

Again, with regard to the 'Sermon on the Mount,' Harnack's investigations go to show that it is not a mere compilation. The setting, of course, is different in the two Gospels, but attention is drawn to the fact that both agree in mentioning the presence of the multitude, combined with the fact that the Sermon was addressed to the disciples (p. 122, n.). This points to a real tradition as to its occasion. It is true the Beatitudes speak of persecutions, and persecutions did, in fact, take place afterwards. But that does not prove that the saying was a product of a later age, coloured by the facts. Harnack has some cutting remarks on the folly of regarding everything as an 'anachronism' or artificial prophecy ('hysteron-proteron'), which does, in fact, fit the circumstances of a subsequent generation (p. 143). 'Looked at both in detail, and as a whole, that which is set before us in the Sermon on the Mount as the teaching of Jesus bears the stamp of unalloyed genuineness. We are astonished that in an age in which Paul was active, and burning questions of apologetic and the law were to the fore, the teaching of Jesus was so well remembered and remained so vital as Moral preaching' (p. 146).

Q, then, has given us the abiding picture of Jesus as revealed in His words. It takes our tradition a stage further back, who shall say how near to the actual occasion on which those words were spoken? It obviously arose in Palestine (p. 172)—on the actual scene of the ministry. And Harnack himself concludes, from the well-known words of Papias, that it was in all probability the work of St. Matthew (p. 172)—an eye-witness and a listener. Allowing for a somewhat different view of the Logia, Harnack

would probably endorse the words of Mr. Allen: 'They are perhaps the earliest of all our sources of knowledge for the life of Christ, and rest even more directly than does the second Gospel on Apostolic testimony.' For the Apostle Matthew seems to have written down, for the use of his Palestinian fellow-Christians, some of the sayings of Christ that he could remember, selecting, no doubt, such as would appeal most strongly to his readers and satisfy their needs. Better security that these sayings were uttered by Christ Himself we could hardly desire.'<sup>1</sup>

We may add, in conclusion, two similar pronouncements put side by side by Dr. Sanday in his *Life of Christ in Recent Research*, p. 172. The first is a quotation from Sir W. Ramsay. 'The lost common source of Luke and Matthew (i.e. Q) . . . was written while Christ was still living. It gives us the view which one of His disciples entertained of Him and His teaching during His lifetime, and may be regarded as authoritative for the view of the disciples generally.' The second is from Dr. Salmon's *Human Elements in the Gospels*, p. 274. 'The more I study the Gospels the more convinced I am that we have in them contemporaneous history; that is to say, that we have in them the stories told of Jesus immediately after His death, and which had been circulated, and, as I am disposed to believe, put in writing while he was yet alive.' These views of the date of Q may indeed be, as Dr. Sanday thinks, somewhat optimistic, but the consensus of opinion as to its value is of good omen to those who are trying to combine the old faith with the new critical methods.

<sup>1</sup> *Op. cit.*, p. 317.

## Literature.

### THE CAMBRIDGE MODERN HISTORY.

THE CAMBRIDGE MODERN HISTORY. Vol. v.  
The Age of Louis XIV. (Cambridge University Press. 16s. net.)

THE editors of the Cambridge Modern History feel compelled to make an apology for the title of the new volume. For the Age of Louis XIV. 'cannot be held to possess the organic unity which belongs to the theme of our Napoleon volume.'

But it is not a title of their own invention, and it has its advantages. The age of Louis XIV. is the age of absolute government, and Louis himself is the most conspicuous figure in it. And this encourages us to say that the Preface to these volumes should never be missed. It sometimes contains as good reading as anything in the volume. And it always binds the volume together, a most necessary service where so many

topics are discussed and so many writers are writing.

When Lord Acton projected the Cambridge Modern History, did he realize how different the work would be from the ordinary writing of history? Did he urge upon the editors the necessity of discovering men who were born to write briefly? Some of their men cannot write briefly. But in this volume there is one man who can do it supremely well. It is the Dixie Professor of Ecclesiastical History in Cambridge.

Professor Gwatkin writes a chapter on Religious Toleration in England. He tells us what toleration is. He relates its history from the very beginning. He gives a perfectly clear, complete, and interesting account of all the ins and outs and ups and downs which that long-suffering substantive has endured in our land. He does it all in fourteen pages. If the editors could have found men like this for all their work they would have raised an imperishable monument to the foresight of Lord Acton.

The Cambridge Modern History is not a political history merely. We find in this volume a chapter on the Literature of the English Restoration, including Milton. It is written by Mr. Harold H. Child, B.A., late Scholar of Brasenose College, Oxford. We find a chapter on European Science in the seventeenth and earlier years of the eighteenth centuries. It is in two parts. Mathematical and Physical Science is described by Mr. W. W. Rouse Ball, M.A., Fellow and late Tutor of Trinity College. Other branches of science are described by the late Sir Michael Foster. We also find a chapter on Latitudinarianism and Pietism. It is written by the Rev. M. Kaufmann, M.A., of Trinity College, Dublin.

And even when the topic of the chapter is political, the historians of the Cambridge Modern History are far too modern to confine their attention to kings and parliaments exclusively. Viscount St. Cyres writes twenty pages on the Gallican Church, and along with other good things gives such a sketch of Jansenism as could come only from the hands of a master.

But the volume is many-sided. No notice can do more than touch it here and there. And to touch it here and there is to give no conception of the wealth of historical material and historical judgment which it contains. The bibliographies are again a marvel of fulness and accuracy.

### THE INQUISITION.

THE INQUISITION IN THE SPANISH DEPENDENCIES. By Henry Charles Lea, LL.D. (*Macmillan*. 10s. 6d. net.)

Dr. Lea is the historian of the Inquisition. He has written on other subjects, it is true. He has written the standard History of Sacerdotal Celibacy in the Christian Church. But his great task in life has been the writing of the History of the Inquisition. He has already written the History of the Inquisition in the Middle Ages and in Spain. He has now written its History in the Spanish Dependencies—Sicily,<sup>o</sup> Naples, Sardinia, Milan, the Canaries, Mexico, Peru, and New Granada.

What a life's work for a man to take up! To resolve to spend one's days reading of torture and death, of mean information, of miserable suffering or more miserable escape from it, of justice mocked and mimicked, and all in the name of the God and Father of our Lord Jesus Christ! The agnostic tells us that the chief occasion of his agnosticism is that nature, red in tooth and claw, shrieks against our creed of a Heavenly Father. If he had told us that he could not accept the Inquisition, it would have been easier to understand him. Mr. Paulin has given good reason for reconsidering 'nature, red in tooth and claw'; but who, with this unbiassed narrative before him, will explain away the Inquisition? Still, we can answer that God made man upright; it is man that has sought out this invention. And we can see now that the great error was made when the New Testament was kept locked up in an unknown tongue. It was Wyclif and Luther that made an end of the Inquisition by offering the gospel in a language in which the people could read it for themselves. No doubt many of the Inquisitors would have been inquisitors still though they had read the gospel every day. But the people would not have been with them. And without the people they could have done nothing. The surprise of the book is its impartiality—its more than impartiality, its absolute judicial coldness of manner. This does not mean that Dr. Lea is unemotional, and it does not mean that we can read the book without emotion. He has repressed his feelings that he may leave the awful story to make the more lasting impression.

*THE DARWINIAN THEORY.*

NO STRUGGLE FOR EXISTENCE: NO NATURAL SELECTION. A Critical Examination of the Fundamental Principles of the Darwinian Theory. By George Paulin. (*T. & T. Clark.* 5s. net.)

This book is likely to fare ill at the hands of the reviewers. The reviewers may not know much about Charles Darwin, but they know less about George Paulin. They may not know much about Darwinism, but they know that Darwinism has been an accepted theory for many a day; and they believe that it would be easier to turn the French Republic into an Empire again than to overthrow the doctrine called Darwinism. For the French Republic is of shorter standing and much more limited acceptance. But the reviewer who takes time will discover that this book is worth reviewing, even although its avowed purpose, as expressed in its rather clumsy title, is to deny and to demolish the fundamental assumption on which Darwinism rests.

That assumption is the Struggle for Existence in nature and the Survival of the Fittest. Mr. Paulin denies that there is any evidence in nature of a struggle for existence. He has been an evolutionist all his life, a keen, convinced evolutionist. For it seemed to him, until quite recently, that a man might be an evolutionist without being a Darwinian. That is to say, he might believe in the origin of species by development, without believing in the particular means which Darwin suggests for bringing that development about. He is not so clear upon it now. He has recently been impressed by the fact that there is not a particle of geological evidence in favour of the development of the species. But with that we have not to do. What we have to do with in this book is not Evolution, but Darwinism. We have to do with the statement on the title-page, that there is no struggle for existence in nature of any such desperate kind as Darwin insisted on, and that there is no natural selection.

But surely the struggle for existence was proved long ago. By whom was it proved? Not by Darwin. Darwin simply took it for granted. 'A struggle for existence,' he said, 'follows from the high rate at which all organic beings tend to increase.' 'Hence, as more individuals are produced than can possibly survive, there *must, in every case*, be a struggle for existence, either one

individual with another of the same species, or with the individuals of distinct species, or with the physical conditions of life.' Darwin's readers took it for granted also. If they were Darwinians this was the basis of their belief. If they were opposed to Darwinism they occupied themselves in attempting to demolish the structure which was reared on this basis. It did not occur to them to question the soundness of the foundation itself.

Mr. Paulin questions it now. A thorough review of his book would have to be almost as long as the book itself. All that is intended here at present is to draw attention to the existence of it, its existence and its unquestionably real significance.

*KAFIR SOCIALISM.*

KAFIR SOCIALISM AND THE DAWN OF INDIVIDUALISM. By Dudley Kidd. (*A. & C. Black.* 7s. 6d. net.)

By the title of his new book Mr. Dudley Kidd brings himself into touch with the interests of the hour. The air is full of the cry of Socialism; our shelves will soon be loaded with its literature. But Kafir Socialism? Is Mr. Dudley Kidd stretching the term? Or is he merely using a catch-penny title, that we may be beguiled to the buying of his book?

It may be hard to say when any man is stretching the term Socialism. For who can tell us when it has been stretched to all its legitimate length? Mr. Dudley Kidd, however, is not himself a Socialist, so that we may presume he has actually found Socialism among the Kafirs. Nor have we to read his book far before we discover not only that the Kafirs are socialistic, but that they are or have been the most socialistic race of mankind. Mr. Kidd assures us that Europeans found the Kafirs socialists, and that all our trouble with them has come from our attempt to make them individualists.

All government is according to clan. At the head of each clan is the chief. In the hands of the chief all authority lies. No 'unspoilt' Kafir calls anything his own. Even his marriage is regulated for him. He must marry within his own tribe, but he must not marry within his own clan.

With the advent of the European the individual Kafir begins to assert himself. The change is brought about partly by trade, partly by education,

and partly by religion. Mr. Kidd does not call it all evil. His argument is that the Europeans must not be in a hurry. While inclined to believe that the old Socialism is better for the Kafir than the new individualism, he does not say 'hands off' to all and sundry. He admits the inevitable. But he advises the missionary not to make converts too rapidly, and he advises the colonist not to expect too much from the converts.

On the whole, Mr. Dudley Kidd's attitude to the missions is not friendly. It is the attitude of the average South African colonist. Very striking, therefore, is the fact that his own personal experience and the actual statistical evidence which he produces are a great testimony to the reality and worth of Kafir Christianity. He refers to the case of forty-seven boys who had left one Christian institution and whose employers were asked their opinion of them. 'In the case of forty-four out of the forty-seven, the verdict given by the employers was one of *unqualified approval*.' The italics are Mr. Dudley Kidd's own. He accounts for the average colonist's opinion by suggesting that Lovedale and other large institutions do better than smaller places 'up the country.'

#### ARCHÆOLOGY AND THE OLD TESTAMENT.

PREHISTORIC ARCHÆOLOGY AND THE OLD TESTAMENT. By H. J. Dukinfield Astley, M.A., Litt.D. (*T. & T. Clark*. 5s. net.)

With all the noise that it has made, the Higher Criticism has not had more than half the share in the revolution that has taken place in the study of the Old Testament. The other half has been due to Archæology. At first the traditional interpreters flew for refuge to Archæology. And it cannot be denied that some of the early archæologists did their best to persuade them that they could not be disturbed there. But then there were some rude shocks. And now it has come to be generally recognized that when the Egyptian tombs and the Babylonian tablets were allowed a place in the interpretation of the Bible, the old questions of its inspiration and authority made a new departure. Henceforth they were not to be settled or even discussed on philosophical grounds, or by any *a priori* argument. The Bible must take its place beside other books; its Religion and Ethics beside the Religion and Ethics of other nations. Its

inspiration and authority, and even its superiority, must be made good by the ordinary laws of scientific observation. We have called it a revolution. No greater revolution has occurred in our day.

Dr. Dukinfield Astley is an archæologist of high standing. He makes no pretence of being a shelter for tradition. His critical attitude to the Old Testament is practically that of Professor Driver. His Introduction to the Archæology of the Bible is just such a book as the student of the Old Testament is now in need of. For he not only interprets in a fresh manner much of the contents of the Old Testament, but he also sets the student in a right attitude, so that he may be able to interpret the Old Testament for himself. And that is a much greater service to render.

#### Among the Books of the Month.

Certain volumes of the *American Commentary on the Old Testament* have already been noticed as they appeared separately in paper covers. Two handsome bound volumes have now been received, and as they contain a good many books of the Old Testament, each by a separate editor, it is possible to form a more confident estimate of the value of the work. One of the volumes contains Leviticus and Numbers by Dr. Genung, and Job by Principal Marshall; the other contains the Book of Proverbs by Dr. Berry, of Colgate University; Ecclesiastes by Principal Marshall, of Manchester, who seems to be the only English contributor; the Song of Songs by President Merrill, of Colgate; and Jeremiah by Professor Rufus Brown, of the Newton Theological Institution. All these men have their reputation already established. They are conservatives, but they are not so mad as to write Commentaries on the Old Testament and ignore the criticism of the last fifty years. They differ a little, but they are all quite well acquainted with the work that has been done, and they are all quite willing to accept a large amount of it as reliable and indisputable. They make use of the results of criticism; they do very little criticism themselves. For it is an exegetical, not a critical Commentary. The text is printed throughout; there is no room for critical discussion even if there were the inclination.

The idea of the editor, whose name is not given, seems to be to provide an exegetical commentary on the Old Testament which will be up to date in scholarship, which will appeal to some extent to the Hebrew student, but which will not be too technical to be unfit for use by the reader of the Bible who is ignorant of Hebrew.

We have come upon a few trifling misprints, nothing to cause offence. Both the printing and the publishing reflect credit on the managers of the Society.

Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, has courageously given the title of *The Axioms of Religion* to his new book (American Baptist Publication Society; \$1 net). We say courageously, for it is not a volume of Apologetics in general, but of Baptist Apologetics in particular. It simply means that President Mullins has the courage of his convictions. And, after all, there are very few of the axioms that we cannot all agree to. What are the axioms of religion? They are: (1) The Theological Axiom—The Holy and Loving God has a right to be Sovereign; (2) The Religious Axiom—All souls have an equal right to direct access to God; (3) The Ecclesiastical Axiom—All believers have a right to equal privileges in the Church; (4) The Moral Axiom—To be responsible, man must be free; (5) The Religio-Civic Axiom—A free Church in a free State; (6) The Social Axiom—Love your neighbour as yourself. Before he touches his axioms Dr. Mullins discusses Denominationalism, and when he is done with them he returns to Christian Union. For the question that has moved him to the writing of this book is whether, in these days, Baptists have a testimony to which they are bound to adhere in face of the general movement in the direction of the union of Churches.

On *The Sexual Instinct, its Use and Dangers as affecting Heredity and Morals*, Dr. James Foster Scott has written a book which has reached a second edition and has been revised and enlarged (Appleton; 7s. 6d. net). It is a book for the general public, not for the medical practitioner only. And it is full of wise counsel and warning. On one page we notice the words, 'The wages of sin is death.' The words could be taken as the motto of the book.

There is no better *Popular History of Astronomy* than Miss Agnes M. Clerke's. There is no better popular history of any of the sciences. Messrs. A. & C. Black have once more reprinted the fourth edition of it (7s. 6d. net).

They say that the enormous rush of reprints has not affected the issue of new books; and, what is more surprising, that it has not seriously affected the sale of the old cheap libraries. In proof, here come three volumes of Bohn's Library. They contain Ranke's *History of the Popes* (3s. 6d. each). The English translation is revised by Mr. G. R. Dennis, in accordance with the latest German edition. In the footnotes the quotations from original documents are given in their own language, with a translation when that language is Italian or Spanish, but not when it is Latin or French. The book is as much an English as a German classic, and many a one will be delighted to possess it in this satisfactory edition.

To the Cambridge Bible for Schools and Colleges a new volume has been added. It is *The Two Books of Kings* (3s. 6d. net). Now, the Two Books of Kings have had a place in the Cambridge Bible for Schools and Colleges for a long time. But this is a wholly new Commentary. It is built upon the Revised Version, not the Authorized. The editor is Professor Emery Barnes, not Professor Lumby. It is a pity that the general editor had not the courage to issue the Books of Kings separately, and each volume the size of this one. The worth of the Commentary would have been more than doubled if he had afforded Dr. Barnes double the space. For there is no portion of the Bible that offers a better opportunity to the Commentator to revolutionize the whole system of commenting. Dr. Barnes is greatly occupied with words, with mere varieties of translation. How can he help it? But occasionally he does get away. And then his notes on Milcom and the Baalim, or on Asherah and the Pillars, give us a glimpse of the great things which can be done for the Old Testament by an expositor who is steeped in its archæology.

Dean Farrar's *The Life of Lives* contained a discussion of certain topics which he had no room to discuss fully enough in the *Life of Christ*,

and it was published much later. Messrs. Cassell have just issued a cheap edition (3s. 6d.).

Under the general editorship of Professor Gollancz, Messrs. Chatto & Windus have entered upon the publication of a Shakespeare Library. It is to consist of an 'Old-spelling Shakespeare' in forty volumes; 'Shakespeare Classics' in not more than twenty volumes; a 'Lamb Shakespeare' for the young in an unnamed number of volumes, say other forty; and 'Shakespeare's England,' of which the number of volumes is again unmentioned, perhaps twenty is a reasonable estimate. One volume of the 'Shakespeare Classics' is out. It is Brooke's *Romeus and Juliet*, edited by J. J. Munro (2s. 6d. net). For the 'Shakespeare Classics' are meant to consist of reprints, thoroughly edited, of works which Shakespeare is known to have used as the sources of his Plays. But Brooke's *Romeus and Juliet* was well worth publishing for its own sake.

Mr. H. G. Wells never used his gifts to better purpose, and never displayed them to better advantage, in spite of the brilliant essays he has given us, than when he wrote *New Worlds for Old* (Constable; 6s.). It is a book on Socialism. It tells what Socialism is, why Socialism is needed, and what Socialism will do. And it does all this in a sober, earnest spirit, without a word of exaggeration, without a statement that has not facts to support it, and, more than facts, that general sense of fairness with which Mr. Wells is quite entitled still to credit the human mind.

The third and fourth volumes have been published of the new issue of Miss Warren's *Treasury of English Literature* (Constable; 1s. net each). They contain 'The Elizabethan Literature' and 'Bacon to Milton.'

There is nothing perhaps in *The Lore of the Master*, by the Rev. E. A. Welch, D.C.L., of Toronto (Wells Gardner; 2s. 6d.), that is new to good students of the teaching of Christ. But the old is well arranged, and it is set forth in good self-effacing language. Dr. Welch's purpose is expressed in the words, 'If ye know these things, happy are ye if ye do them.'

The Rev. Cyril Hepher, M.A., Vicar of St.

John's, Newcastle-on-Tyne, has made Tennyson's great discovery, and says—

Love is and was my King and Lord.

And now he preaches love, and nothing but love. In his new book, *The Revelation of Love* (Wells Gardner; 2s. 6d.), every sermon describes love in one of its aspects—Love veiled in Nature, Love seen in Jesus, Love the Victim. But in his preface Mr. Hepher tells us a strange thing. He tells us that in rewriting his sermons for the press he removed almost all the 'exhortation' from them. He does not tell us why. When exhortation is not padding, it is as good for readers as for hearers.

Messrs. Wells Gardner have published a volume in defence of Christianity by A. T. Gordon Beveridge, M.A., M.B. Its title is *Hold Fast or Let Go* (1s. 3d. net). Now Dr. Gordon Beveridge makes his appeal for Christianity with advantages. He comes to the working-man and says, 'Are you a Socialist? So am I. Are you an infidel? So was I.' 'So was I,' he says, 'even a blasphemer and injurious, but by the grace of God I am what I am.' And the working-men who may refuse to listen to a converted infidel are bound to hear a man who has been and still is a convinced Socialist and has done much strenuous work for Socialism. But there is more than the man, there is the book. It is well written, clear, clever, and transparently honest; not narrow, but quite decided on all the great doctrines. We want our working-men brought back. If a book can do it, this seems to be the book.

There is one thing which every Christian teacher has to do. He has to translate the gospel into the language and thought of his own generation. And there is little else that he has to do, unless it be to follow his own instructions. This is what the Rev. F. W. Orde Ward, B.A., has done in his new book, *The World's Quest* (Griffiths; 7s. 6d. net). The Pope would charge him with Modernism. But surely the crime is, not to be modern, but to be ancient. As we read Mr. Ward's pages we have never a suspicion that he is faithless to the charge which has been committed to him. We have a growing sense of conviction that the Word of God liveth and abideth for ever.

Take Conversion. Will any one deny that a

change has come over the use of that word? Psychology may not be ready for everybody's use yet, but nobody can ignore its existence. And is there not significance in the difference which the Revised Version has made in the very translation of the word? We are not done with Conversion. We never shall be done with it. But we must tell our own generation what Conversion means; and we must tell them that it does not mean what it meant to our fathers.

Dr. Campbell Morgan has been busy for some time analysing the Bible. He is analysing every book of it. And he is going to publish the analysis of every book separately, so that he has before him the production of a library of some forty volumes. By way of preliminary canter he has published *The Analysed Old Testament* in two volumes, and *The Analysed New Testament* in one volume (Hodder & Stoughton; 3s. 6d. each).

The study of the Language of the New Testament is fortunate beyond most studies. Among the foremost of its scholars it possesses two men of quite exceptional literary gifts—Professor James Moulton, of Manchester, and Professor Adolf Deissmann, of Berlin. It is not a study that would of itself attract a very great number of students. But in the hands of these men, and with the new materials to work upon, it is able to attract and even to fascinate us all. Professor Moulton has contributed an article to the *London Quarterly Review* for April, to which he gives a title such as he loves—'From Egyptian Rubbish-heaps.' And Professor Deissmann has just published, under the title of *The Philology of the Greek Bible* (Hodder & Stoughton; 3s. 6d. net), a course of lectures which he delivered last autumn in Cambridge.

'Do the work of an evangelist.' The Dean of Bristol has heard and obeyed the command. And now, for the benefit of other evangelists and for the edification of the whole Church, he has written an account of the various 'Missions' which he has been able to conduct. He calls his book, greatly daring, *The Acts of the Holy Ghost* (Hodder & Stoughton; 6s.).

Dr. Pigou has heard another command. It is 'Let no man despise thee.' He believes thoroughly in the importance of missions and in the import-

ance of missionaries. He quotes a letter which it was his custom to send beforehand to every incumbent who invited him to conduct a mission. The letter was identical in every case, and in every case it asserted the dignity of the evangelist. The book is autobiographical, but there is never a suspicion of vanity in its almost invariable record of success. Once only does it break out into laughter. Dean Pigou had preached to children on Cant 2<sup>15</sup>, 'Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes.' 'A lady asked to see me, and thanking me for the address, said that her young daughter had been greatly impressed by what I said, particularly by one remark. I told her how glad I should be to know what that remark was which so deeply impressed the child. "Oh!" she said; "it was what you told us, as among the habits of foxes, that they were sly and sometimes hid themselves in holes."' "

The proper study of mankind is man, and the proper way to begin the study is to buy Dr. A. H. Keane's new book on *The World's Peoples* (Hutchinson; 6s. net). It is written with an eye to a large circulation, and so there are no bewildering lists of scientific names beyond the Introduction. Yet the facts which it contains may be relied upon. For Dr. Keane is an ethnologist of the first rank, and he does his most popular work as conscientiously as the most technical. There is scarcely a page without an illustration. For it has been thought advisable not only to show the reader the features of a Samoan chief or a Maori woman, but also to please him with the picture of an English girl and a Scotch piper.

We should like to draw attention as pointedly as possible to a series of volumes which is to be known by the title of the 'Christian Faith and Doctrine' series. The first volume has been written by Dr. J. Monro Gibson, and others are to follow by Dr. Horton, Professor Peake, Principal Adeney, and Dr. Newton Marshall. There is no suggestion of a polemical purpose in the series, but we may be sure that it has been projected in view of the present unrest in England. The subject of the first volume is *The Inspiration and Authority of Holy Scripture* (Thomas Law; 2s. 6d. net). It is a pleasant book, easily read in spite of being easily written. Thoroughly scientific, its

facts have been verified in the writer's own experience. And so they are set down not in the precise order of a scientific manual of Apologetics, but as they seem to the writer to be necessary in the life of a man who desires to live well and to die well. The series is edited by Mr. F. B. Meyer, and this volume is introduced by Principal P. T. Forsyth.

Liddon's Bampton Lecture on *The Divinity of our Lord* is apparently still alive and circulating. How many copies have been sold? Messrs. Longmans have just re-issued the twenty-first impression (2s. 6d. net). Perhaps we could say 1500 to an impression, making 30,000 copies in all. Well, the book has been a great force in the maintenance of the greatest doctrine in Theology. Some of its arguments have been superseded. Perhaps its point of view has been pretty generally passed from. But it records the convictions of a heroic mind, and kindles enthusiasm in the reader even though he knows that he can no longer rely upon some of its lines of argument.

As a preliminary discipline to the study of the Bible, would our professors of theology be willing to suggest the history of Interpretation? And would they be willing to recommend the short history of the subject which has been written by Dr. G. H. Gilbert? Its title is *Interpretation of the Bible* (Macmillan; 5s. net). The difficulty is that the study of the Interpretation of the Bible may be an unsettling study, and must be a humiliating one. And the difficulty with Dr. Gilbert's book is that the whole story is told with frankness, no thought having entered the author's mind that it might be unsettling, or that that would be a bad thing if it were. Dr. Gilbert has already written some books for students, including a *Student's Life of Jesus* and a *Student's Life of Paul*. This is a student's book also. And whatever the immediate result might be, it seems a pity that students should be left to blunder through false methods of interpretation before they arrive at the true method, when the labour and the mistakes might be avoided together if they had this book in their hands. It is a humiliating story, but there is hopefulness in it also. For if the Bible has survived all these foolish ways of reading it, we need not fear what infidels may say.

The new volume of Tennyson contains *The Princess* and *Maud* (Macmillan; 4s. net).

When Wesley published his *Christian Library of Practical Divinity* he included in it *Devotions for Every Day of the Week and the Great Festivals*, taking it from a work by John Austin, a Roman Catholic writer of a hundred years before. The editor of Methuen's *Library of Devotion* has now taken it from Wesley (2s.).

To the same Library has been added the *Præces Privateæ of Lancelot Andrewes*, edited by Dr. A. E. Burn.

We must not study the Prayer-Book and neglect the Bible. Perhaps bishops do not run risks like other men. But we cannot help wondering how the Bishop of Edinburgh finds time, if he studies the Bible as thoroughly as he studies the Book of Common Prayer. He has published a new volume which he very appropriately entitles *Further Studies in the Prayer-Book* (Methuen; 6s.). For both it and his previous volume on the Workmanship of the Prayer-Book thoroughly deserve the name of 'Studies.' There is a certain literary flavour about them which may cheat the unwary reader into thinking they have cost the author as little as they cost him. But the student of the Prayer-Book finds that the subjects which Dr. Dowden takes in hand are discussed as thoroughly as our scholarship at present will allow. From the present volume we might select in illustration such topics as 'the meaning of the word Incomprehensible in the Athanasian Creed'; 'some Lutheran Features in our Service'; and 'the Prayer of Humble Access.'

'Since the famous telegram in which Schliemann informed the king of the Hellenes that he had discovered the tomb of Agamemnon, there has been nothing in archæology that has made such a vivid impression on the popular imagination as Mr. Arthur Evans' excavations at Knossos. The Minotaur! the Labyrinth!—such words do not suggest the solemnities of antiquarian research.'

The Minotaur and the Labyrinth are outside the range of Biblical Archæology; but they are just outside, and there can be scarcely a student of the Bible who has not some interest in them. In his book on *The Discoveries in Crete* (Murray; 5s. net), Professor Ronald M. Burrows has told

the whole story of their discovery. He has told it in untechnical language, not expecting his readers to know by instinct what is meant by a 'Schnabelkanne,' or a 'Vase à étrier.' And he has not only described the excavations, but he has also given a picture of Cretan civilization as a whole. The book has already reached a second edition, and Professor Burrows has been able to incorporate in it a description of the discoveries of 1907. There is a plan of the palace of Knossos, a very few good illustrations, and a most valuable bibliography.

Let us notice a single matter. The civilization unearthed by Mr. Evans was at first called Mycenæan. But it was afterwards found that the art of Knossos was earlier than that represented in the lower town of Mycenæ. Thereupon Mr. Evans banished the word Mycenæan as a generic description of the earlier civilization of Crete, and substituted for it the word Minoan. But neither will Minoan do. Why should a civilization that stretches over thousands of years be known by the name of one particular historic personage? Much better is the geographical term *Ægean*. That is the term used by Mr. Hogarth in the forthcoming *Encyclopædia of Religion and Ethics*. And Mr. Burrows believes that it will ultimately prove to be the best generic word for the civilization as a whole.

This is a month of reprints. Among the rest Mr. Murray has reprinted Bishop Boyd Carpenter's *Popular History of the Church of England* (2s. 6d. net). We are the spoilt children of cheap literature in these days, but to the most pampered among us this volume must seem a wonder at the price.

It is surprising to find that Miss Brodrick, the editor of Murray's *Handbook for Palestine and Syria*, is also an authority on Jewish Criminal Procedure. She has written a book on *The Trial and Crucifixion of Jesus Christ of Nazareth* (Murray; 3s. 6d. net), in which she shows that she has made herself thoroughly acquainted with every detail of the trial in its legal aspects. She writes very much as a lawyer would write whose learning could not possibly be in dispute. The Jews of our Lord's day are condemned unmercifully; but by the facts of the case, not by this author. They are wicked servants who have

been judged out of their own mouth. Miss Brodrick is not unacquainted with Taylor Innes's *Trial of Jesus Christ*, which is actually the work of a lawyer. The two books supplement one another.

Dr. A. T. Pierson is as ingenious as he is industrious. His very latest book (unless he has another out before we get this one noticed) contains the most wonderful diagrams that the wit of man ever invented for illustrating the truth of God. The volume itself is full of shrewd observation, and it is expressed in the most unmistakably evangelical language. Its title is *The Bible and Spiritual Life* (Nisbet; 5s. net).

Messrs. Nisbet have also published a cheap edition (2s. 6d. net) of Professor Orr's *Problem of the Old Testament*.

Under the title of *The New Reformation*, the Rev. John A. Bain, M.A., gave a graphic account of recent movements away from Rome. He has now written a volume in which he describes the things that are found in Roman Catholicism, but do not belong to the Catholic Church. These things are many, and some of them are momentous. Infallibility, the Confessional, Indulgences, Purgatory, Baptismal Regeneration, Celibacy, the Rosary, the Doctrine of Probability—those are some of the things. But there are twenty-four short chapters in the book, and the sum of them becomes a serious indictment. Mr. Bain, we say, denies the right of these things to a place in the Catholic Church. And he shows how they have come to obtain it. The title of his book is *The Developments of Roman Catholicism* (Oliphant, Anderson & Ferrier; 2s. 6d.). For they have obtained their place by slow development. There is therefore no offence in the book even to a Roman Catholic. Mr. Bain's method of refutation is the historical not the polemical method.

It cannot be denied that there is a certain uneasiness at present regarding what is called the missionary motive. There is no doubt about the 'elevating influences' of Christianity. But elevating influences never sent any one into the foreign field. A man must always have his marching orders. He must be able to say, I can do no other. But the authenticity of the marching orders—'Go ye into all the world'—is disputed. It

is disputed even by Christians. And so there arises this uncertainty.

Dr. John Robson, who obeyed the marching orders in his day, has examined the 'Resurrection Commission,' as he calls it, in every form in which we have it. And we have it in five different forms (Jn 20<sup>19-23</sup>, Mt 28<sup>16-20</sup>, Lk 24<sup>46-49</sup>, Ac 1<sup>6-12</sup>, Mk 16<sup>15-18</sup>). He examines the authenticity of these passages, especially that of the passage in St. Matthew. He examines their meaning. He examines the authority with which they come to us. He examines the power which they have over us. And then he dares us, dares any one of us, to refuse to obey the command, 'Go ye into all the world, and preach the gospel to the whole creation.' The title of his book is *The Resurrection Gospel* (Oliphant, Anderson & Ferrier; 5s. net).

Messrs. Oliphant, Anderson & Ferrier have published a new edition of the Rev. J. J. Mackay's *Recent Letters from Christ*. In deference to certain critics, though he does not agree with their criticism, Mr. Mackay has changed the title into *Recent Letters of Christ* (2s. 6d. net). The sermons are evangelistic, and well sprinkled with anecdotes. This is one of the anecdotes:—

'In that paper mill I saw reams of red blotting-paper. "Why make red paper?" I asked; "surely white is preferable?" "We cannot help it." "How is that?" "When we get fast-dyed scarlet and crimson rags we cannot take out these colours without destroying the fabrics; we therefore put these by themselves and make them into red paper." I thought our Lord could do what the paper-maker failed to do, and there flashed a new light on an old text: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Is 1<sup>18</sup>).'

To Messrs. Oliphant's 'Living Thoughts' series, the most attractive series of small devotional books in existence, a volume has been added by Mr. J. Stuart Holden, entitled *Loyal to Christ*; another by the Rev. J. R. Cameron, M.A., entitled *In Fashion as a Man*; and another by the Rev. David Smith, D.D., entitled *The Face of Jesus* (each 6d. net).

Sir Isaac Pitman & Sons have published a new

edition of Dr. Robertson Nicoll's *Ten-Minute Sermons* (2s. 6d. net), and a new edition of Thomas Guthrie's *Parables of our Lord* (3s. 6d. net).

Mr. Edward Ponsonby in Dublin has published a volume on the Science of Ethics, which shows that even yet there is room for original work both in Philosophy in general and in philosophical Ethics in particular. The book is written by Archibald E. Dobbs, Junior, Scholar of King's College, Cambridge. Its title is *Philosophy and Popular Morals in Ancient Greece* (5s. net). It consists of two parts. The first part shows the effect of popular ideas upon moral philosophy; the second describes the influence of moral philosophy upon popular life and thought. The originality is in the second part. For while many writers have discussed the influence of popular thought on philosophy, the influence of philosophy on the mind and conduct of the people has been wholly disregarded. Mr. Dobbs has, therefore, found that in the first part he could do little more than systematize the conclusions of other writers; in the second part he has had to work over the whole subject for himself.

Why have ethical writers neglected the influence of philosophy on the conduct of the people? Not because it has had no influence, though the flippant might make that answer; but because the influence is so elusive. It is a subject in which the Greek writers had no direct interest, and upon which, therefore, there is no direct evidence. Mr. Dobbs asks the question, 'What appearance did these heterogeneous groups of men termed "philosophers" present to the minds of practical labouring folk in Hellas?' But since the newspaper interviewer had not yet come, where is he to find his answer? The comic poets contain something; the audience in the theatres, when we can get at their mind, may help us a little. But there is no obtaining an answer of any real value without such a thorough examination of the whole ethical literature of Greece as Mr. Dobbs makes in his volume, and without the restrained judgment which he exercises upon every item of it.

Some public speaker recently said that children do not read *The Pilgrim's Progress* now. We do not believe it. We know that they do. Besides, it was the first book that some of us took to on

our own account, and children do not alter so in a generation. But if the modern child does need tempting to read *The Pilgrim's Progress*, he will be tempted by the Rev. Charles Brown's account of it, which he calls *The Wonderful Journey* (R.T.S.; 2s. 6d.). When someone writes a history of art in relation to Bunyan's *Pilgrim's Progress*, Harold Copping's pictures in this book will be mentioned.

Professor A. M. Dulles of the Auburn Theological Seminary has written a book on *The True Church* (Revell; 3s. 6d. net). He has written an unsectarian and uncontroversial book. And yet it has colour and convictions. His method is to work historically and catch the controversialist at the point in history where he is insecure or has gone astray. The book may not make many converts. For most of us are born with our doctrine of the Church, and will cut off our right hand rather than part with it. But the book will ease the controversy a little.

Dr. D. J. Burrell, of New York, has written on *Wayfarers of the Bible* (Revell; 3s. 6d. net). It contains the story of two-and-twenty journeys which are found described in the Bible. Thus there is Journey XV, 'in which Jeroboam, to his sorrow, is recalled from exile'; and Journey XVI, 'in which Elijah goes bravely to the Battle of the Gods.'

*Breaking down Chinese Walls*, by Elliott J. Osgood, A.M., M.D. (Revell; 3s. 6d. net), is an argument for medical missions. Dr. Osgood believes heartily in no other. But, of course, his illustrations do not prove that there is no good in non-medical missions; they only show that there is much good in medical missions. Perhaps they show that, in China at least, there is most good in them.

*The Monthly Visitor* for 1907 should have had its notice earlier. It is more worthy of a notice than ever. Its attitude is unmistakable, its illustrations are arresting, its anecdotes are irresistible (Edinburgh: Henderson Smith).

Mr. Philip E. Howard has edited, and the Sunday School Union has published, the Official Report of the World's Fifth Sunday School Convention which was held in Rome in May 1907.

The title of the book is *Sunday Schools the World Around* (2s. 6d. net). Its contents are sketches and addresses by notable Sunday School teachers—sketches of the Convention and addresses on Sunday School work.

The first volume of the Story of the Nations was entitled *Rome*. The sixty-fifth volume is entitled *The Roman Empire* (Unwin; 5s.). The first volume described the Roman Republic, and gave this long-lived series a promising beginning. The sixty-fifth volume describes the Roman Empire from 29 B.C. to 476 A.D. The author is Mr. H. Stuart Jones, M.A., Director of the British School at Rome. Mr. Jones is familiar not only with the capital of the Empire, but with the wide-stretching Empire itself, through coins and inscriptions and an abundant and well-studied literature. He is more than a scholar; he is a man of letters. He has taken pains with the presentation of his materials. And, no doubt, his hand has been in the selection of the illustrations, which are admirably chosen. But it must be the publisher we have to thank for the care with which they have been printed.

These are the days of short political memories, and the Deceased Wife's Sister's Marriage Act is almost out of mind already. But it is the Deceased Wife's Sister's Marriage Act that has led the Rev. Arthur Devine to write his volume on *The Law of Christian Marriage according to the Teaching and Discipline of the Catholic Church* (Washbourne; 5s.).

Messrs. Washbourne have also published a volume of devotion on the Passion of our Lord from the Italian of Father Ignatius. The title is *The School of Jesus Crucified*.

Mr. Edward Clodd has edited a sixpenny edition of Huxley's *Man's Place in Nature* (Watts). The essays were published in 1863, forty-five years ago. Yet he says that 'not a statement therein has needed any material qualification.'

After they have gone round the world for topics, Bible-class teachers should look at the teaching of Christ. It is not so easy, perhaps, as a course of lectures on 'Famous Infidels.' But the literature is copious, and there is a good reward. Mr. Edward Grubb's *The Teaching of Christ* (Wood-

brooke Extension Committee, Croydon; 1s. 3d.), for example, is written deliberately for the use of the teacher, and never wanders from its purpose. Every sentence has a suggestion, and the book is bound up with writing-paper, which the teacher will know how to make use of when further suggestions occur to him.

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### Among the Magazines.

#### The International.

*The International* is a monthly review of the world's progress. It is edited by Dr. Rodolphe Broda, and the English edition is published by Mr. Fisher Unwin. It is published also in French and in German. A large section is occupied with *Religion*, and it is religion of a very advanced order. Certainly this section could be improved. Account could be taken of movements on other lines, and the writers could go a little deeper into them. But we must see more of the magazine before we can say more.

#### The Sunday at Home.

The first and best article in *The Sunday at Home* for April is an article by Mr. George A. Wade, on 'The Social Missions of the Public Schools.' But a series of geographical articles begins on Kadash-Barnea and Petra, which promises something more than a repetition of the things we learn in the Sunday School. The author is Mr. A. Forder. Mr. Forder was accompanied in his investigations by Professor G. L. Robinson, of Chicago, one of the most careful and accomplished of Palestinian explorers; and the articles are to have the benefit of his revision.

#### The Atlantic Monthly.

There is an article in *The Atlantic Monthly* for March on Browning's 'Old Yellow Book,' an article which the student of Browning must by no means miss. It tells the story of the discovery by Browning, among the 'odds and ends of ravage' that strewed San Lorenzo Square, of that formal dry record of a long-forgotten trial which gave him the inspiration and the materials for *The Ring and the Book*.

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## The Pilgrim's Progress.

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

### Doubting Castle and Giant Despair.

WHEN Christian shuddered at the agonies of the man in the iron cage in the Interpreter's House, he little thought that this chapter would have to be written in his own biography. As little did he think it a day or two before it happened. For not the least remarkable and significant feature in this incident is its suddenness. It seemed but an hour since these men were walking on the highway, but they were, to all appearance, lost for ever within that hour. Yet they slept, for they were wearied out with wandering and misery. Montaigne quotes the instance of the young Marius, who on the day of his last battle with Sylla gave the signal of battle and then lay down and slept under a tree throughout the engagement, being 'so extremely spent and worn out with labour and want of sleep, that nature could hold out no longer.' Marius woke to find his

troops in flight; these pilgrims to look upon 'the huge evil face, like a nightmare, of Giant Despair.'

It is not without significance that this first sight of Despair comes in the story on their first awaking. The evening view of life is often too rosy. Imagination is free, and the feelings do the work of the mind then. But here is the other extreme. Sin, wandering, and folly never look so wretched as when seen in the cold and passionless light of early morning. Often that is as far from a true view of things as the evening firelight view. On the whole the wisest, sanest, and most reliable aspects of life are those which we see in hours of honest daylight through which we walk between sunrise and sunset.

Yet, bitter though the wakening be, it is best to be awake. God has many ways of wakening His children. Now it is 'by some touch soft and tender as the waft of an angel's wing; sometimes