

5³⁰, be rendered in this way, the precept is simply an exhortation to the Jews to endure patiently the Roman oppression, and not to look for a temporal Messianic deliverer—an exhortation which harmonizes with Christ's declaration that His Kingdom is not of this world. This would explain the inclusion of the passage by Matthew, who wrote for Jews; and its exclusion by Luke, who wrote for Gentiles.

If this interpretation is correct, it has an important bearing upon a subject which is agitating thought to-day. The advocates of non-resistance base their case on the command, 'resist not evil.' But if we are right in regarding the precept as an anti-Zealot polemic, we find that it was only intended to have a temporary and particular significance, and that the principle which is laid down in the context for general guidance is not *non-resistance*, but that evil can be finally overcome only by good.¹

It is, of course, open to argument that if Christ disapproved of armed force by the Zealots, He

¹ To take a concrete example, Christ does not lay down the general principle that force may never be used for the destruction of an oppressive military power. But involved in His teaching is the implication that victory over a militaristic nation is not victory over militarism. Militarism is an idea and can be overcome only by a nobler idea.

would have condemned its use in every other case. But it is notoriously hazardous to argue from the particular to the universal. As we have seen, Zealotism was a purely secular movement, unscrupulous in its methods, and unconcerned with either the advance or the defence of spiritual truth. Its method was antipathetic not only to Christ, but to all that was best in Judaism. Christ saw that the Zealots, so far from furthering, were hindering the realization of the national hope, and events abundantly justified Him. It seems clear, therefore, that to elevate a particular injunction, called forth in these circumstances, into a principle of universal validity, can be justified neither by reason nor by conscience.

The obligation that abides eternally is that of love—even to our enemies. It is not always easy to discover the true method of discharging this obligation, especially when it is realized that love is holy, stern as well as tender, and includes within itself both justice and judgment. We shall learn, not by basing ourselves on the precarious foundation of isolated precepts of doubtful interpretation, but by seeking to understand the Gospel as a whole, and by praying for the guidance of the Spirit of Truth, who takes of the things that are Christ's and declares them unto us.

Literature.

THE TURKS.

THE readers of the daily papers are well aware of the gift of narrative writing possessed by Lieut.-Col. Sir Mark Sykes, Bart., M.P. His great book, called *The Caliphs' Last Heritage* (Macmillan; 20s. net), is sure to be demanded at once of all the public libraries, and it is just as sure to be found in the future in many private libraries.

It consists of two parts. We might say that Sir Mark Sykes, who has travelled so much in the Turkish Empire, and has kept a steady record of his experiences and observations in diaries, wished to make his diaries public, but had the sense to see that he would double their value if he prefaced them with a history of the Turks. He therefore wrote what he calls 'A Short History of the Turkish Empire,' which occupies almost half the volume.

The History might stand by itself. Perhaps one day the author will issue it separately. It is just such a sketch of Turkish history as could be written only by a traveller in Turkey. For the local colour, not otherwise obtainable, is never absent; and to the local colour is largely due the interest of the writing. Moreover, everything is done by excellent maps that *can* be done to give visibility to the narrative.

Still it is the diaries that captivate us. They form the second part of the volume. They are five in number and describe the journeys made in the years 1906, 1907, 1908, 1910, and 1913. They captivate our interest, not our judgment. Sir Mark Sykes is much too partial and dogmatic to be altogether acceptable to the mind. His whitewashing (shall we call it?) of the Kurds is plainly just what we *have* called it. No man will believe

that the Armenian scourge is such a gentleman. But there is no doubt of the vividness of the description. And not of the Kurds only. Hear how the Bedawin are hit off: 'The Bedawi is, indeed, the strangest of all mankind. His material civilisation is about on a par with that of a bushman, yet his brain is as elaborately and subtly developed as that of any Englishman with a liberal education. There is no reasonable argument he cannot follow, no situation which he cannot immediately grasp, no man whom he cannot comprehend; yet there is no manual act he can perform. These seven could not cook their dinners without help, saying that their women were absent. Had they been alone, they would have gone to sleep supperless, or eaten a mouthful of raw flour.'

The second part has not only its own maps and plans, but also a good many illustrations. Of these there would have been more, says Lady Sykes, had not the author been away on active service—we know where.

JOHN WORDSWORTH.

The Right Rev. John Wordsworth, Bishop of Salisbury, wrote one of the driest biographies in the English tongue—*The Episcopate of Charles Wordsworth, Bishop of St. Andrews*. He deserved to be rewarded in kind. And he made it likely enough that so the reward would be. For he retained no copies of his own letters, but preserved all the letters of other people indiscriminately. He kept no diary. He wrote innumerable pamphlets, and published them in all sizes. He did everything, in short, to make a good biography almost impossible, a bad almost inevitable. Yet the Rev. E. W. Watson, D.D., Professor of Ecclesiastical History in the University of Oxford, has written the *Life of Bishop John Wordsworth* so that it can be read with genuine pleasure throughout (Longmans; 12s. 6d. net).

It happens that the best chapter in the book has not been written by Professor Watson, but by Dr. H. J. White. It is the chapter on the Vulgate. It is by his work on the Vulgate New Testament that John Wordsworth's name will be held in remembrance. It is easy to see, though Dr. White does his best to hide it, that the success of that work was in large measure due to the great good fortune which gave Dr. Wordsworth such an assistant, and kept that assistant with him to the end.

Yet Dr. Wordsworth himself did much work on it, even after he became a bishop, and did it well. As to his accuracy, Dr. White says: 'I have hardly ever detected him in a mistake, and very rarely in an omission; only those who have worked much at collating MSS. know what high praise this is.'

There seems to be no doubt of his success as a bishop. This has to be said, because all the probabilities were the other way. He was a student of inscriptions and other out-of-the-way subjects; and he had a perverse passion for the doing of unexpected and disconcerting things. He would go to the wrong side of a pulpit purposely, and find there was no door there. When he was enthroned he kissed, not only the Dean, but the whole Chapter. But he had a fine memory for faces and a true heart; and he married well.

We have mentioned the Vulgate New Testament and the life of his father. Another book contained his Bampton Lectures on *The One Religion*. Dr. Sanday says that the most striking feature of that book is 'the scope it gave for his remarkable power of rapid assimilation.' The first lecture secured fame in another way. It set up so violent a reaction in the mind of Mrs. Humphry Ward, who attended, that 'from this protesting impulse, constantly cherished and strengthened, a few years later, *Robert Elsmere* took its beginning.'

In many ways Dr. John Wordsworth was a remarkable man. But he was never more remarkable than when he was a child: 'To the end of his days he remembered how he formed the resolution, "So soon as I have learned to speak I will tell what that naughty nursemaid was doing with the jam in the cupboard."'

BABYLON.

There is no Assyriologist, either in this country or in any other, whose name stands higher than does the name of Leonard W. King, Litt.D., Assistant Keeper of Egyptian and Assyrian Antiquities in the British Museum, and Professor of Assyrian and Babylonian Archæology in the University of London. His reputation is due partly to the work he has done in editing texts, partly to articles in *THE ENCYCLOPÆDIA OF RELIGION AND ETHICS*, and partly to concise volumes contributed to the series entitled 'Books on Egypt and Chaldæa,' but most of all to the issue of the first volume of *A History of Babylonia and Assyria*. That work is to

consist of three great volumes. The first volume, issued in 1910, was called *A History of Sumer and Akkad*. It contained an account of the early races of Babylonia from prehistoric times to the foundation of the Babylonian Monarchy. The second volume is now published. It is *A History of Babylon*, from the foundation of the Monarchy to the Persian Conquest (Chatto & Windus; 18s. net).

It is a large and quite magnificent volume, printed in good clear type and illustrated throughout by photographs taken on the spot, and by plans and drawings figured in the text, 'the work of Mr. E. J. Lambert and Mr. C. O. Waterhouse, who have spared no pains to ensure their accuracy.' Even the binding has been used for instruction. 'The designs upon the cover of this volume represent the two most prominent figures in Babylonian tradition. In the panel on the face of the cover the national hero Gilgamesh is portrayed, whose epic reflects the Babylonian heroic ideal. The panel on the back of the binding contains a figure of Marduk, the city-god of Babylon, grasping in his right hand the flaming sword with which he severed the dragon of chaos.'

But the good of a book like this is to be got by studying it. Professor King has a firm command of the English language, which says for him what he wants it to say, but he has no phrases for the ear of the unthinking. Every step of the history is marked by the most careful deduction from data gathered with uttermost patience, and the authorities are named at the foot of the page. There is nothing to prevent a lazy reader from going through the book comfortably enough, but only he who takes time over it will recognize its worth.

Dr. King has no encouragement for the astrological school. 'If,' he says, 'we are to assume that Babylonian astrology exerted so marked an influence on the Jews of the Exile, we should at least expect to find some traces of it in practical matters and in terminology. And in this connexion there are certain facts which have never been fairly met by the astral mythologists. It is true that the returning exiles under Zerubbabel had adopted the Babylonian names of the months for civil use; but the idea of hours—that is to say, the division of the day into equal parts—does not seem to have occurred to the Jews till long after the Exile, and even then there is no trace of the Babylonian double hour. The other fact is still more signi-

ficant. With the exception of a single reference to the planet Saturn by the prophet Amos, none of the Hebrew names for the stars and constellations, which occur in the Old Testament, correspond to those we know were in use in Babylon. Such a fact is surely decisive against any wholesale adoption of astral mythology from Babylon on the part of the writers or redactors of the Old Testament, whether in pre-Exilic or in post-Exilic times. But it is quite compatible with the view that some of the imagery, and even certain lines of thought, occurring in the poetical and prophetic books of the Hebrews, betray a Babylonian colouring and may find their explanation in the cuneiform literature. There can be no doubt that the Babylonian texts have afforded invaluable assistance in the effort to trace the working of the oriental mind in antiquity.'

The interest in the great empires of the Ancient East, which somewhat diminished when it was found that their history could not easily be used in defence of any particular theory of the composition of the Old Testament, has now revived. A larger view has begun to obtain. There are greater gifts to be received from this study than the confirmation or discomfiture of a prophecy of Ezekiel. The history recorded in the Bible is unintelligible if isolated from the parallel history of Egypt and Babylonia. And it is history that is now giving us our best evidence of the hand of God in the life of men. The movement towards a better appreciation of Biblical Archæology will be stimulated by the issue of this great History of Babylonia and Assyria.

MOULTON AND MILLIGAN.

The names Moulton and Milligan which once went happily together on an exposition of the Fourth Gospel, now, in another generation, go together quite as happily, though perhaps more laboriously, on *The Vocabulary of the Greek Testament*. The second part is promptly out (Hodder & Stoughton; 5s. net). It extends from the beginning of B to the end of D. The editors say that they have missed Thumb and Deissmann—Thumb, indeed, is now dead—but they have welcomed Professor Souter's proof-reading and suggestions. It is one of the few Vocabularies which can be read. That is to say, the sentences are written out; their heads and tails are not

snipped off. Take this (it is but a part of the article on *γένημα*):

'The history of this word, unknown to LS, and unsuspected except as a blunder of NT uncials, is peculiarly instructive. Against HR, who regard the totally distinct words *γέννημα* and *γένημα* as mere variants of spelling, Thackeray (*Gr.* i. p. 118) shows that *γένν.* (from *γεννάω*) is in LXX animal, and *γεν.* vegetable, as in NT. The hundreds of instances quotable from Egypt must not close our eyes to the apparent absence of attestation elsewhere, except in Syria, which accounts for its appearance in NT. We may, however, reasonably conjecture that in Polybius when *γεννήματα* = "vegetable produce" we should drop the second *ν*. This is confirmed by the strictures of Phrynichus (Lobeck, p. 286): *γεννήματα*· πολλαχού ἀκούω τὴν λέξιν τιθεμένην ἐπὶ τῶν καρπῶν. ἐγὼ δὲ οὐκ οἶδα ἀρχαίαν καὶ δόκιμον οὔσαν. He would have them say *καρποὺς ξηροὺς καὶ ὑγροὺς*. Polybius then either used *γένημα*, or adopted a new meaning for *γέννημα* which was reacted upon by the other word. In PSI iii. 196^{2.3}. 197^{2.3} (both vi-vii A.D.) we find *νν*.'

Sometimes the editors have nothing new on a word, and then they say so. Here is a good example:

'*βδέλυγμα* is "a 'bibl. and eccl. word" in Grimm, and we are not able to challenge its right to a place in this greatly reduced category. But it is almost as much a part of the verb as *βδελυκτός*, which likewise has independent status on Grimm's page. The verb having appealed to the LXX translators as an excellent rendering of *בַּטַּח* and other Hebrew verbs, it was inevitable that when a derived noun was wanted the regular formation should have been adopted or coined. Probably any Greek writer who wanted to express the idea of *τὸ ἐβδελυγμένον* would have done the same without hesitation.'

BABYLONIA AND ASSYRIA.

It is a rare and encouraging experience that, even in the midst of war, there are published together two great histories of Babylon. Dr. King's book has already been noticed. The other is not a new book, but an old book so thoroughly

revised that it stands for new. It is *A History of Babylonia and Assyria*, by Robert William Rogers, LL.D., Litt.D., Professor in Drew Theological Seminary (Abingdon Press; 2 vols., \$10 net).

When Professor Rogers's book first appeared it was reviewed in THE EXPOSITORY TIMES by Professor Sayce. The review was highly laudatory. Elsewhere the same reception was accorded. And in a short time it was discovered by the reading public, and passed through five editions.

But all the while, as edition after edition was called for, Dr. Rogers craved the opportunity of a thorough revision. It came in 1913. That year was spent in Oxford, in the Bodleian Library, with a weekly visit to the British Museum. The book was so thoroughly revised that it swelled from eight hundred to twelve hundred pages. 'The whole of the early history of Babylonia and of Assyria is entirely new, and there are few pages elsewhere but have met with some change.'

The risk of revision is to lose the 'go' of the original writing. And to that 'go' much of the success of the book was due. Professor Rogers has not lost it. His escape is due to the very thoroughness of his work. It is a new book. And a man who hopes to live to revise it again, after as many more editions, is not likely to have lost the vitality necessary to give a new book a new life.

Those who are looking for a book to give this Christmas to bookish boys should choose *Mysteries of Life*, by Stanley de Brath, M.Inst.C.E., lately a Headmaster in East Grinstead (Allen & Unwin; 4s. 6d. net). It is a quite readable book, and it is sure to do good to any boy who reads it. The attention is caught by the three words What? How? Why? which divide it into three parts. Under What? is described the Mystery of the Body and the Mystery of the Heavens. Under How? comes a History of the Earth and of Human Evolution. Under Why? we have an explanation of the Mystery of Sex, the Mystery of Pain, the Revelation of God, and the Mystery of the Kingdom of Heaven.

We must learn our lesson of the war while the war is going on—our lesson of economy and our lesson of faith. It may reach us in many ways. One way is fiction. But it must be fiction which sees the unseen in the things that are actually

happening. Such fiction is written by the Rev. W. H. Leatham, M.A., and written brilliantly. The title is *The Comrade in White* (Allenson; 6d. net).

Messrs. George Bell & Sons have been good enough to issue their excellent translation of Ranke's *History of the Latin and Teutonic Nations* (1494-1514), at a much smaller price than before (3s. 6d.). It is now as cheap as it is profitable and timely.

Mr. Roger Ingpen's edition of *The Letters of Percy Bysshe Shelley* has been added to Bohn's Standard Library (Bell; 2 vols., 7s.). [By the way, how many persons know that Bohn is a word of two syllables, and that Mr. Bohn himself hated to hear his name pronounced in one?] The editor says: 'In preparing this book for republication in Bohn's Standard Library, I have availed myself of the opportunity of making some additions, and of amending the text where possible by correcting misprints and collating a few of the letters with the originals. I thankfully acknowledge the courtesy of Prof. Dott. Commendatore Guido Biagi, who has collated for me the three letters of Shelley to Medwin, senior, which are preserved in the Mediceo-Laurenzian Library at Florence. Mrs. Walton has very kindly allowed me to print for the first time an interesting letter in her possession.'

Having been excommunicated, Abbé Loisy now signs himself simply Alfred Loisy. As Alfred Loisy he answers the excommunication in a book entitled *The War and Religion*, which has been done into English by Mr. Arthur Galton (Blackwell; 1s. 6d. net). Rarely has man or pope been held up to scorn so bitter or so biting. M. Loisy is done with the papacy and all that it stands for. He is also done with Christianity. The teaching of our Lord he looks upon as utterly impossible in practice, and he hopes that the end of the war will be the end of any pretence of practising it. What religion he would substitute (for he would still have a religion) he does not say. We think he will recover Christ. But the pope he will never recover.

An ever-deepening interest gathers round the life of Bolingbroke. The times he lived in were

momentous enough for our country's history to give every strong actor in them a place in our regard. But Bolingbroke has an interest in himself. In any age he would have been an influence. What he owes to his own age is that by treating him shamefully it gave him an interest that moves us the more profoundly and is like to last the longer. It is therefore no surprise that Mr. Arthur Hassall, M.A., should have thought it worth while to re-write his *Life of Viscount Bolingbroke* (Blackwell; 3s. 6d. net) originally contributed to the 'Statesman' series. Since the original issue in 1889 much has been discovered about Bolingbroke and much has been written. Mr. Hassall has used all the discoveries and read all the writings. He has made the other Lives of Bolingbroke superfluous.

The Rev. John T. Dean, M.A., has added a volume to Messrs. T. & T. Clark's well-known series of 'Hand-books for Bible Classes' on *The Book of Revelation* (2s. net). Never book came more opportunely. For the great topic of study and interest at the moment is Apocalyptic, and the greatest apocalyptic writing is the Book of Revelation. Mr. Dean has already enabled us to identify his name with this particular subject of study. The book is all that we expected it to be; it is all that the Bible class needs. The exposition will also appeal strongly to the private student.

Dr. John Wordsworth, Bishop of Salisbury, whose biography has been published, could not have written a commentary on Ecclesiastes, because he never had any difficulty in believing anything that he was expected to believe. The man to explain Koheleth to us must have doubted, fought his doubts, and gathered strength. The Rev. David Russell Scott, M.A., is such a man. He has the temperament; he has had the experience; he has the necessary scholarship and style. Mr. Scott has written an exposition of Ecclesiastes, and added to it a short exposition of the Song of Songs which is Solomon's, and he has called his book *Pessimism and Love* (Clarke & Co.; 3s. 6d. net).

Here are two sentences to whet the appetite: 'The really determining factor in his pessimism was not the time in which he lived, nor his temperament, but the mental presuppositions with which he started and the narrow limits within which his thought was confined. Koheleth in his

methods was really a premature positivist, an antedated Comtist, a positivist philosopher born out of due time.'

Koheleth was waiting for such an expositor as this.

Notwithstanding that a flood of books on Mysticism has come over the land in the last twenty years, Mrs. E. Herman sees no signs of a revival of mystical religion. We are much interested in mysticism, but we are not mystics. It is accordingly with the definite desire of leading us to the practice of the love of God that Mrs. Herman writes yet another book, on *The Meaning and Value of Mysticism* (Clarke & Co.; 6s. net).

Now we cannot become mystics without knowing what mysticism is. And just this is what the vast majority of us do not know—in spite of, or perhaps because of, the multitude of books that try to tell us. Mrs. Herman shows us that the books are often inchoate and unintelligible, and sometimes she shows us why. She says: 'The opposition between "life" and "thought" is written large over the work of Miss Underhill and kindred interpreters. Everywhere the "life movement" of intuitional experience is contrasted with the "static helplessness" of thought. Again and again we are told that the intellect works merely in the interests of an artificial simplification and abstraction, that it classifies, tabulates, indexes; in short, that it reduces living, moving things to the state of dead museum-objects. We are ceaselessly reminded that it is not through thought, but through living participation in the movement of Reality, that the true mystic reconciles the transcendent and the immanent, being and becoming; and there is an attraction and a plausibility about such a presentation which makes a strong appeal, especially to impressionable souls who shrink from the task of logical thinking. But can there be any such living participation without thought? Is there such a thing as a vital experience (as distinct from mere sensation) apart from the sifting, interpreting, constructing function of thought? To say that the oppositions of transcendence and immanence, being and becoming, are overcome "in experience" is to say nothing, unless it means that experience includes the interpretative and unifying function of thought.'

There is sense in that. It is a gain and a great gain to discover that the mysterious and the

mystical are not identical. But from beginning to end there is a sweet reasonableness in this book that will bring welcome relief to the disappointed, and perhaps the opening they cry for into the very presence of God.

A short, well-written, enthusiastically admiring biography of *Ambrose Shepherd, D.D.*, has been written by his son, Eric Shepherd, and edited by his nephew, J. F. Shepherd, M.A., Minister of Belmont Congregational Church, Aberdeen (Clarke & Co.; 2s. 6d. net). Many unexpected things are told in it. From the beginning to the end of his ministry Dr. Ambrose Shepherd memorized his sermons. 'All Saturday from his study on the top-flat would come the drone of his voice as he tramped backwards and forwards across the floor, declaiming to himself, listening critically to his own rendering, practising and improving his emphasis, his unused hand enforcing the argument with little shakes, his pipe laid aside, his whole being infinitely concentrated on the matter in hand.' The object of all his preaching was the formation of character. 'Moral character—i.e., spirituality—was to him the one great positive good. Where this exists is hope and order; where it does not exist dwells despair and chaos.' This explains his favour for George Eliot, his dislike of Thomas Hardy. Of *Alice in Wonderland* he said, 'A book that never ought to have been written.'

To the memoir there are added eight fine sermons. In one of the eight Dr. Shepherd says: 'I do not put emphasis upon a ministry to young men and women, because I imagine for a moment that they are the only people for whom the preacher should seek out and find acceptable words. It is my conviction (and I have often expressed it) that middle life, and especially a given part of it, is in many things the most critical phase of our mortal pilgrimage through this world.'

The Life and Times of Cavour, by Mr. William Roscoe Thayer, which was first published in 1911, is now issued at exactly a third of the original price (Constable; 2 vols., 10s. 6d. net). And the second issue is not a whit less acceptable than the first. We should say that it is rather more agreeable to handle. No doubt the buyers of the first edition had the skimming of the milk; but books, like milk, are sometimes better to stand a while, and it is so with this life of Cavour. A strong biography,

it will live and be read by generations to come. At present it is one of the books we *must* read, for how otherwise are we to understand why Italy came into the War? _____

Messrs. Wells Gardner's books have a most attractive originality. They are the Bishop of London's publishers, and one is tempted to think that he owes half his popularity as a preacher to his publishers' sense of the fitness of things. The new book is entitled *The Church in Time of War* (2s. 6d. net). It contains all Dr. Ingram's recent sermons. Every one of them is a war sermon, and yet every one is a sermon that will live and be read after the war is over. For the things of the moment are set most vividly in the light of eternity. _____

Messrs. Harrap's 'Sesame Booklets' are a surprise of daintiness and of price. The picture boards and the uncut edges so beloved of the bibliophile are both here. The new volumes are *Thoughts from George Moore*, and *Thoughts from Eden Philpotts* (6d. net each). One of Eden Philpotts' thoughts is: 'To be beautiful is to be a thousand times more than useful. Anybody can be useful.' That is encouraging, because anybody may be beautiful. _____

Dr. J. Paterson-Smyth, were he a Scottish or an English preacher, would be 'run after,' so 'sensational' is he in subject and in manner. He is really Irish, and now occupies the responsible pulpit of St. Andrew's, Montreal. His new book is not at all warlike, being preached and possibly printed before the war began. Its title is the delightfully refreshing one of *A Syrian Love-Story* (Hodder & Stoughton; 3s. 6d. net). _____

A most graphic, and we are sure equally reliable, account of the share of the war sustained by General Smith-Dorrien and his men is given by the Rev. Douglas P. Winniffrith, M.A., in a volume entitled *The Church in the Fighting Line* (Hodder & Stoughton; 2s. 6d. net). The title is too modest. Mr. Winniffrith, who was with the 14th Infantry Brigade Field Ambulance from the commencement of the war, and was present with it at the Battles of Mons, Le Cateau, the Marne, the Aisne, La Bassée, Ypres, and Armentières—tells not only what 'the Church' did and saw, but also what was

seen and done by the soldiers. And a fine brave story it is. _____

Mr. Charles G. Harper, the historian of the English roads, has been 'at the front' with his eyes (and occasionally his camera) open. The result is a most entertaining volume, called *Overheard at the Front* (Iliffe; 1s. net). There are no atrocities in it, but there is much character drawing, and it is very rich. The conversational style is Mr. Harper's peculiar gift; he uses it here to good purpose. _____

Evidence for the popularity of the study of Mysticism (even in the midst of war) is given by the issue already of a second edition of Mr. J. P. Langham's Hartley Lecture. The book deserves its popularity. If there is a 'royal road' to this difficult subject, Mr. Langham has found it and points it out. The title is *The Supreme Quest; or, The Nature and Practice of Mystical Religion* (Johnson). _____

Miss Margaret E. Noble, who took the name of Sister Nivedita when she accepted Hinduism, edited the *Modern Review* and wrote editorial notes and short articles in it. Some of these notes and articles have now been gathered into a volume with the title of *Religion and Dharma* (Longmans; 2s. 6d. net). What is Dharma? 'Dharma is the force or principle that binds together; the union of traditional thought and faith, of common custom, loyalty, and understanding, that makes of society an organic or religious unity.' Miss Noble held hard to her belief in the power of Hinduism to absorb all that was worth absorbing in other religions. It is the key to all that she did and wrote. _____

The Rev. Francis J. Hall, D.D., Professor of Dogmatic Theology in the General Theological Seminary, New York City, continues his studies in Dogmatic Theology, and has just issued a volume on *The Incarnation* (Longmans; 6s. net). The volume might, perhaps ought to, have been entitled 'The Person of Christ,' for that is its subject. Now Professor Hall is very capable, and even on such a subject as the Person of our Lord he is entitled to write. He is both ancient and modern. Holding fast the belief that 'through the Incarnation Godhead and Manhood met in Christ in

genuine communion ; but that this involved neither an obliteration of human limitations by the divine, nor a reduction of the divine by the human,' he endeavours to interpret that belief to the modern mind. The difficulty is not merely in the fact itself, it is also in the terminology. With that Dr. Hall grapples earnestly, seeking to conserve the very words of the Creeds and yet to be both intelligible and credible.

Some *College Addresses and Sermons* by the late Principal Thomas Martin Lindsay have been brought together into a volume (Maclehose ; 5s. net). The volume will be well received, not for the Principal's sake only, but also for the worth of its contents. It is surprising that both addresses and sermons should contain so much that bears on the present situation. One of the sermons discusses the question of non-resistance. Dr. Lindsay lays emphasis on the 'proverbial' language of our Lord, so easily understood by an Eastern. In one of the addresses this sentence occurs : 'The absence of the connection between the professor's chair and the active work of the ministry, and consequently the absence of connection, save of a very outside kind, between the professional theologian and the Christian congregation in Germany, leads me to the conclusion that Germany has well-nigh done all the work it can do for theology in the meantime.' That was said in 1875.

There are five addresses : (1) Modern Religious Difficulties ; (2) Occultism : Ancient and Modern ; (3) Scholarship and the Work of the Ministry ; (4) Some Thoughts on the Ritualist Movement ; (5) The Study of Church History.

The value of *The Drama of the Spiritual Life*, by Annie Lyman Sears (Macmillan ; 12s. 6d. net), lies in the use that the author makes of her wide reading in English literature. The object of the book is to illustrate the Christian life at all its stages, and in such a way that it shall appeal to literary and thinking persons. The facts are familiar enough. But the illustration is so ample and so fresh that the book is sure to be frequently consulted by the teacher, and may even be read right through by the pupil. One is amazed at the range of the author's reading and her command of what she has read. From Augustine to the latest Russian novelist,

every Christian and psychological writer seems to be at call.

A man who 'has the courage of his opinions' is apt to have extreme opinions. That Dr. H. Hensley Henson, Dean of Durham, has extreme opinions on intemperance he showed by a most ill-timed letter to the *Times*. That he has extreme opinions on war he shows by his new volume of sermons. Its title is *War-Time Sermons* (Macmillan ; 4s. 6d. net). Dr. Henson holds that war is indispensable. This is quite an impossible position for a follower of Christ, and it prevents Dr. Henson from bringing us that help in the present bitter distress which he is so capable of bringing. Christ has a place for the patriot, but his patriotism must lose all the narrowness which would make war inevitable. There is no lesson so urgent at present, and the Dean of Durham misses his opportunity of urging it. He says many good and helpful things about war in general and this present war in particular. He could have said better things and more helpful if he had accepted whole-heartedly Christ's ideal for the individual and the nation.

Is there any story of heroic endeavour even in this war more wonderful than the story of the *Glorious Deeds of Australasians in the Great War*? It has been told by Mr. E. C. Buley (Melrose ; 3s. 6d. net). Who could be found to tell it better? Most thrilling is the narrative, and the illustrations are not less thrilling.

If ye have any word of consolation, say on. Mr. F. B. Meyer has spoken. His words of comfort are not vain words. He has the mind of Christ. He is able to offer the peace that passeth all understanding. He has taken his title, '*Our Sister Death*' (Memorial Hall ; 1s. 6d. net), from the well-remembered words of St. Francis.

Dr. Horton also has spoken. He is not less sympathetic than Mr. Meyer, but his range (in this volume at least) is wider. Into the sources of comfort he draws Art, the Reason, the Will. Perhaps the most moving chapter is on 'Christ's Method with the Bad Man.' For is it not our badness, keeping us from Christ, that causes us to miss the consolation so much needed in these days? The end of all is the Lordship of Christ.

There is no peace without the recognition of His Mastery. Dr. Horton's book (also published at the Memorial Hall) is called *The Springs of Joy* (2s. 6d. net).

'Tell us a story, mister!' That classical demand floored the Superintendent. He had no story to tell, and if one had been given him he could not have told it. Well, it is easy to find stories. It is not easy to tell them. That art belongs to some men and more women by nature. Others have to cultivate it laboriously. The instruction will be found in *The Art of Story-telling*, by Marie L. Shedlock (Murray; 5s. net). In this one volume the whole art and practice is set forth, clearly, seriously, triumphantly. There is even added a long list of books in which will be found stories to tell.

For books on Nature—not as 'red in tooth and claw,' but as interpreted by the love of God—inquire at the Pilgrim Press. The latest issue of the kind is *Nature's Wonderland*, by W. Percival Westell, F.L.S. (2s. 6d. net). Literature and Art go together. Each is excellent in itself, and each contributes to the excellence of the other. This is more than a Christmas gift: it is a joy for all time.

Nowhere is the difference which the war has made more manifest than in the popular magazines. Some may not have risen to their opportunity; some have become great spiritual forces. Such is *The Sunday at Home*, of which the volume for 1915 has been issued (R.T.S.; 7s. 6d.). The stories, the sketches, the sermons, are all here as before, but there is a note of seriousness, even in the sermons, that is new and encouraging.

One of the most difficult tasks a man can set himself is to write an exposition of St. Paul's Hymn of Love as it is found in the thirteenth chapter of First Corinthians. The Rev. Harrington C. Lees, M.A., has done it, in spite of the difficulty, which has not been hidden from him. And you may read it, even immediately after you have read the Hymn itself. For Mr. Lees is an expositor. He can lose himself in another man, and reproduce the Pauline thinking for modern readers. This is not introduction

merely, nor merely application; it is exposition. The title Mr. Lees has given his book is *The Practice of the Love of Christ* (Robert Scott; 3s. 6d. net).

In five short addresses the Rev. J. K. Mozley introduces us to *The Christian Hope in the Apocalypse* (Robert Scott; 2s. net). He touches matters that are pressing for consideration at the present time and very difficult to touch. He has a firm hand. For he has studied and found strength to believe. One thing he makes certain is that the future is ours. It belongs to him who hopes and patiently waits for the Kingdom. 'And as to-day we read the Apocalypse we feel something of that inspiration which centuries ago it brought, we know that the hope it contains is strong enough to sustain us in the midst of a raging and a darkened world. For even in the midst of that the Holy City is silently building, and already there is a light in the sky which lightens more and more towards the perfect day.'

Peace, Perfect Peace, in Life and in Death, is the title of a book of help and comfort for those in trouble and sorrow, written by J. Denton Thompson, D.D., Bishop of Sodor and Man (Robert Scott; 3s. 6d. net). The chapters of the book have been suggested by the hymn 'Peace, perfect peace.' It is a surprise to find how systematic a treatment of the doctrine of Peace can be made in that way. Near the end Dr. Thompson has a word to say on Prayer for the Dead. He says: 'As long as we do not go beyond "that which can be definitely proved by Holy Scripture" or coerce others to use them by their introduction into the public services of the Church, prayers for the departed cannot be condemned, even though many prefer simply to trust their loved ones to the infinite love and mercy of God, to think of them as being in perfect "joy and felicity," and to be thankful for their assured peace and safety in the keeping of Christ.'

There is a general agreement among men that whatever may be said of spiritualism, telepathy or thought-transference is an established fact. Well, the best book on the subject is Mr. Frank Podmore's *Apparitions and Thought Transference*. It belongs to the 'Contemporary Science' series (Walter Scott; 6s.). In preparing the book for a

second edition, Mr. Podmore does not give us to understand that telepathy is a science yet. The impression he makes is that it is further from being scientifically established than it seemed to be when he wrote this book in 1894. 'Science,' he says, 'recognises no isolated facts, and telepathy, it must be admitted, stands at present in a somewhat chilly isolation.'

In preparing the new edition, Mr. Podmore has taken account of all the work done in these eleven years. It is really not of much consequence. Perhaps the most significant thing was the Presidential Address of Sir W. Crookes at the meeting of the British Association in 1898.

To their 'Science for Children' series, Messrs. Seeley have added a cleverly illustrated and easily read volume by Charles R. Gibson on *The Stars and their Mysteries* (3s. 6d.).

To their 'Heroes of the World' Library the same publishers have made two additions—*Adventures of Missionary Explorers*, by R. M. A. Ibbotson (5s.); and *Stories of Indian Heroes*, by Edward Gilliat, M.A. (5s.). Each volume contains the best stories out of the great recent books on their subject. The stories are retold without losing any of their vitality. And the illustrating adds to their impression. To the 'Stories of Indian Heroes' there is as frontispiece a picture in colours of the flight after the battle of Plassey. This volume on India is likely to be as popular with boys as any volume in the Library.

Missionary books are not so hard to read as they used to be. Perhaps we are taking more interest in missions; perhaps missionaries are writing more artistically. What we grudge is that so many fine deeds and so much self-sacrifice which might go to the enrichment of life and the furtherance of Christianity are hidden away in volumes which never were popular. The Rev. J. C. Lambert, D.D., has read these volumes. He has read the popular missionary books also. He has read even the missionary periodicals. And out of them all he has dug materials for a most readable and profitable volume which he calls *Missionary Knights of the Cross* (Seeley; 2s. 6d.). It is a handsome book; it is written with rare skill; it is attractively illustrated.

To their 'Library of Romance,' Messrs. Seeley

have added *The Romance of the Spanish Main*, by Norman J. Davidson, B.A. (5s.). It is further described as 'A Record of the Daring Deeds of Some of the most Famous Adventurers, Buccaneers, Filibusters, and Pirates in the Western Seas.' Clearly it is a book for boys. All the Romance books are for boys. The difference between them and the ordinary boy's book of adventure is that here the deeds are actual, there they are fictitious. Now truth is stranger than fiction, and this volume leaves the ordinary adventure story far behind. The very first chapter, which tells us who the buccaneers were, is amazing enough to give the book a place among boys' favourites.

Sir Edward Clarke has corrected the Prayer-Book version of *The Book of Psalms* (Smith, Elder & Co.; 2s. net). He has used the Authorized Version, the Revised Version, and some good modern books, and he has formed his own judgment of what should be taken and what left. But we need more than this. And sometimes Sir Edward Clarke makes us doubt his competency to do even this well, as when he says: 'It seems to me to have been a great misfortune that those who prepared the Authorized Version in 1611 did not adopt the Prayer-Book Version of the Psalms, and allow it to be incorporated, as it had previously been, in the Bibles issued by authority.' It is wonderful the amount of error that is crowded into that single sentence. Nevertheless this version of the Psalms is quite as devotional as the Prayer-Book version and much more intelligible.

The Rev. B. D. Johns has published fifty-one full sermon outlines under the title of *The Golden Lampstand* (Stockwell; 2s. net), which is the title of the first outline. Some men seem to be able to make use of outlines in some way. To these men this book is to be commended.

The Rev. Francis Bartlett Proctor, M.A., Fellow of King's College, London, has written a book on *The National Crisis, and Why the Churches Fail* (Stockwell; 2s. net). He does not say that Christianity has failed. It is the form of Christianity professed by the Churches that has failed. The Churches compete with the music hall for popularity; they distribute tracts on the race-courses; they sing sentimental hymns; and they practise Judaism in place of Christianity. But the

chief cause of the failure of the Churches is that they do not offer a gospel for this life; they are too worldly because they are too other-worldly. Mr. Proctor has much to say of Jesus as Judge; He is our Judge *now*.

Mr. Leslie Stannard Hunter has written a book on *The Artists and Religion* at the invitation of a committee of the Student Christian Movement (1s. net). He has written it with two persons in view—the narrow-minded Christian and the lax-minded artist. It should be read by both. It is able to convert the one and convince the other.

The International Lesson Pocket Notes must cost much labour in the making albeit the book containing them can almost be hidden in the hollow of the hand. They offer the teacher everything that he can require—the text of the lesson, an introduction to it, notes on it, topics for talk, and illustrations (S.S. Union; 9d. net).

The Sunday School Union also issue a large volume of *Notes on the Scripture Lessons* (2s. 6d. net). It contains notes on the Sunday School Union Lessons, on the International (Uniform) Lessons, and on the Standard Graded Course.

Of all the new ideas for Sunday School Teachers—and they are always being offered new ideas—the newest and most ambitious will be found in a handsome and very cleverly illustrated volume entitled *Model-Making for the Sunday School*, which has been written by Charles W. Budden, M.D. (S.S. Union; 3s. 6d. net). Among the models, elaborately drawn and described, you will find those of the Tabernacle in the Wilderness, a Jewish Synagogue, an Eastern City Gate, and many other things mentioned in the Bible.

Why grade? is a Sunday School question asked and answered by Principal D. L. Ritchie. Similarly Principal A. E. Garvie writes on *The Problems of Adolescence* (S.S. Union; 3d. net each).

Mr. John M. Watkins, the publisher, has issued

two pamphlets which should not be overlooked. The one is called *Some Aspects of Mysticism in Islam* (6d. net). The author is the Rev. F. Lamplugh. The other is *The Gospel of Manhood*, by C. R. Shaw Stewart (3d. net). In the latter we find this: 'We need not trouble ourselves about the Churches. They have their place and value for those to whom outward signs and rites are needful.'

There are many ways of entering upon the mystical life. One way is by an honest exposition of the Word of God—such an exposition as is given by Mr. W. Scott Palmer in *The Ladder of Reality* (Watkins; 2s. net). For the truth is that true mysticism is not the property of this or the other New Testament writer. It is an attribute of all the Bible. It is the Bible. It is fellowship with God. And the Bible is in our hands for the sole purpose of leading us to that. We say, therefore, an honest exposition. But the inner things must not be smothered under the external.

Mr. Arthur Lovell in his book on *Concentration* (Williams) claims the rediscovery of the doctrine and practice of spiritual healing. He claims also a great future for its exercise; and he is severe upon the Church for allowing so precious a gift to lie so long unused. The book has passed into a fourth edition.

We know less about the Italian Statesmen and Generals than about the leaders of any other of the great powers at war. Miss Helen Zimmern will enable us to fill that ugly gap in our knowledge. She has issued a popular book of biography, containing photographs and cleverly characterized pen portraits, of the chief *Italian Leaders of To-day* (Williams & Norgate; 5s. net). One is especially glad to read so loving and yet so restrained an appreciation of Victor Immanuel III. The kings of the earth are as the city set on a hill; it is right good to know that some of them are the children of light.