

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for *The Expository Times* can be found here:

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

future than it had a past. The Swiss Hans Wirz, speaking the language in which German criticism and German speculation have puzzled the world, calmly declares, as though doubt were non-existent, that it was the absence of the Spirit of Jesus that disabled the Social Democracy and the Christian Church from preventing the great world-war. Speakers again and again show that they are not unfamiliar with the negative suggestions of modern thought. They are not afraid to appeal to the witness of history, and especially of religious history, most of all to their own inward experience, as laying these spectres of the mind. With the characteristic virility of men accustomed to work, to doing things, they grasp the dynamic realities, and let all else pass with scant notice. Carlyle has said, 'No doubt will yield, except to action.' Here are men, working men, pre-eminently men of action, who have no room for doubt.

With all the shortcomings, dogmatic and ecclesiastic, which may be charged against the Christianity of British Labour, one has to admit that it lies much nearer to the central nerve of the original faith as it throbs in Jesus of Nazareth, than to the scholastic or middle-class or individualistic religion of the traditional Churches. 'Not he that nameth the Name, but he that doeth the Will,' is the cry of British Labour. And over against the religious selfishness and the cloudy speculation and the idolatry of comfort which have so long pre-

vailed in our British Churches, one turns with joy to the open-air, breezy, healthy manliness of believing Labour. It has the old evangelic scorn of religious individualism. 'He that will save his own soul, the same shall lose it,' chimes exactly with the modern mood of Labour. Its very life lies in social solidarity.

British Labour has grasped the vital, practical essentials of the Kingdom of God. Just as the 'real historical school' of theological investigation has restored the Kingdom of God to its central place in the gospel of Jesus Christ, so have come to power the great masses of the workers of the world, thirsting with an insatiable craving for the social realization of the Kingdom of God, ripe and ready to acclaim, in the Central Figure of our faith, One who is pre-eminently their Jesus. It was this conviction that led to the late Keir Hardie's great utterance: 'If I were a thirty years younger man, I would methinks abandon house and home, and wife and child if need be, to go forth amongst the people to proclaim afresh and anew the full message of the gospel of Jesus of Nazareth. Brothers, preach anew the Kingdom of God upon earth, not something visionary away yonder in the clouds beyond the dawn, but something living here and now. Could we but inspire a sufficient number of men and women literally to give up the world that they might follow Christ, the world could yet be saved.'

## Literature.

### DAVID URQUHART.

ONE of the men whom Lord Lamington described in his book *In the Days of the Dandies* was David Urquhart. 'There were a great number of people,' he says, 'and those men of ability and consideration, who regarded Urquhart as a prophet—as the founder of a new dispensation. His was a strange career. He was Secretary at Constantinople during Lord Ponsonby's embassy; he then adopted quite the Oriental life, and his influence entirely superseded the ambassador's. This led to violent scenes, and Urquhart was recalled; this was in the reign of William IV., who became acquainted with Urquhart, and at once was subject to his influence.

Had the King lived, that influence would have affected any Government. At this time, the *Portfolio*, a collection of documents on foreign affairs, was edited and written by Urquhart. It produced a great sensation in the diplomatic world, not only by the new light it threw on many political and social questions, but from the keen observations and ability of the writer. It contained from time to time passages of singular beauty and remarkable foresight.

'I remember when he foretold our terrible Afghanistan disasters of 1841, he wrote (I quote from memory): "I warn you in this midnight of your intoxication, a day-dawn of sorrow is at hand; and, although my voice is now raised in vain, and

my words find no responsive echo in your hearts, they will sink into your spirits when they are broken and subdued by misfortune.”

His chief work, *The Spirit of the East*, possesses great merit. He was entirely master of the Eastern question; and on his own evidence, like the poet, he wandered eastward, not now and then, but in his daily life. His house at Watford (Rickmansworth) was an Eastern palace, with a Turkish bath (for it was Mr. Urquhart who introduced Turkish baths into this country), which in luxuriousness was inferior to none in Constantinople.

He expended all the fortune he inherited, and the large sums he received from his many followers, on missions and couriers to all parts of the world. Through him the world was to be renewed. Never was a greater instance how faith in oneself can affect others. Although he has long passed away from public life, his memory survives among many who are interested in foreign affairs.

The Foreign Affairs Committees of Newcastle and many large towns still exist, and have not lost faith in the great master, with whom they were always ‘in constant communication.’

A biography of Urquhart has at last been written. Its title is *David Urquhart: Some Chapters in the Life of a Victorian Knight-Errant of Justice and Liberty* (Oxford: Basil Blackwell; 25s. net). The author is Gertrude Robinson, who acknowledges assistance from members of the family, including Mr. F. F. Urquhart, Fellow of Balliol College, who writes an Introduction to the book.

To Lord Lamington's recollection much might be added. For the biographer has succeeded in making this man, so extraordinary in character and experience, an intelligible human being, and in doing so has recorded many episodes in his strange career. The strangest of all was the share he had in the passing of the Infallibility dogma at the Vatican Council. That a Protestant should be welcomed to the counsels of Pope and Cardinal is remarkable, but not more remarkable than that he should be so enthusiastically in favour of Papal infallibility. He had an almost uncanny gift of prescience and was able to anticipate some of our modern proposals. Immediately after the Franco-Prussian War he presented to the French Assembly his ideas for the establishment of ‘The Tribunal for War.’ The proposal was that the ‘Assembly “would establish in such a manner as shall seem

best a Tribunal without whose sanction no war shall be declared and no treaty ratified, the nature of which shall be rendered independent of all political interference and influence, by the manner and lasting nature of its appointment.”

### THE APOCALYPSE.

While we look forward to the appearance of the Commentary on the Apocalypse which Dr. Charles has written for the ‘International Critical’ series, and which is almost ready for issue, we are glad to receive a truly great Introduction and Commentary by Isbon T. Beckwith, Ph.D., D.D., formerly Professor of the Interpretation of the New Testament in the General Theological Seminary, New York. It is a handsome volume of more than 800 pages, just one-half being occupied with the introduction. Its title is *The Apocalypse of John* (Macmillan; 21s. net).

Are we to understand from the title that Dr. Beckwith assigns the Apocalypse to John the Apostle? Yes, that is evidently its meaning. There is a very full discussion of the question of John's residence in Asia, which ends with the words: ‘The balance of argument then leads to the conclusion that the Apostle's sojourn in Asia is probably a historic fact, and one that must be taken into account in estimating early external testimony to the authorship of the Revelation.’ We then turn back to an earlier discussion of the authorship, where we read: ‘In view then of the exceptional force of the external evidence, and the evidence, discussed at length below, in favor of John's activity in Asia at the end of the century, there appears a reasonable degree of probability in the tradition that the book comes from the Apostle.’ That is a striking fact. For the movement at present is the other way. But Dr. Beckwith is a thorough scholar and of a sane judgment.

The theories as to the composition of the book are divided into three classes. First there is the *revision* theory, which postulates a *Grundschrift* or primary apocalypse, complete in itself, and afterwards edited and added to by other hands. This primary apocalypse is according to some critics Jewish, according to others Christian. Next there is the *compilation* theory: a number of Jewish and Christian documents were gathered together by a Christian redactor. And lastly there is the

*incorporation* theory. This theory 'views the Apocalypse as in reality a unit in so far as it possesses a definitely organized plan, conceived and carried out by a single writer; but in the execution of this plan the writer is held to have used in *certain places* eschatological material derived from other sources (whether Jewish, Christian, or oral tradition), which he worked over more or less and adapted to his purpose.' Dr. Beckwith is himself an advocate of the incorporation theory.

### CHINESE TURKESTAN.

Miss Ella Sykes, F.R.G.S., and her brother, Brigadier-General Sir Percy Sykes, K.C.I.E., C.B., C.M.G., travelled together to Kashgar, the capital of Chinese Turkestan, in order that Sir Percy might undertake the duties of Consul-General and allow Sir George Macartney a furlough. The War had begun, and they had to make their way to Petrograd through Norway, Sweden, and Finland; and they were delayed by military movements throughout much of their journey through Russia; but once fairly into Turkestan they could not have told that there was a war on in the wide world. The story of the journey, of their stay in Kashgar, and of their subsequent visit to Khotan—which led them over the Russian Pamirs, called by the Persians Bam-i-Dunia, that is, 'Roof of the World,' is told by Miss Sykes. Sir Percy writes the last part of the book, which is chiefly geographical and historical. The title is *Through Deserts and Oases of Central Asia* (Macmillan; 2rs. net).

Miss Sykes has the distinction of being the first woman to cross the dangerous passes which lead to and from the Pamirs. 'To be perfectly frank, I was by no means easy about this expedition, to which my brother looked forward with the eagerness of the sportsman. I have never had a good head for heights or for walking along the edge of precipices; and from the various books of travel that I had read it seemed that one ought to be possessed of unusual nerve and agility to negotiate the passes by which the Roof of the World must be reached. But I try to make it a rule to see only one lion in my path at a time, and not to waste strength and courage in picturing what may after all turn out to be imaginary dangers, and naturally my blood was stirred at the thought that I was about to start upon an adventure vouchsafed to very few women. The Pamirs had always been

a name to conjure with, and evoked visions of high uplands, galloping Kirghiz, wild sheep with great curled horns, and an almost complete isolation from the world, and made me ashamed of my twinges of faint-heartedness, which, indeed, vanished for good and all when once we were on the road.'

This is the description of the crossing: 'When we had seen our baggage yaks loaded we walked up the narrow valley, down which ran a little stream with scanty grazing on its banks; but before long the stiff pull up the mountain side began, and we were obliged to mount. Our Kirghiz guide halted every few yards to let the panting horses take breath—in fact, the rarefied air on these heights seemed to try them almost as much as it would have exhausted us had we been forced to walk. We soon reached the snow-line, and our animals plunged and stumbled through freshly fallen snow on the narrow track where we moved along in single file. It seemed a long time, but in reality we reached the crest of the Katta Dawan in a couple of hours and found ourselves on a little plateau some 16,000 feet high. Clouds had been gathering during our climb and fine snow now began to fall fast, making us fear that we might be caught in a storm and possibly miss the track, which it needed the practised eye of the Kirghiz to discover. Fortunately the wind came to our rescue, sweeping the air clear at intervals, and I saw that we were in the midst of great white giants shouldering one another, a glacier lying to our left, shining in the fitful gleams of the sun. Ahead of us low green hills scantily flecked with snow opened out to give a glimpse of the intense blue of the Great Karakul Lake, a soft mist half revealing the landscape, and the whole making a picture of exquisite beauty that somewhat reminded us of the Highlands of Scotland. But it was no time to linger and enjoy the view, and we began the descent, soon dismounting as our horses floundered badly in the snow and I had no wish to be shot over Tommy's head. Then followed an hour of struggling downwards during which I was sometimes up to the knee in the snow, and once or twice fell headlong, my thick clothing impeding me a good deal but saving me from hurt in my tumbles. Somehow we scrambled down at last into a long defile, and the falling snow turned into a chilly sleet that cut our faces. But nothing of that sort mattered, and as we drank hot tea from

our thermos bottles I felt a glow of pride that not only was I the first Englishwoman to negotiate the Katta Dawan Pass, but that I was actually on that Roof of the World, which in my wildest day-dreams I had never imagined that I should visit.'

In Kashgar there is a Swedish Mission, and Sir Percy Skyes and his sister have much to say of the value of it. They had hardships to encounter, but they do not for a moment compare their enterprise and endurance with the selfless sacrifice made by the men and women of the Mission.

---

#### ELIZABETH CARY AGASSIZ.

Success in life, even in America, does not demand exceptional intellectual ability. Mrs. Agassiz was one of the most successful women in the world and won it by warmth of heart. She had ability certainly, but the point is that she used every ounce of it in the prosecution of her great scheme for the higher education of women, through her ever-victorious gift of sympathy. This is from her diary: 'Jan. 13, 1903: Went to dine at Bertram Hall. It was really charming—a pleasanter, more cheerful, better bred set of young girls I could not wish to see. The dinner was nice and very prettily served; the talk round the table was pleasant and intelligent. After dinner they showed me the game of ping-pong, after which I went around to see them in their rooms—pretty chambers and studies connected. It was all very satisfactory.'

Again: 'The story has often been told of Mrs. Agassiz that one year when the Commencement exercises were held in her own drawing-room, and there was only one candidate for a diploma, as she handed her the parchment adorned as usual with a rose thrust through the ribbon that bound it, she put both arms around the astonished girl's neck and exclaimed, "We're proud of you, my dear!" And in the same spirit years later in Sanders Theatre when she conferred the first degree of doctor of philosophy given by Radcliffe College, she increased its value many fold to the recipient by her whispered, "So glad you have it, dear."'

Mrs. Agassiz was the wife of Louis Agassiz, the famous Swiss scientist. She was wife, mother, secretary, and at last biographer to that remarkable but far from self-reliant man. When he died, and when she had his biography off her hands,

she was interested in the education of American

women, and with wonderful tact and the sheer weight of goodness, compelled the Harvard authorities to recognize Radcliffe College as a portion of the University.

She travelled a good deal—first with her husband, afterwards with intimate friends. Late in life she visited Oxford and Cambridge, and studied the methods of residential training in the women's colleges. Of Newnham she says: 'This short visit gave me of course but an outside glance, and the next day I spent the whole day there with my friends and travelling companions, Miss Felton and Miss Gray. We lunched with Mrs. Sidgwick and several of the resident ladies of the College. Here again, as at Girton, I felt that the presence of these ladies, their easy, sympathetic companionship with the students, must form no small part of the education which the girls receive at Newnham. Among these resident teachers is Miss Gladstone, daughter of the statesman, an exceptionally pleasant woman of much personal charm. Then there is Miss Clough, daughter (*sic*) of the poet, and Miss Fawcett who carried off the honours of the Mathematical Tripos one year from all competitors, and was, I believe, Senior Wrangler for that year, and there were several others whom I saw and knew less, but who were very pleasing. Miss Clough and Miss Fawcett were students at Newnham before they became resident teachers.'

The biographer, Lucy Allen Paton, has been happy in her work. The title is *Elizabeth Cary Agassiz* (Houghton, Mifflin; \$3).

---

#### THE LEAGUE OF NATIONS.

Our disappointment with the official American attitude to the League of Nations is keen and justified, but we must not think that responsible opinion in the States is indifferent. Far from it. Here, for example, is a serious and valuable volume, written by sixteen of the foremost economists and scholars in the United States of America, and dealing solely with *The League of Nations: The Principle and the Practice* (Allen & Unwin; 15s. net). The volume is edited by Mr. Stephen Pierce Duggan, Director of the Institute of International Education.

Mr. Duggan gives this account of it: 'The book is intended to appeal to two classes of readers: intelligent laymen seeking a general exposition of the subject, and students in need of a textbook

on the subject. It is written in simple and un-technical language. Wherever technical terms have been employed, they have been clearly defined and consistently used. An attempt has been made to give a logical presentation of the subject. The book is divided into three parts. Part I. deals with the history, philosophy, and organization of a league of nations; Part II. with international co-operation as applied to concrete problems; Part III. with the place of the United States in a league of nations. For the benefit of the student or the reader who wishes to make a more detailed study of the subject, there have been placed in the appendix the plans of the Abbé Saint-Pierre and Immanuel Kant, the texts of the Holy Alliance and of the Monroe Doctrine which it called forth, the most important provisions of the Hague Conventions and the American reservations to the conventions, and the complete text of the Covenant as finally adopted at the Peace Conference. The book closes with a bibliography arranged according to chapters, which it is hoped will be particularly helpful in the further study of the subject and its specific problems.

It is now time that preachers of the gospel should recognize that one of the great subjects of preaching is Peace. Throughout the whole country there ought to be delivered this year courses of lectures on that subject—with fair but firm exposition of the Christian attitude to war. To the furnishing of the preacher with reliable facts and suggestive ideas this book will be an unquestionable help.

#### BISHOP LEFROY.

The Right Rev. H. H. Montgomery, D.D., D.C.L., sometime Bishop of Tasmania, is the author of *The Life and Letters of George Alfred Lefroy, D.D., Bishop of Calcutta, and Metropolitan* (Longmans; 14s. net). The moment you open the book and see the strong, sincere, humorous face you decide that it is a book to read. There is clearly to be no compromise with evil, in himself or in others; but also there is to be no fanaticism. The biographer has left the Bishop to speak for himself. That was easy, for he was one of those enviable men who enjoy letter-writing, and he had those (as enviable?) relatives and friends who kept the letters every one. Dr. Montgomery had just to walk through them and make his choice.

The letters are full of India. And in spite of the work which had to be done, work which at last made him a helpless invalid, in spite also of the bitter disappointments that had to be suffered, you feel that the life of a bishop in India is an enjoyable life. For a long time after Lefroy went out he was occupied in preaching to the Muhammadans. It was not preaching. He had no sooner begun than he was interrupted and had to deal with the interruption. Sometimes it had to be a set debate—each speaker getting so much time to do his best with. And the results were never encouraging. But 'on his study table Lefroy kept a child's toy, a little painted wooden Humpty Dumpty. Sitting one side up he was grinning, and turned the other side up the corners of his mouth were down. When worried or tired he would glance at Humpty Dumpty, and if he found him looking doleful he would say, "Let us turn him up the other way and we shall get along better." This is told of his Metropolitan years in Calcutta; it is true of Delhi and Lahore as well.

Then his sense of humour helped him. How good a gift it is when it comes from God! He writes to his mother in 1907 from Simla: 'Simla is having a woeful laugh at your son, on this wise. Last week there was a sale on behalf of the Y.W.C.A. I had to say something at the opening, and then to *do* something at the stalls. As you can imagine, the latter is difficult for me, especially at such an essentially feminine show. However, I secured a friend, a judge's wife, and said she must help me to spend a certain amount of money. At one stall she said to me, "How would you like that cushion?" a very pretty piece of hand-painting, fruit and flowers, on satin. I liked it; it was rather expensive, but I said I might as well buy one good thing and discharge my obligations at once as go pottering on with a lot of small things, so I got it. As we walked away from the stall a lady came up and whispered to my friend, "Will you tell me what the Bishop is going to do with that"—saché, I think they called it—anyhow, something for putting a lady's nightdress in! For such in truth it turned out to be, my friend asserting her own entire innocence. Anyhow, Simla has got a hold of it, and is having much sport. One of the Martin girls declares that a couple of days ago she heard two nursery-maids on the road which runs at the back of our house, and one was telling the other the story and speculating on what

I wanted it for. Having bought it as a cushion, I hold that it is such; I have given it to Mrs. Martin, and it figures on one of her couches in the drawing-room, and looks extremely pretty. I know you will pity me.'

There are some interesting references to Lord Kitchener. The strong man could give in to a stronger: 'I know you and mother will be interested to hear that Lord Kitchener has after all taken the action which I urged on him, but which at first he refused to do.' And then Kitchener's note: 'I shall always remember our many conversations and the kind and considerate way in which you have helped me to do something to improve the moral life of the men of the army.'

---

### FREETHINKERS.

The word 'freethinker' is one of the most ill-used words in the English language. It is appropriated by those who count themselves atheists, as if there were no possibility of freedom of thought in theism. Mrs. Janet E. Courtney, O.B.E., who has written a book on *Freethinkers of the Nineteenth Century* (Chapman & Hall; 12s. 6d. net), rescues the word to its proper use. Her list of Freethinkers includes Maurice, of whom she says: 'Maurice would never have called himself a freethinker. He was no "freethinker," in the narrower sense of one who perforce questions Christian principles, an erroneous interpretation, which the word was never intended to convey. But that he was one of the great promoters of unfettered thinking, both within and without the Church, let the long line of his disciples bear convincing testimony.'

The essay on Maurice is the first and finest in the book. Mrs. Courtney's sympathy with himself is perfect, with his theology not very far short of perfection. And that is the more surprising that with Bradlaugh she has very great sympathy also. Bradlaugh, however, seems to have gained the right side of everybody who really knew him, his honesty and his chivalry captivating them.

The other freethinkers are Matthew Arnold, Huxley, Leslie Stephen, Harriet Martineau, and Charles Kingsley. Leslie Stephen never had a more appreciative biographer, and one is glad to see what wise appreciation can do for him. His own words were not always wise, nor was it altogether a virtue in him that he stood by them. The only woman is Harriet Martineau, and the

only essay that seems to fall short is devoted to her. No doubt Mrs. Martineau, as she called herself, was difficult to live with, and no doubt she is difficult to sympathize with still. But every one of the seven had his waywardness.

One thing worth remarking comes to the surface. There is 'free-thought' still and of the atheistic variety, but it is far more restrained than it was in the nineteenth century. Even Huxley's tongue, not to speak of Bradlaugh's, would be considered vulgar and malicious to-day. Mrs. Courtney recognizes this. Matthew Arnold, she says, 'lived in a period of violent and outspoken atheism. Quite apart from vulgar tub-thumpers, such a brilliant and cultivated man of science as Professor Clifford could allow himself to call Christianity "that awful plague which has destroyed two civilisations," and could urge his hearers to show no tenderness to "the slender remnant of a system which has made its red mark on history and still lives to threaten mankind. Even the grotesque forms of its intellectual belief," he added, "have survived the discredit of its moral teaching." Such language is now out of fashion; even a Hyde Park orator would not find it a draw.'

There is an excellent portrait of each of the seven.

---

### A MODERN INDIAN PHILOSOPHER.

A large octavo volume of philosophy in the familiar yellow jacket of the Publishing House of Macmillan, and with an author's name so Indian as S. Radhakrishnan, is sure to arouse considerable interest. Nor will the interest pass with the reading of it. There is no mistaking the difference between the Eastern mind and the Western. Every sentence has its peculiar flavour, every word has its special atmosphere. This means a certain demand on us for consideration, but it means also a strongly-felt and continued sense of enlargement. Professor Radhakrishnan makes an earnest appeal for the separation of philosophy from both religion and science. From science he has no difficulty in keeping it separate. But he cannot himself get rid of religion, not even for the stretch of a single page. And the two, philosophy and religion, are sometimes most curiously twisted together into one strand.

Professor Radhakrishnan is well furnished with knowledge and well dowered with intellectual ability to criticise it. He brings every one of the

modern systems under his survey. Every one of them he condemns. But it is the condemnation of an Eastern mind and must be appreciated from that point of view.

In the end Professor Radhakrishnan concludes that the sum and substance of all philosophy is still to be found in the Upanishads. 'The *Upanishads* present us with the elements of a philosophic system and thus try to satisfy a permanent want of human life. They give us the formulas by which we represent the nature of the one great Fact of Life, God. Perhaps they may not explain everything, but there is no question that later philosophy has only been a series of attempts to give a fuller form of expression to the suggestions of the *Upanishads*. We do not mean to say that the philosophy subsequent to the *Upanishads* made a conscious attempt to start with the Upanishadic ideal and develop it. What we urge is, the *Upanishads* being the earliest form of speculative idealism in the world, all that is good and great in subsequent philosophy looks like an unconscious commentary on the Upanishadic ideal, showing how free and expansive and how capable of accommodating within itself all forms of truth that ideal is.'

The title is *The Reign of Religion in Contemporary Philosophy* (12s. net).

#### S. TERESA.

The Benedictines of Stanbrook are engaged on a new translation from the Spanish into English of *The Letters of Saint Teresa*. The edition is to appear in four large octavo volumes of handsome appearance. And wherever necessary the letters are prefaced by explanatory Notes. This is to be carried through the whole series and will be a feature of it. The first volume is out (Baker; 9s. net). It is introduced by Cardinal Gasquet.

The letters of St. Teresa have long been 'known in various translations and editions, but any one,' says Cardinal Gasquet, 'who will take the trouble to compare the former translations with this present edition cannot fail to be struck with a great change for the better in the manner in which St. Teresa displays her wonderful personality. She appears to us, if one may use the expression, much more human and sympathetic.'

That is true. It is just the impression that the letters make on one. They are simple in style and

describe the Saint's everyday doings. But they have one and all the impress of character. And occasionally one sees right into the soul of a greatly gifted, greatly tried, and greatly used woman.

In illustration of her trials, and as fair example of the letters and their translation, take this paragraph: 'The other novice who left us entered another convent. I was told for certain yesterday that she had gone out of her mind solely on account of having quitted us. How great are the judgments of God, Who defends the truth! Now people will realize what crazy things she said: for instance, that we tied the nuns hand and foot and flogged them—and would to God she had said nothing worse! She made a thousand other charges, bringing most serious accusations against us. I see clearly now that the Master wished us to suffer trials which would be to our advantage in the end.'

After suspension for a year or two on account of the War, *Ancient Egypt*, Professor Flinders Petrie's magnificent quarterly, has appeared again (2s.). And it has made some appearance. There are in the first part two articles by Somers Clarke, one by the Editor himself, and one by M. A. Murray, together with reviews of books and periodicals. But besides that there are three most beautiful full-page illustrations on plate paper and other illustrations in the text. For the money it is a marvel.

'Words, words, words,' says the Prime Minister. Yes, but it is wonderful what one can do with words. What but words is all that book which Mr. Charles Inge has written, calling it *Flashes of London* (Allen & Unwin; 6s. net)? And yet London is seen in it—the Rush and Roar of London, the Lights of London, the Failures, the Ladies of Prey, the Sisters of Fear, and all the rest. Every chapter is a complete picture; together they make a gallery; and you can carry the whole gallery in your pocket. It used to be counted a wonderful thing for one to know the London streets; what is that to knowing the London people? And Mr. Charles Inge knows them.

The seventh volume of the *Transactions of the Baptist Historical Society* is the complete issue for 1920 (Baptist Union Publication Department; 7s. 6d. net). It contains 128 pages of printing, and every one of its seven articles is a study that



has demanded time and patience as well as the historical judgment. The 'Conscientious Objector of 1575' seems a little out of date, but in the hands of Dr. Albert Peel he proves to be a person of interest as well as of importance. The leading place is taken by an unsigned article on 'Dissent in Worcestershire during the Seventeenth Century.'

Mr. Blackwell of Oxford has published a volume—most interesting, most instructive—on *The Trees, Shrubs, and Plants of Virgil* (6s. net). It has been written by Mr. John Sargeant, late Master at Westminster.

Mr. Blackwell has entered upon the publication of a new series of reprints of famous old writings. 'The Percy Reprints' they are to be called. The first number is *The Unfortunate Traveller* of Thomas Nashe. The editor is H. F. B. Brett-Smith, who writes sympathetically to the whole idea and to Thomas Nashe, and says all that has to be said by way of introduction. But the most enticing sentences are those quoted by the publishers on the jacket. They are quoted from Sir Walter Raleigh's book on *The English Novel*. This is the quotation: 'The strongest and best of his writing . . . merits this high praise—it is likest of all others to Shakespeare's prose writing. The same irrepressible inexhaustible wit, the same overpowering and often careless wealth of vocabulary, the same delight in humorous aberrations of logic distinguish both writers. And Shakespeare alone of his sixteenth-century contemporaries can surpass Nash in the double command of the springs of terror and of humour.'

The volume is an exact and highly attractive reprint, with the 1594 title-page and all complete.

A careful and prudent investigation into the problem of War has been made by the Rev. J. E. W. Wallis, M.A., Vicar of Whalley. The title is *The Sword of Justice*, with the alternative: 'Or the Christian Philosophy of War completed in the Idea of a League of Nations.' The publisher is Mr. Blackwell (5s. net).

The accomplishment of the book has been stated in the Introduction, which is written by Mr. Ernest Barker, Fellow and Tutor of New College, Oxford. 'Mr. Wallis has explored in this little volume a field of perennial interest, and never more interesting than to-day. He has asked and

sought to answer a question which in the last five years has troubled many tender consciences—whether Christians may ever avail themselves of force. He has investigated and brought to light the conceptions which Christians have held through the centuries about the conditions which make war "just," and the grounds that entitle war to be lifted to the dignity of a "Crusade," and termed by the name of "Holy War." He has sought to show what the Church has done in the past to restrain war, and he has suggested what she may do in the future to help the success of a League of Nations.'

This is Mr. Wallis's position: '1. The state must be ready to employ force as the sanction and guarantee of its legislation. No law would be long regarded to the infringement of which no punishment was attached.

'2. The state must be ready to employ force for the preservation of order. It must protect the life and the property of its citizens from thieves, burglars, and brigands.

'3. The state must be ready to employ force for the execution of justice—that is to say, to carry out the punishment of recalcitrant offenders by fines, imprisonment, or other penalty.

'4. The state must be ready to employ force for self-protection against internal and external foes.'

Mr. Alfred Morris Perry has made a study of *The Sources of Luke's Passion Narrative*, and has had his results published at the University of Chicago Press (Cambridge: at the University Press; \$0.75 net). The book is one that might well excite the envy of the professors and students in British Universities. To be sure that one's original and painstaking work will be published is an encouragement to persevere with it. And it is a gain to knowledge. It is a small part of the great ocean of truth that Mr. Perry sails over, but he explores it thoroughly, and we know it after him.

At the Cambridge University Press there is published an expurgated edition of Coleridge's *Biographia Literaria* (10s. net). The expurgation has been done by Mr. George Sampson. It consists of the excision of chapters v.—xiii.; and unlike some expurgations it is a distinct gain to the book. It is also a relief to the reader. For now he can read the *Biographia* straight on without 'the mass

of imported metaphysic that Coleridge proudly dumped into the middle.' Mr. Sampson has added Notes—after the manner of the most highly approved school and college editions.

Besides the *Biographia Literaria* the volume contains Wordsworth's Prefaces and Essays on Poetry from 1800 to 1815.

But (Coleridian worshippers forgive!) there is nothing in the book that has given us a shred of the enjoyment we have found in Sir Arthur Quiller-Couch's introductory essay. What a gift is the gift of style! To say a thing—to say that Dorothy Wordsworth loved and could have saved Coleridge—and to say it so that one's being is moved!

*The Books of Haggai and Zechariah* have now appeared in the small Cambridge edition of the Revised Version. The editor is the Rev. T. W. Crafer, D.D. (3s. net). Zechariah is divided into two parts. Zechariah's 'own work ends before ch. ix. as certainly as does Isaiah's before ch. xl. of his book.' Who is the author of Zech. ix.-xiv.? Dr. Crafer does not know. But 'we cannot follow Dr. Barnes in making the author an actual "disciple" of Zechariah. Indeed, the new apocalyptic element marks quite a different line of thought. The prophecy does not seem to be later than the arrival of Nehemiah in Jerusalem in 444, and the book of Malachi, which probably dates from about the same time. How much earlier it was spoken, it is impossible to say. It must be remembered that it is quite likely that Ezra's coming from Babylon and his work at Jerusalem was *after* that of Nehemiah. We know nothing whatever of the history of the Jews and their capital during the earlier half of the fifth century. If we may connect these chapters with this obscure period, it adds to their interest and importance.'

Dr. S. J. Case, Professor of Early Church History and New Testament Interpretation in the University of Chicago, has published a commentary on *The Revelation of John* (Cambridge: at the University Press; \$2 net). It is not a word-for-word commentary. Professor Case is interested in the language of the Apocalypse, but he is more interested in its thought. He himself calls it an historical interpretation. After a long introduction describing the local and temporal environment, there come the Letters to the Seven Churches, each letter being translated familiarly and then

interpreted as a whole. That plan is worked out to the end.

The interpretation is historical, as the title tells us, and as we should have expected it to be. For 'the historical method alone does justice to John and his Asian contemporaries. It is able to hear him speak the language of his time and to perceive his meaning as understood by the people of that day. It recognizes that he meant what he said when he predicted the early destruction of the Roman Empire, and it readily understands the impelling motives which prompted him to utter such a prophecy. Similarly appropriate to his situation are his predictions of a catastrophic end of the world and his expectation of Christ's early return after only two more emperors had ruled. These realistic phases of John's thinking can be appreciated only by one who employs the historical method, learning to read John's language in the light of hopes and experiences peculiar to that age. His apocalyptic imagery can then be given the meaning that it had in ancient times as illustrated in the typical apocalyptic writings of the period. With this method in hand the long-misunderstood mysteries of Revelation are easily solved.'

At the Chiswick Press, Mr. S. M. Gregory has published a volume of essays dealing chiefly with Armenia and the Armenians, and has called it *The Land of Ararat* (7s. 6d. net). The first essay is an effort to locate the Garden of Eden, and not an amateur's effort. For Mr. Gregory is a scholar, as well as a traveller and wary observer. He gives good reasons for his belief that Paradise was in Armenia—at least as good as any one else has ever given for any other locality. There is another essay on the Deluge—not quite so convincing, but worth the attention of the expert.

But most of the book is occupied with the Armenians. It contains a chronological history of the country and a full description of the Armenian Church Calendar. Altogether it is a notable book on a wonderful people.

Much was at one time heard about Animism. The word occurs frequently throughout the *ENCYCLOPEDIA OF RELIGION AND ETHICS*. Count Goblet D'Alviella, who writes the article in that work, shows that the word is used by anthropologists in more ways than one. There is one way, however, in which its use is most significant. It is

to name that belief which attributes personal life to trees and plants and even to such material things as precious stones.

That personality was once even in civilized society actually attributed to precious stones is proved by Zunz in his book *The Curious Lore of Precious Stones*. He quotes from Francisci Ruci of the sixteenth century: 'It has recently been related to me by a lady worthy of credence, that a noblewoman, descended from the illustrious house of Luxemburg, had in her possession two diamonds which she had inherited, and which produced others in such miraculous wise, that whoever examined them at stated intervals judged that they had engendered progeny like themselves. The cause of this (if it be permissible to philosophize regarding such a strange matter) would seem to be that the celestial energy in the parent stones, qualified by someone as "*vis adamantifca*" first changes the surrounding air into water, or some similar substance, and then condenses and hardens this into the diamond gem.'

The quotation is repeated by Dr. Frederick Schleier in his book on *Religion and Culture* (Oxford University Press; 8s. 6d. net). Dr. Schleier's purpose is to show that religious beliefs belong to their own 'cultural area.' You must not say that such and such a superstition is a superstition, without adding to whom and where. There is no science in Sir J. G. Frazer's way of gathering innumerable examples of a belief or superstition and then drawing conclusions from them; each example is isolated and the twisting of them together will only make a rope of sand.

Such an isolated belief is Animism. There may be individuals or even tribes which attribute personality to sticks and stones; but they are not many, and you cannot generalize from them. You cannot generalize enough to give your generalization the dignity of such a name as Animism. For the most part it is only an imaginative make-believe. The child hugs the doll as if it were a living babe, but she knows quite well that it is only 'a bag of sawdust.' And the savage is just a child.

Professor T. B. Kilpatrick, D.D., of Toronto, is the author of *The Redemption of Man*, one of the volumes of 'The Short Course Series' (T. & T. Clark; 3s.). Dr. Kilpatrick is as accomplished a theologian as the Presbyterian Church can produce, and what Church can produce a higher accomplish-

ment? To his natural ability and severe training he has added an exacting experience. In this volume he expounds popularly the great doctrines of Redemption, and every word is carefully considered, every statement is severely true to Scripture and experience.

Professor A. T. Robertson is one of the most industrious religious writers of the day. His *New Testament Greek Grammar* is a marvellous accomplishment, had he done nothing else in his lifetime. But he has done more things than can easily be numbered. The latest of his works is a volume in Messrs. Duckworth's 'Studies in Theology' on *The Pharisees and Jesus* (5s. net). The industry is seen best at the end. The list of books in the bibliography contains 360 items. The Index of Subjects and the Index of Texts are both exhaustive.

Dr. Robertson has not whitewashed the Pharisees. That has perhaps been done sufficiently now. He finds the Pharisees whom our Lord had to do with quite unlovable persons, and enumerates no fewer than seven serious sins that they were guilty of. The sins were spiritual blindness, formalism, prejudice, traditionalism, hypocrisy, blasphemy, and the rejection of God.

It was an expected subject for a course of lectures, but Dr. Robertson has shown that it can be made both convincing and converting.

The Rev. Harold C. Morton, B.A., has gathered together and presented in clear consecutive form the main teachings of Wesley and his helpers. The title is *Messages that Made the Revival* (Epworth Press; 2s. net).

Professor W. F. Lofthouse has edited a volume of essays on *The Christian Use of Money* (Epworth Press; 3s. net). Could you suggest a more urgent topic? They say that what the Apostle wrote about it was not '*the root of all evil*,' but '*a root*.' If he had written to-day he might have written as he has been translated. For every sin and every crime seems to run back to it. Drunkenness? Yes—on the part of the drink-seller. Prostitution? —Yes, on the part of the sweater. And so on, and so on. This book is at once an arrest and an enlightenment. The men are in earnest though not in despair. Let their effort bear its fruit in discourses—a most profitable series it might be.

We do not know that Catholics should read the *Life of the Ven. Anne Madeleine Remuzat* (Gill; 6s.), but Protestants should certainly do so. For it rests on a conception of life that is both strange and bewildering. While Madeleine Remuzat, whose father was a prosperous merchant in Marseilles, was still a child she determined to become a nun. A nun she became, entering the nunnery at the age of eight. Soon after she came to believe that she was called upon to be a 'victim.' That is the very word. 'One day whilst Madeleine was in the enjoyment of one of those feasts of love with which her Saviour nourished her soul, He appeared to her, and said in accents of ineffable tenderness: "My child, I seek a victim."' And a victim she became. For years she suffered tortures of body and agonies of mind which are all faithfully described in her life, until at last the end came when she had just passed her thirty-third year. The torture was mental—the idea that she was a doubter and a castaway, but it soon became physical also. And lest the headaches and the consumption should not be enough, she 'added the sharp edge of bodily austerities, such as disciplines, chains, and hairshirt.' Then she had visions. How could she help it? But the wonder is that the Sisters of the Visitation of Harrow should think that they ought to translate the book and make public her and their conception of Christ.

Messrs. Heffer & Sons of Cambridge have published three captivating little books, two of them liturgical, the third anthological. One of the liturgical, *The Sung Eucharist*, is 'A Commentary on the Solemn Celebration of the Holy Mysteries,' by the Rev. John C. H. How, M.A., Precentor of Trinity College (2s. net). It contains also the Music of the Eucharist after the setting of Merbecke. The other is *A Little Guide to Eucharistic Worship*, by B. T. D. Smith, M.A., Fellow and Dean of Sidney Sussex College (1s. net). The drawings and decorations in it are by H. C. Hughes, M.A., Assistant in the University School of Architecture. *The Unclouded Vision* (2s. net) is a gathering of 'Thoughts for the Pure in Heart,' by M. C. Jenkinson.

The Rev. Edward Shillito has written much (though not yet so much as his chief, Dr. Horton) both in poetry and in prose, and his best book is his latest. If he never writes a better he need not

wonder or lament. Its title is *The Return to God* (Hodder & Stoughton; 6s. net). The whole philosophy of Redemption is in the title and in the book. And it is offered in modern beautiful, almost seductive, language, with a great strong faith urging on the hand to do its possible best.

Those who wish to know what the Church of Scotland is doing to encourage the ministry of Women should read *Alice Maxwell, Deaconess*, a short and simple biography, written by her sister Mrs. Horatio Macrae (Hodder & Stoughton; 7s. 6d. net). There are no adventures or stirring events. From first to last it is a record of quiet, courteous, unassuming, but most effective service. And always it is 'Who loved me'—Christ first, me last, nothing between but love.

The unspeakable Turk was never seen in his unspeakableness more glaringly—no, not even in Morgentau's account of his treatment of our Kut prisoners—than in *The Memoirs of Naim Bey*, a small collection of Turkish Official Documents relating to the Deportations and Massacres of Armenians, compiled by Aram Andonian, and published by Messrs. Hodder & Stoughton (2s. net). 'For cold and bestial cruelty,' says Viscount Gladstone, who introduces the book, 'the names of Enver and Talaat are consigned to undying infamy.' Take this single dispatch from Talaat to the Turkish governor of Aleppo: 'Sept. 16, 1915. It was at first communicated to you that the Government, by order of the Jemiet (the Ittihad Committee) had decided to destroy completely all the Armenians living in Turkey. Those who oppose this order and decision cannot remain on the official staff of the Empire. An end must be put to their existence, however criminal the measures taken may be, and no regard must be paid to either age or sex nor to conscientious scruples.

'Minister of the Interior,  
TALAAAT.'

By the time a man is over eighty years of age he ought to have learned a little wisdom. Mr. J. F. Fuller, who writes *Omniana, the Autobiography of an Irish Octogenarian* (Jarrolds; 12s. 6d. net), claims common sense, and he may possess it. But common sense and wisdom are (as Cowper has it) 'far from being one.' The man of common sense

rules his life by worldly proverbs; the man of wisdom laughs at worldly proverbs and worldly prudence and ventures forth into the unknown and eternal. When Abraham left Ur of the Chaldees, his neighbours said, 'A rolling stone gathers no moss.' When Moses gave up his situation under Jethro to redeem Israel, the rest of the shepherds warned him that 'A bird in the hand is worth two in the bush.' Mr. Fuller has been actor, author, and architect; he has built churches and he has made money. But he does not possess a copy of the Bible, looks forward with complacency to the extinction of his existence, and has never seen any beauty in the Lord Jesus Christ that he should desire Him.

His book is crowded with comments on the men and women whom he has met. And it has to be said for him that if he does not spare them—dead or alive—neither does he spare himself. He has no vanity. The long story of the ten-pound note which he lost at a certain racecourse is told with ridiculous simplicity. Yet he is not altogether without humour, though it is of the rough and ready kind. Towards the end of the book there are long discourses of many things—eating, drinking, smoking, the wearing of 'top' hats, and much else. If you care you can add this to your collection of Children's Sayings: 'Melesina Trench, in a letter to Mary Leadbeater the authoress, tells a story of her "second little boy," and how, when she admonished him, after an angry bout with a play-mate, remarking that "we should meet all our friends in heaven," got for answer, "with the most *satisfied* expression (the italics are hers) and the countenance which painters give to a seraph, 'Oh! no! for some of our friends will be in Hell!'" This was in 1813; and the son was Richard Chenevix Trench, then six years old—the future High Church Archbishop of Dublin; a delightful fact to which he does not refer in her *Remains*, edited by him.'

*The Liberal Year Book for 1920* is out (Liberal Publication Department; 1s. 6d. net). It has a liberal allowance of useful knowledge, whether the reader is a Liberal or not. There is an excellent short account of what has to be paid in Income Tax; there are lists of books of special interest to politicians, and there are arguments wherewith to demolish the Coalition Government. The biographies of Members of Parlia-

ment give their addresses and much other information.

'Providence has been kind to me. It has been my sacred and cherished privilege to have gone through a long hard training time of intellectual toil, of discipline and of self-sacrifice. That has helped me to think more clearly and more dispassionately. Much more than this, it has enabled me to do my work from a higher motive than that of ambition. My motive has been to try to bring to minds groping in mist or gloom the light which has dawned upon me during years of deep thought and enthusiastic teaching, so as to put before them, plainly, as I hope, and earnestly, as I know, the fact that after all there is really something worth living for and worth dying for, something towards which, often unconsciously, sometimes unwillingly but always inevitably, men strive.'

With those courageous and encouraging words the Rev. Robert Kane, S.J., sends out his book on *Worth* (Longmans; 6s. 6d. net). He finds worth everywhere throughout God's universe and the life of man, except where it is nullified by sinfulness. He is an old man and blind, he tells us, but he has lost none of the belief in God and man which he held in his lusty prime. His faith has grown in strength and in tolerance. He finds good in everything (always with the one shadow, which also he knows how to dispel). Even in imagination and even in fancy he discerns blessing, and he can distinguish between them.

'Fancy and imagination may appear to be quite the same faculty, or at least their attributes may seem to be almost identical. That depends on the use one makes of the words. The words are often used as synonyms; but even as synonyms they have not absolutely the same sense. Our meaning of the words will be rooted in their derivation, and their derivation is rooted in fact. The word imagination is originally derived from the Latin word meaning "an image." The word fancy is originally derived from the Greek word meaning "an appearance." Between these two there is distinctiveness enough to found a difference. The image is the representation of a thing; the appearance is the coming of the thing itself. In other words the imagination shows a sign *from which* the thing is known; the fancy shows a sign *in which* the thing is known. From this we may infer that the function of imagination is to

bring the absent or the unseen, the abstract or the ideal, as real and present before the mind; while the function of fancy is to clothe the thing in such vivid and full appearances as to make it come itself lifelike before the thought.'

How young men should read the Gospels is shown by Mr. John M. Holmes in *Jesus and the Young Man of To-day* (Macmillan; \$1). If young men *will* not read the Gospels, let them read this book. It is not so interesting as the Gospels, it is not so strengthening; but it is modern, explicit, and educative—truly literary and truly religious.

Under the title of *Freedom and Advance* (Macmillan; 9s. net), the Rev. Oscar L. Joseph has published a volume of essays in religion. Most of the great religious matters are discussed in it—Authority, the Bible, the Person of Christ, the Work of Christ, Experience, the Ministry, Worship, Education, Social Christianity, Comparative Religion, the Spread of the Gospel, and the Hereafter—and all competently. But the author has an object. It is to show that we are advancing in religion, that we are making progress in our attitude to the Bible, in our conception of Christ, in our acceptance of Comparative Religion. He addresses the working pastor; he does not worry or terrify him; he leads him gently on to fresh fields and wider landscapes.

Should the preacher of the gospel be a social reformer? Dr. John Marshall Barker, Professor of Sociology in Boston University School of Theology, answers Yes. Should he be a politician? Again Professor Barker answers Yes. Not a partisan politician, however. 'The Church in its corporate capacity is not primarily a political institution for enacting and enforcing laws. It is rather an association of believers who have affiliations with different political parties. Consequently it would be improper for the Church, made up of all parties, to become involved in partisan politics. The Church disclaims any desire to have an organic alliance with any political party as such. There is, however, a broad distinction between politics and partisan politics. Citizenship in a democracy carries with it the obligation of political action, but not necessarily partisan motives and activities. The function of Christian citizenship is a sacred

trust and cannot be separated from the religious life. It is as much under the law of Christ as membership in the Church. The interest of every commonwealth demands that the Christian religion permeate the political life.'

Professor Barker goes over the whole wide territory designated social life and shows that the gospel has to 'permeate' every part of it. He writes as one who knows what he writes about. He is full of an enthusiasm for humanity, but he never lets his emotion carry him into intolerance. The title of the book is *The Social Gospel and the New Era* (Macmillan; 10s. 6d. net).

The *Journal of the Manchester Egyptian and Oriental Society* for 1918-1919 (Longmans; 5s. net) contains the reports of the Proceedings during the Session. These reports themselves contain valuable original material for the Egyptologist—Notes by Professor Flinders Petrie on Prehistoric Egypt; by the Rev. I. Raffalovich on Palestine and the Jewish Future; by Professor G. Elliot Smith on the Inter-course between Egypt, Sumer, and Elam; by Dr. A. M. Blackman on the House of the Morning; and by Mr. T. Eric Peet on Ancient Mining in Syria. The Special Papers are more 'special' than usual, but they are of first-rate value for the research student.

A rival to the Yale Lectures on Preaching has been instituted in the University of Southern California. The first series of the 'New Era' Lectureship, as it is called, was delivered by Adna Wright Leonard, Bishop of the Methodist Episcopal Church. The subject is *Evangelism in the Re-making of the World* (Methodist Book Concern; \$1.25 net). There are six lectures. Each lecture stands by itself. For the lecturer's aim is to discuss the great principles of evangelism—'the principles that are fundamental to all evangelism'—and then leave the re-making of the world to his hearers. Three living issues receive special attention—the hymns to be sung at evangelistic services, the relation of revival work to social service, and the best use to be made of the Sunday evening service.

Mr. W. Scott Palmer read in Dr. Alexander Whyte's Appreciation of Behmen (as, following William Law, he calls the philosopher): 'It were an immense service done to our best literature if

some of Behmen's students would go through all Behmen's books, so as to make a complete collection and composition of the best of the autobiographic passages. . . . It would then be seen by all, what few, till then, will believe, that Jacob Behmen's mind and heart and spiritual experience all combine to give him a foremost place among the most classical masters in that great field.' He resolved to do it, and did it. The book is called *The Confessions of Jacob Boehme* (Methuen; 5s. net). It has an Introduction by Miss Evelyn Underhill. But it is itself an introduction—after Dr. Whyte the best you are likely to find, to the study of Boehme, first the study of the man, and then the study of the system. One characteristic must be emphasized—it is as *readable* a mystical book as you ever read.

Is Swete's Introduction to the study of the Septuagint superseded already? Mr. Richard R. Ottley, M.A., the author of *Isaiah according to the Septuagint*, has published *A Handbook to the Septuagint* (Methuen; 8s. net). It is an evidence of the activity of scholarship and of the interest that Biblical Study possesses for the acutest intellects.

But perhaps Mr. Ottley does not intend to supersede Swete. His manner is rather more elementary. Swete seemed to write for the man who had already studied his edition of the Septuagint; Ottley seems to write for the man who has to be enticed to that study. He will be of most service to the man who has the Septuagint in his hands and is working his way through it. He explains the words and phrases; he illustrates the text and the style; he tells the history of the translation that he may enable the student to understand the peculiarities of it; he suggests books for further study; and he adds a glossary for reference.

That glossary is itself of much value to the student. It saves time; it saves misunderstanding. Take one word of it:

'SAMARITAN PENTATEUCH.—What is usually meant, when this name is used, is the Hebrew Pentateuch in the Samaritan characters, which is in a recension differing from the M.T., and not infrequently agreeing with the LXX against it. At one time there was an idea that its text might prove superior to the M.T.; Gesenius, about a century ago, crushed this completely for the time,

but something has been heard of it again recently. It is, however, impossible to maintain the extreme antiquity of the recension, or of the MSS. of it, as dating from the settlement of the Samaritans in Palestine. The Samaritan *translation* of this recension exists, but is considered less important.'

Messrs. Morgan & Scott have issued a fifth edition of Mr. Robert Caldwell's *In Everything by Prayer* (6d.).

The Life of Hudson Taylor has been told in two very bulky volumes. Not every one who would profit by his example can buy or read them. So Mr. Marshall Broomhall, M.A., has condensed them into one quite small volume, missing scarcely a telling anecdote. It is called *Hudson Taylor, The Man who Dared* (Morgan & Scott; 2s. net).

Two valuable though small books have been published by the National Adult School Union. One contains studies on *The Fourth Gospel*, by Anna L. Littleboy (6d.). The other is called *A Little Book of Meditation and Prayer* (6d.). It is compiled by the Rev. G. Currie Martin, B.D.

Messrs. Nelson have reissued *The Reminiscences of Lady Dorothy Nevill* in their 'Edinburgh Library of Non-Fiction Books' (2s. 6d. net). The most striking thing in the book is the evidence it affords of the existence and power of sheer superstition among the aristocracy. The story of the bambino or Buddha, whichever it was, which brought ill-luck into Lady Dorothy's house is told so graphically and so sincerely as at once to thrill and to bewilder.

The Tercentenary of the sailing of the *Mayflower* is to be celebrated by the issue of many attractive books. But none of them will surpass in attractiveness the new edition of Dr. Alexander Mackennal's *Homes and Haunts of the Pilgrim Fathers* which has been published by the Religious Tract Society (12s. net), revised and partly rewritten by the Rev. H. Elvet Lewis, M.A. The chief attraction is the magnificent series of illustrations, many of which are full-page plates and some in colour. Magnificent is not too strong an epithet. The reading is right good also. It was good before, and it is better since Mr. Elvet Lewis had his hand in it.

The Rev. A. R. Whitman, M.A., Principal of Culham College, has written *The History of the Christian Church to the Separation of East and West* (Rivingtons; 6s. net). We take it to be a continuation of his work on the history of the whole Church of God, of which he has already published the volumes on the Old Testament and the New. And for so great a task he is exceptionally qualified. Moreover, he has the enviable ability to write at once for the student and for the general reader. To dip into this volume with its Questions and Subjects for study is to set it aside if you are not a student, to read a page of it is to repent of your first impulse.

Mr. Herbert Morgan has written a book on *The Social Task in Wales* (S.C.M.; 2s. net). He writes as an ardent Christian, but he is not well pleased with the Welsh preachers. They are too emotional; 'the ethical note has been wanting, or else it has made too much of the tithing of mint, cummin, and anise.' But the Welsh Church is worse than its preachers. The common people, he says, accuse her of insincerity, worldliness, otherworldliness, ecclesiasticism, sabbatarianism, excessive puritanism, obscurantism, and undemocratic tendencies—a formidable list. 'If the Church is to be the true friend of men in their need and the effective instrument of the Kingdom, it must be an organic society, a real fellowship embodying the kindly and mighty Christian spirit.'

The Rev. A. Herbert Gray, M.A., D.D., is the author of *The Christian Adventure* (S.C.M.; 2s. 6d. net). Dr. Gray's gift as a preacher is directness. He has it by nature; he has perfected it by the experience of life, for he has worked among soldiers and workers. He is direct, but he is not materialistic. He believes in the grace of God and urges its recognition on his audience. 'Here is the great secret. The great things of the world's history have not been done merely by the power of human brains and genius—not by resoluteness of will, and enormous exertions of self-directed energy. They have come to pass through men and women who yielded themselves up to God to be used by Him, and very often they themselves were vastly astonished at the things which God brought to pass through them.'

There are those to whom Unity is undesirable;

competition in religion is as good as in business. There are those who desire Unity, but only for ecclesiastical advantage. There are those who believe that the well-being of the Church of Christ is wrapped up in it. The Rev. Neville S. Talbot is the earnest advocate of the healing of the rents in the Lord's Body. He has published *Thoughts on Unity* (S.C.M.; 3s. 6d. net). They are consecutive thoughts. The argument grows in power with each new chapter. They are tolerant and very courteous thoughts. But the difficulty cannot be evaded: the United Church of Mr. Talbot's thoughts must be an Episcopal Church. 'I believe there is hope that those who agree in believing in one Church of God will find in episcopacy that which is representative of its God-given unity. I cannot believe that men will agree that the Church is divine because it is episcopal. But I believe there is hope that they will agree that, as it is divine, its divine character as one and visible and universal is represented by an episcopally ordained ministry. And I believe that if they do so agree they will accept it for the sake of the unity of the Body.'

The new contribution to the S.P.C.K. 'Texts for Students' is *Selections from the 'Historia Rerum Anglicarum' of William of Newburgh*, made by Charles Johnson, M.A. (1s. 3d. net).

One of the most important volumes of 'Translations of Christian Literature,' issued by the S.P.C.K. under the editorship of the Rev. W. J. Sparrow Simpson, D.D., and the Rev. W. K. Lowther Clarke, B.D., is a translation of *Dionysius the Areopagite on the Divine Names and the Mystical Theology* (7s. 6d. net). The translation was made by Mr. C. E. Rolt, who died in early manhood, after he had passed the book for press. It is the translation of an enthusiast and a scholar—the scholarship and the enthusiasm working together to produce the highest results to be attained in prose translation. Nor is the Introduction less successful. Dr. Sparrow Simpson warns the reader against one or two of the decisions (as if they were due to too high an admiration for the author), and that is all right. But there the book stands, a real monument to an accomplished and warm-hearted man's memory, a valuable addition to the books on the literature of the fifth century.



A volume of translations of *Documents Illustrative of the History of the Church* (7s. 6d. net) has been added to that most enterprising and already indispensable series, the S.P.C.K. 'Translations of Christian Literature.' The first volume, edited by the Rev. B. J. Kidd, D.D., goes down to A.D. 313. Dr. Kidd has the subject well in hand. There are other selections which we do not doubt he consulted, but he has worked over the material himself, and his own judgment is well trained. For the translations he has relied upon the 'Ante-Nicene Christian Library,' and the other great collections. The volume is well printed and well bound, altogether as immediately attractive as it will be at all times instructive.

To the 'Christian Revolution Series,' issued from the Swarthmore Press, the Rev. John Coates, B.A., has contributed a volume on *The Christ of Revolution* (2s. 6d. net). The title is strictly accurate. And His revolution was not only individual (though it *was* individual) but also social. Repent and be baptized, every one of you, and then the Kingdom of Heaven. In short arresting

paragraphs Mr. Coates shows us Christ at work revolutionizing both individuals and society.

The idea of *The Remnant* comes to us from Isaiah. But Dr. Rufus M. Jones, in a book with that title (Swarthmore Press; 5s. net), shows that it is Greek as well as Hebrew, and Christian more than either Hebrew or Greek. A short chapter suffices for Plato's doctrine, and a short chapter is all that is given to Isaiah. For Dr. Jones' purpose is to trace the existence and worth of the Remnant down through the Christian ages. He finds the Remnant in the Montanists, in the Donatists, in the 'Religious' of Roman monachism, in the Spiritual Franciscans, in the Poor Men of Lyons, in the Friends of God, in the Reformers, and in the Quakers. And always he finds that they were the salt of the earth. But were they not schismatic? Dr. Jones reminds us that the most schismatic of all the Remnants were the earliest Christians. There have, no doubt, been two types—the rebel type and the type which aims at reform within the body. But there is no hiding the sympathy of Dr. Jones with the rebels.

---

## The Disciplined Life: An Ideal of the Pastoral Epistles.

BY THE REVEREND J. M. E. ROSS, M.A., GOLDERS GREEN.

IN the Pastoral Letters as we have them there are many signs of what some one has called 'the old age of the primitive Church.' This perhaps, more than any mere differences in style or vocabulary, justifies the modern tendency to regard them as only partially Paul's. If we cut out the famous passage about the finished course and the crown of righteousness, and a few other verses which seem to have the authentic Pauline ring, and then read the rest with a mind sensitive to atmosphere, we feel we are in touch with a time when the great adventure of the early Church is over. The Church is settling down into an institution. Careful organization is taking the place of eager impulse. The immediate concern is orthodoxy more than evangelism. There is an emphasis upon the steady-going routine of morality which is closer

to the Christian literature of the second century than to the Pentecostal fervour in which morality is swallowed up by love. It looks as though the primitive glow and rapture were gone: Christianity is getting into its grooves.

It is characteristic of this atmosphere that there should occur in these letters with quite unusual frequency the words *quietness, sobriety, gravity*, with other words of kindred type. The moral ideal seems here to centre in such thoughts: there is scarcely a class in the Christian community to which the standard is not applied. The simplest way to gather the impression will be to run through the Epistles as they stand in our New Testament, and note the words as they come. Beginning then with the phrase in 1 Timothy which bids men pray for *a tranquil and quiet life in all godliness*