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## At the Literary Table.

### A BIT OF HISTORY.

ENGLISH CHURCH HISTORY, FROM THE DEATH OF KING HENRY VII. TO THE DEATH OF ARCHBISHOP PARKER. By the Rev. Alfred Plummer, M.A., D.D. (*T. & T. Clark.* 3s. net.)

‘MANY years ago, Dr. Döllinger was talking to me about the scandalous lives of some Roman clergy, especially in rural districts in Germany, and I asked whether it did not make such pastors very unpopular with their own flocks. He said “No; on the whole the people are very tolerant. A priest may live a sensual life, and yet be very well liked, if not very greatly respected; always pro-

vided that he is not grasping. That is the unpardonable sin. The priest who is avaricious is hated.” And perhaps it is no injustice to the English clergy in the sixteenth century to say that it was a rare thing for priests not to be grasping. They took fees for all occasional duty, and sometimes enforced the fees with great brutality. They would hold as many benefices as they could get, and perhaps reside in none of them. Priests sometimes held ten to fifteen livings. In the register of Archbishop Winchelsea (1293-1313) there is a case of a priest holding twenty-three livings. We have seen that Wolsey held three sees all at once—Tournay, Lincoln, and York.

He exchanged York for Durham, and during the six years that he held Durham he never set foot in the diocese. At the time of his downfall he had never been installed at York. Fox, quite one of the best of the prelates of that age, was Bishop of Exeter, 1487-1491; but he never once saw Exeter Cathedral. He was Bishop of Bath and Wells, 1491-1494; and that diocese he never entered. If such things as holding a diocese and never seeing it were possible even with good men, what must the worst clergy have been? The whole system was rotten; and the instruments of earlier reformations now shared in the rottenness. There had been reforms through a revival of the monastic spirit. There had been reforms through the enthusiasm of the Mendicant Orders. But these reforming agencies had done much worse than merely pass away. They had stayed on as salt that had lost its savour: and one knows what happens to that. Men cast it out.

Lilies that fester smell far worse than weeds.'

Thus writes Dr. Plummer in his new book. The quotation will serve to introduce it. He is as graphic on every page. Dr. Plummer has heard a new call. We have known him hitherto as a commentator. He has been called to become a Church historian. For he is able to make the past alive to his own mind and to the minds of his readers, and he has a large share of that courage of the truth which is the Englishman's best endowment. His first volume, *From the Death of Archbishop Parker to the Death of Charles I.*, has surprised him by its success. This volume will do better still.

#### SHOWER FROM THE HIGHEST.

ŚRI BRAHMA DHARĀ. Through the Favour of the Mahatma Sri Agamya Guru Paramahansa. (Luzac. 3s. 6d. net.)

The author of *Śri Brahma Dhārā*; or, *Shower from the Highest*, is his Holiness Agamya Guru Paramahansa, who is a Mahatma. But think not of Madame Blavatsky and Mrs. Annie Besant. His Holiness is no mysterious worker of unclean miracles. He is simply a teacher of the Vedanta philosophy, which is the true and ununsurped meaning of the word Mahatma. And yet this true Mahatma can do miracles if he would. He will not usually, for he says that miracles are 'for little people, not for the full-grown.' But when they

wished in Cambridge to be reckoned little people for a moment, even the great dons there—Mr. F. W. H. Myers, Dr. Estlin Carpenter, Dr. Hodgson, and the rest—his Holiness Agamya Guru Paramahansa did work a miracle, stopping his pulse for thirty seconds, so that 'the closest medical examination failed to discover any sign of life.'

How does a man obtain the power to work miracles? Now as always by faith in God, by sanctity of life. His Holiness was once a man of the world, a judge of the Supreme Court. He is now a yogin, and the 'only genuine yogin or Indian saint,' said the late Professor Max Müller, 'which I have ever known.' To-day he is fully enlightened, living in the most supreme stage of the Highest called the Infinite Ultimatum; and yet 'far from being an ascetic in appearance, he has much the look of a wise statesman and man of the world. He is tall and powerful, in the neighbourhood of fifty-eight years of age. He lives simply, plainly, takes but one meal a day of vegetables, and has the physique, figure, life, and health of a young athlete.'

But the book. It is in the form of dialogue. The dialogue is between the student and the Blessed Guru. It is a dialogue of the way of life, according to the philosophy of the Upanishads. This is the end: 'You should abandon the ego of sole existence in the Infinite, Eternal Bliss, and be yourself the Omniscience of the Unfathomable Reality.' It is not easily understood, nor probably easily accomplished. But it is no fool's vapourings for all that. They only are the fools who call this teacher a fool.

#### THROUGH THE LANDS OF ISLAM.

TO JERUSALEM THROUGH THE LANDS OF ISLAM. By Madame Hyacinthe Loyson. (Open Court Pub. Co.)

This remarkable book, the work of one of the most remarkable women of our time, the joint work rather of a remarkable woman and a remarkable man,—for Père Hyacinthe is joint-author of it from cover to cover though he is not the writer of it,—this remarkable book is beyond the skill of the reviewer. It would be easy to blame it. Men in a hurry for copy or in a hate at Père Hyacinthe will fill their columns with quite plausible matter for blame, and salt it well with superiority. But when the most is said this is what it will come to, that Madame Hyacinthe Loyson remembers the

words, 'He that is not against us is on our part,' and remembers that they are the words of her dear Lord. He who should say that she exalts the Koran above the Bible, that she sees only the good in Islam, only the evil in Christendom, gives himself into her hands. For she writes down what her own eyes have seen; and though she has many examples of Christian prejudice and many of Muslim charity to record, she never for one moment finds Muhammad standing in her thoughts beside Christ. All that it comes to in the end is this, that Christians are rarely true to Christ, Muslims are often much better than Muhammad.

Certainly Madame Hyacinthe Loyson has no Uzzah fears for the Ark of God. She tells us plainly what the Muhammadan thinks of our Bible and our Christ. Are we afraid to listen? Here is a letter sent to Père Hyacinthe by the Sheik-ul-Islam, of Tunis. After much preliminary courtesy, which need not be quoted, he gives his reasons for the faith that is in him—

'Mussulmans profess the true religion of Jesus, freed from impurities, and therein consists the teaching of the Koran. It differs from Christianity on three points only. As far as two of them are concerned, they are based upon the witness of the Koran, and of the other sacred books which preceded it; also upon decisive arguments of a rational nature.

'With regard to one of these two differences, viz. that Jesus is the son of God, the reason shows the falsity of this, to say nothing of the fact that the allegation is an odious one, in support of which there is not the shade of a rational or traditional proof. In a word, how can the Ancient of Days—the pre-Existent, which is without beginning,—the Eternal, which can have no ending,—whose existence is a necessity, whose very nature implies existence,—with whom the chain of possibility begins and ends, the Superior Being, whose nature man's reason is incapable of comprehending,—whose intimate nature cannot be known through reason or informatory sources,—how can such a One occupy material place or space, among created beings upon earth, which might or might not exist, and is subject to the will of man,—which is contingent—which exists after not having existed! Ah! Yes, verily, He (Jesus) was a messenger of God! The nearest to God's favour, glorified, honoured, exalted! but one of His servants withal. Jesus himself (May He and our Prophet be blessed

and protected above all!), Jesus recognized that He was a servant of God, recognized God as His master, and commanded that He only should be adored, as the Koran directed in innumerable passages.

'Thus the Mussulmans, in what concerns Jesus (may He ever be revered!) occupy an intermediary position. They say that He was the chosen Servant of God, His Special Messenger to His other servants; illustrious, favoured, and honoured; and that our Prophet bore witness to His glory. They do not depreciate Him as did the Jews, whom God has punished for not recognizing Him, nor do they exaggerate His worth as do Christians, who say that He is God!

'The second point of difference between us is the prophetic mission of Mohammed. Traditional proof, rational and decisive proof, everything establishes his mission. It was of him that Jesus spoke when He announced the Paraclete, so that herein the Mussulmans obey the teaching of Jesus. Of him also Moses spoke, and there are clear proofs of this.

'The third point is that the precious Koran declares that Jesus was not slain by the Jews, but some one whom God delivered up to them, a man in his likeness, whom they slew, *after he himself had consented to be slain*. Learned Mussulmans have written at length upon the identity of him who was thus slain in His stead, and you, my friend, will not wonder at this, for He who created the world can well have created a man in the likeness of Jesus.

'You have proof, therefore, that Mussulmans really exalt Jesus more than do Christians. Inasmuch as, though he was not, and could not be, the *Son of God*, he was the *Soul of God*! and therefore it was not permitted, nor possible, for him to be slain of men!

*'I am sad at our parting, O my brother in the One Living God?'*

'Written the 19th Djoumada Nauia, 1313, or the 7th December 1895.—In the writer's own hand.

AHMED-BEN-EL-KHODJA.'

### Notes on Books.

Messrs. Bemrose have published *The Harmony of the Proper Psalms*, a devotional exposition by the Rev. Melville Scott, M.A. (2s. 6d.).

Under the title of *The Psalter of the Church* (Cambridge Univ. Press; 6s. 6d. net) the Rev. F. W. Mozley, M.A., has published a volume in which he compares the Septuagint Version of the Psalms with the Hebrew. It is not in the Septuagint only that Mr. Mozley is interested. He is also, and perhaps chiefly, interested in the Prayer Book Version. The volume indeed is meant as a student's companion to that Version. He is thus on the one side in touch with Professor Swete, of Cambridge, who has done so much in our day for the Septuagint, and on the other with Professor Driver, of Oxford, who has done so much for the Psalter of the Prayer Book. He works over the Septuagint Version with his definite purpose before him, and writes a note on every word or phrase where the Greek seems to differ from the Hebrew or is otherwise in need of comment.

The Oxford edition of *The Poetical Works of Percy Bysshe Shelley*, as edited by Mr. Thomas Hutchinson, M.A., and published by Mr. Henry Frowde at 3s. 6d., is the only complete edition, and it is the cheapest of all the well-edited editions.

There must be other and better ways of expounding the books of the Bible than the word-for-word commentary we are familiar with. That way is waxing old and ready to pass away. It is the thought, the connexion of thought, or the want of connexion, that we must reach. Well, men are making trial of new ways. From New Zealand there has come a commentary on *The Book of Job*, which has the old way in part, but united to a better new way. Its author is the Rev. James Aitken, M.A., of Wellington. It is published in Messrs. T. & T. Clark's series of Handbooks (1s. 6d.). Let us predict a very large circulation for Mr. Aitken's book. It is the commentary for the layman, and the layman wants a commentary on the Book of Job as much as on any book.

Messrs. James Clarke & Co. have issued a third and cheaper edition (2s. 6d. net) of the late Dr. Weymouth's *Resultant Greek Testament*.

The deepest and most difficult matters in theology and philosophy are now served in the daintiest of booklets by Messrs. Archibald Constable & Co., at 2s. 6d. each. The latest volume is written by Hugo Münsterberg, Professor of Psychology in

Harvard University. Its title is simply *The Eternal Life*.

The Protestant Church does not know what the Catholic Church is doing. It is only when a meteor appears in the sky that the common people look up. It is only when a book by Abbé Loisy is condemned that Protestants become aware that there are Catholic authors still. One of the most prolific writers is the Rev. Patrick J. Healy, D.D., Professor of Church History in the Catholic University of America. His name is often seen in the *Catholic University Bulletin*. He has now published a volume on *The Valerian Persecution* (Constable; 6s. net).

It proves Dr. Healy to be thoroughly alive to the present demand for scientific precision in the writing of Church History, and to be in touch with the best literature of whatever country and whatever creed. On one page there are references to a book by Professor W. M. Ramsay, a magazine article by Professor Boissier, and a volume by that most able and lucid French author, M. Georges Goyau. Moreover, Professor Healy has the double gift of the historian's imagination and the historian's perseverance. And he can write. A more picturesque narrative could scarcely come out of France. Without doubt this is the best modern account of the great persecution.

It is the day of Social Christianity and the Social Christ. Professor Rufus M. Jones, of Haverford College, in Pennsylvania, has written a book on *Social Law in the Spiritual World* (Headley Brothers; 5s. net). For the Quakers are not behind in the things of Christ. If we find that He cares for the family and the city, the Quakers found it out before us. Yet they do not lose the thought that the individual is His care also. Professor Jones makes his social out of the individual. He has no companies without souls. The book is directly addressed to individuals. Its chapters are 'The Meaning of Personality,' 'The Subconscious Life,' 'The Inner Light,' 'The Self and the Over-Self,' and the like. Its socialism is the individual's discovery of his full self. 'To thine own self be true, and it must follow, as the night the day, thou can'st not then be false to any man.'

'Why is it,' asked a layman, 'that young clergymen so often choose the text, "Work out your

own salvation with fear and trembling, for it is God that worketh in you, to will and to do of his good pleasure"?' It is because there are just two sides to the spiritual life and that text gives both. Those two sides, when either is emphasized at the expense of the other, are called Moderatism and Evangelicalism.

But now we have new names given to them. Messrs. Hodder & Stoughton have published an anonymous book entitled *Religious Genius* (6s.). It describes the two sides of the spiritual life, and it emphasizes one of them. The two sides are called Genius and Talent, and Genius is greater than Talent. More than that, Genius is attributed to the Evangelicals, and Talent to the Anglicans. But the new names are not an improvement. For the difference between the two is not due to intuition, it is due to the Spirit of God. The author refers to the Welsh Revival. If every person who is converted in the Welsh Revival is a spiritual genius, where is that uniqueness, that apartness, which the word genius has hitherto carried?

The new volume of Dr. Maclaren's *Expositions of Holy Scripture* is occupied with the first eight chapters of St. Matthew (Hodder & Stoughton; 7s. 6d.). There are to be three volumes on the First Gospel. This volume covers the Sermon on the Mount, which few preachers have discovered yet. Dr. Maclaren has discovered it.

*In the Secret of His Presence* (Hodder & Stoughton; 3s. 6d.) is a good title for 'Helps for the Inner Life when alone with God.' And the book is good. How easily are devotional works sorted. There are just two kinds, the true and the false. The true are eternal joy; the false are ashes in the very mouth. The Rev. G. H. Knight, M.A., has written a true book of devotion.

American sermons appeal to English people because they are so modern. The language of the pulpit in America is the language of the street. But when there is nothing else in American sermons the surprise wears off, and they pass away. The sermons that stay with us are the sermons that speak our modern tongue and tell the ancient story. Such are the sermons of the Rev. Robert Francis Coyle, D.D., of which a volume has been published by Messrs. Hodder

& Stoughton, entitled *The Church and the Times* (6s.).

Messrs. Hodder & Stoughton have also published *A Reasonable Faith*, being a Reply to Saladin the Agnostic, by the Rev. Angus Mackay, B.A. (1s.); an attractive edition at a very low price (6d.) of Dr. Robertson Nicoll's *The Church's One Foundation*; and a *Complete Index to the Expositor's Bible*, prepared by the Rev. S. G. Ayres, B.D. (7s. 6d.).

The first half of *Isaiah* in the Century Bible (Jack; 2s. 6d. net) has come from Dr. Owen C. Whitehouse. The other half is to come from Professor Witton Davies. If we are not mistaken, the Old Testament men have taken more space and gone more fully into Dictionary matters than the New Testament authors. Dr. Whitehouse is at his best, and his best is very good. He makes the most recent archæological discovery tell its tale. He is, moreover, sensitive to the necessity of interpreting Isaiah by the manners of his own time. He is wisely on his guard against that dangerous phrase, 'the unchanging East.'

To the preacher who is on the outlook for illustration we recommend *In Touch with Reality* (Kelly; 3s. 6d.). It is a Chinese book. That is to say, it is a Christian book written in China. Its colour, and it has all the colours, some of them dirty enough, and some of them white and glistening, like the raiment of the Transfigured,—its colour is Chinese. The author is the Rev. W. A. Cornaby, the editor of the *Chinese Weekly* and the *Chinese Christian Review*. How well he knows John Chinaman, and how well he loves him when he is least lovable! It is Christianity at work. And, as ever, Christianity is turning this world upside down, and affording the modern preacher unapproachable modern illustrations.

The Rev. J. E. Roberts, M.A., B.D., when he is spoken of, is still called Dr. Maclaren's colleague. But he has personality himself, and he too can write. His new book is on *Christian Baptism* (Kingsgate Press; 1s. 6d. net). He might have called it *Recent Literature on Baptism*. For he goes over all the great books of recent years—Rashdall's *Christus in Ecclesia*, Forrest's *Christ of Experience*, Drummond's *Christ's Teaching and*

*Apostolic Teaching*, and especially Hastings' *Dictionary of the Bible*, to which he devotes a complete long chapter. And he shows that all that is said about Baptism by all these great writers is just what an orthodox Baptist would say.

Anything that is published belonging to the late Bishop Mandell Creighton, of London, will attract attention, for we now know that we have lately had few bishops or men like him. But the new volume of sermons, *The Claims of the Common Life* (Longmans; 3s. 6d. net) has a special interest. The sermons were preached to undergraduates not long after Creighton had himself been an undergraduate. So they both reveal and conceal. And they have the resolve in them neither to be goody nor to be churchy, but to be real. There are four on David—his Faith, his Simplicity, his Courage, and his Hope—worth reading after all we have read on David.

Messrs. Longmans have also published *Old Beliefs and New Knowledge*, by the Rev. C. L. Drawbridge, M.A. (1s. 6d. net).

Some day someone will arise and write a new *Pilgrim's Progress*. One part of it has already been written. It is the part of *Greatheart*, and the Pilgrim's talks with him. The author is hidden as yet. The publishers are Messrs. Macmillan (3s. net). *Greatheart* is very modern. He has lived after Darwin, after Spencer, after G. K. Chesterton. Or is it that he lives for ever, and is always young? Young and strong, he is here, full of consideration for the weak in understanding; and oh, how he can argue! It is a good instalment of the great work that is coming. It is true.

Keswick has attained its majority. The report of the 21st Commission has been issued. The title as usual is *Keswick Week*, 1905 (Marshall Brothers; 2s. net).

Messrs. Mowbray have taken in hand the publication of a series of volumes on the Leaders of the Church between 1800 and 1900. Each volume is written by a layman. The general editor is Mr. George W. E. Russell. *Dean Church* (3s. 6d. net, with photogravure) has been done by Mr. D. C. Lathbury.

Now Mr. Lathbury is an ideal choice for Dean Church; the choice the Dean himself would have

made; for he has all the same unexpectedness of ecclesiastical generosity, and all the same joy in writing. He has also the full flavour of the High Churchman. A layman? Yes, but he is not outside. There is no folly of hero-worship, as so often is the way with laymen who attempt ecclesiastical biography. For Mr. Lathbury is one of us, and he knows. Perhaps he can see farther than most of us, and perhaps that is the layman's reward. But he can see closely as well as far.

Mr. Murray has undertaken a 'Wisdom of the East' series. The editors are Mr. L. Cranmer-Byng and Dr. S. A. Kapadia. They are to be small square volumes, bound in artistic colours. The volume that has reached us (we are not sure if it is the first) is *The Rose Garden of Sa'di* (1s. net).

Mr. C. B. Fry is our greatest all-round man. The third volume of *C. B. Fry's Magazine* (Newnes) puts his supreme ability as an editor beyond all doubt. Its variety is as great as the editor's own. And the editor's own writing is the best thing in it. The illustrations are thick as autumn leaves, and no one will need to be told (for they come from the house of Newnes) that they are up to date in finish and expressiveness.

The Rev. W. R. Harvey-Jellie, M.A., of Cheltenham, has had to consider what good thing he might do to make an effective appeal to men, an appeal that shall be strong and tender and reasonable, in this strenuous twentieth century, to take up their cross and follow Christ. And he has been led to the Gloom of that unique tomb in the garden. From there he passes to the Easter Glory. It is the only way; and it is the never-failing way. Only let us see to it that we begin with the Gloom and that we go to the Glory. The one without the other is nothing. Mr. Harvey-Jellie names his book so, *From Gloom to Glory with the Risen Christ* (Nisbet; 1s. 6d. net). Clearly he is a thinker, and he has let every thought be brought into captivity to the mind of Christ.

The new volume of Messrs. Nisbet's 'Church Pulpit Library' comes from Bishop Ellicott. Its title is simply *Sermons at Gloucester* (3s. 6d. net). They are not all recent; one we see from an accidental remark was preached in 1862. They are all

serious sermons on the most serious and momentous topics. For Dr. Ellicott never had time or inclination for sermonic fancy work.

Messrs. Nisbet have also published Torrey's *Gist of the Lessons for 1906*; and a fine devotional volume by Mary Higgs, entitled *The Master* (2s. 6d. net).

If it were proved that there was a close resemblance between some things in the Gospels and some things in the texts of Buddhism, what then? Not a few would be very uneasy. They need not be uneasy. There is an occasional fairly close resemblance, and the Pāli texts are older than the Gospels. Yet they need not be uneasy, for even so ardent a student of Buddhism as Mr. Albert J. Edmunds, who has published an elaborate comparison of *Buddhist and Christian Gospels* (Open Court Publishing Co.), can go no farther than this: 'I have admitted the possibility of a knowledge of the Buddhist Epic on the part of Luke; but his use of it, if actual, was very slight, and almost entirely confined to his Infancy section.'

And yet uneasiness is better than indifference, infinitely better than scornful indifference. For this bookful of parallels is not gathered in vain. It speaks of a deeper matter than imitation. It throws a new light on the whole study of religion, on the whole problem of the religious life. It is not that St. Luke copied Buddha. It is that, telling the story of the Birth in Bethlehem, he brought himself into touch with the religious desires of man all over the world, and furnished what they desired. They had been seeking this Incarnation, this Babe in a manger, feeling after it, but never securely finding it. The study of Comparative Religion will be the study of the future, and the future is not far away. We need not be driven into it by fear; let us enter it with that reverent joy with which the Shepherds entered the Cave at Bethlehem.

Mr. Edmunds has for the first time translated the Pāli texts (for even Seydel knew not Pāli) from the Nikāyas, and has set them down beside the relevant passages from the New Testament. Professor Anesaki, of the Imperial University of Tokyo, has added the Chinese from the Āgamas. We wish he had also translated the Chinese for us. It is a volume of great learning, and the value of it is not to be gathered from a single

quotation. But to taste its matter, one example will be taken:—

SUTTA-NIPĀTO NĀLAKA-SUTTA.

(Angels Speak.)

The Bodhisat, the best incomparable gem,  
Is born for weal and welfare in the world of men,  
In the town of the Sakyas, in the region of Lumbini.  
Therefore we are glad and exceedingly pleased.

LUKE II. 10, 11.

And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord.

Messrs. Owen, of High Holborn, have issued an album of ten scenes connected with the life of Christ, under the title of *The Holy Land* (1s. 6d. net). Mr. Maurice A. Canney, M.A., has written the descriptive notes. The scenes are in colour printing, and an effort is made to retain an artistic effect along with the colouring.

Dr. Elder Cumming is giving himself at present to the study of the Psalter, and, of course, he studies purely for spiritual nourishment. He has published his first volume (Psalms i.-xli.), *The Psalms, their Spiritual Teaching* (R.T.S.; 2s.).

The Religious Tract Society has also published (1) *Heroes and Pioneers*, being Lives of Great Leaders in Thought and Action, edited by W. Grinton Berry, M.A. (3s. 6d.); (2) *Six Heroic Men*, with a Preface by the Rev. A. R. Buckland, M.A. (1s. 6d.).

Mr. Fisher Unwin has issued a second impression of Professor J. Campbell Oman's *Mystics, Ascetics, and Saints of India* (7s. 6d. net). The book does not require a full-dress review now, but we are glad of the opportunity of directing attention to a subject of so much religious interest, a subject which has been absurdly neglected by Christian preachers. We go our round of the homiletical helps in the vain hope of finding something to freshen the sermon withal, and here is a volume unopened by us, every page of which has its religious value, scenes that illustrate texts and that are positively startling in their freshness and reality. They are Indian certainly, not Israelite. But surely it is time that we, who proclaim the universal gospel, had come to see that the Indian *sadhu* is included in its universality.

Mr. Oman writes popularly. He is the easier

to read and to use. But he knows what he writes about. He has lived and seen and even suffered with yogins till he knows the very thoughts that sustain them.

The new volumes of Messrs. Watts' sixpenny

reprints are Paine's *Age of Reason*, Haeckel's *Wonders of Life*, and Comte's *Fundamental Principles of the Positive Philosophy*. The same very advanced publishers have sent out a cheap edition (2s. 6d. net) of *Supernatural Religion*.

## The Latest Discoveries in Egypt.

A REVIEW OF FLINDERS PETRIE'S NEW VOLUME.

BY THE REV. JAMES BAIKIE, ANCRUM.

THE third volume of Professor Petrie's History<sup>1</sup> has been long waited for, and latterly with some impatience. The second volume, carrying the narrative down to the end of the eighteenth dynasty, appeared in 1896—the fourth, on the Ptolemaic dynasty, in 1899. Now at last, in 1905, the gap between the two has been bridged.

The delay, however, has not been without its compensations. It has, for one thing, enabled Professor Petrie to embody in his work the very latest results of exploration; and it may be said at once that the volume is well worth the waiting for.

It is, indeed, one of the most interesting productions that have appeared within recent years on the subject of Egypt; but its interest is of its own kind, and that kind is not one which is likely to appeal to the general reader. There is here none of the flowing narrative, enlivened with vivid sketches of the state of religion and art, which one finds in Maspero's *Histoire Ancienne*; nor is there even so much attention paid to the construction of a continuous narrative of each reign as in Budge's History. In fact, the work is, as the author himself says in his preface, 'only a skeleton of facts,' and its interest, apart from the intrinsic quality of the facts themselves is that it constitutes a storehouse in which is gathered together practically everything that is known up to the present of the period which it covers.

This is essentially a book for the serious student of Egypt, not for the casual reader.

The amount of labour involved in its production must have been enormous, and out of all propor-

tion to the resulting quantity of letterpress. Not only are the facts of each reign told, with references to all the original sources, and either translations or abstracts of all documents or inscriptions of importance given, but representative lists are also given of the chief monuments and papyri, public and private, of each reign, with notes indicating where these are to be found, and what are the best available reproductions or translations. In the case of a reign like that of Ramessu II. the list of personal relics of the king covers something like twelve pages, while that of the private monuments of the same reign covers sixteen. Work such as this makes no great show in a volume, but it is of inestimable value as a guide to the student; and while other histories have their own advantages, none provides so good a basis for the commencement of a thorough study of the subject.

The period which is embraced by this volume is in itself one of the most interesting periods of Egyptian History. It begins with the accession of Ramessu I., the first king of the nineteenth dynasty, and carries the narrative on to the downfall of Nektnebf, or Nectanebo, the last of the native kings. While, therefore, the period is that of the decadence of Egypt,—and its story is one of a steady decline alike in warlike power and in art from the great days of such sovereigns as Tahutmes III. and Amenhotep III., of the eighteenth dynasty,—it is also one of special importance to the biblical student, from the fact that within its limits are comprised practically all the points of contact with the history of Israel.

The attention of the reader will, of course, be immediately directed to the account given of the two outstanding kings of the nineteenth dynasty,

<sup>1</sup> *A History of Egypt from the XIXth to the XXXth Dynasties*. By W. M. Flinders Petrie, D.C.L. London: Methuen, 1905.