treated in the right way. Mere Sabbath-school work will not do. This is Mr. Agnew's method. The great incidents in Christ's life are associated with places. He has taken each place, opened his study with a light description of it, described the incidents associated with it, and then made it the occasion of some specific influence first on Christ Himself and then on us. The title of the first chapter, for example, is 'Bethlehem—Beginnings'; the title of the third is 'Egypt—Shelters'; the title of the fifth is 'The Temple (II.)—Early Interest in Religion.' We have seen nothing finer in the way of suggestion or even of clear working out. The title of the book is *Life's Christ Places* (T. & T. Clark; 3s. 6d. net).

It is customary for the preacher on the Beati-

tudes to follow St. Matthew's Gospel and ignore St. Luke's, but the Rev. Hubert Foston, M.A., D.Lit., makes a point of taking St. Luke with him. His interpretation of the Beatitudes depends upon taking St. Luke with him. From first to last he lays the two versions together, and out of the combination or contrast he brings new meaning, fresh exposition, strong modern application. It is not with Mr. Foston a case of choice between two. He does not ask whether it is 'Blessed are the pure in spirit,' or 'Blessed are ye poor'; it is both together, and more than that. Taking both versions together he finds it possible to show the relation of one Beatitude to another, and carries his interpretation in a methodical manner from the beginning to the end. The title of his book is *The Beatitudes and the Contrasts* (James Clarke & Co.; 2s. 6d. net).

Mr. M. W. Hilton-Simpson was invited in the summer of 1907 to join Mr. Emil Torday, the Hungarian traveller, in an expedition which he was about to undertake in the Kasai basin of the Congo Free State. He accepted the invitation; and when the expedition was over he wrote a narrative of the two years' journey among the cannibals of the Equatorial Forest and other savage tribes of the South-Western Congo. The book is illustrated with many photographs and with eight full-page coloured plates. The title is, *Land and Peoples of the Kasai* (Constable; 16s. net).

Mr. Hilton-Simpson did not go on travel for the purpose of writing a book. He is a traveller pure and simple. He makes no attempt to produce a fascinating account of his experiences, and probably his experiences were much more thrilling than the reader is able to realize. But he has the art of telling his story in a straightforward, credible way, and there is a ripple of humour running through it which affords much more entertainment than the best writing of the professional bookmaker would have done. He and Mr. Torday were sometimes in considerable risk of their lives, and sometimes their lives were preserved by means of a toy elephant. Mr. Hilton-Simpson had received from home one of those entertaining mechanical toys, and he did not scruple to use it whenever he found it likely to be useful.

'Later on we saw the second chief of the village loitering near our camp. This man had always

appeared to us to be less inclined for war than his colleague, the old wizard, so Torday called out to him to come and talk matters over with us. After a little hesitation he came. Torday explained to him that although we did not want war, we were by no means afraid of it, and showed the chief our guns. We also related a few shooting stories, not all of them, perhaps, strictly true, in which we dwelt upon the enormous number of buffalo, etc., that daily fell to our rifles when we took the trouble to go out shooting; and Torday gave the man to understand that the presence of a great fetish was responsible for our success in the use of our guns. The chief could not suppress his curiosity as to the nature of this "fetish," and Torday, after pretending that he scarcely dared to worry it by introducing strangers, finally agreed to show it to him. He entered his tent, and wound up the clock-work elephant, while I remained outside with the chief. At a word from Torday I drew back the flap and gently pushed the native in. The elephant began to move. One glance at the little toy walking along the top of a gun-case, waving its trunk in the semi-darkness of the tent, was sufficient for the chief; with a gasp of fear he sprang backward through the tent door and attempted to bolt. We insisted upon his having another look, but it was a very brief one, and crying, "I will bring you back those chickens we have stolen," the old man rushed off to the village as hard as his legs could carry him. A stir was immediately noticeable among the Bakongo, and after some delay a party of them came over to us, bringing with them the stolen fowls. Torday then gave a discourse upon the might of our "elephant," but declined to disturb it again to satisfy their curiosity; he informed the people, however, that it never slept, so that any attempt to surprise us could only result in rousing it to anger, with horrible consequences to the offender.'

From Drummond's Tract Depot in Stirling there come three attractive evangelical volumes, of which the titles are: (1) *Where the Cross-Roads Meet*; (2) *Upper Springs and Other Musings for the Quiet Hour*; and (3) *The Immortal Hope* (each 1s. net). The last is an answer to Job's question, 'If a man die, shall he live again?' It is the answer of the late Rev. G. G. Green, M.A., of Lancefield Church, Glasgow. It is an answer in sympathy with earnest

doubters everywhere, though the author himself has found the answer in the words of Christ, 'Because I live, ye shall live also.' From the Drummond Tract Depot there come also the annual volume of *Good News* (4d.), *The Gospel Trumpet* (1s.); and *The British Messenger* (1s. 6d.). In all these there is the steady progress made that magazines must make for dear life's sake. But there is no change in the essential message which they deliver:

There are not many men in our day or generation who have done more to commend Christ and the Christian ideal to unbelievers than Professor A. S. Peake, of the University of Manchester. He knows the whole range of Christian apologetic, and he knows men. He speaks with the authority of the exact scholar, and he speaks without arrogance. Professor Peake is never tired commending Christ, and we will vouch for it that he never commends Him without good results following. His latest book is a full, direct, and most persuasive statement of the Christian hope. The author comes into touch with the men he is writing for, and asks their own questions—'What is religion?' 'Has theology had its day?' 'Which is the best religion?' He passes to the great matters of sin, resurrection, personal salvation. The title of the book is *Christianity: Its Nature and its Truth* (Duckworth; 2s. 6d. net).

Mr. Henry Rose has made himself the interpreter of Maeterlinck. Having already written a book on Maeterlinck's symbolism, with special reference to *The Blue Bird*, he has now written a supplement to it with the title of *On Maeterlinck; or, Notes on the Study of Symbols* (Fifield; 1s. net), to which he has added an exposition of 'The Sightless.' Mr. Rose will help somewhat to an understanding of Maeterlinck. He will tell you, for example, what Maeterlinck means by 'the grass that sings.' 'It means,' he says, 'that, though the knowledge of the advanced forms of physical science is good, it is of relatively little importance to Man's higher spiritual needs.'

Mr. Rufus M. Jones, who has written so much on Quakerism, and as a Quaker, now turns from philosophical and ethical problems to tell some *Stories of Hebrew Heroes* to little children (Headley; 2s. 6d. net).

The most piquant and therefore the most popular writers of the present day are the mildly, but unmistakably, unorthodox. But one grows tired of them. They may be fresh, but they are not refreshing. A truly refreshing writer, stimulating and strengthening, is Dr. A. E. Garvie, the Principal of New College, London. A truly stimulating and strengthening book is his *Studies of Paul and his Gospel* (Hodder & Stoughton; 6s. net).

The angels and the miracles stand or fall together. With many writers of our day, even writers of theology, the question of miracles is no longer debated. And so also is it with the question of angels. It is settled according to Huxley's dictum, 'There are none.' But if the belief in angels and miracles must go, the belief in the authority of Scripture must go first. Accordingly the Rev. J. Howard Swinstead, M.A., having still belief in the authority of Scripture, believes also in angels, and gives an account of them, the place they occupy, and the good they do, in a book which he entitles *In a Wonderful Order* (Hodder & Stoughton; 2s. 6d. net).

With the issue of a third substantial volume, Dr. Carroll completes his exposition of Dante. This third volume deals with the Paradiso. The title he has given to it is *In Patria* (Hodder & Stoughton; 10s. 6d. net). Now we have had an exposition of the Paradiso quite recently from the hand of a master, and Dr. Carroll might well have hesitated, as he says he did hesitate, to continue his work to the end after the appearance of Mr. Edmund G. Gardner's beautiful book, published in 1904, under the title of *Dante's Ten Heavens*. But it is scarcely possible to have too much exposition of Dante, and as yet we have certainly not had enough of the Paradiso. Moreover, Dr. Carroll addresses a different audience, and works on quite sufficiently different lines to give a reason for his book and make it acceptable. There is an immense amount of matter in it, for it is a volume of 560 pages, each page printed in close type and with plenty of footnotes.

The student of Dante's Paradiso has to be a student of scholasticism. No doubt everything has been discovered by somebody already, but it is not enough to know the individual references, one must enter into the atmosphere. Dr. Carroll confesses that he has gone for help to Father

Joseph Rickaby, but he has manifestly made himself well enough acquainted with the scholastic philosophy to feel at ease.

There is a good example in the case of Rhipeus. The teaching of Aquinas is that baptism is absolutely necessary for salvation, since only through it are we united to Christ. Now Rhipeus never was baptized. How then is he found in Paradise? This is the way of it. Aquinas distinguishes three baptisms, the Baptism of Water, the Baptism of Blood, and the Baptism of Desire. The Baptism of Blood is martyrdom, fellowship in the Passion of Christ; the Baptism of Desire is when the heart within is moved by the Holy Spirit to faith and love and patience, and by this the effect of baptism is communicated to the soul apart from either water or blood. This is the baptism received by Rhipeus; the Spirit of God wrought within his heart the supernatural virtues of faith, hope, and love, and these formed the Baptism of Desire.

There is an anecdote in the life of Cardinal Vaughan which illustrates the use that may be made of the Baptism of Desire. When Cardinal Vaughan was Bishop of Salford, he was induced to visit the Salvation Army shelters. In one room, says Mr. Wilfrid Meynell, who tells the story, sat a number of women, mostly old women, at various sorts of needlework. 'Are any of my people here?' asked the Bishop, addressing the assembly. And, dotted about the room, aged dames, in the dignity of Poverty, stood up for their Faith. Then the Bishop turned on the Captain: 'And do these attend Protestant prayers?' 'They attend the praises of God every evening.' 'And what do you preach?' 'We preach Christ and Him Crucified, and we shall be very pleased if you will stay and so preach Him this evening. We are quite unsectarian.' This was too much. 'Well, but if I told them that unless they were baptized they could not be saved?' 'I should tell them that it was not true,' said the Captain. 'And I should tell them that it was not true,' echoed Cardinal Manning when he was told the story an hour later; 'I should explain to them the Church's doctrine of the Baptism of Desire.'

What does the modern Evangelical believe? The first answer that some will give is that he believes in the Mosaic authorship of the Pentateuch, but the true answer will be found in a

volume entitled *Evangelical Christianity: Its History and Witness* (Hodder & Stoughton; 6s.). The volume contains a series of lectures which were delivered at Mansfield College in the Hilary term 1911. It is edited by Rev. W. B. Selbie, D.D., Principal of Mansfield College. First there is an introductory lecture by Professor Vernon Bartlet on the 'Protestant Idea of Church and Ministry as rooted in early Christianity'; then follow the lectures which tell us what evangelical Christianity is, according to the belief of an evangelical of the Church of England, the Rev. A. J. Carlyle, D.Litt.; an evangelical of the Presbyterian Churches, Professor John Oman, D.D.; an evangelical of Congregationalism, the Rev. F. J. Powicke, Ph.D.; an evangelical from the Baptist Church, Dr. Newton H. Marshall; an evangelical of the Society of Friends, Mr. Edward Grubb, M.A.; and a Methodist evangelical, Professor A. S. Peake, D.D.

There has been so much discussion within recent years of the difficult problems in the history of Scotland that it has now become possible for any well-equipped historian to write *A Short History of the Scottish People* (Hodder & Stoughton; 10s. 6d. net). The man who has written it is Dr. Donald Macmillan, the author of the 'Life of Dr. George Matheson' and other works. The problems have not all been resolved, but some of them have been resolved, and it has been made clear to what extent the rest must be left in obscurity.

The period of deepest interest in the history of Scotland, to those within the land as well as to those without, is the reign of Mary. To that reign Dr. Macmillan has given three chapters of his book, and he might have given much more without offence. But, as we have already suggested, he has not discussed the difficult problems that arise in it; he has accepted the results of recent discussion. We are glad of one thing: he is just to John Knox. Justice to John Knox does not involve injustice to Queen Mary; but the man who cannot see how great Knox was, how patriotic and how sincere, how great in his gentleness as well as in his strength, cannot understand Scotland and is unfit to write its history. No one can call Dr. Macmillan a partisan, and yet there is nothing in his book of that contemptible balancing of probabilities in

estimating the character of a man or a woman. He accepts the verdict of History herself, knowing that no discovery of a letter in some foreign library is enough to alter that verdict. If we have any fault to find with him in his estimation of character, it is that he is somewhat hard upon King James. The faults of that 'Most High and Mighty Prince' were manifest to the eyes of all men, but the eyes of the historian should look deeper. James not only did things that deserve everlasting gratitude, but with all his pedantry he was on the side of righteousness. Dr. Macmillan never says otherwise, but he leaves the impression that James VI. was a smaller man than the verdict of history accounts for.

Is it only accident or is it of divine purpose that in one month several books of definite evangelical teaching have appeared? It cannot be accident that divests them of things which evangelical Christianity has nothing to do with, making them thereby so much more convincing. One of them is the statement by Canon J. Denton Thompson of the position, principles, and policy of evangelical Churchmen in relation to modern thought and work. Its title is *Central Churchmanship* (Longmans; 2s. net). What is 'Central Churchmanship'? 'Fidelity to the great doctrine of the centrality of the atoning death of Christ is undoubtedly one of the distinguishing marks of the Evangelical Churchman, and if this be lacking, then, whatever men may call themselves or be called, they are not entitled to be classed among "Evangelicals."' But, says Canon Thompson, many High Churchmen teach the central character of the Lord's death; and he comes to the conclusion that evangelical Churchmanship is rather a protest against additions than against defects, these additions being found chiefly in connexion with the Holy Communion.

The articles which have recently appeared in *The Guardian* in answer to Mr. J. M. Thompson's book on *Miracles in the New Testament* have been published by Messrs. Longmans in a volume with the title of *Miracles*. We have already commended the articles; it is enough to repeat the statement that their authors are Professor Lock, Professor Sanday, Professor Scott Holland, Mr. H. H. Williams, and Dr. Headlam (2s. 6d. net).

A sketch of *The Ministry of Our Lord* has been written by Bishop Drury (Longmans; 2s. 6d. net). Ellicott's order of events is followed, but the ground has been travelled independently. It is a Bible Class book, and to Bible Classes the synoptical tables at the end, as well as the narrative itself, will be very useful.

Messrs. Macmillan have now added to their 'Shilling Library' *The Man-Eaters of Tsavo*, by Lieut.-Col. J. H. Patterson, D.S.O. The book was first published in 1907; since then it has run through some ten or twelve editions.

Messrs. Macmillan have also published a cheap edition of the first Earl of Selborne's *Defence of the Church of England against Disestablishment* (1s. net). It contains an additional chapter on the Report of the Royal Commission on the Church in Wales.

If you do not yet possess a fine edition of White's *Selborne* you need not search for a finer than the edition which Messrs. Macmillan have just published. It is a large octavo, printed on thick paper with wide margins, and it is illustrated in colour by George Edward Collins, R.B.A. There are twenty-four full-page illustrations, and not one of them is beyond comprehension or below success. They do suggest more than they say, but so does Gilbert White himself. The whole title is *The Natural History and Antiquities of Selborne in the County of Southampton* by Gilbert White (Macmillan; 10s. 6d. net).

Messrs. Methuen have added *Death* to their translations of Maurice Maeterlinck (3s. 6d. net). It is a book to make one think, not about Death, but about Maurice Maeterlinck. He is in dread of death, and he thinks we are all in dread of it; and 'the more we dread it, the more dreadful,' he says, 'it becomes, for it batters but on our fears.' And how does he strive to get over the dread of Death? By remembering the days of his life that were good. Then, 'instead of the terrible prayer of the dying, which is the prayer of the depths, he would say his own prayer, that of the peaks of his life, where would be gathered, like angels of peace, the most limpid, the most pellucid thoughts of his life. Is not that,' he says, 'the prayer of prayers?'

In 1905, Dr. R. F. Horton issued a little book

entitled *Does the Cross Save?* To that book he has now added four additional chapters of explanation and defence, and given it the new title of *How the Cross Saves* (F. B. Meyer: Memorial Hall, E.C.). For every year brings more confidence in the Cross, and more hope for those who need saving. This is always the way with those who have themselves found it the power of God unto salvation.

We have much pleasure in commending an Anthology which has been published by Messrs. Morgan & Scott for the China Inland Mission. Its title is *Hudson Taylor's Choice Sayings* (1s. net). We shall rather let it commend itself by quoting this one saying: 'The Lord does not require anything outside of that which He has given to His people, to accomplish His present purposes, whatever they may be.'

Facing the Facts is an excellent title (Nisbet; 6s. net). It is the title of a volume of essays edited by the Rev. W. K. Lowther Clarke, and contributed by men of nearly all the parties in the Church, who agree in one thing only, that taking their task seriously, they write conscientiously about it. How does it stand with religion to-day, with religion as represented by the Churches? It stands not well, say these writers. They nearly all say so, from the Bishop of Hull to Professor Johnston Ross of Montreal. The editor admits the prevailing pessimism of the book, and simply says it is inevitable. What is the remedy? Professor Johnston Ross, for one, says the remedy lies in a different style of preaching. 'There is, I am convinced, a desire to be preached to about the great fundamental truths of religion, truths which have been obscured it may be by an "evangelical" Christolatry, a Jesus-cultus not quite according to the mind even of Christ Himself. Do we preach enough about God—about His Unity, His pursuit of us as a Wooing Spirit, His presence with men through many media?' Well, it is worth thinking about. Professor Johnston Ross is never conventional, and he is sometimes right.

To the readers of THE EXPOSITORY TIMES a volume called *The Road* needs no recommendation. It needs no recommendation beyond the statement of its extreme artistic beauty of form and of chaste full-page illustration. It is the republication in

book form of those studies of the *Pilgrim's Progress* which Dr. Kelman has contributed to our pages (Oliphant, Anderson & Ferrier; 3s. 6d. net).

A Journalist in the Holy Land (R.T.S.; 5s. net). This is the title of a book which Mr. Arthur E. Copping has written and Mr. Harold Copping has illustrated. It will be bought for its illustrations, for the illustrations are numerous and new; even the Sphinx is new, having been sketched from behind, and looks a little like a family umbrella. But a family umbrella is, of course, not required in Egypt, and so curiosity is excited. If not to keep off rain, what is the Sphinx for? and at once we are up against the everlasting unanswerable. But the illustrations are not only new and numerous, they are Mr. Harold Copping's. The book will be bought for its illustrations, but the book ought to be bought for its reading. Do not imagine that Mr. Arthur Copping went to Palestine with Mr. Harold Copping in order to enable him to glue his pictures together and make a volume of them. The writing is fresh. Our journalist has found something in Palestine and in Egypt worth writing about.

Messrs. Revell have once more issued Arnold's *Practical Sabbath-School Commentary on the International Lessons*. The volume for 1912 is edited by the Rev. David S. Warner, A.M. (2s. 6d. net).

The Pedagogics of Preaching may not be an attractive title, but it is the title of a practical book. The book contains the substance of lectures delivered by Thiselton Mark, D.Lit., B.Sc., at Hartley College, Manchester, in 1910 and 1911 (Revell; 1s. 6d. net).

Dr. James M. Gray has written an account of the doctrine of Salvation, or rather of its experiences. He has called his book *Salvation from Start to Finish* (Revell; 1s. 6d. net).

The Cole Lectures for 1911 were delivered by Mr. Robert E. Speer. The Cole Lectures, which are delivered before Vanderbilt University, are expected to be popular in style, and Mr. Speer determined to select *Some Great Leaders in the World Movement*, and to offer a sketch of their career (Revell; 3s. 6d. net). By the World Movement, Mr. Speer means the work of the missionary. His leaders are Raymond Lull, William Carey, Alexander Duff, George Bowen, John Lawrence, and Charles George Gordon.

The sketch of each of these men is of no superficial nature. Their life is shown to lead to their work, and then their work is shown to be contributory to the great World Movement; and each in its own way has fulfilled the prayer, 'Thy Kingdom come.'

Mr. Henry W. Clark's work is all finished work. His sermon-essays are so carefully expressed that you never miss the point or for a moment are thrown in the wrong direction. And the point is nearly always worth seeing. Work like his will keep the sermon-essay alive. To his new book he has given the title, *Towards the Perfect Man* (Robert Scott; 2s. net).

Mr. Frederick J. Cross has devised a new birthday book with the new title of *A Little Book of Effort* (Simpkin; 1s. net). At the bottom of each page there is a question; as, 'Do I give way to anger without just cause?' Then the page is filled with texts of Scripture for every day of the week dealing with Anger.

There are not many books of pure devotion this month. The two that have come seek their inspiration, both of them, from the Churches of the East.

Dr. F. W. Groves Campbell has translated the Liturgy of St. John Chrysostom with certain additions and rearrangements, and it has been published by the Century Press (8 Henrietta Street, W.C.) under the title of *A Little Orthodox Manual of Prayers of the Holy Orthodox Catholic Church*.

The Rev. Lacy O'Leary, B.D., Lecturer in Aramaic and Syriac in Bristol University, has translated *The Daily Office and Theotokia of the Coptic Church* (Simpkin). Both are works of scholarship, not the less real that they are sent forth modestly.

The Creed of Half Japan (Smith, Elder, & Co.; 7s. 6d. net) will give to those who read it some idea of the loss that the world has sustained in the sudden death of its author, Professor Arthur Lloyd, M.A., of Tokyo. Professor Lloyd had his plans laid for a complete exposition of Japanese Buddhism, to be issued in three or four volumes. How far the work had proceeded we do not know. Fortunately this volume is complete in itself, and

gives an account of the progress of Buddhism from the time when the Mahāyāna first made its appearance as a distinct element in the religious life of the East—that is to say, during the first century of the Christian era. Professor Lloyd believed that Buddhism and Christianity came into touch with one another almost at once, even in the first century of our era, and that they had considerable influence the one upon the other. It is an extremely difficult subject to handle, and it has been somewhat mishandled hitherto. But it is a subject of immense importance, and Professor Lloyd was just the man, by natural reserve, by training, by singular opportunity, and by simplicity of faith, to deal with it successfully. Once more we have evidence, and in this volume it is abundant, that the study of the New Testament has passed out of the purely literary into the religious and psychological stage. The elaborate explanations of commentators who know only the Greek language are at once antiquated when the larger field is occupied.

Take a single example. Professor Lloyd touches on the Nicolaitans. He recalls the statement of Irenæus that the Gospel of St. John was written for the purpose of combating the heresy of the Nicolaitans, and he gives reasons for believing that the Nicolaitans professed a form of Buddhism almost identical with that of the still-existing Shingon sect of Japan.

The Rev. C. F. Nolloth has studied thoroughly the subject of our Lord's historical existence, working his way through all the dreary literature that the last few years have produced. In a single lecture, published by the S.P.C.K. under the title of *The Historic Personality of Christ*, you will find everything on the subject that you need to know.

Mr. Hubert L. Simpson, M.A., has written an account of the mission stations of the United Free Church of Scotland, and of all the men and women who are at work in them—a racy, readable story, and well illustrated. It is published at the offices of the Church in Edinburgh under the title of *Our Mission Fields 1910-1911* (3d.).

In the German Athenæum in London a lecture was delivered by Mr. Ernest J. Schuster, which was afterwards published in German under the

title of *Die Ehefrau in alter und neuer Zeit*. It has now been published in English under the title of *The Wife in Ancient and Modern Times* (Williams & Norgate; 4s. 6d. net). It is an historical account of the treatment of women as wives, with a modern application. The modern application turns upon the alternative marriage or free love. This is Mr. Schuster's conclusion: 'If the noblest thing in life is to yield to every instinct without regard to the consequences, free union is undoubtedly preferable to marriage; if, on the other hand, the highest object is the performance of duties, the best help for the attainment of that object is a marriage between persons willing and able to bear each other's burdens, terminable by death alone.'

Messrs. Williams & Norgate have now published the fourth volume of Pfeleiderer's *Primitive Christianity* (10s. 6d. net). The translation has been made by the Rev. W. Montgomery, B.D. This volume completes the translation, and Mr. Montgomery has added to it an extremely valuable index of citations from the New Testament, the Jewish Apocrypha, and the Early Christian Writings. Nothing further need be said about the book itself; the translation is done by a master in that art.

Mr. C. Louis Leipoldt, F.R.C.S., has written a book on *Common-Sense Dietetics* (Williams & Norgate; 2s. 6d. net). Emphasize 'Common-Sense.' Mr. Leipoldt's theory is, Find out what does you most good, and eat that. For faddists he has an aversion which he can express in language that leaves nothing to be desired for vigour. 'The diet faddist,' he says, 'is an annoying and irritating being to the student of dietetics. Of late years his class has multiplied out of all proportion to the benefits which he confers on the race, and he has attained to corporate dignity. Formerly he ramped alone, like the lion of Scotland in its counterfeury, but now he is banded into societies, and has become gregarious. He appears in various forms and disguises. The one variety sedulously avoids carbo-hydrate food. The other speaks learnedly of "purin-free basis," and makes balderdash of the simplest menu by inverting the most ordinary principles of physiological chemistry. This one is a nutarian; that one a fruitarian; his brother on the other side boasts himself a vegetarian; this is a great meat man; this a sour-milk votary; and as an addendum we have a whole host of varieties, ranging from the grape-eating enthusiast to that incomprehensible being who abhors asparagus, and imagines that mankind can only exist happily if it never cooks its food.'

Contributions and Comments.

John vii. 38, 39.

'As the Scripture hath said, *out of his belly shall flow rivers of living water.*' But there is no such text in the Old Testament. There are two reasons, however, why it is probable that the reference is to Zec 14⁸. First, this passage is nearest in form to the quotation in the Fourth Gospel; second, this chapter of Zechariah is now read as the prophetic lesson for the first day of Tabernacles, to the last day of which the Gospel refers (v.³⁷). But if this be the passage cited, how can we account for the variation, especially in the words italicized above? For Zec 14⁸ runs: 'Living waters shall go out *from Jerusalem.*' Does Rabbinic tradition throw any light on the substitution of *belly* for *Jerusalem*? Possibly it does. For the Talmud (expressing an idea which afterwards was so wide-spread) declares

that the Sanctuary in Jerusalem was situated at the *navel* of the earth (Babylonian Talmud, Tractate Sanhedrin, fol. 37a). Hence I suggest that in the passage Jn 7³⁸ *belly* is a synonym for *Jerusalem*. That, in the metaphor, Jerusalem and the temple are referred to, is confirmed by J1 3¹⁸, Ezk 47² *seq.* The Fourth Gospel shows throughout this context a peculiarly exact familiarity with Jewish traditions. With the Feast of Tabernacles was associated the great Temple Ceremony of the Water-drawing, which would further account for the use of the figure. The following words of St. John, 'but this he spake of the Spirit,' also accords with Jewish exegesis. For the ceremony of the Water-drawing was actually interpreted in this very way, as referring to the Holy Spirit, in the Midrash Rabba to Gn 29² (chap. 70 of the Midrash).

I. ABRAHAMS.

Cambridge.