

## At the Literary Table.

### *THE LIBRARY OF ANCIENT INSCRIPTIONS.*

BABYLONIAN AND ASSYRIAN LAWS, CONTRACTS, AND LETTERS. By C. H. W. Johns, M.A., Fellow of Queens' College, Cambridge. (*T. & T. Clark.* 12s. net.)

BETWEEN the nations of Europe there is no rivalry keener, and there is none more honourable, than the ambition to be foremost in the field of exploration and discovery. There is room for all the nations. Let the ambition be encouraged on every hand. But at the present moment it is Decipherment rather than Discovery that is in need of stimulation. Innumerable are the tablets lying in the Museums of the world waiting to be read and interpreted. He who gives his hours to them engages in a less exciting and less applauded enterprise, but one which is certainly not less serviceable to the progress of our knowledge of the past.

In this service Britain and America have just joined hands. A great series of books has been projected by Messrs. T. & T. Clark of Edinburgh and Messrs. Scribner of New York, for the purpose of bringing within the reach of the ordinary English reader the contents of all the great Eastern inscriptions which have been discovered. The foremost scholars in every land have been engaged to prepare the separate volumes—Kent, Reisner, Johnston, Jastrow, Torrey, Max Müller, Johns, Maspero, Delitzsch, Griffith. The series is to be known by the name of ‘The Library of Ancient Inscriptions.’ The first volume has been prepared by Mr. Johns.

The deepest interest of the Babylonian and other discoveries has until recently been the religious interest. If they have not been made, they have certainly been welcomed, for their bearing on the Bible. And it may be admitted that this is still the deepest interest in Mr. Johns’ volume. It is the interest of illustration, however, rather than of apologetic, or anything of that kind. And the illustration does not always suggest either a common source for the religious ideas or an identical conception of man’s responsibilities. It is much more often a contrast, and sometimes the contrast is very striking.

There is a series of tablets belonging to the pre-Semitic Sumerian days of Babylonian life which

are known by the name of *ana ittišu*. The seventh tablet of this series contains seven laws. Here are the fifth and sixth laws side by side—

V. If a wife hates her husband and has said, ‘You are not my husband,’ one shall throw her into the river.

VI. If a husband has said to his wife, ‘You are not my wife,’ he shall pay half a mina of silver.

But now we can take an interest in Babylonian things which are not directly either religious or ethical, and there are many such things in this book. For we have at last got sufficiently into contact with the general life of the Babylonians to find an interest in their legislation, their government, their commerce, and even their private household affairs, and we can read with pleasure the letters they wrote to one another on the little concerns of domestic life. There is the bride’s trousseau, for example. Mr. Johns is not able to render all the items in modern English—it is scarcely to be expected of him,—but he finds a nose-ring of gold, a finger-ring of silver, still another ring of silver, a malumsa (what is that, Mr. Johns?), three cloaks, three turbans, one seal, two jewels of some kind, one bed, five chairs, and a stepmother.

### *THE LETTERS TO THE SEVEN CHURCHES.*

THE LETTERS TO THE SEVEN CHURCHES OF ASIA, AND THEIR PLACE IN THE PLAN OF THE APOCALYPSE. By W. M. Ramsay, D.C.L., Litt.D., LL.D., Professor of Humanity in the University of Aberdeen. (*Hodder & Stoughton.* 8vo. 12s.)

Professor Ramsay, as a commentator, occupies a place by himself. He is quite conscious that he stands alone. He described his previous commentaries by the epithet ‘Historical.’ He had almost called the present commentary Geographical. That is what it is. It is a Geographical Commentary on the Letters to the Seven Churches.

Now, in the domain of commentaries and commenting this is the most urgent need of the hour—that a commentator should stand by himself. It is not that the commentators of to-day repeat what the commentators of yesterday said. It is that they are reduced to such pitiful straits to avoid repetition. Sometimes in his desperation a

commentator bravely declares that he is about to differ from all the commentators that have gone before him. But he does not differ. He only shows how impossible it is to say anything new on the old lines. But the days of verbal exposition are nearly at an end, as the days of verbal inspiration are already ended. Professor Ramsay has come to show us a new way.

His way is to make known to us the history, and especially the geography, of the Seven Churches. To make them known in such a way that, as it were, we are set down in the midst of the Seven Churches, and we do not need to learn the language of the Letters by the rules of grammar, we are taught to speak it as a mother tongue. More than that, we enter into the mind of those by whom the letters had to be read and understood,—that mind which is so alien to our own, which thinks in metaphor, which moves in a world of unreal reality, which is so far on in the history of the world, and has gathered such an inheritance from the past, that it seems to have reached the perfection of intellectual daring, and yet is so near the first surprise of the Christian age of the world, that it handles images of eternal and awful meaning as fearlessly as a child might play with some toy of dangerous workmanship. Professor Ramsay has lived in Pergamum. He has entered into the thoughts of its living; he has wandered among the graves of its dead. He has examined its coins and medals. He has compared their strange symbolic figures, first with the works of nature around him, then with the inheritance of the people in race and art and religion. And when he came from all his acquaintance with the history and geography of the church he found that, as an expositor of the Letter to Pergamum, he could not do other than stand alone.

The publishers have done their part too.

#### THE CAMBRIDGE MODERN HISTORY.

THE CAMBRIDGE MODERN HISTORY. VOL.  
VIII. THE FRENCH REVOLUTION. (*Cambridge University Press.* 8vo. 16s. net.)

This is the bulkiest volume of the 'Cambridge Modern History' yet issued, and we think it is the best. We think that the subject lends itself to treatment by different hands better than any other. For there were so many forces at work in the French Revolution, and they were of such diverse character, that it actually demands many pens to

do them justice. It requires a whole cabinet of pens—a Financial Secretary to describe Finance, a Home Secretary to describe the Terror, a Foreign Secretary to describe the European Powers; a Secretary for War is also soon required; and there is room for every other official that may be named.

The volume is divided into five-and-twenty chapters. Mr. P. F. Willert of Exeter College writes the first chapter on Philosophy and the Revolution. He is very severe on the Encyclopedists. 'Their teaching was destructive and negative. . . To return to nature meant with them to throw off all moral restraint; as if, Rousseau pointed out, our conscience was not as much a part of nature as our senses.'

Professor Montague of Oriel College writes the second, fourth, fifth, sixth, and seventh chapters, chapters which deal mainly with the Constitution. The chapters on Finance (iii. and xxiii.) are written by Mr. Henry Higgs of H.M. Treasury. 'In spite,' he says, 'of the numerous reforms of Turgot and of Neckar, the finances of France on the eve of the Revolution illustrate every possible defect.' And the great burden, as he shows, was debt. Nor did the government ever right itself until in the year 1797 it acknowledged the State a bankrupt.

Mr. Moreton Macdonald of Magdalen College (all these are Oxford men) writes the chapters which deal with Law and Order. The foreign policy is divided between Mr. Oscar Browning and Professor Richard Lodge. Mr. Browning is the first Cambridge man we come to, and we do not find another till we reach the eighteenth chapter and Dr. Holland Rose of Christ's. Many Americans were employed on the volume on the American Revolution: we find but one Frenchman writing on the French Revolution. It is Professor Paul Viollet of Paris. He was chosen, we presume, because no Englishman could be found able to write on French Law in the age of the Revolution.

The bibliographies are again invaluable. They alone make the work indispensable to every student of modern history.

#### THE PERISPIRIT.

EVIDENCE FOR A FUTURE LIFE. By Gabriel Delanne. Translated and edited by H. A. Dallas. (*Philip Wellby.* 7s. 6d. net.)

The Regius Professor of Medicine in the University of Oxford, in searching for any evidence as

to whether if a man die he shall live again, takes account, as we know, of spiritualism. This is a book about spiritualism. Its title is somewhat daring, but so is it in the French (*L'âme est Immortelle*). It is also inadequate. For there is much more in spiritualism and there is much more in this book than evidence for a future life. But it is no doubt the wide human interest of Job's question that gives spiritualism its place. And we need not grudge if we are led by the title to look for one thing in the book and find that and something more.

But do we find any evidence for a future life in the book? Professor Osler, we remember, would say no. But that only means that there is no evidence to Professor Osler. Whether we find evidence for a future life or any other thing in this book depends not upon the book but upon us. There are many cases of intercourse with the dead, and some will scoff at them, some will doubt them, some will believe them heartily.

But what is perisprit? Well, according to M. Delanne, man is triune. He is composed of three parts. There is first the spirit, the cause of psychic life. There is next the body, a material covering temporarily assumed by the spirit during its earthly life. And then there is the perisprit, or psychic body, an ethereal medium which forms a link between the spirit and physical body by means of the vital force. The perisprit, in short, is the organ by means of which spiritualism has gained all its 'fresh knowledge' concerning the things of this life, as well as of that which is to come. When death comes, the spirit abandons its body, but not its perisprit. This ethereal envelope, though normally invisible to us, does then occasionally bring the spirit in contact with our physical sensations, and that is spiritualism. Much more might be said of the perisprit than that, but that is enough for identification. Much more might be said of this book, but that is enough for recognition.

#### THE ETHICS OF ARISTOTLE.

THE ETHICS OF ARISTOTLE. Edited, with an Introduction and Notes, by John Burnet, M.A. (*Methuen*. 10s. 6d. net.)

Why should another edition be published of the Greek Text of the *Nicomachean Ethics*? Is not Professor Bywater's edition enough? Professor Burnet answers that question at once. He be-

lieves thoroughly in Bywater's edition. He believes modestly that he cannot himself produce a better. Had it been a proper thing to do, he would gladly have reprinted Bywater's text. He has not done that; he has produced a text of his own. But it is not for the sake of the text that he has published this new edition. It is for the purpose of providing us with a handy edition of the *Ethics*, containing an Introduction and sufficient Notes for the use of the working student.

In the Introduction, which is written with admirable clearness and point, Professor Burnet discusses the principal knotty questions that gather round the treatise. They are questions which have come down through history, and Professor Burnet is too well informed to think that he has settled them; but he has his opinion, and he gives good reasons for it. He holds that, practically as it stands, the *Nicomachean Ethics* is the work of Aristotle himself. There may be tags of connexion, which he is willing to throw to Nikomachos. But he believes that Eudemos has no hand in it.

What, then, about the inconsistencies? This introduces Professor Burnet's great contention. He believes that the very nature of the *Ethics* has been misunderstood. It has been supposed to be a set treatise. It is really a dialectical discussion. Aristotle is only throwing out explanations, not committing himself to them, just as Plato does not commit himself to the successive definitions of knowledge given in the *Theaitetos*.

The Notes are a judicious blending of manner and matter, the grammatical and the ethical. Plainly, Professor Burnet is a teacher. He knows how much, he knows what, is needed. And he is never tempted into a digression, however fascinating to his own inclinations it might be. 'What can I do to make Aristotle intelligible?' is his motto, not 'What can I do to show my own learning?' In all these respects the book is a model of precision and restraint.

The only complaint worth making is in reference to the text. Professor Burnet should have provided the student with a text which might be considered lasting, a text which might have been accepted as a *textus receptus* for the future. He could have done this by consultation and arrangement with Professor Bywater. There are no blunders in the text, so far as we have seen; but there are readings which no one will adopt after him. Still in one respect his text marks

progress. He has confirmed Professor Bywater's punctuation (of which he says quite truly that it is as good as an exegetical commentary), and it is improbable that that matter will ever seriously be questioned again.

Professor Burnet's edition of Aristotle's *Ethics* is the edition which teachers everywhere will soon be found recommending.

#### *EXPOSITIONS OF SCRIPTURE.*

EXPOSITIONS OF SCRIPTURE: THE BOOK OF GENESIS. By Alexander Maclaren, D.D., Litt.D. (*Hodder & Stoughton.* 7s. 6d.)

Everything that Dr. Maclaren writes must be read. Many of us have read these things already, some of us again and again, for they have appeared as expositions of the International Lessons, first in the *Sunday School Times* of America, and then in the *British Weekly*. Some of us have read them till we almost knew them by heart, finding nothing better, in view of next Sunday's lesson, nothing better for our pupils and nothing better for ourselves. The publishers have never done a greater service to Christian teaching than they have done now in determining to republish these expository papers. No doubt they will reap their reward in a large circulation, but they will obtain a higher reward than that.

#### *CHRISTUS IN ECCLESIA.*

CHRISTUS IN ECCLESIA: SERMONS ON THE CHURCH AND ITS INSTITUTIONS. By Hastings Rashdall, D.Litt., D.C.L., Fellow and Tutor of New College, Oxford. (*T. & T. Clark.* 4s. 6d. net.)

This is the second volume of a short but notable series of sermons, to be issued under the general designation of 'The Scholar as Preacher.' The first volume was Mr. Inge's *Faith and Knowledge*. Mr. Inge's volume, as was to be expected from his eminence as a theologian and his skill as a writer, has attracted more attention than volumes of sermons usually do. But Dr. Rashdall is better known. If he has not a more devoted, he has a larger audience waiting to receive him. And Dr. Rashdall has never published anything more characteristic of himself or more likely to please his audience than this book.

It contains twenty-five sermons. They had better perhaps be called essays—essays with texts. For though the text is often deliberately and

strikingly expounded, it is still always the introduction to the topic. The topics are the Oxford Movement, the Idea of the Church, the Holy Eucharist, Baptism, Infant Baptism, Grace, Priesthood, Apostolical Succession, the Social Mission of the Church, the Matter of Prayer, the Manner of Prayer, Intercessory Prayer. Those are the first twelve topics. The remaining thirteen are more ethical.

It need not be said that on all those topics Dr. Rashdall is outspoken. It need not be said that he is thoughtful and in earnest.

#### *Notes on Books.*

LEWIS'S 'VIEWS OF MODERN THEOLOGY.'—The wrath of man is sometimes made to work the righteousness of God. The editor of the *Clarion* has made ministers think. He addressed a series of questions to them. For instance, 'Do you believe that Christ was a God and the Son of God, or that He was only a good man? Do you believe in Hell as a world or place of punishment, or only as a state of mind? Who or what is the Devil?' The Rev. Edward W. Lewis, M.A., B.D., has set himself, for one, to answer Mr. Blatchford's questions. He has answered them in a series of sixteen sermons, which Mr. Allenson has published under the title of *Some Views of Modern Theology* (3s. 6d.). It is easier to ask such questions than to answer them. How long would Mr. Blatchford's own answers stand? But Mr. Lewis has done right well. He is a scholar. He knows what may be given away and what must be kept. He is able to give a good account of the faith that is in himself.

WILBERFORCE'S 'SPEAKING GOOD OF HIS NAME.'—In the summer of 1902, while Westminster Abbey was being prepared for the Coronation, Archdeacon Wilberforce held a brief service with the workmen in the cloisters daily during their dinner-hour. The men suggested the topics; he did the talking. These brief talks were afterwards expanded into sermons. This volume contains the sermons. So they are of the things which working-men are interested in. What are these things? That God is a Father, says Dr. Wilberforce; that one Life, one Love, one Mind pulses

through all that is ; that the Lord Jesus is wholly divine, and also entirely human ; that it is in the power of every one of us—now, here, to-day—to arise and go to our Father. What more do the sermons need to commend them? (S. C. Brown ; 3s. 6d.).

FELTOE'S 'DIONYSIUS OF ALEXANDRIA.'—In reading Dr. Swete's most helpful and stimulating little book on *Patristic Study* I came upon this sentence (p. 55) : "A careful study of his (Dionysius's) work and theological position would make an attractive contribution to the literature of Patristics." I at once consulted Dr. Swete on the advisability of taking up this new suggestion, and found that, owing to ill-health, the Rev. M. A. Bayfield, a member of my own college, to whom the work had already been entrusted, had just withdrawn from the undertaking, and Dr. Mason was good enough to accept me in his place.'

So Dr. Feltoe in his Preface. Well might Dr. Mason accept him : we know not where he could have found a better editor. And yet he must have been thankful to find an editor at all. For Dionysius presents problems of extraordinary difficulty, problems historical, ecclesiastical, theological, literary ; and how could a man within the space of a text-book get any adequate return for the labour it had cost him ? But the work will be appreciated by scholars of Church History ; and the student who studies Dionysius in this edition will learn much and have very little ever to unlearn (Cambridge University Press ; 7s. 6d. net).

BREMNER'S 'MODERN PILGRIMAGE.'—Mr. Robert Locke Bremner has written a history of *The Modern Pilgrimage from Theology to Religion* (Constable ; 6s.). What does he mean by Theology ? He means the supernatural. And by Religion ? Morality. A typical sentence from the centre of the book is this : 'Let us toll no mournful bell for the passing of the supernatural ; but welcome Religion with a joyous peal as the finest and most natural achievement of our human days.' This is Religion in the sense of St. James, and it is a very good thing. But it is a mistake to speak of passing in pilgrimage to it. St. James found it at the same place as he found the supernatural. It was on the very spot of his discovery of the Resurrection (which is the very key of the supernatural) that he discovered the means of

keeping himself unspotted from the world. Mr. Bremner has a chapter on the miracles. He says that in nine cases out of ten Matthew Arnold's dictum is now seen to be true, that 'Miracles do not happen.' But if one case out of a thousand defies Matthew Arnold, his whole cause is lost. And one case defies both him and Mr. Bremner. Mr. Bremner calls upon Professor Schmiedel and Canon Hensley Henson and Dean Armitage Robinson to come to his help. But he does not get rid of the Resurrection.

PASCAL'S 'PROVINCIAL LETTERS.'—The latest edition of *The Provincial Letters* is to be found in Messrs. Dent's Temple Classics. And it is doubtful if any one of all the editions that have gone before it is more attractive to the eye or more convenient for the hand (1s. 6d. net).

HORATIUS BONAR'S HYMNS.—The songwriter is better than the maker of laws. With his hymns the faith of Horatius Bonar has gone out into all the earth. 'What' ; said a High Church lady at Torquay, 'is Bonar the hymn-writer still alive ? I always thought he was a mediæval saint.' Horatius Bonar's son has written a fine-toned introduction to a new collection of his hymns. It is published by Mr. Frowde (6s. net).

THE BIBLICAL ILLUSTRATOR.—We have always spoken with respect of the *Biblical Illustrator*. It looks like the worst kind of homiletical hotch-potch, the type is so small and the page so crowded. It is really a work of scientific value. An Index was indispensable. Here it is for the New Testament volumes (Griffiths ; 10s. 6d. net), a miracle of fulness and convenience and accuracy.

STALKER'S 'JOHN KNOX.'—Is there room for another book on John Knox ? There is room for a book by Professor Stalker on anything. And, on the whole, this seems to us the best book Dr. Stalker has written since his Life of Jesus Christ. That is a great many years ago, and he has written a good many books since then ; but we abide by our opinion. When Dr. Stalker was appointed to the Professorship of Church History in Aberdeen there were those who did not know if he had given himself to that special study. So he prepared these lectures and delighted his students ; and now he has published the lectures in this book, turning

every doubt into unbounded admiration. There is room for such a book on John Knox. It has just come in time for us (Hodder & Stoughton ; 3s. 6d.).

**SMITH'S 'MAGNETISM OF CHRIST.'**—Dr. John Smith—though he does not love the Higher Critics, all the world loves him,—Dr. John Smith has written a book about Christ, where he is at home and altogether acceptable. It is the Duff Lectures on Evangelistic Theology ; but those big words are quite out of keeping with the informal, intimate, heart-searching talks on personal religion and the loveliness of Christ which the volume contains. There are many ways of looking at Christ. Dr. Smith looks at Him as a preacher. And surely Christ is never so attractive as when He is preaching, or else surely no one can write so well about the attractiveness of Christ as Dr. Smith (Hodder & Stoughton ; 6s.).

**MORRISON'S 'FOOTSTEPS OF THE FLOCK.'**—The Rev. G. H. Morrison has been for some time contributing to the *British Weekly* notes on the Scottish National Sabbath School Lessons. He has now gathered fifty-two of these papers into a volume, making them Morning and Evening Readings for every Sunday of the year. (Hodder & Stoughton ; 6s.). For whose use are they written ? For the use of the Sunday School teacher first of all, we should say. But Mr. Morrison's gift is neither for teacher nor for child, it is for the devout Christian worshipper. And therefore this volume is really, what it might not have been expected to be, a volume of devotional studies in the Old Testament and in the New. It will be read with profit ; it will also be read with pleasure, for the expression is always faultless.

**WORLEY'S 'JEREMY TAYLOR.'**—Undaunted by the issue of Mr. Edmund Gosse's book, Mr. Worley has given us another study of one whom he calls 'the neglected author' ; surely neglected no longer. Mr. Gosse is literary, Mr. Worley is theological. There is room for both. Mr. Worley is a keen admirer of Jeremy Taylor, even of Jeremy Taylor's English style ; and as for his theology, it is wholly to his mind, holding, like the Prayer Book, 'the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation'

from the ancient faith. Mr. Worley's book gives many good reasons for its existence. One of them is a bibliography, which is good not only for Jeremy Taylor, but for every man who has a bibliography to compile (Longmans ; 3s. 6d. net).

**KING'S 'STUDIES IN EASTERN HISTORY.'**—Messrs. Luzac & Co. have undertaken the publication of a series of volumes by Mr. L. W. King, M.A., of the Department of Egyptian and Assyrian Antiquities in the British Museum, to be issued under the general title of 'Studies in Eastern History.' The first volume contains *Records of the Reign of Tukulti-Ninib I.*, who was king of Assyria about B.C. 1275. Mr. King has translated Tukulti-Ninib's records from a limestone tablet in the British Museum. The tablet was found buried under the wall of the city of Kar-Tukulti-Ninib, which was situated near the Tigris, between Kuyungik and Kal'a Sherkât. The records furnish us with a wholly new and deeply interesting chapter in the history of the kings of Assyria. Mr. King's book contains not only the translation of the tablet, but also portraits of the tablet itself, its text, a translation of its text and notes. And he has added to it other texts and translations which throw light upon Tukulti-Ninib's place in history. Few will require to be told that Mr. King's work reaches the highest mark of scholarship and insight.

**THACKERAY.**—The latest volume of Messrs. Macmillan's Thackeray contains *A Shabby-Genteel Story* and *The Adventures of Philip* (3s. 6d.).

Messrs. Macmillan have reissued the volume of *Notes on Epistles of St. Paul from Unpublished Commentaries* (12s.). Is it possible that the book has been missed by students of the New Testament ? It is scarcely possible. No one with the least interest in the accurate study of the New Testament would miss anything of Lightfoot's. And although the only books that are here committed on to the end are the Epistles to the Thessalonians, every fragment of a chapter, every note on a verse, is in itself complete, and dare not be missed.

**THE ARCHBISHOP OF CANTERBURY ON THE CHRISTIAN OPPORTUNITY.**—Archbishop Davidson, daring to be singular among

archbishops, visited America, and returned unrepentant, yea rather, rejoicing. In his joy he has published all the sermons and addresses which he delivered in America, not thinking that the reason why they went so well was because he and his hearers were so pleased with one another. As sermons and speeches they are not extraordinary; and when we read 'great and continued applause,' we cannot discover the occasion of it. The book does tell us that there was infinite good-will on both sides, but we did not need the book to tell us that (Macmillan; 3s. 6d. net).

THE BISHOP OF WINCHESTER ON HOLY SCRIPTURE AND CRITICISM.—Is there a conflict between Holy Scripture and criticism? Or is the conflict only between the progress of truth and the sluggishness of our intellects? Dr. Ryle is convinced that the conflict is between our sluggishness and the progress of truth. He is too polite to put it so, but that is his meaning. He is quite convinced that there is no quarrel whatever between criticism and the Bible. The addresses in this volume go to prove that. They cover fifteen years' hard thinking on the subject. Few men have thought upon it more earnestly during those years or with more sense of responsibility. It is a steady book, and it is excellent English writing (Macmillan; 4s. 6d.).

SIR RENNELL RODD'S 'SIR WALTER RALEIGH.'—This volume affords an opportunity of mentioning a series which, in the multitude of series, it is possible for us to have missed; or at least to have missed its value for religion. The series is Messrs. Macmillan's 'English Men of Action.' We put into the hands of our boys wild tales of adventure, and the bloodier the better, hoping to make men of them thereby. It is our business to try to make men of them, but this is a better way. Certainly the volumes of this series are beyond the grasp of our youngest boys; but long before they have left school they will take to them, and their superiority to the ordinary schoolboy story is immeasurable. The volume before us is *Sir Walter Raleigh*. The author is Sir Rennell Rodd (2s. 6d.).

DE WITT HYDE'S 'FROM EPICURUS TO CHRIST.'—Dr. de Witt Hyde holds that in the five centuries from the birth of Socrates to

the birth of Jesus there appeared five different conceptions of the ideal of life—the Epicurean pursuit of pleasure, genial but ungenerous; the Stoic law of self-control, strenuous but forbidding; the Platonic plan of subordination, sublime but ascetic; the Aristotelian sense of proportion, practical but uninspiring; and the Christian spirit of love. Then Dr. Hyde writes a book, taking each of those ideals for the topic of a chapter of it, and giving his whole strength at last to the fifth chapter on the Christian spirit of love. But what is love? It is a significant circumstance that the chapter is scarce begun when Dr. Hyde has got into the Ten Commandments. For we have not abrogated the Ten Commandments, as Mr. Wheeler seemed to think; when we turn them into love. Jesus is more searching and severe than Moses, just as much more searching and severe as love is deeper than law. We have abrogated the Ten Commandments, says Dr. Hyde, only by setting the standard infinitely higher and writing it on our hearts. But the book must be read. President de Witt Hyde has written nothing better (Macmillan; 6s. 6d. net).

Messrs. Marshall Brothers have published a third edition of H. W. Fry's *God's Plan in the Bible* (2s. 6d.).

They have also begun 'Our Bible-Hour Series,' brief notes on the Books of the Bible. Dr. Elder Cumming expounds St. Matthew, and Dr. C. H. Waller, Joel and Obadiah (1s. net each).

SELBY'S 'GOD OF THE PATRIARCHS.'—The Rev. T. G. Selby is one of the few who can both preach sermons and publish them. For he takes pains to be interesting. That is to say, he is always intelligible, always concrete, always expectant. He takes special pains to be concrete, not relying upon theology, but upon nature; not proving by argument, but by historical instance. This volume belongs to the 'Present Day Preachers' series (Horace Marshall; 3s. 6d.). It contains 'Brief Studies in the Early Scriptures of the Old Testament.'

SIMON'S 'TWICE BORN.'—'Twice born,'—there is a challenge in the title. Round this title every dispute about Christianity ranges itself at last. It means God the Father, it involves God the Son, it demands God the Holy Spirit. The

conflict is between Christianity and Evolution. Christianity and Evolution meet here. Evolution accounts for a man being born once; only Christianity accounts for a man being twice born. Throughout all the sermons in the volume Christianity and Evolution are at war, and Principal Simon knows it. Yet there is no antagonism to Science or Modern Thought or any other legitimate inheritance. 'Twice-born' men have themselves contributed to our inheritance. But when Modern Thought demands the surrender of the supernatural in return for its own gifts Dr. Simon refuses to make the compromise (Melrose ; 3s. 6d. net).

**SACRED SONGS AND SOLOS.**—Messrs. Morgan & Scott have published a new edition of this famous book. We have not examined its novelties, for it now contains 1200 pieces, and it would take us far too long to go through the book. But we accept the publishers' statement that it contains most of the old favourites sung by Mr. Sankey in the great revival meetings conducted by Mr. Moody during their three notable campaigns in this country, together with a number of new pieces which have more recently become popular, and many others now published for the first time. There are many sizes and prices, about which the publishers are ready to afford information.

**M E Y E R'S 'DIRECTORY OF THE DEVOUT LIFE.'**—Mr. F. B. Meyer has written a book on the Sermon on the Mount. It marks an era in preaching, and Mr. Meyer knows that. 'In my earliest days,' he says, 'I was reared in a school that loved the "juicy" doctrines of grace, and if a sermon were preached from our pulpit which laid special stress on Christian ethics, during our walk home it would be dismissed as Luther dismissed the general Epistle of James, as "right strawy," and as savouring too much of the moral essay and too little of the Gospel. It seemed,' he slyly adds, 'as though some of the audience were a little afraid of Christ as a teacher of morals, while willing enough to recognize Him as a Saviour.' Mr. Meyer says we understand the matter better now. We do; and it is worth while asking whom we have to thank for it. In any case, here is a volume upon the Sermon on the Mount by an evangelical of the purest water, and we say it

marks an era in preaching. Now, when we study the Sermon on the Mount under the guidance of this evangelical preacher, what do we find? We find that the Sermon on the Mount, honestly interpreted, is intensely evangelical. Where, we wonder, need one go for the gospel, seeing the gospel is so fully and so plainly found here? What, we ask, would the Sermon on the Mount be if the gospel were taken out of it? (Morgan & Scott ; 2s. 6d.).

**DEAN BRADLEY'S 'INNOCENTS' DAY ADDRESSES.'**—In 1871 Dean Stanley began to preach to the children in the abbey on the afternoon of Holy Innocents' Day. Dean Bradley succeeded him, and during the twenty-one years of his office kept up the custom. He loved it himself, delighting in the upturned sea of faces of living innocents. The children loved it too, for he told them innumerable good stories. His daughter has now published nine of the addresses; and Mr. Murray, her publisher, has made a beautiful book of them and put seven full-page illustrations into it (6s. net).

**THOMAS'S 'ORGANIC UNITY OF THE PENTATEUCH.'**—The Rev. John Thomas, if he is the man we know, is an eloquent preacher, full of Celtic fire and spiritual originality. However clever a critic he may be, we grudge even an hour of his time from the higher claims of the pulpit. And we do not think he is a clever critic. For to be a critic one must be cautious as well as bold, patient and judicious as well as confident and in earnest. Mr. Thomas has got hold of a 'key' which, he says, 'unlocks every door as we advance.' It is the idea that whenever the writers of the Old Testament speak of the overruling presence of God they use the name Elohim; and when they speak of the personal God of Israel they use the name Jahveh; and he works the distinction more persuasively than we have ever seen it worked. But it does not unlock every door. That is just where it fails. The book will be read with pleasure. Mr. Thomas cannot write offensively. But he will not turn the tide (Nisbet ; 3s. 6d.).

**TORREY'S 'TALKS TO MEN.'**—If the Bible is no longer the religion of the Protestant, it is still the religion of Mr. Torrey the evangelist. One of the books of this month's bundle sets out to prove

that the Bible is not the Word of God. Mr. Torrey sets out to prove that it is. The battle has the more interest that the two books take the expression 'the Word of God' in precisely the same sense. Mr. Torrey believes that God wrote the Ten Commandments on the tables of stone with His own hand. He believes that 'Thus saith the Lord,' wherever it occurs, means nothing less and nothing more than 'Thus saith the Lord.' What advantage does it give him? Much advantage while he deals with the Bible, and he deals with the Bible in the first half of his book; but no advantage, as far as we can see, when he comes to deal with Christ. For even to Dr. Torrey the authority of Christ does not come from the Bible, but from Christ. And with all his belief in the Bible he never puts the Bible in front of Christ. He would not be the great evangelist he is if he did (Nisbet; 1s. 6d.; and 6d. net, in paper),

HABERSHON'S 'STUDY OF THE PARABLES.'—There is no part of the Word of God that baffles study more than the Parables. Miss Ada R. Habershon's handsome volume (Nisbet; 5s.) would be welcome were it less than it is, simply because the best students of the Word will catch at anything that offers help in the way of understanding the Parables. Miss Habershon is wonderfully well equipped. Indeed, we should have been glad if in some directions she had known less than she does, for we cannot think that the first requisite to the interpreter of the Parables is a deep interest in millenarianism. The chapter on the Trinity, too, is of doubtful relevance. We should have liked it better altogether if Miss Habershon had been less theological and more natural. But she has studied the Parables long and lovingly. She has much to say that has not been said before. Her book will not be altogether forgotten by future expositors.

RUTH'S 'WHAT IS THE BIBLE?'—But unfortunately Mr. Ruth never tells us that. He tries to tell us what the Bible is not; he never even tries to tell us what it is. He finds difficulties in the Bible,—we all find difficulties. He finds some things he is not quite sure about; but he is quite sure about one thing,—the Bible is not the Word of God. Why not? Because (among other things) the Bible says that God is a jealous God. Mr. Ruth talks as if the Bible were written

yesterday; as if the jealous God of the Bible and the jealous woman of an American divorce suit were on a level of nobility. It is an argument in favour of the Roman Catholic Church. For if people will take so little trouble to understand the meaning of the words of the Bible they do not deserve to have it in their own tongue. No one in the world now, surely, claims that the Bible is the Word of God in the sense which Mr. Ruth insists on finding in that expression. The book is honest and interesting, but it makes no progress (Open Court; 75 cents).

The Rev. A. R. Buckland has edited and the R.T.S. has published *Selected Sermons of Latimer* and *Selected Sermons of Whitefield* (1s. each). They belong to a new series called 'The World's Great Sermons.'

#### NICHOLS' 'ADVANCE OF ROMANISM.'

—The Rev. J. Broadhurst Nichols, who wrote an able and outspoken book on Evangelical Belief, is equally able and outspoken in writing of the *Advance of Romanism in England* (R.T.S.; 2s. 6d.).

ASHTON'S 'HISTORY OF BREAD.'—It is a history of bread from the first loaf that was baked to the latest. John Ashton knows all about it. He has been at the baking of bread even in prehistoric times; not before there were people to eat it, but before there were people to write about it. He can write about it himself, because he has found their mills and corn-crushers. We cannot speak of bread to-day without thinking of politics. Is Mr. Ashton a Protectionist or a Free Trader? He does not say, but the *History of Bread* will tell you (R.T.S.; 1s. 6d.).

GRIFFITH-TOMAS'S 'STUDIES ON THE APOSTLE PETER.'—The Religious Tract Society has published a volume of outline studies in the Life, Character, and Writings of the Apostle Peter, by the Rev. Griffith-Thomas, B.D. It is a volume of scholarship, of original work and insight, and it must have demanded severe restraint on the writer's part to keep it within these limits. There is a striking thing in the Preface. Mr. Thomas says that of all the books he has read, none has helped him so much as Bruce's *Training of the Twelve*. He calls it 'one of the great books

of the nineteenth century, and one which may be read with unhesitating confidence and unfailing delight and profit by all Christian people' (R.T.S.; 3s. 6d.).

**BARCLAY'S 'MAN IN ALLIANCE WITH GOD.'**—This is a sermon (or is it a series of sermons?) running to seventy pages, with notes running to forty pages more, on that text which so many men begin their ministry with, Ph 2<sup>12, 13</sup>. The Rev. P. Barclay, M.A., wishes to end his ministry with it. It is no disparagement to Mr. Barclay's own work to say that the notes are the best of it, for the notes are his work also. If he has not written them, he has selected them, and selection is everything. The little book is published by the Religious Tract and Book Society of Scotland (1s. net).

**CANON RAGG'S 'ASPECTS OF THE ATONEMENT.'**—The Bishop of Lincoln admirably states the purpose of this little book when he says that its 'method of treatment is not to offer one complete theory that will embrace and make clear every side of the truth, but rather to present different aspects of the mystery, which, on converging lines, lead us towards the truth.' Bishop King does not agree with every word of it, nor do we; but we have read every word of it with pleasure. Here is a characteristic sentence. The writer of the Atonement for Canon Ragg is the late Professor Moberly. He says that Moberly's strength lies in his recognition of the place of the Holy Spirit in the Atonement. And then he says that Moberly showed 'How Abelard at the beginning of the twelfth century, and Dale and Macleod Campbell in the nineteenth—Abelard with his wonderful realization of the Cross as a sublime appeal of love evoking love—deep calling unto deep; Dale with his splendid championship of the inviolable claims of Divine Righteousness; Campbell with his forcible conception of the Crucified as the perfect Penitent, confessing the sins of all mankind;—how all these, like many another, failed just because they did not bring into their scheme of the Atonement the work of the Holy Spirit and His sacramental grace' (Rivingtons; 2s. 6d. net).

**MEN AND WOMEN OF THE BIBLE.**—Mr. James Robinson of Manchester has published

four cheap volumes of sermons, three on the Men of the Bible and one on its Women (3s. 6d. net each). The sermons are contributed by many preachers, the most of whom, we observe, are either Scotch or Welsh. In two of the volumes Dr. George Milligan heads the list, and Mr. P. Carnegie Simpson closes it. The sermons are always expository, and once or twice very daring is their exposition. There is at least nothing old-fashioned or out of date about them.

**RHYS'S 'CELTIC BRITAIN.'**—The S.P.C.K. has published another edition (the third) of Professor Rhys's *Celtic Britain* (2s.), and Professor Rhys has written a new preface for it. It is twenty-two years since the first edition was published, and 'how many good and helpful friends,' he says, 'I have lost.' But what about the theories which in the first edition, he said, were so many and so hypothetical? 'Some crude theories,' he answers, 'have been made less crude, and some others have been turned inside out.' Well, if it is a more reliable, it is not a more entertaining, book than it was before, for that could not be.

**GANT'S 'FROM OUR DEAD SELVES.'**—A third edition revised (Elliot Stock; 2s. 6d. net).

**EGERTON-WARBURTON'S 'CHRISTIAN LIFE.'**—Bad sermons have sometimes good thoughts in them. We do not know if Mr. Egerton-Warburton's sermons are good or bad, we only know that they have good thoughts in them. For he has given us the thoughts and not the sermons. Into a volume of just over a hundred pages he has gathered sixty-eight good thoughts. Some of them are the commonplace things we live by. None is so new that we cannot comprehend it (Elliot Stock; 2s. 6d. net).

#### BOOKLETS.

It is the little book that is the despair of the reviewer, the little book and the pamphlet. They are often better worth reviewing than the big book, but so precious is space in this world that no reviewer can afford to encourage them. The following must be mentioned this month.

**Seeley's Miniature Library of Devotion.**—Three

volumes are issued, perfect in taste and in workmanship, yet strongly bound and easily handled. Each contains brief passages from the writings of one of the Christian Fathers, the three Fathers in those three volumes being St. Chrysostom, St. Augustine, and Bishop Jeremy Taylor (1s. each, net).

*A Book of the Love of Jesus.*—The Rev. Robert Hugh Benson, M.A., Priest of the Diocese of Westminster, has gathered a collection of ancient English devotions in prose and verse into a book with this appropriate title. Appropriate, for the devotions are mediæval mostly and unrestrainedly passionate, Christ, not in His humanity only but in His humiliation, being the centre. But the title is not complete. It should be 'A Book of the Love of Jesus and of Mary.' Is it not the first deliberate attempt within the Church of England to appropriate the human passionateness of the Church of Rome, both for Jesus and for His Mother? It is in such a book as this that one sees how easily devotion for Jesus may pass into devotion for the Virgin. (Isbister; 3s. 6d net).

Two more of the Temple Series of Scripture Handbooks. One is *The Connection between the Old and New Testaments*. It is written by the Rev. G. Milne-Rae, D.D. The other is *St. John*. It is written by the Rev. Canon Benham, D.D. (Dent; 9d. each).

*The Joy of the Religious.*—We are strong in little books of strong devotion this month. This also is human love for the human Jesus, but transfigured, spiritualized, passing almost out of the human, just because the object is Jesus who is divine as well as human. The author is the Rev. Edgar Rogers, M.A. (Allenson; 1s. net).

*By Still Waters.*—Set prayers cannot be published: thoughts for prayer can. It is because set prayers must be elegant and eloquent, addressed to the congregation; but the thoughts for prayer of the Rev. Lauchlan Maclean Watt are addressed to God (Blackwood; 1s. 6d.).

*How can you help Scotland?*—This is the bold title which the Rev. James Harvey, M.A., has given to his booklet on the Church Crisis. For it is a question for Scotland, and not for the suffering

Church alone. It is a little book, but it is the very book which young Scotsmen are in need of, and it is better to be little. It is restrained in tone, it is clear in statement. If there are those outside the United Free Church who wish to know the facts of the case without prejudice, this is the book for them. Distribute it. It costs but twopence. It is published by Messrs. T. & T. Clark.

*John Knox and his Times.*—This is the new booklet for 'Young People's Commemoration Day.' Its author is Professor P. Hume Brown, LL.D. (Oliphant; 1½d.).

### Books for Christmas.

MELROSE.

THIS month we need not go beyond the publications of Mr. Melrose to get a suitable book for every normal boy. We have three to choose from, and their scope is entirely different.

First we have the usual story of wild adventure, *With Pizarro the Conquistador* (5s.), by A. L. Haydon. It is the account of an English lad who threw in his lot with Pizarro the adventurer, and went with him to Peru, where he gained both fame and possessions.

Then for those who like history combined with adventure Mr. Melrose has provided *England's Sea Story*, by Albert Lee (5s.). Mr. Lee has one characteristic which makes him capable of doing justice to such work as this; it is that of acquiring accurate and minute information, assimilating it and then giving it to us in its entirety; but in such an attractive form that we never suspect we are really learning. In *England's Sea Story* we have first an account of the different peoples who attacked our island by sea—the Vikings, the Danes, the Normans, and later the French and the Spanish; then of the great marine expeditions in the days of Queen Elizabeth, and of all the outstanding naval battles to the time of Trafalgar. Mr. Lee's book is scientific also. As one kind of ship supersedes another, its points of superiority are carefully explained, till we feel that we have some grasp even of the mechanism of our own battle-ships and torpedo-destroyers. The covers of the book are of slightly rough pale blue cloth, with gold lettering.

Very different from these is Mr. Kent Carr's new book, *A Rank Outsider* (5s.). Mr. Kent Carr is well known by his school stories, and if *Brought to Heel* gained him popularity, *A Rank Outsider* will help him to keep it. Its plot is original. It is the story of an under-gardener's son who went to the public school of St. Cuthbert's, and was a rank outsider. But no one need fear for him, for Ralph Deverell had real grit, and became captain of the school in time.

GOWANS & GRAY.

Messrs. Gowans & Gray have published the first of a series of Art Books containing *The Masterpieces of Rubens* (6d.

net), quite wonderful for the money. They have also published No 1 of a new series of Books for the Young; at the same wonderful price. It is *The Seven Champions of Christendom*, by W. H. G. Kingston.

#### CHURCH MISSIONARY SOCIETY.

From the Church Missionary Society has come a pretty little volume in crimson and gold, *Christmas Time in Many a Climate* (1s. 6d.). It contains accounts of how the children in different lands spend their Christmas day. Each story is written brightly and simply for children by a missionary living in the land.

#### THE SUNDAY SCHOOL UNION.

From the Sunday School Union have come *David Livingstone*, by Edward Hume, and *Tom Brown's School-Days* (2s. each); and seven volumes at 1s. each: *Hemphill Minor*, by Kent Carr; *Henshaw of Greycotes*, by J. Stuart Robson; *The Sisters of Silver Sands*, by E. Everett-Green; *The Kingdoms of this World*, by W. E. Cule; *Henry A. Stern*, by E. C. Dawson, *Jack's Baby*, by Blanche Atkinson; and *Fairy Stories from the Little Mountain*, by John Finnemore. We can imagine nothing more suitable for Sunday-school prizes than these books. They are inexpensive, they are tastefully bound in bright colours, and they have been carefully selected for different ages and capabilities.

Last month a new life of Bishop Hannington was issued for boys. This month comes a life of the great African explorer and missionary, David Livingstone. Mr. Hume has spared no pains to make the book attractive, and the boy who receives it will find that the adventures in it are quite as exciting as those in any of his favourite books of romance.

A new edition of *Tom Brown's School-Days* is always welcome. This copy belongs to the 'Youths' Own Library.' It is bound in bright blue and brown.

In *Hemphill Minor* and *Henshaw of Greycotes* we have two school stories. Hemphill Minor was fag to Cavendish, a prefect at Ranelagh, who helped him out of a bad scrape, and so won his fag's boundless gratitude. Here we have the account of how he turned detective and cleared Cavendish of a charge of stealing. Mr. Kent Carr knows boys and public school life thoroughly, and he has given us a very faithful picture of it.

The *Sisters of Silver Sands* were three girls—Carry, Nell, and Milly Wynne, who belonged to a club, the object of which was to help other people. Their way of helping was neither by preaching, nor by lecturing, nor by giving away what they would not miss. A very breezy spirit pervades the whole book.

The new volume of the 'Splendid Life' Series is the *Life of Henry A. Stern*, Jewish Missionary in Abyssinia. In the introduction Mr. Dawson says of Stern that he 'had taken his life in his hand and wandered, disguised as a Dervish, in fanatical Arabia; had ventured into lawless Abyssinia as an apostle to the Falashas, and had, during several weary years, languished as a captive of mad King Theodore.' When it is found that there are also fourteen full-page illustrations, the success of the book should be secured.

*Jack's Baby* and *Fairy Stories from the Little Mountain* are both volumes of the 'Red Nursery' Series. The first is a pretty story of a little boy who was left in charge of his baby sister one day while his mother was away from home. Read how he fulfilled his trust. On the cover of the *Fairy Stories* there are two pictures. The first is of Megan being carried away by the great raven, Cigfran Fawr, and the second of the witch, Hen Wraig, crouching over her red fire, with her magic forefinger outstretched, pointing vindictively at poor little Megan. Mr. Finnemore has the gift of simple pictorial writing. These fairy stories will be eagerly listened to by even very young children.

The fifth volume of *The Golden Rule* (2s.), bound in pink and black, has just been issued. As usual it is full of good things—two serial stories, numbers of short ones, animal stories, articles on decoration, on plants, and interesting accounts of the people of different countries.

A most original book is *The Band of Hope Blackboard*, by R. W. Sindall (2s. 6d.). It is 'a simple treatise on the art and principles of blackboard teaching as applied to the weekly meetings of the Band of Hope.' The chapters are graded, and contain a large number of useful designs and diagrams. No teacher who recognizes the value of eye-teaching in the Band of Hope can afford to do without this book.

#### BLACKIE & SONS.

For many years now Mr. Henty has published two or three new books every year, and it is with a real feeling of loss that the boys throughout the whole British Empire will learn that *By Conduct and Courage* (6s.) is his last. When Mr. Henty died in November 1902 he left the MSS of three books. Two of these, *With the Allies to Pekin* and *Through Three Campaigns*, were published in the autumn of last year. This, his last book, will compare very favourably with those which have preceded it. The adventures in it are quite as reckless and rousing, and there is perhaps not so much pure history introduced.

Then we have a book by the author of *Tom Burnaby*, Mr. Herbert Strang. It is called *Boys of the Light Brigade* (6s.). It is the story of a subaltern in the 95th Rifles. He received a mysterious message from a friend of his father's, who was then in Spain, saying that he was dying, and commanding Lumsden to remember the words, 'Palafox the Man, Palafox the Name.' The book teems with life and incident.

*With the Dyaks of Borneo* (6s.) is Captain F. S. Brereton's latest book. We can safely predict that it will have as large a circulation as any that have gone before.

Messrs. Blackie not only bind their books artistically, they also take care to suit the binding to the book. The three boys' books just mentioned have bright dashing covers, but Rosa Mulholland's *A Girl's Ideal* (6s.) is bound in pale blue, with a touch of brown and gold; and *God's Bairn* (3s. 6d.), by Dorothea Moore, has quaint covers of drab and crimson.

*A Girl's Ideal* is the story of an American girl who got the lease of a large fortune for twelve years. Her motto was 'what I had, I spent; what I saved, I lost; what I gave, I have'; and she acted up to it. The book is very brightly written and full of fun.

The hero of *God's Bairn* is a foundling called Moses Marlowe. When a tiny baby he was left on the altar steps of the church of Marlowe-in-the-Fens, and was found by the sexton and adopted by him. He was a manly little boy, and showed his pluck during the Civil War. The clear-cut illustrations in black and white have been beautifully executed by Mr. Paul Hardy.

FLEMING H. REVELL.

*Tom Keenan*, Locomotive Engineer; a story of fifty years on the rail as told by himself. Compiled by Neason Jones (3s. 6d. net). It is Saul of Tarsus over again, whole-hearted and undaunted whether against Christ or for Him. But there is this difference, that before his conversion Saul of Tarsus was zealous for the Law of God, while Tom Keenan was zealous for the devil and all his works. Many cursed Keenan for his bad example before he knew

Christ; more blessed him afterwards. The story is told with wonderful skill.

FISHER UNWIN.

We have had *Tales from Plutarch* (5s.) before, but we never had them told more naturally. All the ruggedness of the old translators is removed, but in its place there is no straining after the extreme simplicity of diction which characterizes Professor Church's work. The new editor keeps his own hand out of sight. The attention of the reader is immediately caught, and it is entirely given to the story till the end comes. There are four tales—the Story of Theseus, the Story of Romulus, the Story of Fabius Maximus, and the Story of Alcibiades. The illustrations are arrestive. Eight of them are done by Cecil Wilson; each occupies a page. The initials and tailpieces are the work of Amy B. Schultz. The writer of the book is F. Jameson Rowbotham.

## The Date of the Apocalypse.

BY PROFESSOR W. M. RAMSAY, D.C.L., LITT.D., LL.D.; ABERDEEN.

IT is now generally recognized that the Apocalypse is associated with the Flavian dynasty: those who date it in 70 A.D. and those who date it in 90-96 are agreed at least that a Flavian emperor was reigning at the time. The ancient authorities, as is well known, assign it to the reign of the third and last Flavian emperor, Domitian. In Rev 17<sup>th</sup>, the sixth, seventh, and eighth Basileis (a term which ought to be translated 'emperors,' rather than 'kings') are closely connected with each other, so that the sixth is, the seventh is not yet, come, while the eighth is of the seven and goeth into perdition. Only in the Flavian dynasty was there such a close connexion of three emperors, for we must understand that the family was conceived to be all present in the person of one. The first seven emperors are the heads of the monster; but the eighth is the monster himself; he stands out from the rest as the present incarnation of the whole monstrous power, and the sixth and seventh as his father and his brother are represented in him. There must be some special meaning in this peculiar view, or, as St. John puts it, 'Herein is wisdom.' We have to attempt to trace the thought, 'the wisdom,' which is wrapped up in it.

In regard to this envisagement of the three Flavian emperors in the last of them, it must be remembered that the emperors have a place in this

book only through their relation to the Church. In studying the Apocalypse, Vespasian is not to be thought of as the sane, cool, and able administrator, possessed of a considerable share of quiet humour and full of strong, rough common sense, which is the character that he bears in history. How did he appear to the Christians of Asia? That is the only question that the interpreter of the Apocalypse has to ask. Now it has been argued in the *Church in the Roman Empire before 170*, chap. xii., that Vespasian was the emperor who first proscribed the Christian name and confession: he did it for reasons of state, not of religion. He satisfied himself that the Christian principles were a danger to the empire, as every clear-minded and vigorous emperor must and did perceive. They saw, as he saw and as the fact undoubtedly was, that the imperial authority, on its existing basis, was absolutely and diametrically opposed to the Christian view of life; and they all recognized that this enemy must be proscribed in the interest of the existing government. An 'opposition' party was not permitted: mankind had not yet learned that an 'opposition' may be loyal. It was not the worst emperors who were the greatest persecutors, except during the first century. The reigns of Commodus and Caracalla and Elagabalus and others of the most infamous emperors were times