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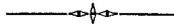
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The following words appeared recently in one of the London papers in the course of a description of a church service and sermon :

The sermon—the essay would more accurately describe it—was delivered without emotion, and it may be safely asserted that no one present felt the least disquiet from beginning to end.

Making every allowance for possible exaggeration on the part of the writer, the statement points to one of the great weaknesses of so many modern sermons. There is no direct personal appeal, no conviction of sin. People are not made to feel uncomfortable, and they assuredly ought to be made. The great realities of sin, repentance, and personal accountability are not pressed home as they should be upon the congregations, and the results are seen in the self-satisfaction, the absence of self-sacrifice and missionary interest, the abstention from Church work, and the *vis inertiae*, which characterize large numbers of communicants. Nothing but a full, frank, fearless preaching of the Cross in the power of the Holy Spirit can ever overcome these evils and bring about a revival of spiritual religion. A recent volume of sermons was felicitously described as “sermons that required an answer.” This is as it always should be; our preaching should expect and demand the answer of personal surrender and personal service.



## Notices of Books.

*A Dictionary of the Bible.* Edited by J. HASTINGS, D.D. Vol. V. (supplementary volume). Edinburgh: T. and T. Clark. Price 28s.

The previous volumes of Dr. Hastings' "Dictionary of the Bible" have been noticed with such fulness in the pages of the *CHURCHMAN* that any detailed description of the concluding volume is, perhaps, unnecessary. Yet, inasmuch as it differs from its predecessors in some important particulars, a brief examination of its contents may not be thought out of place. This volume—which is entitled an "extra volume"—supplements the "Dictionary" in several respects: It contains an elaborate series of indices (or, as the Editor prefers to call them, indexes) viz. : (a) Authors and their articles; (b) subjects; (c) Scripture texts and other references; (d) Hebrew and Greek terms; (e) illustrations; (f) maps. From these sources many interesting particulars come to light. We observe that close upon two hundred contributors have, in all, written for this *magnum opus theologicum*. Most of these are Englishmen (the word is used in its largest sense); but a few continental scholars have helped, the most noteworthy being Professors König, Nestle, Schürer, and Hommel. Dr. Selbie appears

to have contributed the greatest number of separate articles; next to him come Canon Driver and Professor Ramsay. The longest and in some ways the most important of the articles is Dr. Sanday's on the life and teaching of Jesus Christ. This article, which was at once hailed as a splendid piece of apologetics, has just recently been re-issued in book form. The list of contributors is undoubtedly a strong one, though we miss certain names from the "Index Auctorum," notably, perhaps, the names of the late Dr. Salmon (of Dublin), Mr. King (of the British Museum), Canon Kennett (Regius Professor of Hebrew, Cambridge), Archdeacon Gifford, Mr. Illingworth, Professor Bigg, and one or two more. On the whole, however, the list is not only strong, but singularly representative; and the "Bible Dictionary" may justly be regarded as a kind of "via media" in matters of criticism and exegesis, just as the "Encyclopædia Biblica" represents the advanced wing. The indices to the present volume have been prepared with unusual care and thoroughness, especially the subject-index; the same may be said of the index of Scripture texts. The weak place is, without doubt, the index of "other references," which is slight in texture and ought certainly to have been fuller.

The articles in the present (the "extra") volume are thirty-seven in number, and deal mainly with subjects that some editors might reasonably have excluded from a Bible Dictionary—*i.e.*, such subjects as the Khammurabi Code, the Diaspora, and the Talmud. In some respects, however, these "extra" articles are the best things to be found in the whole work; nothing, for example, could be more admirable than the special treatises (for they amount to this) on such points of interest as the religions of Greece and Asia Minor, Papyri, or English Versions. A word of appreciation is due to Professor Kautzsch's work on "Israel" and Professor Schürer's on the "Diaspora"; the amount of first-hand information contained in the last-mentioned is, as Dr. Hastings justly claims, amazing. Yet it is packed into what is—comparatively—a brief compass. Scholars generally, and not Biblical scholars alone, will find in the "extra" volume now in our hands an amount of information not easily accessible elsewhere. The whole work is a credit to English scholarship, and comes opportunely, too, at a time when people are apt to think that works of encyclopædic value are only obtainable from Germany (or Holland).

It is obviously impossible for any reviewer, however ample the space at his disposal, or however conscientious, to do more than give the barest résumé of a work of such magnitude as the present, containing as it does 1,000 closely-printed pages of matter, all of it from the pens of specialists in their own department. Nor will the value of such a Dictionary reveal itself all at once; it is only after constant and careful reference to its pages that its true importance can be ascertained or its qualities really gauged. Yet it seems impossible to do other than register an opinion that this great work is destined to do as much as, and far more than, Smith's once famous "Dictionary of the Bible" did for a former generation. It is difficult to believe that it will be superseded during the lifetime

of present scholars; and it certainly appears that the great financial success which the publishers have secured is more than justified by the intrinsic excellence of a work on which such patient labour and scholarly skill have been ungrudgingly spent. Dr. Hastings may rest assured that he has laid all students of the Bible—and many others beside—under a debt of gratitude which cannot easily be repaid.

*History of Criticism: Vol. III.* By Professor GEORGE SAINTSBURY. Blackwood. Price 20s. 1905.

This volume displays, both in its excellencies and its defects, the qualities of the two preceding volumes. There is the same encyclopædic erudition, the same wealth of illustration, the same hankering after recondite allusion, the same exasperating inelegance of style. Professor Saintsbury's labours in the field of criticism have been many and various; it is not too much to say that his "History of Criticism" is by far the most noteworthy of his contributions—we will not say to literature, but to the history of literature. In the first volume of this work there appeared a summary of the critical work of 2,000 years; in the second, that of more than a couple of centuries; in the third (and concluding) volume we have a critical history of the whole work of the nineteenth century. Whatever be the shortcomings of this "History" in regard to details, no fair-minded reader will deny that it must, in the future, constitute the point of departure for all works of a similar nature hereafter to be projected. Luminous insight, the flash of literary *intuition*, the quiet comprehending of the "inwardness" of a piece of literature (such as we are accustomed to look for in the finest work of Matthew Arnold or Walter Pater)—these things are to seek in the pages of Professor Saintsbury; but instruction, keen intelligence, a proper regard for good craftsmanship, a thorough handling of the "outer" things of literature—these are to be found in abundance (witness his brief but quite satisfactory criticism of Nietzsche, at the close of this volume). And our thanks are therefore due to the writer for what he has been enabled, after twenty-seven years' hard work, to give us; it would be ungracious unduly to magnify defects, either of intellectual perception or literary treatment, whether in estimating criticism in the mass or in detail. We cannot close this brief notice without calling special attention to one admirable feature of the book—its exhaustive indices. They are all that could be desired.

*Historic Martyrs of the Primitive Church.* By A. J. MASON, D.D., Master of Pembroke College, Cambridge. London: Longmans, Green and Co. Pp. xii, 423.

This book, Canon Mason tells us, is "not written for the learned world, but to introduce to the ordinary reader some of the most trustworthy of the records of the primitive martyrs and confessors." None the less, many professed scholars will read it with pleasure, and perhaps profit. The book strikes us as a most interesting and instructive contribution to the history of the Church, on a side, too, which is not often touched. As an example of Canon Mason's easy and pleasing style, we may instance his

account of the Martyrs of Lyons (second century), or the chapter on the Diocletian persecutions—the last and most terrible that the Early Church was subjected to. Even after the lapse of nearly two millenniums, it is difficult to read the records of these frightful “trials” without a sense of horror; nor is the wonder of it all lessened by the sombre reflection that the Church which had so magnificently—if not always quite wisely—witnessed for the “faith,” became centuries later itself an instrument of wickedness and persecution in the hands of the Inquisition. There is, perhaps, no more sobering reflection in all history than the thought of the religion of brotherly love turned into an engine of Satanic and unremitting hate. “*Tantum religio potuit suadere malorum,*” said Lucretius. Certainly the words of the great Epicurean poet were destined to a fearful fulfilment in the sixteenth and seventeenth centuries. And whereas the Pagan persecutions of Marcus Aurelius or Diocletian were the outcome of false principles, ruthlessly applied, the horror of the later development is intensified by the knowledge that “Christian” doctors, in their persecuting energies, were acting in direct defiance of the simple behest of their Master, whose direction was, “By this shall all men *know . . . if ye have love.*” Not less painful, in the conveyed lesson of it, is the thought that a man like Augustine—great, undeniably great as he was—was himself ready to turn the tools of persecution upon those who were accounted heathen the very moment the opportunity was granted to secure the command of the temporal power. Readers of Lecky’s “History of Rationalism” know only too well to what lengths of delusion even Christian teachers could go—in opposition to the words of One whose whole doctrine centred in the dictum, “My kingdom is not of this world.”

*The Voice of the Fathers.* By S. F. A. CAULFIELD. With an Introductory Note by VISCOUNT HALIFAX. London: S. C. Brown, Langham. Price 3s. 6d.

We are sorry to be unable to commend this book. Theologically-minded ladies, when compiling such a manual as the one before us, should at least try to be accurate and impartial. As a matter of fact, it is neither. What can Miss Caulfield mean by speaking of our Reformers (she writes, “Reformers,” the addition of the inverts being noteworthy) as men who “made no reference to the records left by the Primitive Fathers of Christendom, nor to the other great and reliable historians”; as “incapable of distinguishing between Primitive doctrine and ritual”; as rejecting, “in their ignorance,” matters of faith and practice taught by the Undivided Church; as “well-intentioned but ignorant men”? The object of the book is only too obvious—namely, to try and prove that the Fathers of the Church were soaked in sacerdotalism. Even were this the case—which it is not—English Churchmen would still be unmoved; we are not called upon to believe *even in the Fathers* when they are wrong. The Articles of the Church of England are, in effect, perfectly clear on such points.

*My Communion.* By the author of “*Præparatio.*” Preface by FATHER CONGREVE. Longmans. Price 2s. 6d.

If read with due care and caution, this book of Preparation for Holy Communion will not be without its uses. It is only right, however, to say

that the book is distinctly "sacramentarian" in tendency; it is not a book to put into the hands of the newly confirmed, therefore, unless a word of warning is given as to the teaching conveyed in its pages.

*Communion and Offering.* By G. H. S. WALPOLE, D.D., Vicar of Lambeth. London: Elliot Stock.

This is the second edition of Dr. Walpole's little manual. Like other books of its kind, it must be used with great care. Prayers for the dead are distinctly taught in it; and there is an air—very subtle yet all-pervading—of exotic devotionalism about it which is far removed from the manly teaching of the Church of England in such matters. A great number of hymns are quoted, some of which the communicant is urged to repeat "slowly" or "very slowly"—why, we do not precisely know. Is a reverent person *likely* to gallop through them? The book has a frontispiece, of which we can only say that we have rarely seen anything more bizarre. What possible use it can serve we are at a loss to imagine.

*Ministers of the Word and Sacraments.* By the Ven. S. M. TAYLOR, M.A. London: Longmans, Green and Co. Price 4s. 6d. net.

Eight lectures delivered to students of King's College, London. Were it not for the two lectures on "Public Ministrations," this book would be very useful and in some respects quite valuable as a guide to those about to enter the ministry. As it is, the usefulness and reliableness of the book are largely discounted by the unsatisfactory and erroneous teaching of Lectures VII. and VIII., which deal with the public ministrations of the clergyman. The author is evidently wedded to the Prayer-Book of 1549, and is not at all satisfied with the plain, simple teaching and ceremonies of our present Prayer-Book. His instructions for the celebration of Holy Communion contain not a little objectionable matter, and we much regret that the students of King's College should have had such teaching from a prominent dignitary. The author makes suggestions and gives directions that are not only unwarranted by the plain teaching of our Prayer-Book, but are clearly opposed to it in spirit and in letter. The Archdeacon of Southwark is a firm upholder of the Episcopal *jus liturgicum*, which again is not according to the law of "this Church and Realm." Apart from the lectures above referred to, and a number of smaller but quite significant indications of the High Church bias of the author, there is very much on the practical side of ministerial and pastoral life that is worthy of careful consideration both by students for the ministry and younger clergymen.

*Some Thoughts on the Incarnation.* By J. ARMITAGE ROBINSON, D.D. London: Longmans, Green and Co. Price 6d. net, paper; 1s. net, cloth.

A cheap reprint of Dean Robinson's admirable lectures on the Incarnation. For a clear, careful, balanced, and scholarly statement of the true position on the Incarnation with special reference to the Virgin Birth of our Lord we know nothing more helpful than this little work. It is marked by true sympathy with those who have doubts and difficulties

on the subject, and yet is firm in its grasp on the essential principles of the Incarnation as revealed in the New Testament.

*The Official Year-Book of the Church of England.* 1905. London : Society for Promoting Christian Knowledge. Price 3s.

We referred last month to some of the items in this book, and we now give it a very hearty welcome as one of the indispensable books to every clergyman. We are glad that the Society for Promoting Christian Knowledge has undertaken the responsibility of its publication, consequent upon the death of its originator and editor, Rev. Canon Burnside. It contains a mass of information concerning everything that has to do with the organization of the Church of England, and no one can even glance through its pages without being profoundly impressed with the astonishing extent of the work connected with our Church.

*Inspiration and Interpretation.* Seven Sermons by Rev. JOHN W. BURGON. Re-issued by C. H. WALLER, D.D. London : Marshall Bros. Price 2s. 6d. net.

Dean Burgon's remarkable and characteristic sermons are too well known to need more than the barest mention. Dr. Waller has rendered great service to the cause of truth by re-issuing these sermons, which form part of the larger volume published under the same title forty years ago. The original work included a long essay against "Essays and Reviews." It is not to be expected that everyone will agree with the late Dean's interpretations, nor will it always be thought necessary to castigate one's opponents in such vigorous and almost unmeasured terms as the Dean allowed himself to use ; but the general position of the author on the authority and inspiration of the Bible is, in our judgment, the only true and possible one, and it is on this account that we welcome this re-issue as containing much "wholesome doctrine" and very "necessary for these times."

*Harnsworth's Encyclopædia*, Parts 1, 2, and 3. London : The Amalgamated Press, Ltd., and Thomas Nelson and Sons. Price 7d. each.

We are glad to welcome the opening parts of a new encyclopædia. It consists entirely of new articles, and the subjects are thus brought down to the present date. The type is clear, the illustrations are good, and the "value for the money" is wonderful, even in these days of cheapness. The Biblical articles seem to be treated from the standpoint of a moderate criticism, and to be written with fairness and balance. We have no doubt this new venture will meet with the success it deserves.

*The Litany.* Divided and Arranged for Particular Intercession. London : Elliot Stock. Price  $\frac{1}{2}$ d.

This is reprinted from Mr. G. H. S. Walpole's useful work, the "People's Psalter." The Litany is analyzed carefully into its constituent parts, and short, clear explanations are given with each section. This is just the booklet to put into the hands of those who have not yet realized the beauty and fulness of this part of the Prayer-Book.

PAMPHLETS.

*An Old-Catholic View of Confession.* By E. HERZOG, D.D., Bishop of the Christian Catholic Church of Switzerland. Translated by G. C. RICHARDS. (Church Historical Society Publications, lxxxiii.) S.P.C.K. Price 6d. (A translation of Bishop Herzog's "Compulsory Auricular Confession, as practised in the Church of Rome, a Human Invention." Gives the Old-Catholic view of confession, with a great deal of valuable information and discussion.)

*The Law of the Concordat* (Loi du 18 Germinal, An X.). April 8, 1802. Translated, with Introduction and Notes, by L. G. WICKHAM LEGG. (Church Historical Society Publications, xci.) S.P.C.K. Price 4d. (Very useful in view of the present controversy in France between the Government and the Roman Church.)

*Holy Week in Jerusalem in the Fourth Century.* S.P.C.K. Price 4d. A translation of the portion of the "Peregrination Etheriæ" (a MS. found at Arezzo, near Sienna, in 1884, giving an account by a "Religious" called Etheria of a visit to the Holy Places in the reign of Theodosius), printed in Mgr. Duchesne's "Christian Worship." (It is difficult to understand why this has been reprinted in pamphlet form. It contains nothing of importance, and much that is superstitious and fanciful.)

*Christian Missions in the Far East.* Addresses on the subject, delivered by the Right Rev. H. H. MONTGOMERY, D.D., and EUGENE STOCK. S.P.C.K. Price 6d. (Three addresses delivered to members of the London Diocesan Church Reading Union, but equally suitable for general circulation. Very timely and useful, and written by two eminent authorities.)

*Materialism.* By Sir JAMES CRICHTON BROWN, M.D., LL.D. S.P.C.K. Price 2d. (A valuable little contribution to the present controversy on materialism.)

*Work in the Vineyard.* By Various Writers. Edited by Rev. J. W. FERRAR. S.P.C.K. Price 6d. (A series of papers for the newly confirmed, suggesting how they can work, and giving accounts of different channels into which they can turn their energies. Practical and useful.)

*Preparation for Confirmation.* By A. FAIRBANKS. S.P.C.K. Price 1d. (A short address at a meeting of the Junior Clergy at Sion College. There is nothing very new or striking in the suggestions.)

*John Bunyan and the "Pilgrim's Progress."* By Rev. C. E. BOLAM. S.P.C.K. Price 6d. (A lecture giving a brief biography of the immortal dreamer.)

*Poverty: A Social Disease.* By Rev. W. EDWARD CHADWICK. S.P.C.K. Price 2d. (Very practical and helpful suggestions.)

*A Call for Efficiency.* By Rev. W. EDWARD CHADWICK. S.P.C.K. Price 1d. (An earnest, telling address.)

*The Position and Rights of the Laity.* By Rev. HERBERT MARSTON. London: C. J. Thynne. Price 2d. (A valuable contribution to an important discussion.)

*New Knowledge and Old Methods.* By Rev. G. S. STREATFIELD. Bemrose and Sons, Ltd. Price 2d. (We are sorry we cannot accept the author's standpoint.)

*Music in Churches and the Part of the Laity therein—Past, Present, Future.* By JOHN HEYWOOD. Simpkin, Marshall and Co. Price 6d. net. (An interesting discussion from the organist's point of view.)

*Do We Preach Christ Crucified?* By Rev. WALTER J. LATHAM. London: James Nichols. Price 2d. (A question worth asking and worth answering in the author's way.)

## BOOKS OF THE MONTH.

(To be reviewed later.)

*The Grace of Sacraments.* By ALEXANDER KNOX. Edited, with a preface, by WILLIAM DALRYMPLE MACLAGAN, Archbishop of York. London: Longmans, Green and Co. Pp. 268. Price 5s. net.

*Moral Discipline in the Christian Church.* By H. HENSLEY HENSON, D.D. London: Longmans, Green and Co. Pp. 271. Price 5s. net.

*Church and State in England.* By W. H. ABRAHAM, D.D. London: Longmans, Green and Co. Pp. 332. Price 5s.

*Christian and Catholic.* By Right Rev. CHARLES C. GRAFTON, S.T.D., Bishop of Fond-du-Lac. London: Longmans, Green and Co. Pp. 367.

*On Theological, Biblical, and other Subjects.* By ROBERT FLINT, D.D. London: William Blackwood and Sons. Pp. 459. Price 7s. 6d. net.

*Divine Dual Government.* By WILLIAM WOODS SMYTH. New Edition. London: Horace Marshall and Son. Pp. 330. Price 6s.

*An Exposition of Morning and Evening Prayer.* By THOMAS COMBER, D.D. Abridged by Rev. R. H. TAYLOR, D.D. London: Elliot Stock. Pp. 185. Price 4s. 6d.

*Communion with God.* By M. LE M.D. With Preface by Rev. JOHN DAWSON. London: C. J. Thynne. Pp. 140. Price 1s. net.

*India and its Problems.* By SAMUEL SMITH, M.P. London: C. J. Thynne. Pp. 48. Price 2d.

## RECEIVED.

*Blackwood's Magazine, The Leisure Hour, Our Little Dots, The Child's Companion, Church Missionary Intelligencer, Church Missionary Gleaner, Awake, The Round World, India's Witness, Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, Open Doors* (Organ of Mrs. Meredith's Institution), *Climate, Devon Notes and Queries* (a Quarterly Journal: J. G. Commin, 280, High Street, Exeter).