

attempt to give the personal exploring experiences of the writer, who may therefore be called the first of tourists. In a sense he is also the forerunner of Sinbad the Sailor; but whereas Sinbad would have visited and described all the semi-mythical 'Coast-

lands,' the Babylonian tourist was contented to describe only that one which he had actually seen himself, simply repeating about the others the stories that were already current concerning them.

At the Literary Table.

THE CONTROVERSY WITH ROME.

HANDBOOK TO THE CONTROVERSY WITH ROME. By Karl von Hase. Edited with Notes by A. W. Streane, D.D. (*Religious Tract Society*. 2 vols. 21s.)

In the year 1862 Karl August von Hase published his *Handbuch der Protestantischen Polemik gegen die Römisch-Katholische Kirche*. He was then in his sixty-second year, having been born at Steinbach, in Saxony, in 1800. He had already published a System of Doctrine in 1825, a Compendium of Evangelical Dogmatics in 1826, a Life of Jesus in 1829, a Church History in 1834, and a Life of St. Francis in 1856. He died in 1890. The centenary of his birth was celebrated at Jena in 1900.

His Handbook of Controversial Theology has gone through seven editions, the fifth appearing the year of his death. At last it is translated into English. If it had been translated sooner it would have played a part in the controversy about Ritual. That controversy is not over, but it has gone beyond the influence of von Hase and of handbooks.

The controversy with Rome, however, is with us always. It is with the High Churchman as it is with the Low. For although the former has long repudiated the name of Protestant, his controversy with Rome remains. The High Churchman will strongly resent von Hase's use of the word 'Catholic,' as though it were equivalent to 'Roman Catholic,' and will scorn the arguments by which he seeks to justify that application. He will also find himself out of touch with the great Protestant theologian on many points of doctrine and of ritual. But his controversy with Rome remains. As the issues narrow it becomes all the more incisive. And he too will accept this book as a great ally in the conflict.

The evangelical Low Churchman, the man who is not yet ashamed of the name of Protestant, will find von Hase altogether after his own heart. Von Hase was a great man, and he lifts controversy, even ecclesiastical controversy, to a very high level. As we read and rise with him, we feel as though we were leaving behind us all controversy with man, and had simply become spokesmen for God.

THE APOCALYPSE OF ST. JOHN.

THE APOCALYPSE OF ST. JOHN. The Greek text, with Introduction, Notes, and Indices. By Henry Barclay Swete, D.D. (*Macmillan*. 15s.)

A Commentary on the Apocalypse is nothing. We receive Commentaries on the Apocalypse every publishers' season, and we have no room where to bestow such goods. But a Commentary on the Apocalypse by Professor Swete is an event of a lifetime. We have waited for this Commentary with expectation since the day upon which we first heard that Professor Swete had undertaken it. And now that it has come our utmost expectation has been realized. The scholarship, the breadth of outlook and command of principle, the courage and sanity pervading the whole book, make up such a commentary as we had scarcely hoped to see even from Professor Swete.

In the Introduction the three matters of most importance are the Unity, the Authorship, and the Method of Interpretation. These are three out of eighteen essays which the Introduction contains, but they are enough for our present purpose.

First, then, about the Unity. The Apocalypse creates a *prima facie* impression that it proceeds from one author or editor. Lists of phrases and ideas are given, first as between the earliest chapters and the latest, and next as between these

and the rest of the book. Then other indications of unity are mentioned. Between the eleventh and twelfth chapters there is a line of cleavage, but the Lamb and the Beast appear on both sides of it. The figure of Hades as a companion of Death occurs in chapters 1, 6, 20. And there are many unusual words, like 'abyss,' 'to hurt,' 'diadem,' 'dragon,' scattered throughout the book. Still, many modern scholars regard the Apocalypse as a composite work. Their names and their theories are given. The more recent writers see the hand of one individual in every part of the book, though not as the writer of all the book. Weizsäcker is content with the interpolation of fragments into the work of a single author. With this Bousset agrees, but, after Gunkel, traces the fragments back to a far older time. Joh. Weiss is content with an original Apocalypse of John, written before 70, reissued at the end of the reign of Domitian under the hand of a new editor. All these theories are set forth candidly. The conclusion is that the author of the Apocalypse probably made free use of any materials to which he had access, but that in the ordinary sense of the word the book is a literary unity.

Into the question of the Authorship we need not enter minutely. The claim really lies between John the Apostle and John the Elder. Professor Swete, though preferring the Apostle, is unable to decide between them. 'A fair case may be made for either view. On the one hand, the general character of the book accords with what the Synoptists relate with regard to the Apostle John, and the main current of Christian tradition favours this conclusion. On the other hand, there is some uncertainty as to the length of the Apostle's life, and some reason to suspect that the Apostle and the disciple are confused in our earliest authorities.'

In the days of our fathers the great problem concerning the Apocalypse was how it should be interpreted. Our fathers did not question its unity or doubt its authorship. Now there is but one method of interpretation, and all other theories have no more than an historical or a pathological interest. It is an Apocalypse, and Apocalyptic literature must be interpreted according to its own character, and not in any other way. 'It is possible,' says Professor Swete, 'to exaggerate the influence which the Jewish apocalypses exerted over the mind of the Christian Apocalypticist, and it may be questioned whether he has made direct

use of any of them; but they establish the existence of a common stock of apocalyptic imagery on which St. John evidently drew.' Again, he says: 'So far as the Apocalypticist reveals the future, he reveals it not with the view of exercising the ingenuity of remote generations, but for the practical purpose of inculcating those great lessons of trust in God, loyalty to the Christ-King, confidence in the ultimate triumph of righteousness, patience under adversity, and hope in the prospect of death, which were urgently needed by the Asian Churches, and will never be without meaning and importance so long as the world lasts.'

There are many tempting passages in the exegesis. But we must leave them alone for the present. The book ends with the usual full and accurate indexes.

THE HISTORY OF THE PAPACY.

THE HISTORY OF THE PAPACY IN THE NINETEENTH CENTURY. By Fredrik Nielsen. Translated under the direction of A. J. Mason, D.D. (*Murray*. 2 vols. 24s. net.)

Fredrik Nielsen was born at Aalborg in the year 1846. He was ordained in 1873, and in 1877 he was appointed Professor of Ecclesiastical History in the University of Copenhagen. In 1900 he became Bishop of Aalborg. In 1904 he was offered the more lucrative see of Odense; but he felt that his work at Aalborg was not yet done, and refused the offer. Last year there came an offer from the Government which he accepted. And now Nielsen is Bishop of Aarhus, the chief town of Continental Denmark.

In his early days Nielsen felt the influence of the Grundtvigian revival in the Danish Church, a revival which combined evangelical fervour with a strong insistence upon the doctrine contained in the Apostles' Creed and the Lutheran Formularies. This combination, making both for breadth and strength, has remained with him. 'His position,' says Dr. Mason, 'may be said to be that of a large-minded and statesman-like High Churchman among ourselves.'

In 1876, the year before his appointment to the Chair in Copenhagen, Nielsen issued the first edition of his *History of the Papacy in the Nineteenth Century*. In 1895 he published the first volume of the second edition, and the second volume in 1898. A third volume has still to be

published; it is expected before the end of this year. These three volumes give the external history of the Papacy. Nielsen is also engaged upon a history of its inner life, of which he published the first volume in 1881, and to which he hopes to return next year. Then these two works together will form a complete history of the Church of Rome in the Nineteenth Century.

The work before us is a translation into English of the first and second volumes of the external history. Ten years ago Dr. Mason himself began the translation, but other duties made its progress slow, and the work was taken over by Miss Ingeborg Muller. She, too, was hindered in the work, and at last was obliged to give it up. Then the Rev. A. V. Storm completed the translation. Besides other revisers Dr. Mason has himself gone over the whole work again with the original, and rewritten a good deal of it.

'The nineteenth century rose dark and threatening for the Roman Church. In February 1798, under the protection of French arms, the inhabitants of Rome had proclaimed the Republic; and when, in August 1799, Pius vi. died at Valence, in French captivity, eight months passed away before a successor was found, so that at the change of century the Roman Church was without a head.' That is Dr. Nielsen's first paragraph. From the mention of France he moves back to Louis XIV. and the struggle between Jesuitism and Jansenism. He moves back to Cornelius Jansen himself, and the first chapter is entitled 'Jansenism and Gallicanism.' He threads his way through that tangled time as one who is at home in it, never hiding his hatred of Jesuitism, never missing an opportunity of saying that the Jesuits have separated the Church of Rome from the true Catholic Church, and will yet be its undoing.

In the first volume the chief interest is ethical. The revolt of Rome against the Catholic Church is a revolt against morality. The fourth chapter is occupied with the history of Alfonso Maria de' Liguori and of his book on morals. Two things are noticeable—Alfonso's theory of ethics and his own ethical personality. At Ciorani, Alfonso 'lived for years at the back of a staircase in a wretched narrow room, which received light and air only through an opening covered with paper dipped in oil and wax, instead of glass. In order to make every step painful he often carried pebbles in his

shoes; and when he was going to eat he generally hung a big stone round his neck. Three days a week he ate nothing but a thin soup and bread; when he had fish, he contented himself with the scanty pickings about the head. Every time he took his frugal meal, he had a box of bitter herbs by him, which he sprinkled over his food, so that both taste and smell were repulsive. He never slept more than five hours, and he often spread his sheet over sharp stones, which went so deep into him that the blood spurted out upon the wall.' His only indulgence was snuff. And at the time of the Beatification this indulgence was by the *Advocatus diaboli* urged against him. But it was dismissed with the remark that he took snuff by the doctor's orders.

Now this ascetic and saint wrote the famous *Theologia Moralis*. He wrote the book, or at any rate rewrote it, as a protest against the Probabilism of the Jesuits. He wrote it in defence of Equiprobabilism. But Nielsen does not think that Equiprobabilism is much better than Probabilism. For instance, Alfonso says: 'A wife who breaks her marriage vows may deny her breach of marriage to her husband, while meaning "I have not done it in such a manner that I need confess it." She may also say that she has not broken marriage inasmuch as the marriage still exists, and when she has confessed the sin she can say, "I am not guilty."'

The interest of the second volume is ecclesiastical; its centre is the Vatican Council.

NORTHERN BUDDHISM.

SI-YU-KI. BUDDHIST RECORDS OF THE WESTERN WORLD. Translated from the Chinese of Hiuen Tsiang by Samuel Beal. (*Kegan Paul*. 2 vols. 24s.)

During the last few years there have been great discoveries of literature both in the Near East and in the Far. In the Far East the greatest discoveries have been made in China. And the discoveries that have been made there are an earnest of greater discoveries that may yet be made.

Professor Beal believes that there is incalculable store of MS. hidden away in the great monasteries of China. For in the early centuries of our era many Buddhists left China for the purpose of visiting the cradle of their religion in India, and

some of them brought back with them immense literary treasure. One of these pilgrims was Hiuen Tsiang, of whom we are told that he brought back to China one hundred and twenty-four works (Sutras) of the Great Vehicle, and other works, amounting in all to 520 fasciculi, carried by twenty-two horses. And not only did they bring home such great store of books, but some of them wrote many books after their return. Recent discovery has thrown much light on what Northern Buddhism was. Further discovery will throw more.

The work before us contains a translation from the Chinese of the Si-Yu-Ki of Hiuen Tsiang.

Hiuen Tsiang was born in the province of Ho-nan in the year 603 A.D. His brother was a monk belonging to the Tsing-tu Temple, and in this temple Hiuen Tsiang was ordained at the age of thirteen years. At the age of twenty he became a bhikshu or priest. From this time he was vexed with theological problems, and resolved upon a pilgrimage to India to solve them. Surely no traveller in these or any other lands ever suffered greater hardships by the way. He returned to China in 645.

The Si-Yu-Ki is a record of Hiuen Tsiang's travels. Its geographical and historical value is very considerable. But it is essentially a religious work. And its account of the manners and religion of the people of India, incidentally also of the Buddhists of China, of that day, is of the utmost importance to the student of religion generally, and of Buddhism in particular. Professor Beal has annotated the work profusely, and in his annotations he has often noticed parallel customs in other lands, customs that are found even among tribes so far away as the North American Indians.

But the book contains more than this work of Hiuen Tsiang. In a long and valuable Introduction it contains a translation of the travel narratives of earlier travellers: first, the Buddhist-Country-Records of Fa-hian of 400 A.D.; and next, the 'Mission' of Sung-Yun and Hwei Sang.

One thing more. The book has a very full and very valuable Index which, however, needs revision. We have found very little wrong with it, and we believe that it is on the whole very accurate. But the little that we have found bids us ask the author to go over it again in view of a

second edition, which we hope he will soon have the pleasure of preparing; for an index that is not accurate is nothing.

GRIFFITH JOHN.

GRIFFITH JOHN. THE STORY OF FIFTY YEARS IN CHINA. By R. Wardlaw Thompson. (*Religious Tract Society.* 7s. 6d. net.)

Is there any objection to a man's biography appearing in his lifetime? It depends upon the man. Dr. Griffith John of China will neither gain nor lose by a biography. But the world will be the richer for it, and there is no reason why it should be delayed till his death. There is, on the contrary, every reason why it should not be delayed. For Dr. Griffith John is a lover of the truth; and he has courage. He will see to it that the biography is not issued with anything false or misleading in it.

It is not a glorification of Dr. Griffith John. 'Not unto us, O Lord, not unto us, but unto Thy name be the glory'—that is the tone of the book throughout. It is a glorifying of the Kingdom and of the King. But it is a revelation of what may be accomplished in the work of the Kingdom by a man of force and devotedness. Towards the middle of the book, some notes are given of the great missionary sermon which Dr. Griffith John preached at the meeting of the London Missionary Society in 1872. It is a missionary's manifesto. It is the manifesto of the man who with his whole soul believes in Christ and in the world for Christ. Dr. Griffith John has been called an optimist. He is called so even in this biography. We like not the word. No one has any business to be either a pessimist or an optimist. For what is that but belief or disbelief in oneself? Dr. Griffith John does not believe in his own strength; he does not believe in his own weakness; he believes that his own weakness is made perfect in the strength of Christ.

It is a history of China as well as of Dr. Griffith John of China during the last fifty momentous years. And one realizes how great China is, and the work of God in China, when one sees that the Boxer Rising and all the martyrdoms occupy but a small portion of one of the chapters of the story.

A LITERARY HISTORY OF PERSIA.

A LITERARY HISTORY OF PERSIA, FROM FIRDAWSI TO SA'DI. By Edward G. Browne, M.A., M.B., F.B.A. (*Fisher Unwin*. 12s. 6d. net.)

This volume belongs to Mr. Fisher Unwin's Series of Literary Histories. It is not the first volume that Professor Browne has contributed to that series. It is not to be the last. For the literary history of Persia cannot be given intelligibly in English in less than three handsome volumes, and this is the middle volume of the three.

The first volume was introductory. Professor Browne speaks of it here as *Prolegomena*. But it carried the history of Persian literature down to Firdawsi, that is to say, to about the year 1000 A.D. It carried the history down to the time when 'the genius of Firdawsi definitely assured the success of that Renaissance of Persian literature which began rather more than a century before his time.' The second volume begins there. It deals with the literature of the Persians properly so called. It covers that momentous time from the Arab conquest, with the consequent adoption of Muhammadanism, to the thirteenth century. The third volume is to bring the history down to the present day.

Are three such volumes too much? Scraps of literary information, scratchings on the surface of literary history, have never yet been of any service to mankind. There is no waste of words in this volume. Its style is delightfully crisp and clear. Every serious student will be thankful that Professor Browne and his publishers had the courage and the common sense, if they were to describe the literature of Persia at all, to describe it fully.

The volume is a training in literary criticism. It proves the importance of recognizing that in all literature there is a hereditary strain, a family likeness. It is this family likeness that makes our author acceptable. He speaks to his clan through it. He takes advantage of their blood-relationship. He touches a chord which responds sympathetically. But, on the other hand, Professor Browne shows that the literary genius must be himself. He must possess individuality. If the family likeness makes him acceptable, the individuality makes him enjoyable.

It is extremely difficult to make the literature of Persia intelligible to modern Englishmen. It is extremely difficult for even the most learned of

Persian scholars to understand it. The style is often epigrammatic and more often metaphorical. Current sayings are made use of without explanation. Even sentences and stanzas are quoted or calmly appropriated, and occasionally offer the literary critic a very hard nut to crack. We may give an example.

There is a well-known quatrain in *Umar Khayyam*. Here it is in FitzGerald's translation—

Up from Earth's Centre through the Seventh Gate
I rose, and on the Throne of Saturn sate,
And many a Knot unravelled by the Road ;
But not the Master-Knot of Human Fate.

That quatrain is found also in the poems of Avicenna. Professor Browne believes that to Avicenna it belongs.

But it would not be fair to leave the book without an example of Professor Browne's own translating. Here is his slightly expanded version of four verses of the 'Song of Ramin.' The song occurs in a romantic poem entitled *Wis and Ramin*, which has reminded critics of Tristan and Iseult. Its authorship has been disputed. Professor Browne attributes it to Fakhrud-Din Asad, of Jurjan.

O happy, happy Wis, who dost lie
At Ramin's feet, and with bewitched eye
Gazest on him, as partridge doomed to die
Its gaze upon the hawk doth concentrate !

O happy, happy Wis, who dost hold
Clasped in thy hand the jewelled cup of gold,
Filled to the brim with nectar rare and old
Which like thy beauty doth intoxicate !

O happy Wis, whose red lips confess
With smiles their love, ere Ramin's lips they press,
Whom with desire's fulfilment Heaven doth bless,
And Mubad's fruitless passion doth frustrate !

Notes on Books.

We expect a new book from Dr. Edwin A. Abbott every year. And we get it. Every year we get a large new book, and almost every year we know what the next year's book will be. This year's book is *Silanus the Christian* (A. & C. Black ; 7s. 6d. net). Next year it will be Notes on Silanus.

Silanus the Christian is a romance. The hero is supposed to be born in the year 90 A.D. About 118 A.D. he goes from Rome to attend the lectures

of Epictetus in Nicopolis. He is deeply impressed with Epictetus at first, and vigorously defends him against Scaurus, an old friend of Silanus, who suggests that he is infected with 'the Christian superstition.' But what *is* the Christian superstition? Silanus procures the Christian Gospels. Gradually the lectures of Epictetus lose their interest. He secures the Gospel according to St. John. That marks the turning-point. He returns to Italy to see his old friend Scaurus, who is now dying. 'At the moment when he is losing sight of the hills above Nicopolis, where Clemens is praying for him, Silanus receives an apprehension of Christ's constraining love and becomes a Christian.'

If Silanus had lived in the twentieth century instead of the second, his name would have been Edwin Abbott. For his Christianity is an unmiraculous Christianity. He is able to distinguish between 'the Kernel and the Husk.' And his delight is in the Gospel according to St. John. He would also have been the author of one of the most charming Christian romances ever written.

In spite of the present eclipse of Scholasticism, keenly felt in the Catholic Church, an English translation has been published of Bonjoanne's *Compendium of the Summa Theologica of St. Thomas Aquinas*, Part I. (Baker; 6s. 6d. net). The translation appears to have been done in Italy, but it has been revised by Fr. Wilfrid Lescher, O.P. It has an Introduction, and an Appendix explanatory of some scholastic terms, by Rr. Carlo Falcini, Vicar-General of the Diocese of Fiesole. The book needs no review, of course, but the attention of teachers should be drawn to it. It will serve the purpose of an introduction to the study of the scholastic philosophy in our colleges.

The Rev. T. H. Darlow, M.A., the literary superintendent of the Bible Society, has published a popular account of the Society's world-wide work, and given his book the title of *There is a River* (The Bible House).

Bibles are interesting because the Bible is. The Rev. Sidney N. Sedgwick, M.A., has told *The Romance of Precious Bibles* (Bagster; 5s.). He has told it in a very romantic fashion, bringing the precious Bibles into touch with the private life of men and women and little children, and giving us an interest in them as well as in the Bibles. It

is a good book for Sunday school or family reading. Mr. Sedgwick begins with the Story of the Samaritan Pentateuch, and ends with the Story of Anne Boleyn's Testament.

The fifth series of the Angus Lectures was delivered this year at Regent's Park College, London, by Dr. John Clifford, and the volume containing the eight lectures of the series is now published under the title of *The Ultimate Problems of Christianity* (Kingsgate Press; 6s.). The volume will come as a surprise to very many. For Dr. Clifford is best known for the work he does in public. But this is a student's work, the work of one who has the scholar's instincts, and who, in spite of all his public occupations, evidently finds time to keep in touch with what scholars are doing in theology. It is true the book is 'popular.' That is to say, the problems of Christianity are the people's problems, not the problems of the recluse; and the whole treatment of them is popular and practical. But the surprise is that with all this there is no loose thinking or inaccurate statement. Dr. Clifford is evidently a reader and a thinker as well as a popular speaker. What are the Ultimate Problems of Christianity? They are these: (1) What the Christianity of Christ is in its essence, permanent contents, and forces, and what it is not; (2) How we can make ourselves sure of what Christianity is, and what it is not.

Soon after the issue of the Revised Version an enterprising firm of publishers in America published an edition in which the Authorized and Revised Versions were combined in such a way that the difference between them could be seen at a glance. That edition could not be sold in this country, and it is only now, after one-and-twenty years, that such a parallel edition can be had here. It is published by the Cambridge Press (12s. 6d. net), and called *The Interlinear Bible*.

Where the Versions do not differ the printing is as usual. But where they do, the line is split into two like a vulgar fraction, the Revised Version being the numerator and the Authorized the denominator. For the student and for the intelligent reader this is the edition of the Bible, and there is no other to be placed beside it. The type is large and beautiful, and we do not think that we have ever seen paper at once so thin and so perfectly opaque.

'J. B.,' that is, Mr. James Brierley, is the 'Claudius Clear' of the *Christian World*. He has a larger parish than Wesley, for he writes his essays upon things in heaven, and things on earth, and things under the earth. Then when he has written a bookful of essays, he publishes a book. The latest book is *Religion and Experience* (Clarke & Co.; 6s.). It contains thirty-four essays. Their titles sometimes betray their topics and sometimes not. What do you make of 'Under Direction,' 'A Study of Backgrounds,' 'Our Topmost Note,' 'The Unpurchasables,' 'The Farther Side'? But there is no misunderstanding 'The Psychology of Prayer,' 'The Religion of Calamity,' 'Public Meeting Religion,' 'The Mind's Hospitality.' How fertile the universe is in themes for occasional essays; how fertile Mr. Brierley's brain in finding the themes and in writing instructive ideas about them.

Messrs. Clarke have also published *Women and their Work*, by Marianne Farningham,—short studies of some wives and daughters of the Old Testament.

Messrs. Constable have published an English Translation, by Mr. W. G. Hutchison, of Professor Gaston Boissier's recent volume entitled *Tacitus and other Roman Studies* (6s. net). The volume contains four essays—one on Tacitus, one on the Schools of Declamation at Rome, one on the Roman Journal, and one on the poet Martial. The essay on Tacitus is divided into four parts—how Tacitus became a Historian, the Conception of History in Tacitus, the Judgment of Tacitus on the Cæsars, and the Political Opinions of Tacitus. The essay is, on the whole, a splendid vindication of Tacitus, as a historian possessing a very high conception of history and a very deep regard for truth. Professor Boissier closes the essay with an account of the influence which the writings of Tacitus had upon the French Revolution, and with these words: 'On that day, sixteen centuries after his death, Tacitus found realized the idea which he gives us of history, when he associates it with morality, and will make it, to use his own expression, the conscience of humanity.'

The other essays are added to elucidate Tacitus. The third, on the Roman Journal, will be read with interest and perhaps surprise. The surprise is that the Romans had discovered the newspaper but

never gave it any place in their daily life. Yet, according to Tacitus, Rome was both inquisitive and garrulous. There were newsmongers in abundance who announced the death of persons still in robust health, and the defeat of armies which had never fought.

There are few better saints than *Saint Bernardine of Siena*, and there are no better saints' lives, at least in moderate compass, than his life by Dr. Paul Thureau-Dangin. It is therefore a very acceptable service which the Baroness von Hügel has rendered to the English reader of Hagiology, and for that matter, to the English reader of any kind of good biography, in translating Thureau-Dangin's Life into English (Dent; 5s.). The chapter of widest interest is the fourth, on St. Bernardine as a preacher and the sermons which he preached. Wherein lay the mighty influence which the popular preacher of the fifteenth century exercised? Partly, no doubt, in the awful curses which he could hurl at the heads of evil-doers, and which hit them; but mainly, perhaps, in his own unflinching earnestness. He seems, moreover, to have been singularly free from the pulpit manner and the pulpit tongue. St. Bernardine's sermons have, of course, come down to us in Latin, but we know now that they were preached in Italian, and were turned into Latin for the Press. They dealt with manners too. A preacher, it is true, must already be great before he can touch upon manners. But how fearless and how far-reaching the man who could regulate the height for heels, and denounce the ladies of his congregation for pretending that he said heels might be two finger-lengths in height, when he said two finger-breadths!

There has been some controversy about *The English Hymnal* (Frowde; 3s. net) since it was published. This is a compliment to the editors, and the more controversy the greater compliment. For, of course, they never expected to please everybody when they set themselves to prepare a companion to the Book of Common Prayer. The only risk they ran was to be neglected. It was a great undertaking they entered upon. To get *The English Hymnal* to displace *Hymns Ancient and Modern* is almost as momentous as to get the Revised Version to displace the Authorized. Is it not even more momentous? If the making of a

country's songs is more than the making of its laws, may it not be said that the character of the hymns we sing is more than the translation of the Bible which we read?

But the committee which framed the English Hymnal was not a national committee like that which made the Revised Version. It was, on the contrary, a somewhat circumscribed committee. The names of the six men who formed it and who sign the preface are W. J. Birkbeck, Percy Dearmer, A. Hanbury-Tracy, T. A. Lacey, D. C. Lathbury, and Athelstan Riley. Is the thing not possible, or is it only that the time is not come for a national book of hymns? It would further the cause of Church unity more than much speaking.

The most striking feature of the English Hymnal is the series of Processional Hymns. It contains thirty-four hymns suitable for use in processions.

The new numbers of 'Essays for the Times' are (19) *Christ and Woman*, by the Rev. F. W. Orde Ward, B.A.; (20) *The Future of the Bible*, by the Rev. H. Hensley Henson, B.D.; (21) *The Critical Study of the Old Testament*, by the Rev. S. R. Driver, D.D., Litt.D. (Griffiths; 6d. net each).

There is no subject of study in which the interest is spreading more rapidly than the study of religion. Even the conservative theologian is taking to it. Various libraries and series of books are coming out together, and every month sees the issue of several monographs. Mr. Francis Griffiths has published *The Elements of Greek Worship*, by S. C. Kaines Smith, M.A. (2s. 6d. net). It is such a book as the beginner may compass in an afternoon; and it is written for the beginner. All the same, it is thoroughly reliable. And Mr. Kaines Smith is careful to leave the impression that there is a pleasant land of earth-gods and mysteries beyond, of which he has touched only the threshold.

There has been published this month a new edition of *The History of the Life of Thomas Ellwood* (Headley; 7s. 6d.). Thomas Ellwood was born in 1639. He was five years old when the Civil War began, and a little over ten when it ended with the execution of the king. Early in life he passed through a spiritual awakening, and

became a Quaker. As a Quaker he suffered and fought. And when the great controversy arose within the Society of Friends itself, he stood firmly by the side of George Fox, and assisted him to establish that system of Church Government which still forms the basis of discipline. He is best known from his association with John Milton. His Autobiography is such a book as the present generation will delight in. For Thomas Ellwood stood apart from both the political parties of his day, and criticized them both, while he represented in himself the ideal of unworldly manliness. The editor of this edition of the Autobiography has retained the very spelling of the original text, believing, and believing properly, that any difficulties of style occasioned thereby will be amply compensated for by the full flavour which the narrative carries of its own times and manners. It is altogether a handsome edition, and the life of Thomas Ellwood deserved a handsome edition like this.

'To those who know them, the mere mention of their names is a means of grace: to walk with them through the pages even of a brief biography is something like a liberal education in the art of pleasing God.' The Rev. T. Alexander Seed has added *John and Mary Fletcher* to the Library of Methodist Biography (Kelly; 1s. net), and these words occur at the end of his Introduction. We have verified the statement.

Messrs. Macmillan have published *Socialism*, by John Spargo (5s. net), and it was worth publishing in this country. For in *Socialism* John Spargo does his best to make the common people understand what Socialism means, and it *is* Socialism he describes, not the dilution of it by any adjective whatever. What are we to do with it? It is the problem of our day. There is no other that so imperatively demands a solution, or that is so hard to solve. But the first thing is to understand what it is, and Mr. Spargo will enable us to do that. His book is clear and uncompromising, and yet the sweeping changes which it advocates, it advocates not in hatred of the rich, but in pity for the poor. 'I have tried,' says Mr. Spargo, 'to be as frank with the reader as I am with my own soul, realizing that—

Men in earnest have no time to waste
Patching fig leaves for the naked truth.'

And why is he in such deadly earnest? Because he has heard bitter words

Chanted from an ill-used race of men that cleave
the soil,
Sow the seed, and reap the harvest with enduring
toil;

because, like the Master Himself, he has seen the multitude, and has had compassion on them.

Messrs. Marlborough have published a Companion to *Thomas à Kempis* and the *Imitatio Christi*, by the Rev. F. G. French (1s. net).

Mr. Andrew Melrose has become the publisher of the *Poetical Works of Walter C. Smith*. He has reissued the complete edition, with Sir George Reid's portrait as frontispiece, at the price of 4s. 6d. net. May we recommend to Mr. Melrose to see if he cannot let us have editions of other poets as handsome as this edition is, and at the same price? The thing can be done, for the sale would be very large.

To Mr. Burn's 'Churchman's Bible' has been added an edition of *St. Mark's Gospel*, by the Rev. J. C. du Buisson, M.A. (Methuen; 2s. 6d. net). The Churchman's Bible is outwardly like the Century Bible; its idea within is wholly different. Instead of the usual word-by-word annotation, the text is taken in paragraphs, and the meaning of each paragraph is given in a connected narrative. This is the highest kind of commentary, and requires the greatest gifts—such gifts as Bishop Lightfoot had in perfection. Mr. du Buisson has them also; perhaps his tendency is to pack too much into his space, but that is better than 'spinning.' He has one supreme virtue in excellence. He leaves a case open (remarriage, for example), where to close it would be ignorance or prejudice.

Now add to the 'Wisdom of the East' series *Sadi's Scroll of Wisdom*, with Introduction, by Arthur N. Wollaston, C.I.E. (Murray; 1s. net).

Why is it that the Universe is so much neglected in our Sunday Schools? Why is it so much neglected in the pulpit? When we read the words 'In my Father's house are many mansions,' it never seems to occur to us that the 'Father's house' can be the universe. We go direct to heaven, and imagine large houses there, with little rooms and big. Mr. Murray has published an

anonymous book called *The Many-Sided Universe* (3s. 6d. net). It is most necessary for the young people, to whom it is specially addressed. It is most necessary for the preacher.

Who was *James Wright of Bristol*? He was the son-in-law and successor of George Müller. Dr. A. T. Pierson has just written his Biography (Nisbet; 3s. 6d. net). It will not be found to be a thrilling biography by those who have the world in their heart. But the things which James Wright did in Bristol will be remembered when the siege of Port Arthur is forgotten. Dr. Pierson is not an ideal biographer, but he seems to have given heart and conscience to this book.

Messrs. Nisbet have also published a concise exposition, by R. A. Torrey, of the International Sunday School Lessons for 1907. It is called *The Gist of the Lessons* (1s. net).

'When ye pray, use not vain repetitions;' and, that ye may not, read the Rev. John Horne's *Promptings to Devotion* (Oliphant, Anderson, & Ferrier; 2s. 6d. net). The book contains sentences whose very purpose is to keep fresh our public and private prayers. They cannot be quoted as they stand, but must be made our own. Here is one sentence: 'Make us heroes of holiness.' And here is another: 'Disentangle our grappling passions.'

The Rev. John A. Hutton, M.A., who lately wrote a book on Browning which proved to be a most useful book for the very beginner, has now written four short studies of four men,—Amiel, Pater, Tolstoy, Newman,—and called the volume in which he has published them *Pilgrims in the Region of Faith* (Oliphant, Anderson, & Ferrier; 3s. 6d. net). They are studies in insight. Is there criticism? Is there appreciation? There is both. But it is not the attitude of the author to these men that catches our attention; it is the character and conduct of the men themselves. It is all quite simple, a beginner's book again, but it is real entrance. And those who are induced to enter upon the acquaintance of men like these have a land of pure delight before them.

Messrs. Kegan Paul of London, in co-operation with the Open Court Publishing Company of

Chicago, have issued a new edition, revised and enlarged, of Fechner's *On Life after Death* (3s. 6d.). The editor is Dr. Hugo Wernekke of Weimar.

There are books for the young in abundance. Why are there no books for the old? At last Hesba Stretton has written one, or rather she has gathered it. She has gathered *Thoughts on Old Age* from many writers, and she has added *Some Thoughts on Death* (R.T.S.; 2s.). Here is one of the Thoughts on Death. Where did she find it?

Is Death as sad as Life?
 Soon we shall know;
 It does not seem to me,
 They find it so,
 Who die, and going from us,
 Smile as they go.

The Religious Tract Society is issuing a series of devotional commentaries (2s. each). We have already mentioned Dr. Elder Cumming's first volume of *The Psalms*. The second and third volumes are now out. The *First Epistle to the Thessalonians* has been done by the Rev. A. R. Buckland, M.A. Mr. Buckland is also the general editor of the series. His own work in this volume shows that he had a clear conception of what was wanted in a devotional commentary when he projected the series, and that he can work up to his own conception.

Messrs. Revell are the publishers of Dr. S. D. Gordon's books, and Dr. S. D. Gordon's books are winning their way in this country very rapidly. They have not less devotion in them than other popular books of devotion, and they have more mind. The new book is *Quiet Talks on Service* (2s. 6d. net).

For books of romance inquire at Messrs. Seeley's, 38 Great Russell Street. Messrs. Seeley have made the literature of romance their own. And romance with them is not fiction, but sober, glorious fact. They have the *Romance of the Animal World* and the *Romance of Insect Life*, both by Edmund Selous; they have the *Romance of Modern Exploration* and the *Romance of Modern Mechanism*, both by Archibald Williams; they have the *Romance of Modern Electricity*, by Charles R. Gibson; and now they have *The Romance of Missionary Heroism*, by John C. Lambert (5s.). We congratulate Dr.

Lambert. His publishers have made his book as attractive a volume as we are likely to see this season. We congratulate his publishers. Dr. Lambert has proved that the missionary is the hero of our day, and has written the most entrancing volume of the whole romantic series.

If sermons will do it, the Church of England is going to show that it is not the Church of the classes. The latest volume is *Churchmanship and Labour* (Skeffington; 5s.). The sermons are compiled by the Rev. W. Henry Hunt, the first secretary and organizer of the Church Army social work. They were preached at St. Stephen's Church, Walbrook. Among the preachers are Canon Scott Holland, Mr. George W. E. Russell, and the Rev. Percy Dearmer.

Messrs. Smith, Elder, & Co. have begun the issue of a new edition of *The Works of Mrs. Gaskell*. It is called the Knutsford Edition (4s. 6d. net each). Each volume runs to over 500 pages of clear printing on thin paper, and it is handsomely bound and enriched by full-page illustrations. We are altogether greatly taken by the edition. It is not too handsome to handle comfortably, and yet it looks well on the book-shelf. Three volumes are already out, *Mary Barton*, *Cranford*, and *Ruth*.

'Two supreme miracles attest the Divine origin and authority of the Christian religion: the Incarnation of God in Jesus Christ by birth of a virgin mother, and the Resurrection of Jesus in a glorified and Divine body immediately after the death on the cross.' And the Rev. Frank Sewall, M.A., D.D., has undertaken, in a book entitled *Reason in Belief* (Stock), to commend these two supreme miracles to the natural reason of man. For he believes that the reason of man may sufficiently understand things which it cannot completely comprehend; may see so much of the building in front of it as to be satisfied that there is a foundation beneath upon which it stands and a spire above by which it is complete, although both for the moment are out of sight. Nor does he commend these two supreme miracles only, but also all the things which are the objects of faith to the average Christian man. It is a book of much apologetic value. And not once does Dr. Sewall use special pleading in his apology or pass beyond the bounds of legitimate scientific

investigation. The book is not written for that interesting individual, the young-man doubter; its topics are too high for him. But the serious reader of all ages will have no difficulty in understanding it.

The Sunday School Union has sent out its two annual volumes, *Young England* (5s.) for the young folk, and *The Child's Own Magazine* (1s.) for the younger folk. They come first, and they are likely to remain first. The best of both is the thoroughly healthy tone that runs through them.

The *Lectures on the Holy Eucharist*, by the Rev. Charles Coupe, S. J., M. A., which have been edited by Hatherley More (Washbourne; 3s. 6d.), are very dogmatical and not very exegetical. For example, 'In the promise of the Holy Eucharist in the synagogue of Capharnaum, Christ said: "The Bread that I *will* give is My Flesh"; and in the institution of the Holy Eucharist in the Supper Chamber of Jerusalem, a year afterwards, He took bread and changing it into His Body, said: "This *is* My Body." If there is not here a literal promise and a literal performance, then human language is devoid of meaning.'

The artist or the traveller in search of the picturesque may do worse than betake himself to the Sahara. He may return from the trip duly impressed with the waste, howling wilderness, but he will at least carry away with him haunting memories of enchanting sunrise and sunset. On windy days the dust is very trying, but every day is not windy and dusty, and the freshness of the morn-

ing in the desert has a quality unfelt elsewhere—a purity, a crispness, a delicious sense of invigoration, that recall the Engadine in a fine August.

So much we learn from the latest addition to Messrs. A. & C. Black's series of Beautiful Books. This is a description of *Algeria and Tunis*, by Frances E. Nesbitt, elaborately illustrated by seventy of the writer's sketches in colour. It is an admirable companion volume to the earlier work dealing with Morocco. The authoress of this later work can write as vividly as she can paint. She has travelled through these North African possessions of France with wide-open, observant eyes, and has depicted many scenes from that everyday life of the native peoples which the march of European civilization threatens with destruction. As we turn over these pages and gaze upon some of the ruins of Carthage, the French occupation of Algiers and Tunis becomes, indeed, an affair of yesterday. But already Algiers is almost a European city; the modern locomotive and railway train journey across the desert, and even at Biskra in the Sahara, 'night after night wealthy Arabs may be seen in the Casino playing "petits chevaux" with stolid, immovable faces, taking their gains and losses with equal indifference.' Those who long for 'a lodge in some vast wilderness' will not find what they want in Biskra; which is described as 'far enough from the age of innocence.' It is the purpose of this volume, however, not only to depict for us the life of Algeria and Tunis as it is lived to-day, but also, as if by way of contrast, to recall the ancient civilization of this region as it may be seen in the ruins of Carthage, and in that impressive pile the Roman amphitheatre of El Djem.

Recent Theological Literature.

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