

a jasper stone, clear as crystal (21¹¹); that her foundations are garnished with all manner of precious stones (21¹⁹); that the twelve gates are twelve pearls, each gate being of one pearl, and that the street of the city is pure gold, as it were transparent glass (21²¹).

The names given to the New Jerusalem are suggestive of its nature. It is ἡ πόλις ἡ ἅγια (Rev 21^{2.10}; cf. Sir 24¹¹ 49⁸, Ps Sol 8⁴ πόλις ἁγίασματος);

'the holy city' being a term often applied to Jerusalem in the Old Testament (Is 48² 52¹, Neh 11^{1.18}, Dan 9²⁴). It is πόλις θεοῦ ζῶντος (He 12²³), ἡ πόλις τοῦ θεοῦ μου (Rev 3¹²). It is Ἱερουσαλήμ ἐπουράνιος (He 12²²; cf. 11¹⁶), ἡ ἄνω Ἱερουσαλήμ (Gal 4²⁶; cf. 2 En 55² 'uppermost Jerusalem'). As the writer of Hebrews speaks of μέλλων αἰών (6⁵), so he also speaks of (πόλις) ἡ μέλλουσα (13¹⁴).

Literature.

THE CRADLE OF MANKIND.

'It requires at least four persons to compound a salad sauce, say the Spaniards. The requisite incompatibilities can never co-exist in one. A spendthrift should squander the oil, and a miser dole out the vinegar. A wise man should dispense the salt, and a madman should do the stirring. Similarly, it has been stated that it takes two people at least to write a book of travel; a newcomer to give the first impressions and an old resident to reveal the true inwardness of things.'

The newcomer in this case was Mr. Edgar T. A. Wigram, the old resident the Rev. W. A. Wigram, D.D. The one had spent three months in the land of the Kurds, the other ten years. Together they wrote their book, calling it *The Cradle of Mankind* (A. & C. Black; 12s. 6d. net).

Now, just because it describes the Cradle of Mankind, the book is more than an ordinary book of travel, more than the most fascinating book of travel ever written. The Kurds are an offence to civilization, but they have their picturesqueness. Even their pride is better (in a book) than meanness would appear. It is not the race, however, that one takes such an interest in, rather it is the country. And the authors of this book are all alive to their opportunity. They can sympathize with the down-dragged Armenian; they can sympathize even with the Kurdish oppressors. But most of all are they in sympathy with the historical and geographical associations with which they are surrounded.

There is 'Mount Ararat,' for example. Of that they say: 'It must be understood that no people

here, save the Armenians, look on the great cone which we call Ararat, but which is locally known as Aghri Dagh, as the spot where the ark rested. The Biblical term is 'the mountains of Ararat' or Urartu, and the term includes the whole of the Hakkari range. A relatively insignificant ridge, known as Judi Dagh, is regarded as the authentic spot by all the folk in this land; and it must be owned that the identification has something to say for itself. It is one of the first ranges that rise over the level of the great plain; and if all Mesopotamia (which to its inhabitants was the world) were submerged by some great cataclysm, it is just the spot where a drifting vessel might strand.

'Whatever the facts, the tradition goes back to the year A.D. 300 at least. That date is, of course, a thing of yesterday in this country; but the tale was of unknown antiquity then, and is firmly rooted in the social consciousness now. In consequence, Noah's sacrifice is still commemorated year by year on the place where tradition says the ark rested—a *ziaret* which is not the actual summit of the mountain but a spot on its ridge. On that day (which, strange to say, is the first day of Ilul, or September 14 of our calendar, and not May 27 mentioned in the account in Genesis) all faiths and all nations come together, letting all feuds sleep on that occasion, to commemorate an event which is older than any of their divisions.'

But the Kurds are not to be overlooked. They will see to that. Even in such a land they will thrust themselves on the reader's notice, as this incident will prove: 'Hitherto there has been no law in the land, but tribal custom has ruled; and in consequence Hakkari has been the home of good manners, and of that self-respect which

comes from a sense of natural superiority to the plainsman! This last is strongly developed among them; "The greatest nation in all the world," said an *ashiret* Christian one day, "is the English. Next to that comes the Tyari." (One may readily guess that this was the speaker's own tribe.) "Third, but a long way behind these, is the Russian. There are no other nations."

'This sense of congenital superiority brought the writer into rather hot water, when in the year 1904 he brought a select party of these wild Highlanders down to the city of Van, there to receive at his hand instruction that (it was hoped) would "soften their morals and not allow them to be ferocious."

'They came, they deposited their goods; they ate a meal. And forthwith went out into the street and began to thrash all the Armenians they could find! There was some sort of excuse urged, "The dogs dared to laugh at our long hair, Rabbi." But the real reason, as subsequently explained, was the general feeling that the sooner these inferior beings learnt to know their place, the better it would be for the comfort of everybody!

'Next day a complaint came in from an American mission, also established in the town. These *ashirets* had caught the Armenian headmaster of their school, and were playing leap-frog over him in the street, greatly to the scandal of his pupils, who were, however, all too scared (or possibly too appreciative) to attempt a rescue!

WIDGERY AND WEINEL.

The attempt has often been made to adapt a foreign book to English uses, but rarely with success. For once it has been done with complete success. The book was worth it—that is the first thing. Weinell's *Jesus im 19. Jahrhundert* is a great book, and has had a phenomenal circulation in German. Next, it was adaptable. Apart from the question of style, which can never be made too much of—we know translators, however, who can turn the crabbedest German philosophy into lucid and agreeable English without claiming to be miracle workers—apart altogether from Weinell's language, his book has a certain flexibility which made it possible to add and even subtract without affecting its unity or reducing its force. This is

rather rare in German theology. And then the Editor, Mr. Alban G. Widgery, M.A., formerly Burney Prizeman and Burney Student, Cambridge, is a master of the art of editing. Weinell under the title of *Jesus in the Nineteenth Century and After* (T. & T. Clark; 10s. 6d. net) is a greater book than the original, and ought to be at once translated into German and supersede it.

Mr. Widgery has revised the whole book and brought it up to date. He has included in its scope not only English and American, but also French life and thought. He has even, in the person of Mazzini, touched Italy. And all this he has done with a grasp of his subject that is as admirable as is his self-effacement in doing it.

It would be impossible for a book to hit better the proper time for its publication. The symbolical and mystical are rushing in upon us with such volume that we are in utmost danger of losing our hold of the historical in Christian faith. Weinell stands by the historical and vindicates its use. Nothing can be recommended for reading at the present time that will have a more steadying influence than this book.

LIBERAL ORTHODOXY.

The Rev. Henry W. Clark, D.D., has rendered us a considerable service by writing and publishing just at the present time a history of *Liberal Orthodoxy* (Chapman & Hall; 7s. 6d. net). For we are in the midst of a great movement of liberal thought, a movement to which Professor Sanday's pamphlet will give a mighty impetus, and it is quite necessary that we should know something about liberal thinking in the past.

Dr. Clark is as reliable a guide as we could have found. He is liberal and he is orthodox; he is a scholar and he is a writer. Wisely enough he confines himself to the right wing of the liberal thinkers; to have attempted to describe all the ideas of all the peculiars in theological thought would have been impossible, and as useless as impossible. As it is he has found himself seriously handicapped by the limits of his volume.

Yet he has given us living pictures, and he has brought these pictures together into one room, and so arranged them that we can see there is really a history, and that he has written it.

CHURCHGOING.

The editors of *The Homiletic Review*, impressed with the emptiness of the churches, and believing that it was their duty to discover the cause or causes of their emptiness, wrote letters to all the distinguished men they could think of, and asked them to say why so many persons are indifferent to the claims of the Church. They hinted that, in their own judgment, the creeds had something to do with it, quoted a saying of Lincoln's, and suggested that that saying might be made the basis of reply. One hundred and five men (they do not seem to have consulted any women) made some kind of reply. These replies are all printed and published in a volume of 571 pages, together with nine pages of portraits, ten portraits to a page. The title is *The Church, the People, and the Age* (Funk & Wagnalls; 12s. net).

This is the saying of Lincoln that was sent: 'I have never united myself to any church because I have found difficulty in giving my assent without mental reservation to the long complicated statements of Christian doctrine which characterize their Articles of Belief and Confession of Faith. Whenever any church will inscribe over its altar, as its sole qualification for membership, the Saviour's condensed statement of the substance of both Law and Gospel, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself," that church I will join with all my heart and all my soul.'

The men are various, and various are their minds. One of the editors considerably offers a summary at the end. But he is unable to show that these hundred and five letter-writers have done much for churchgoing. Here is a paragraph of his summary: 'The papers reveal an irreconcilable disagreement as to what the Church stands for. Concerning its basis one affirms that it is work, another that it is neither faith nor works. Others hold that the Church is bound to Christ and not to any theory of His person, but must maintain the simplicity that is in Christ. Still others regard the Church as founded on the Fatherhood of God and the brotherhood of man. It is further suggested that the Church is not composed of the regenerate but is itself regenerating, with open door to all of humble intent and right spirit. Finally, it is thought of as a clearing-house

for social activities, and only incidentally as an inspiring centre of personal ideals.'

MYSTICISM AND THE CREED.

It is to be feared that the Rev. W. F. Cobb, D.D., Rector of St. Ethelburga's in the City of London, who has written a book on *Mysticism and the Creed* (Macmillan; 10s. 6d. net), will be classed by the Bishop of Oxford among the Modernists. He does not accept as literal fact any of the miracles to which the Creed witnesses—the Incarnation, the Virgin Birth, the Descent into Hell, the Resurrection, or the Ascension. He interprets them all symbolically. He does not care to discuss the question whether they are historical or not. 'A grammar, a lexicon, and a history are no doubt valuable aids to the interpretation of the Bible, but they are as a microscope to a blind man unless they are used by the man whose spiritual eye is opened to judge of the value of what reason offers. It is here, however, assumed that such a symbolism exists in the Bible, and that it will repay the search for it.'

Thus 'in the Resurrection-history the space of three days, or the time which came on the third day, is put under the signature of three to say to those who have ears to hear that the work of Resurrection is the work of God. This is only saying in symbolical manner what Romans i. 4 says scholastically, when it states that Jesus Christ had a twofold history; on one side He entered the world of Becoming through the gateway of the seed of David, that being the way of His flesh or phenomenal manifestation; on the other side He was marked off as the Son of God distinct from all others by the power of God, having passed through the gateway of resurrection out of the world of the dead, that being the way into the spirit-world of holiness.'

Dr. Cobb is driven to a mystical interpretation of the Creed to save himself from rejecting it. For he disbelieves in miracles wholly. 'The miraculous,' he says, 'as a violation of the experienced Law of Causality is impossible to modern thought.' It is not with him, as it was with Huxley, a question of evidence; it is a philosophical question. He does not find room in the universe for the freedom, whether of God or of man, which is necessary to the act of a miracle. God is free, and man is free—outside matter. The

moment they come into touch with matter, and that is to say the moment they express themselves or act in any way within this universe, they are at once limited by its laws. 'Life, whether it be the Life of the Supreme Spirit, or of our finite spirits, is self-determined *in itself*,' but at once 'submits to the mechanical process when it goes out of itself into objectivity.'

What, then, does Dr. Cobb get out of the Creed when he studies it mystically? Nothing or everything. Grant his method and there is no limit to its application; deny it and there is no point for departure. If the resurrection of our Lord from the dead is a literal historical fact, then all that Dr. Cobb says about its cosmical significance is irrelevant; if it is not historical, then it may be used as a symbol of great spiritual realities—used as well as any other symbolical form of words, but not better than any other form. The mystic needs no board to spring from, or if he chooses to use a board one will do as well as another. His immediate object is the ocean of God. He may throw himself into it off the words 'He descended into Hell,' or the words 'The third day He rose again,' with equal facility, or off no articulate language whatever.

We conclude, then, that Dr. Cobb's book is not a commentary on the Creed, but it is one of the clearest, sanest, strongest books on mysticism which have recently been written.

MARRIAGE CEREMONIES IN MOROCCO.

It is a disappointment to find that the profession of Christianity may go with the practice of superstition. But the worst examples of it that have been discovered are not worth calling superstition when compared with the depth to which Muhammadanism may descend. In Morocco marriage is encompassed with ceremonies which for intricacy and multiplicity of detail are not surpassed even by the taboo systems of the Australians. And they are all due to the most demoralizing superstition. What is worse, the superstition is part and parcel of the Muhammadan religion. It is the natural and inevitable outcome of that conception of the place of women in social life with which Muhammad cursed his followers. The practices are often revolting, and always in some way or other they return to that abomination of abominations—

Muhammad's view that woman is there as a chattel for the use and abuse of man.

'Islam,' says Professor Westermarck, 'does not look upon women with friendly eyes. It pronounces their general depravity to be much greater than that of men. According to Muhammadan tradition, the Prophet said: "I have not left any calamity more hurtful to man than woman. . . . O assembly of women, give alms, although it be of your gold and silver ornaments; for verily ye are mostly of Hell on the Day of Resurrection." The Moors say that women are defective in understanding and religion—*N-nsa naqiṣât'û* (or *qillât'û*) '*âqlin wā dīn*; and God has excluded them from his mercy—*N-nsa nsâhum llah mēn raḥâmtu*. They are friends of the devil; indeed, an old woman is worse than the devil—*L-agūza âkt'âr mēn š-šifan*. They are possessed with *jnūn*, who help them to practise witchcraft; nay, many women are really *jnūn* in human disguise.'

It is true that this religion frowns upon celibacy—a feature which will be regarded by some in these days as sufficient to cover a multitude of sins. 'Though Islam considers marriage a civil contract, it nevertheless enjoins it as a religious duty "incumbent on all who possess the ability." "When a servant of God marries, verily he perfects half his religion." It is related in the Traditions that the Prophet once asked a man if he was married, and being answered in the negative, said, "Art thou sound and healthy?" When the man replied that he was, the Prophet said, "Then thou art one of the brothers of the devil." The Moors maintain that a married man is blessed in this life and goes to Paradise after death, whereas a grown-up man who dies a bachelor does not find the road to Paradise, but will rise again with the devil.' But why does Islam thus canonize the married man? Muhammad himself made no secret of it, and offered himself as a conspicuous example.

But Professor Edward Westermarck is not a Christian apologist. He has written his new book, *Marriage Ceremonies in Morocco* (Macmillan; 12s. net), purely as an anthropologist. It is a work of extraordinary patience, and will be henceforth the standard authority on the subject.

THE FOUNDATIONS OF CHARACTER.

It is no doubt due to the technical language in which books of Psychology and Ethics are written

that the preacher so rarely uses them in the preparation of his work. In the preparation of himself he has to use them, else he can be no preacher. But when the sermon is 'on the stocks,' how rarely does even the accomplished scholar find material or any obvious aid in those volumes of scientific ethics, or of more or less scientific psychology, which load his shelves. When one who is himself a preacher edits or writes an ethical work, the result is immediately helpful, as is the case with Professor Kilpatrick's edition of Butler's Sermons or Dr. Alexander's Ethics. But that is not enough. We ought to be able to use those great manuals which gave us such knowledge of the subject as we possess.

At last there has been issued a volume on Ethics which seems likely to meet and fulfil the preacher's desires. Its author is not a preacher, but, as you might say, a professional teacher of Ethics—Mr. Alexander F. Shand, M.A. The book, which is entitled *The Foundations of Character* (Macmillan; 12s. net), is in no respect homiletical or hortatory, but purely and dispassionately scientific. But it discusses the subjects that are of immediate value to the preacher—Fear, Anger, Joy, Sorrow, Surprise, Curiosity, Desire, Hatred—and especially the foundation and issue of all these emotions, Character itself; and it discusses them in language which, if it is not emancipated from the tradition of scientific terminology, is yet far easier to turn into practical use than one is accustomed to find in such a book.

The volume is not written for the purposes of the pulpit. Such an idea could not have been present to Mr. Shand's mind in all the writing of it. A scientific treatise, it is sent out to do whatever practical service may be in it. In the first place, it will be used for educational purposes. Next, the educated reader who has no more examinations to pass will discover its readableness and enjoy its freshness. But then will come the turn of the preacher, and he will take more out of it than all the rest.

THE NEW TESTAMENT IN THE TWENTIETH CENTURY.

Are we no longer to use the word 'Introduction'? The book which the Rev. Maurice Jones, B.D., has written would in former years have been called an Introduction to the New Testament. He claims

that it is an Introduction. But the title which he gives it is *The New Testament in the Twentieth Century* (Macmillan; 10s. net). Let us see what the author himself understands he is offering us.

'The aim of the present volume is to provide a survey of twentieth-century criticism of the New Testament, both in its Christological and historical aspects. For this purpose it is divided into two sections; the one containing an outlook upon the trend of modern Christology, together with two additional chapters on "St. Paul and the Mystery Religions" and on "The Language of the New Testament," while the second section is entirely devoted to the consideration of the latest New Testament criticism on its literary and historical sides. In the combination of these two features in one and the same volume the writer hopes there may be found ample justification for the issue of a work which may be regarded, in some limited sense, as an *Introduction to the New Testament*, and for adding another to the many excellent *Introductions* from the hands of scholars of repute which already occupy the field.'

Mr. Jones, however, explains that he does not consider the title 'Introduction' out of date. He avoids it because his book is not a complete Introduction to the New Testament. 'Several of the New Testament documents are hardly touched upon at all.' 'Its purpose is intentionally restricted to the task of collecting and collating within a small compass what the highest scholarship of the present century has to say with reference to those matters which have not yet emerged out of the region of controversy. Thus, in dealing with the Synoptic Gospels, no attempt is made to treat each Gospel separately, and attention has been entirely concentrated upon the problem of their mutual relations. It is upon the Synoptic *problem*, and not upon the Gospels singly, that criticism has been focused in recent years. Similarly, in the chapter on "St. Paul's Epistles," the greater number of the Apostle's letters, and among them some of the most important ones, are passed over in all but complete silence. Here, again, one need only point out that the best criticism of the age has made up its mind concerning the genuineness of the great bulk of the Pauline Epistles, and it was necessary, therefore, to deal only with those letters concerning the authenticity of which a certain amount of hesitation, small or great, is still felt.'

The topics dealt with are accordingly these:

'Liberal Protestant Christology, 'Jesus or Christ,' 'Jesus or Paul,' 'The "Christ-Myth"', 'The Christ of Eschatology,' 'St. Paul and the Mystery Religions,' 'The Language of the New Testament.' These chapters make up the first book of the volume. In the second book we find the same up-to-date treatment of the Synoptic Problem, the Acts of the Apostles, the Epistles of St. Paul, Non-Pauline Epistles (Hebrews, James, First Peter, Jude, Second Peter), and the Johannine Literature.

Mr. Jones has not overloaded himself or bewildered us with heaps of books and magazine articles, but he has read widely. He has judgment that waits on his knowledge, and finds no pleasure in surprises. Aware of the last critical bomb thrown by the youngest German theologian, he is so little afraid of it that he takes time to understand the principles of criticism before he looks at it. In a time of unusual disquiet, Mr. Maurice Jones has given us a book that is distinctly rest-bringing.

THE JAPANESE QUESTION.

The Japanese Question, which is only one of the great and delicate questions which the people of the United States of America are called upon to settle, is made known to all the world in its magnitude and complexity by Kiyoshi K. Kawakami in a book entitled *Asia at the Door* (Revell; 6s. net). The author is evidently now an American citizen, and as such he speaks to his fellow-citizens. But he speaks with the intimate knowledge of a Jap. And this combination gives his book weight. He sees the difficulty on both its sides, on both its sides with surprising sympathy. He knows that it will not be easily settled or soon. His book is a plea for patience and the exercise of the mind of Christ.

And evidently it has become clear to thinking American citizens who have no connexion with Japan beyond the claim of humanity, that a serious error was committed by the Californian Legislature when it prohibited the entrance of Japanese immigrants. That distinguished author, Hamilton W. Mabie, has written an epilogue to Mr. Kawakami's book, in which he says: 'The members of the Californian Legislature who voted for the anti-Japanese land bill acted as if they were dealing with a few thousand immigrants; they seemed to be ignorant of the fact that they were dealing with a sensitive and powerful nation. Ignoring that nation, and omitting the courtesies with which

civilized countries approach questions of such difficulty and delicacy, they struck at the Japanese immigrants and went home, leaving the United States to deal with the Japanese Government.' And he adds: 'There was no immediate occasion for such legislation; neither in population nor in holdings of land was there a menacing situation. There was not the slightest danger of a "wave of Asiatic immigration"; it was impossible under existing arrangements between the two Governments.'

The great difficulty is the press—the jingo press, as Mr. Mabie calls it. 'A writer in *The Outlook*, whose statement of the case from the anti-Japanese standpoint was in effect a recognition that one of the most serious objections to the Japanese is their ability, declared that California cared nothing for the land bills, and that they could have been killed as anti-Japanese measures were killed two years ago if the "Tokyo jingoes" had not blown the "war trumpet"; and that the abrupt change in California's attitude was but the reflection of "Japan's mailed fist"; and a writer in *The World's Work* says: "At this very moment, while this is being written, twenty thousand people are surging through the streets of Tokyo clamouring for war with America." It is a curious fact that Americans in Tokyo, at the time these stirring words were written, saw no mobs and heard no clamour. As a matter of fact, the mobs and clamour were imaginary.'

Let every effort be made to circulate this important book. Besides the author's and Mr. Mabie's, there is a third hand in it, that of Mr. Doremus Scudder, and every hand is both firm and gentle.

CANON MACCOLL.

Malcolm or 'Callum' MacColl, the third son of a Highland farmer, born in the wilds of Glenfinnan, achieved sufficient greatness to have his *Memoirs and Correspondence* (Smith, Elder & Co.; 10s. 6d. net) edited by Mr. G. W. E. Russell, the grandson of a great English duke. It was in Glenfinnan that Prince Charlie raised his standard, and Malcolm MacColl was the descendant of one who lost his life and property in the cause of the young Pretender. In the school at Ballachulish young 'Callum' attracted the favourable regard of a wealthy lady, and he was afterwards enabled to enter Trinity College, Glenalmond, as a student of

divinity. Even as a student he was as fond of what he called 'contraversee' as of wrestling, and it was chiefly in 'contraversee' on many subjects that he afterwards spent a life lived in London as an Anglican clergyman and won distinction. When he was still a student at Glenalmond he would have rushed into conflict with a Roman Catholic priest, and when doing duty in his first curacy in the Episcopal Church in Scotland he was dismissed from his charge by the bishop of the diocese for having opinions of his own on the doctrine of the Eucharist. But he proved himself 'a lad o' pairts' and of resource. In his dilemma as to his future, he wrote to Mr. Gladstone. It was a bold thing to do, but it was the making of his career. It was the beginning of a correspondence with Mr. Gladstone that fills many pages of this volume. Mr. Gladstone proved his friend and patron. He presented him to a well-endowed benefice in the city of London, and afterwards to a Canonry in the Cathedral Church of Ripon. Canon MacColl did his utmost for many years to repay the man who had taken him by the hand and given him a position. The Editor of these *Memoirs* admits that MacColl 'was not well fitted for the position of a parish priest, but he showed himself to be one of the ablest pamphleteers in the country.' He had all Mr. Gladstone's hatred for the unspeakable Turk. He despised Mr. Disraeli as heartily as he detested the Sultan. He was a Home Ruler before Mr. Gladstone. But, most remarkable of all the doings of this Highlander from Glenfinnan, he carried on an intimate correspondence with Mr. Gladstone and with Lord Salisbury at the same time. He became an honoured guest at Hawarden; but, though he tried to get into Hatfield House on one occasion, he failed in his purpose. Yet even the cold and cautious Marquis of Salisbury addressed him in time as 'My dear Canon MacColl.' Mr. Russell intimates that he corresponded also with 'Crowned Heads' in Europe, but this was nothing to his conquest of the lord of Hatfield. The letters to the 'Crowned Heads' are not published, but their absence is more than atoned for by an abundant correspondence with distinguished men so wide apart as Dr. Döllinger, Cardinal Newman, Dr. Liddon, and many others, including Bret Harte. He wrote a review of one of the books of the American humorist which brought a note of thanks from the latter, in which he said, 'I am almost inclined to get the book myself and

read it.' And yet MacColl was not a charlatan. He made £1000 a year out of 'contraversee,' and and at the same time he made and kept many singular friendships.

EUCKEN'S ESSAYS.

Professor Eucken has encouraged and superintended the translation into English of a number of essays contributed by him for the most part to German periodicals. They appear in a large attractive volume, with an excellent portrait, under the title of *Collected Essays of Rudolf Eucken* (Fisher Unwin; 10s. 6d. net).

The translator, Mr. Meyrick Booth, B.Sc., Ph.D. (Jena), tells us all that we need to know about the essays. He tells us that, with three exceptions, they have not hitherto appeared in English. He tells us that the earlier are lighter and the later heavier. He tells us that in spite of their apparent discursiveness they possess a real unity because of the convictions which permeate the whole. And he tells us that these scattered essays will probably do more to give us a first-hand knowledge of Eucken's philosophy, than all that others have written about it, while they are far easier to read than his own great books.

So if we wish to know what Activism is, and have found some difficulty hitherto, we had better try this book. It is as great in bulk as any of Dr. Eucken's works, but it can be taken here a little and there a little. And although there is really no royal road to the understanding of a philosophy, we are likely at least to be caught with the charm of this great philosopher's spirit, and so to be willing to pursue the study of his philosophy till we master it, whatever it should cost us.

RITUAL AND BELIEF.

Andrew Lang got the better of his enemies as much by the superiority of his style as by the force of his argument. His successor in the matter of style is Mr. Edwin Sidney Hartland, F.S.A. In the matter of style, we say; for Mr. Hartland has little, if any, of Andrew Lang's joy in controversy, and to overthrow an enemy is nothing to him, if he does not at the same time bring to light some truth. Still, he has the gift; and it makes his *Ritual and Belief* (Williams & Norgate; 10s. 6d. net) very good reading.

Mr. Hartland is an anthropologist. And when he begins to speak about the progress which has been made in the study of anthropology, he refers to the help that unexpectedly came from Biblical criticism. And then he says this: 'Professor Robertson Smith's fight for liberty of criticism in the Free Church of Scotland roused the enthusiasm even of men who did not agree with all his opinions; and when he was finally ejected from his chair at Aberdeen, he was provided with a home first at Edinburgh and then at Cambridge, and the editorship of the *Encyclopædia Britannica*.' Thus unmuzzled, he devoted himself to the study of Semitic religion and customs on the largest scale and in the most unbiassed spirit. Unfortunately his health gave way; and two precious volumes are well-nigh all that has reached us of his labours. But his influence at Cambridge, and particularly over a younger fellow-countryman to whom we owe *The Golden Bough*, was of a most fruitful character. To the impulse he gave is to be traced much—perhaps more than we suspect—of what anthropology has accomplished in various directions during the last five-and-twenty years.'

This is the introduction to a most interesting survey of recent investigation into the early phenomena of religion, from which we learn that as yet the investigators are somewhat at sea and very much at variance, probably all of them (in Mr. Hartland's opinion as well as ours) being still considerably in error. Did religion arise from the practice of magic, or is magic a degraded kind of religion? Did belief arise from ritual or is ritual an expression of already existent belief? Was the notion of a supreme God first, as Andrew Lang held, or was it a long way later than the notion of spirits, and demons innumerable, big and little, good and bad? These are the questions. With all the controversy on them it is the belief of Mr. Hartland that far too much has been credited to the intellect. It is a large part of his own business in this volume to give the emotions their proper place.

But the book cannot be even entered here. It hangs together too well for detached description. All that is necessary is to assure those who are finding themselves caught by this wonderfully fascinating study that in this book they are in a master's hands—almost, they will feel, in the hands of a magician.

Not since Strachan's *Hebrew Ideals* surprised us with its combination of devotional feeling and literary grace has anything been written for students on the Book of Genesis that in any way approaches the new volume in the series of 'Text-books for Bible Classes.' It even has an advantage over Strachan's book in that the whole of the history is given in a way that fits it for the purposes of education. Prepared for Bible-class work, it is also the very book for the day-school teacher. And as soon as it is discovered we shall look for a great advance in Bible knowledge on the part of the pupil as well as pleasure in the Bible lesson on the part of the teacher. For with all its 'teachableness' this primer is most readable. Altogether it is a triumph of up-to-date scholarship, educational adaptability, and devotional charm. The author is the Rev. W. M. Grant, M.A., Drumoak; and the title is *The Religion and Life of the Patriarchal Age* (Pub. Office of the United Free Church of Scotland; 6d.).

Mr. 'Ascott R. Hope,' essayist and story-teller, has, under his proper name of A. R. Hope Moncrieff, written *A Book about Authors* (A. & C. Black; 10s. net). It is also a book about publishers, editors, critics, and readers. But it is chiefly about authors, and titles are hard to find. Mr. Moncrieff calls himself a bookmaker. He wanted to call his book 'A Book about Bookmakers.' But he discovered that that word 'has unworthy associations.'

Mr. Moncrieff has discovered that the best division of mankind is into the *Whats* and the *Whys*. 'One of these parties asks sedulously *what* is said or thought, *what* is believed, *what* is done in this world; and its obedience to custom and tradition has for reward the largest share of what worldly goods are going. The other appears moved to ask rather *why* is this or that said, thought, believed or done, and its portion is more likely to be all sorts of ill-usage, from cutting to crucifixion, at the hands of more contented contemporaries.' The authors are among the *Whys*. 'As gifted with inquiring minds, authors are almost bound to stand among the *Whys*, but for whom we should all be savages to this day, wearing the oldest patterns of tattoo and nose-rings, eating our grandfathers as a sacred duty, robbing and being robbed by our neighbours as matter of course, and worshipping Mumbo-Jumbo instead of Mrs. Grundy or whatever other idol dominates our tribe.'

This discovery has been made already. Possibly several times. Before our next issue we shall surely receive the exact references. What of that? This author has made it for himself, and does not by any means take himself too seriously.

He has made one mistake. He has written 'an Apology for Authors.' As if it were not the business of all the publishers, critics, and readers to find them faultless. In any case, 'they had better,' as Carlyle said. Think, besides, of the danger of apologizing. You apologize for authors as authors to-day, to-morrow you apologize for Shelley and Byron and Burns as men.

Students and readers of the history of Rome will be delighted if they come across a book on *Spain under the Roman Empire* by Mr. E. S. Bouchier, M.A. (Blackwell; 5s. net). This Oxford scholar is already known as a competent investigator and skilful exponent of Roman provincial life by his book on Roman Africa. The new volume on Spain will add to his reputation. There is no suggestion that the author thought he had done a great thing. The book is a modest crown octavo. But every statement has evidently been well tested before it went to press, and the whole history is so held in mind that every statement falls into its place in a finished picture.

Isaiah i. to xxxix. was edited for the Cambridge 'Revised Version for the Use of Schools' by the late Rev. C. H. Thomson, M.A., and the Rev. Principal Skinner, D.D. *Isaiah xl. to lxvi.* (1s. 6d. net) is edited as ably and as simply by the Rev. W. A. L. Elmslie, M.A., and Dr. Skinner.

Wherever the Rev. C. R. Davey Biggs, D.D., has ministered—and he has ministered in a mining and in an agricultural village, in two places of preparation of candidates for the ministry, in a London Mission, and in an Oxford parish—he has found the same need of explaining how the old Bible remains the old Bible with its old spiritual value while it has acquired a new power of appeal through the new setting in which it has been placed by the results of scientific criticism. To meet the need he has prepared a series of small volumes under the title of *How the Bible grew* (Oxford: At the Clarendon Press; 1s. 4d.); of these he has published the first volume on the Law. He gives an account of the parts of the

Law, their origin, and final union; and then he offers illustrations by setting side by side the JE and P versions of the Creation, the Fall, and other narratives. It is all very clear and persuasive.

A new edition having been issued of Mr. Edward Clodd's *Childhood of Religion*, it seemed probable that a new volume by the Rev. D. C. Owen, M.A., Rector of Stoke Abbott, entitled *The Infancy of Religion* (Humphrey Milford; 3s. 6d. net), was a reply to that book. It is a reply, but apparently unconsciously. Perhaps it is freer from controversy than a direct reply would have been, and it is all the better for that. Mr. Owen's object is not really controversial at all. His book is an introduction to the study of Religion of a quite scientific and unbiassed kind and with ample knowledge of its subject. Its chapters are entitled 'Man and Nature,' 'Man and the Supernatural,' 'Man and his Kind,' 'Sacrifice,' 'Prayer,' 'The World of the Dead,' 'Religion and Progress.' The delightful clearness of its writing may give the impression of unscholarly popularity. It is really a work of exact and illuminating scholarship.

The Rev. J. M. Shaw, M.A., who has just been elected to a Chair in the Presbyterian College, Halifax, Nova Scotia, has published in book form four lectures which he delivered in that college in March. Their titles are (1) 'Religions and Religion, or What is Religion?' (2) 'Religion and Sin,' (3) 'Sin and the Atonement,' and (4) 'The Atonement and Life in the Risen Christ.' It is at once evident that they are closely related; and not only that they are closely related, but that they make together a complete short course of Christian apologetic. How keenly sensitive to the modern mind Professor Shaw is, must be known to the readers of THE EXPOSITORY TIMES, for he has been a frequent contributor, and one of these very lectures was published in the issue for June. He is also sensitive to the mind of Christ. It is these two emotions, passing through his own well-furnished mind, that give him his power and influence. The title of the book is *Christianity as Religion and Life* (T. & T. Clark; 2s. net).

The new volumes of the 'Short Course' Series (T. & T. Clark; 2s. net each) are *The Joy of Finding*, an exposition of the Parable of the

Prodigal Son, by Principal A. E. Garvie; *The Son of Man*, studies in St. Mark's Gospel, by Professor Andrew C. Zenos; and *The Prayers of St. Paul*, by Professor W. H. Griffith Thomas.

If originality is in request for an expositor of the Parables it is furnished by the Rev. George Murray in the volume entitled *Jesus and His Parables* (T. & T. Clark; 4s 6d. net). By originality we do not mean idiosyncrasy. Mr. Murray is quite aware that he is not the first expositor of the Parables. He is aware that in respect of their leading features there is a consensus of opinion which no man should attempt to overturn. But he is himself for all that, and he himself is a clear-sighted thinker and a writer of vigorous unconventional English. He interprets the Parables; more than that, he teaches us to practise them.

Dr. Ernst von Dobschütz, Professor of the New Testament in the University of Halle-Wittenberg, contributed an article to *The Encyclopædia of Religion and Ethics* on 'The Bible in the Church.' He was then engaged on a great work, a History of the Bible. He is engaged on that work still. And he has written a sketch of its contents, which has been published by Messrs. T. & T. Clark under the title of *The Influence of the Bible on Civilisation* (5s. net).

Professor von Dobschütz is one of the few foreigners who know English well. His book is not only correctly written, it is written with vigour. And he is a scholar. His statements are to be relied on. He has verified them over and over again. In this handy manual (which, by the way, is most satisfactorily illustrated) we have now for the first time in English a history of what the Bible has done for the progress of Europe from the day in which it first 'became indispensable to the Church,' until this present time when it 'becomes once more the Book of Devotion.'

The Tests of Life as title for a volume on the First Epistle of St. John, is a title with some risk attaching to it. But Professor Robert Law's book is great enough to overcome any difficulty which a title might cast in its way. It is no surprise to find that it has reached a third edition. For it is not merely the peer of commentaries on this particular book of the Bible, it is an example to all

commentators; and to our certain knowledge it has had something to do with the passing of the old merely verbal expositor and the coming of the expositor who makes the author's words the vehicle of his religion. No scholar could be more sensitive, certainly, to the shades of meaning in a Greek word; but that is all in the way of scaffolding, the author's religion is the building. And when he is at it, Dr. Law gives us more than an exposition of one of St. John's epistles; he gives us an introduction to the Johannine theology.

This edition takes account of recent literature and generally brings us up to date. The book is published by Messrs. T. & T. Clark (7s. 6d. net).

The Rev. Allan Cameron, M.A., has written a half-historical, half-biographical narrative of *Great Men and Movements of the Christian Church* (Gardner; 6s. net). The style of the book suggests that the author had young people in his mind as he wrote it. In any case it is well fitted for educational purposes, though it has none of the charts and tables which are distinctive of school books. It is when the third part of the book, the part dealing with Modern Christianity, is entered upon that it becomes avowedly biographical. But even then Wycliffe, Erasmus, Huss, and the rest are here, not for their own sake, but for the sake of the history in the making of which they had so great a share. Thus the historical narrative proceeds unhindered till it ends with John Knox, and the interest is the greater that the great personalities are so prominent in it.

Presidents and Moderators have many addresses to give throughout their official year. Mr. Joseph Ritson resolved to make all *his* addresses bear on some great topic. And now he has published them with the title of *Life: The Most Wonderful Thing in the World* (Hammond; 2s. 6d.). For they are all about Life. Each of them treats some aspect of it which is sufficient in itself, and yet each is fulfilled only in its relation to the others. With all this oneness of topic the variety of treatment is very great. There are addresses to children, substantial sermons, sermonettes, missionary and anniversary lectures, and in every case the sermonette, sermon, lecture, or address is admirably suited to its purpose, while it does its part in giving the whole series their completeness.

The best introduction to what is best in Quakerism is the 'Religion of Life' Series, edited by Dr. Rufus M. Jones (Headley Brothers; 1s. net each; leather, 2s. net). The volumes are selections, and they are headed by Dr. Jones's own volume entitled *Little Book of Selections from the Children of the Light*. The other volumes contain selections from the writings of Isaac Penington, William Penn, Sir Thomas Browne, and Clement of Alexandria—which shows how old Quakerism is, and how generous in its sympathies. The little volumes are of priceless worth to the student of mysticism and to the lover of the Lord. The passages are always chosen with insight, the author's whole writing being in every case familiar to the editor of the book.

'The greatest of the problems that confront the Society of Friends to-day—so at least it appears to me—is the reunion, in the bonds of clear thought and living experience, of the outward and the spiritual elements in our faith, of the historic and the inward Christ. It is, I believe, idle to ask which of the two elements is the more important. Unless the two are harmonized and held together, we can no more do our real work for the world than we can cut with one blade of a pair of scissors. Without the historic Jesus as the Revealer of the Father and the Redeemer of our souls, we shall be little more than an ethical society of a few select spirits, alienated from the great heart of Christendom, and following (it may be) wandering fires. But, on the other hand, without a deep experience, and a firm conviction, of the inward Christ—both in His perennial influence in the heart of all mankind, as the Divine Word who is the Light and Life of men, and in His more personal presence as the Holy Spirit in the souls of His redeemed and faithful followers—we shall be a mere evangelical sect, with no reason for our existence, no living message for the troubled and seeking souls around us; for the multitudes in countries like France and Germany, as well as at home, who are alienated from the Churches; or for the millions in India for whom religion is mystical or nothing.'

This is the conclusion of the Swarthmore Lecture for 1914 on *The Historic and the Inward Christ*, by Edward Grubb, M.A. (Headley; 1s. net). Is it the Society of Friends only that is face to face with this serious situation? All the Churches

have at least begun to recognize it. This is the problem for our time. Mr. Grubb only opens it to our thought. But he opens it clearly and truthfully. And a clear understanding of the nature of our task is the first step towards the fulfilling of it.

The Rev. Frederick W. Butler has published an apologetic for the times under the timely title of *Personality and Revelation* (Cambridge: Heffer; 2s. net). 'The facts of human personality and the conditions of its unfolding imply the constant action of God, and that action is revelation.' That is his argument in his own words. He commends it in a way that shows it is no speculation with him, but the thing that he stakes his life on, the thing that makes life worth living for him.

The Rev. James B. Woodburn, M.A., of Castle-rock, Co. Derry, has chosen the psychological moment for the publication of *The Ulster-Scot: His History and Religion* (Allenson; 5s. net). Mr. Woodburn says frankly that he has written 'chiefly for the ordinary man who has neither the time nor the inclination for detailed work.' It may be doubted if impartial history can be written in Ulster itself at this crisis, but Mr. Woodburn has laboured and written conscientiously, and has condensed a very long story into a readable form. He divides the population of Ireland into the Irish, the Anglo-Irish, and the Scoto-Irish, representing the three principal Churches—the Roman Catholic, the Protestant-Episcopal, and the Presbyterian. The Scoto-Irish, 95 per cent. of whom are to be found in a few of the Ulster counties, are the descendants of immigrants, chiefly from the counties of Renfrew, Ayr, Wigton, and Kirkcudbright, who left their native land in the seventeenth century, like so many hundred thousand of Scotsmen since, for what they deemed a better country. In the beginning of the century almost all the people were Roman Catholics; in the end of it one-fourth were Protestants. And yet the religion by law established was Episcopalian. Both Roman Catholics and Presbyterians were under a ban, and the Episcopalian—a relatively small body—carried on the government in both Church and State. Here we have the root of two centuries of misgovernment in Ireland. The Ulster-Scots in thousands were driven across the Atlantic, where they afterwards took a leading part in the American War of Independence. But their places were

again filled by other Scottish immigrants. The Ulster Presbyterians, however, of the end of the eighteenth century welcomed Catholic emancipation and the representation of Roman Catholics in the Irish Parliament. If only Lord Fitzwilliam had not been recalled and had been allowed to carry out the policy of emancipating the overwhelming majority in Ireland, his name, like the name of Lord Durham in Canada, would have been linked with a reform the influence of which would have changed the whole course of British history.

So often and so confidently in recent years have doubts been expressed as to the validity of the Higher Criticism of the Old Testament that a general desire has been felt for some book which would deal with each of the arguments dispassionately and competently. That book has been written by the Rev. D. C. Simpson, M.A., Reader in Hebrew and Old Testament in Manchester College, Oxford. Mr. Simpson has confined himself to the Pentateuch, and so calls his book *Pentateuchal Criticism* (Hodder & Stoughton; 2s. 6d. net). The truth is, it was unnecessary for him to go over the whole of the books of the Old Testament, because that has been done by Dr. Driver in the successive issues of his Introduction. What was wanted (and what is given) was a full investigation of the work of Orr, Dahse, Schlögl, and other recent writers, and at the same time a sufficient account of the present position of the criticism of the Pentateuch as a whole.

Canada, by Ford Fairford; *Tolstoy*, by L. Winstanley, M.A.; *Robert Louis Stevenson*, by Rosaline Masson; *Greek Literature*, by H. J. W. Tillyard, M.A.; *Bacteriology*, by W. E. Carnegie Dickson, M.D.; and *Anglo-Catholicism*, by A. E. Manning-Foster—these are the new volumes of Messrs. Jack's 'People's Books' (6d. net each). Of the two biographies—all we have had time to read yet—Miss Masson's *Stevenson* is good enough to give a series a reputation. Mr. Winstanley knows Tolstoy well; he is a Tolstoyan indeed, as it is right he should be, and he gives an accurate account of his works. On Tolstoy himself he is brief and matter of fact, but he will send readers to read him. The other volumes are on living subjects, and they themselves look as if they had life in them.

Messrs. Longmans have issued Part II. of vol.

iii. of the Westminster Version of the Sacred Scriptures. It is a commentary by the Rev. Cuthbert Lattey, S.J., on *The First Epistle to the Corinthians* (1s. net). After the commentary come two appendixes, one by Mr. Lattey himself on 'The Vulgate Reading in 1 Cor. xv. 51,' the other by Professor A. Keogh, S.J., on 'The Ministry in the Apostolic Church.'

The Rev. Forbes Robinson, Fellow of Christ's College, Cambridge, died young, but left behind him a sweet savour of Christliness. His writing was not voluminous, but it was all in touch with reality, and we are not surprised but very glad that none of it is to be allowed to fall to the ground. Two fairly long essays have been published in one volume with the title of the first: *The Self-Limitation of the Word of God* (Longmans; 3s. 6d. net). In that essay a form of the Kenotic theory is accepted and worked with much persuasiveness, the belief being expressed that our Lord's knowledge, say of the composition of the Old Testament, was that of His contemporaries. Professor Loofs has made any form of the Kenotic theory rather hard to hold now, but of course this was written some little time ago.

The other essay is on 'The Evidential Value of Old Testament Prophecy.' The attitude is again both modern and believing. And right through the essay, as indeed right through the book, there runs a stream of spiritual refreshing which gives it unending worth.

Dr. Hans Driesch, who is Professor of Philosophy at the University of Heidelberg, and became known in this country by his Gifford Lectures at Aberdeen, delivered last October before the University of London a course of four lectures, which have now been issued with the title of *The Problem of Individuality* (Macmillan; 3s. 6d. net). The lectures are extraordinarily simple—for Professor Driesch. They are meant to be, and they are, an introduction to his Giffords. They will introduce himself also as one of the very greatest thinkers of our day.

A strong Committee, part clerical and part medical, has been formed to investigate the subject of *Spiritual Healing*. Already a number of witnesses have been examined by the Committee, whose evidence is given in a volume under the above title

(Macmillan; 1s. net). The witnesses are excellent—Dr. W. F. Cobb, Dr. Percy Dearmer, Dr. S. McComb, the Earl of Sandwich, and others—but the result is not so conclusive as one would have expected it to be. However, the Committee is ‘continued.’ This is the right way to go about the matter.

Messrs. Macmillan have issued six more of their ‘Theological Library’ volumes (1s. net each). They are so good and nearly all so new—only one of the six, Kingsley’s *True Words for Brave Men*, can be called other than quite recent—that their issue at this price is a very great boon. And they are not a whit behind their original issue in all that makes a comfortable book to hold and to study. The volumes, besides the Kingsley, are Bernard Lucas’s *Conversations with Christ*, Kirkpatrick’s *The Divine Library of the Old Testament*, Illingworth’s *Christian Character*, William Temple’s *The Kingdom of God*, and Hort’s *The Christian Ecclesia*.

There is no doubt that the New Testament is better known now because the conditions of life are better known into which it came. We understand St. Paul’s metaphors and we understand St. Paul better when we understand the thoughts and habits of the people to whom he came with his Gospel. Men like Professor Gilbert Murray and Mr. Warde Fowler therefore do a service to the expositor and preacher, probably without thinking of it, which cannot easily be exaggerated. Mr. Fowler has just issued the lectures which he delivered in Oxford on *Roman Ideas of Deity in the Last Century before the Christian Era* (Macmillan; 5s. net).

Lectures give a man liberty. And just because he does not sit down to write a student’s handbook or a scholar’s treatise, Mr. Fowler offers us the cream of his life-long interest in the religion of the Romans in a form that is none the less reliable because it is so readable. He tells us that the Romans had gods in that miserable century, but they were real only in the homes of the people, domestic deities. He tells us that there were cosmic deities towards whom (or rather which) the philosophical writers threw literary metaphors. He tells us—and this is the most absorbing part of his book—that all the while that they worshipped these gods, they had at the back of their minds the sense

of a single god who was above them all and perhaps ought to become their annihilation. Even Lucretius had this thought, absolute atheist as he considered himself to be. ‘*Rerum natura* absorbs all the adoration of his soul, save what he can spare for those almost divine men who have expounded it, Empedocles and Epicurus. Yet one who has studied his poem scientifically declares that it forces on him the conviction of a mighty power behind the clashing atoms, a Power working things both terrible and lovely, but caring nought indeed for man. The writer of these words may be unconsciously biassed; but to me also it seems impossible that a Roman should have been able to throw off entirely the idea of a Power manifesting itself in the universe—a power, forceful, living, full of *will*—and to fill its place with an entirely mechanical theory of things.’

More than twenty-one years have passed, the Bishop of Ossory tells us, since the first edition was published of his translation of *Kant’s Critique of Judgement*. In that time much has been done to make Kant accessible in English. An excellent account of the significance in the Kantian system of the *Urtheilskraft* by Mr. R. A. C. MacMillan appeared in 1912, and Mr. J. C. Meredith has published recently an English edition of the *Critique of Aesthetical Judgement*, with notes and essays, dealing with the philosophy of art, which goes over the ground very fully. Then there has appeared the grand edition of Kant’s Collected Works, issued by the Royal Prussian Academy of Sciences, of which the *Critique* occupies the fifth volume, capably edited by Professor Windelband.

So now Dr. Bernard has produced a new edition (Macmillan; 10s. net). He now uses the English word ‘Critique’ (or criticism) for the German ‘Kritik,’ otherwise the changes consist of corrections or emendations not numerous or important. Yet the new edition will take the place of the old as the best we have in English.

A volume of *Hospital Prayers* for the use of nurses has been edited by the Rev. T. R. Blumer (Marshall Brothers; 1s. net). Some of the prayers are contributed by nurses, others by well-known ministers. Altogether it is just the book for the purpose. The thing has never been done before; it need never be done again.

An encouragement to earnestness in 'Soul-growth' is offered by Bertha Fennell in *The Upward Calling of God in Christ* (Marshall Brothers; 2s. 6d.). The encouragement is found in the lives of certain men of the Bible. Sometimes it is by way of good example, as Abraham and Eliezer; sometimes of bad, as Balaam and Saul.

Mr. William Douglas has written a history of the Western Church for young people, in order that they may know how the Church of Rome came to be what it is now. He has taken the great events and momentous periods and left the rest. If it is possible to do in this compass what he desires to do, he has done it. The title is *The Story of the Church of Rome* (Marshall Brothers; 1s. 6d.).

Before untimely death took away the Rev. E. A. Edghill, B.D., he had completed the analysis and notes of *The Book of Amos* for the Westminster series of Commentaries (Methuen; 6s.). The introduction has been written by Professor G. A. Cooke, who has also seen the volume through the press. No violence is done by the double authorship, both scholars being agreed on practically all matters of criticism. It is probable, indeed, that Professor Cooke has given us a richer introduction than Mr. Edghill could have done. Yet the notes reveal nicety of scholarship as well as expository insight, and even occasionally a somewhat rare felicity of phrasing.

'Despise it not, for there is a blessing in it.' So will the father or mother say who finds *A Book of Prayer for Boys* (Mowbray; 6d.). It is very small and very suitable. The compiler is the Rev. C. H. Blofeld, Chaplain of the training ship *Mercury*.

While Professor von Dobschütz of Halle-Wittenberg University is occupied with his History of the Bible, of which he has published a short sketch in a volume elsewhere noticed, the Rev. George V. Jourdan, B.D., Rector of Rathbarry, Castlefreke, has issued a book which may be said to be one of the chapters of Dr. von Dobschütz's work. It is really a history (so far as one goodly sized volume can contain it) of *The Movement towards Catholic Reform in the Early XVI. Century* (Murray; 7s. 6d. net). But that movement sprang from the reading of the

Bible, and the influence of the Bible went right through and made it the thing it became. The first chapter is on 'Bible Teaching at Oxford before Colet,' and the second on 'Colet's Bible Teaching at Oxford.' Then in the fifth chapter we have 'Biblical Studies at Paris and Cambridge.' The book is much more, certainly, than a history of the influence of the Bible, but it is that fundamentally, and it is that so powerfully that we must take means to bring it under the notice of the Wittenberg professor. Besides the Bible it has the great personal influences to deal with of Erasmus and Luther, and all that is said of them is said with knowledge and without a bitter or one-sided word.

Dr. John Stainer's article in Cassell's Bible Educator on *The Music of the Bible* was issued in book form in 1879. That is thirty-five years ago, and since that time the discoveries in Bible lands have been very many, and they have affected our knowledge of music as of everything else. The book was out of date and might have been left to disappear. But the Rev. F. W. Galpin, M.A., F.L.S., decided instead to edit it, and so well has he done his work that it will serve the wants of another generation. The discoveries have been sifted, the books have been read, the men have been consulted, old illustrations have been discarded or mended, and new illustrations have been added. Last of all, the book has been printed on paper which brings out the type and the illustrations to perfection and is yet quite pleasant for the eye. The publishers are Messrs. Novello (5s. net).

The authorities on the philosophy or religion of the Chinese are so few that one offers a welcome at once to a scholarly Jap who has made a real study of the subject, and can write good English. His name is Daisetz Teitaro Suzuki. He is lecturer in the Imperial University, Tokyo. His book, *A Brief History of Early Chinese Philosophy* (5s. net), as he calls it, though that is too modest a title, is one of Messrs. Probsthain's Oriental Series, and it is well worthy of its place there. The title, we say, is too modest. Mr. Suzuki deals with the Ethics and the Religion of the Chinese as well as their philosophy. And it is all clear and competent.

Messrs. Revell have reissued a volume of

Henry Ward Beecher's Pulpit Prayers under the title of *A Book of Public Prayer* (2s. 6d. net). It was published in 1892. This is a more attractive issue.

A new and revised edition of *Simple Architecture* is issued by Messrs. Simpkin (1s. net). It is a mere handful of a book, but it has all the essentials, and every important definition has its illustration.

To the 'Early Church Classics' of the S.P.C.K. the Rev. T. H. Bindley, D.D., has contributed two new volumes. They are (1) a translation of *Tertullian on the Testimony of the Soul and on the 'Prescription' of Heretics*, and (2) *The Commonitory of St. Vincent of Lerins* (2s. net each).

The Rev. S. Harvey Gem, M.A., Librarian of the Oxford Diocesan Church History Society, who lately gave us a charming study of 'An Anglo-Saxon Abbot,' has now published an introduction to the writings of William Law. He professes to speak only of *The Mysticism of William Law* (S.P.C.K.; 1s. 6d. net), but he does more. With a light touch he tells us who Law was and what he did, creating in us the desire to know him and his writings better. But he has most to say about Law's mysticism. And on the way he offers this definition of mysticism: 'Christian mysticism is, in the first place, that essence of personal communion with God which is present in all vital religion. Further, among those who specially call themselves mystics, great emphasis is laid upon this seeking of the union of the soul with God; and the blessings of it are offered to all men in virtue of the divine spark latent in every one, and through the new birth, or birth from above, whereby the likeness of the Christ is to be formed in each soul.'

In a large, handsome volume Dr. W. Muss-Arnolt, has published a history of translations of the Prayer Book of the Church of England and of the Protestant Episcopal Church of America. The title is *The Book of Common Prayer among the Nations of the World* (S.P.C.K.; 7s. 6d. net).

Large as it is, the volume is only a small part of a work on the Book of Common Prayer, a work upon which Dr. Muss-Arnolt has long been engaged and which is now nearly ready. Based on the liturgical collection of Dr. Josiah Henry Benton,

this larger work deals with the Prayer Book mainly from the point of view of a librarian and historian, avoiding as much as possible theological and purely liturgical discussions, towards which all histories of the Book of Common Prayer, says Dr. Muss-Arnolt, are prone to tend. The whole work will consist of twenty-four chapters. The present volume is Chapter X. What a monument of able industry it is. For vast as is the quantity of printed material, its accuracy is probably as nearly perfect as it is possible for the works of man to be. We say this from our intimate knowledge of previous literary lists and students' manuals prepared by Dr. Muss-Arnolt, and from what opportunity we have had, by means of our own fair library of liturgiology, of putting this volume to the test.

Contemplations is the title which has been given to a volume of studies in Christian Mysticism by Mr. Walter Leslie Wilmshurst (Watkins; 3s. 6d. net). Mr. Wilmshurst succeeded the late Rev. G. W. Allen as editor of 'The Seeker.' Most of these studies were contributed to that quarterly. They are occupied mainly with the Bible, of which they offer an allegorical interpretation.

The first chapter, 'Concerning Thieves,' is called a study in hermeneutics. The references to thieves in the Bible are gathered together, including the story of Barabbas, and then we are told that 'by "thieves" was intended to be understood those material fetters, the body of flesh and the mental organization (embracing the rational or "carnal" mind and the emotional nature) which, whatever their genesis, constitution, and function, operate as restraints upon man's spirituality, limiting at all times the full operation of his spiritual consciousness and frequently inhibiting it altogether from awareness of its own existence, its own nature, and its latent, transcendent capacities.'

Again, in the chapter on 'Crucifixion,' we read: 'Three crosses stood upon Calvary, as, by a variation of metaphor, three men were cast into the furnace of the Babylonian king. Yet, for the purposes of our instruction, these three are but one. They allegorize individual man's prismatic triplicity of body, soul, and spirit, each of which must suffer crucifixion, or, alternatively, pass through the superheated alembic of inward fire, ere the resurrection of the new man takes place from the grave of the old, or "the form of the

fourth" becomes apparent in a regenerated "son of God."

And, yet more wonderfully, the chapter on 'The Raising of the Dead' opens in this way: 'But for the persistence of perverse ideas upon the subject, it would be needless to assert that "the resurrection of (or from) the dead" implies neither the stimulation into conscious activity of a cast-off body of mortality, nor the readjustment of such a body to the ultra-physical part of us at some "last day." The expression implies, and solely so, the unfolding and re-rising of individual human consciousness until that consciousness gradually outgrows its present inhibitions and illusions, and, with the ingarnered fruits of its experience, rejoins its source in Omniscience and remains continually

fixed therein and united therewith; itself and its "Father" becoming one.'

The author has a fine easy command of language, and the publisher has offered the essays in a most attractive volume.

The volume of the *Free Church Year Book* for 1914 is as pleasant reading, as spiritually edifying, and altogether as ably edited as any of its predecessors; and then it contains all the information. The very first thing in it is a great uplift. It is the address of the retiring President, the Rev. Alexander Connell, M.A., B.D., on 'The Supremacy and Freedom of the Spirit.' The volume is issued by the National Free Church Council (2s. 6d. net).

Recent Foreign Theology.

The Divine Names in the Pentateuch.¹

DR. KÖNIG'S name is not unknown to readers of THE EXPOSITORY TIMES. Among the older Hebraists of Germany he occupies a position in many ways unique. There are few branches of Old Testament scholarship to which he has not made solid and valuable contributions. In philology, in criticism, in history, and in Biblical theology, his work is distinguished by a massive erudition, and an indefatigable thoroughness of research which leaves no stone unturned under which a truth or even a fallacy may lurk. As a theologian his standpoint is distinctly positive and conservative. He is profoundly convinced of the supernatural origin and character of the religion of Israel, and has resolutely opposed all speculations which would efface the difference between it and the other religions of mankind. One of his earliest writings, published thirty years ago, closed with this remarkable sentence: 'I will make it impossible (*ich will verhindern*) that irreverence towards the Holy One of Israel should come to be the order of the day in Old Testament science.' These strong and characteristic words have always seemed to the present reviewer to strike the key-

note of König's lifework. Yet this laborious, independent, conservatively minded scholar has been one of the most unflinching upholders of the documentary theory of the Pentateuch. He is a living refutation of the calumny that the modern criticism of the Old Testament was cradled in infidelity, and owes its hold on men's minds to a secret or open aversion to the idea of a supernatural revelation.

In this closely printed volume of over one hundred pages Professor König deals with a recent development of textual criticism which claims for that elementary discipline the deciding vote in the Pentateuchal controversy. The accepted division of the Pentateuch into different documents rests, it is maintained, on an unsound and untested textual basis. The whole case for the critical theory depends on the distinctive use of the names *Yahwe* (LORD) and *Elohim* (God) in the Hebrew text of Genesis; and this Hebrew text is so incorrect—especially as regards the divine names—that conclusions founded on it can only mislead. And, indeed, it is obvious that if *both* these propositions could be made good the edifice of modern Pentateuch criticism would dissolve like the baseless fabric of a vision. But here its assailants imagine a vain thing. Their first contention is so devoid of truth that all their labour to prove the second is at best putting

¹ *Die moderne Pentateuchkritik und ihre neueste Bekämpfung.* By Eduard König, D.D. Leipzig, 1914.