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Literature.

SEMITIC RELIGIONS.

Of the many excellent volumes which constitute the series of Croall Lectures, there is none which surpasses in interest or importance the lectures on *The Semitic Religions, Hebrew, Jewish, Christian, and Moslem,* which were delivered earlier in the year by Professor David M. Kay, D.S.O., D.D., of St. Andrews, and which have just been published at 7s. 6d. net by Messrs. T. & T. Clark. Professor Kay is a man of many interests, an unusually competent linguist, and a distinguished Semitic scholar; and all his varied powers and knowledge find full scope in this attractive and informing volume.

As is indicated in the Publishers' notice, 'primitive religion, extinct or still alive, has been freely studied in the last generation; but the great Theistic Religions, which have dominated the fifty centuries of unforgotten history, have had less attention.' Or if—in view of the work done by scholars like the late Professor Robertson Smith in this country, the late Professor Wellhausen in Germany, Professors Barton and Moore and many another in America—this is too much to say, it can at least be said that a competent conspectus of those religions, in a form divested of technicality and elaborate detail and intelligible to the average layman, has not often been presented to the public by the experts. Now we have it at last in more than satisfactory form.

Christianity, as the title of the book indicates, is ultimately a Semitic religion; its Founder was a Semite. It is deeply and firmly rooted in the Semitic past; and there is everything to gain when the study of it is undertaken by one who has a full knowledge of its Semitic antecedents. That is why students offered so cordial a welcome to Wellhausen's study of the Gospels, and that is why we listen with special attention to what Professor Kay has to tell us, in successive chapters, on 'Hebrew Religion—Primitive and Prophetic,' 'Hebrew Religion from Cyrus to Vespasian,' 'Judaism,' 'Christianity,' 'The Moslem Religion,' and 'The Heritage and Obligations of Semitic Religion.'

Another reason why this book appeals to us is that it is written in view of urgent modern problems, and inspired by the conviction that the perspective of history illustrates those problems—problems, *e.g.*, like the relation of science to religion, the restoration of the Jews to Palestine, the establishment of material sobriety, and the formation of a League of Nations to avoid war.

From a volume full of interest two points may be singled out as of peculiarly modern interest. (i) In view of the Balfour Declaration, it is instructive to watch how a Semitist like Professor Kay deals with the questions, 'Does Judaism require a national home?' and 'What is the real teaching of the Bible on the possession of Palestine as an essential in Hebrew religion?'

As he rightly says, these questions involve the nature of religion, the constitution of nations, and the principles of international equity. He could not put the case against Zionism better than when he says that '*true religion does not depend on geography,* any more than do philosophy or music or mathematics.' What is the claim of the Jews to Palestine? Is it conquest? The land had not always been theirs; they won it by the sword. But Amos at any rate did not think this a sufficient justification for their being allowed to remain in it for ever. 'The eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth' (9^8). If, in spite of a thousand subsequent political transformations, ancient conquest is adequate justification for the descendants of conquerors cherishing the hope of a later return to the land they conquered, we may still have to reckon with an Italian claim to Britain, which was once Roman. Is the Jewish claim to Palestine really much more reasonable?

We cannot reverse the processes of history. Others are *now* in the land. The Zionists ask the world, as Professor Kay puts it, 'to reinstate them in a national home, *where others already have a national home.*' 'Others, who are equally children of Abraham, who, unlike the ancient Amorite, share the winsome virtues of the Father of the Faithful,—others already have their national home in Palestine.' Further, the nature of true religion, if by that we mean spiritual religion, is inconsistent with emphasis upon locality. 'From the inherent nature of the religion to be provided with a territorial home, it does not appear that its character conforms to modern conceptions of spiritual religion. No

other religion makes a similar claim, and the consensus of mankind would agree in rejecting a demand for territory in the name of religion.' 'All that can wisely be offered to Judaism in Palestine is a spiritual home, such as has contented other great communions for centuries.'

(ii) In the last chapter Professor Kay deals with the League of Nations. He has nothing to say about machinery. That is important, indeed indispensable, but he goes deeper than that to the necessity for the transformation of individual character, and this is effected by the prophetic religion, working through Synagogue, Church, and Mosque. This religion 'tempers patriotism by including citizens of many nations in a wider spiritual fellowship. The hope of eternal life enables its possessors to accept more easily a temporal disadvantage for the good of others. Among individuals it generates the hope of reform through penitence.'

Professor Kay's study of *The Semitic Religions* can hardly fail to provoke wide and fruitful discussion.

WESLEYAN METHODISM.

Dr. John S. Simon has followed up his volume on 'John Wesley and the Religious Societies' by one on *John Wesley and the Methodist Societies* (The Epworth Press; 18s. net). It is a big book but it is not a bit too big for its subject or for its readers. Dr. Simon continues his story of the rise of Wesleyanism a stage beyond its origins. We see how great were the difficulties the Wesleys had to face, difficulties so great that the progress of the Movement is nothing short of a miracle. There was the queer 'stillness' heresy among the sectaries, which was anti-church and anti-everything. Even Charles Wesley was for a time seduced by it. Then there were the doctrinal disputes over Calvinism and other 'isms.' There were personal jealousies. There were the strange misrepresentations of the Wesleys and their aims. They were widely regarded as agents for the Pretender, for example. But the gravest trouble was the fierce and cruel opposition of the clergy and the mob. Amid all these waves of a stormy sea John Wesley steered a straight course, and we are impressed deeply as we read the story again with the sanity, the courage, the patience, the love and the dogged perseverance of the man.

But the main interest of this book is that it traces all that Methodism has become to its sources. We watch Wesley laying the foundations of the Methodist Church. We see how the 'classes' began, and the local preachers, and the stewards, and the Conference. It is a commonplace to say that Wesleyanism created a new England. But what can never be commonplace is the genius of the man who was its prophet—his genius and his saintliness. The whole story is told by Dr. Simon with a pen that never fails to trace for us pictures and scenes that fascinate and move us. It is a great story and it is well told. It may be hoped that Dr. Simon will go on and complete the history.

THE FOURTH GOSPEL.

Two essays by the late Canon Scott Holland on the Fourth Gospel have been published, with some additional matter, under the title *The Fourth Gospel* (Murray; 6s. net). They are introduced by Bishop Gore, who makes a remark which is amply borne out by the recent biography of Dr. Scott Holland. He says that the intellectual world took the Canon too lightly. In point of fact no man of his generation had a more penetrating intellect. This was also the opinion of T. H. Green. And when such a mind sets itself to the study of St. John there are certain to be valuable results.

Such an anticipation is amply borne out by these essays, of which Dr. Armitage Robinson says that they are the most important contribution of recent times to the discussion of the Johannine problem. Dr. Scott Holland looks at the question with his own eyes, and his argument is a fresh and suggestive one. He points out, first, that the Synoptics do not explain or account for their own facts. There is the Lord's sinlessness, *e.g.*, and there is His towering supremacy over the Baptist, and there is His obvious authority. The Synoptics do not account for any of these things. Nor do they account for the actual religion that adopted the story as its own, the religion of those who were 'in Christ' and 'in the Spirit,' and were at the same time believers in a universal gospel.

This was the religion that set out to convert the world and that had the Synoptic records in its hands. But they do not explain it. The Jesus of Harnack's criticism has no relationship to the creed that arose in His name. It is obvious that the Synoptics had a limited intention, to tell what happened before Christianity, as a religion, was actually born. It was born at the Resurrection,

but the Synoptics only set out to tell the story of the earthly career. It needed another Gospel to explain the facts, and therefore the Fourth Gospel is a religious necessity of the situation.

But it is also a historical necessity. It is perfectly clear that Jesus exercised a ministry in Judæa before He went to Galilee. Several facts prove this. The ministry of Galilee was one of *flight*. He retired to Galilee because He had been driven from Judæa. The Pharisees are already hostile when Jesus appears in Galilee. They follow Him down from Jerusalem. This is unintelligible apart from a Judæan ministry. Further, the calling of the first disciples is unintelligible without an earlier ministry.

What, again, is the explanation of the Lord's certainty that as soon as He goes to Jerusalem He will die there? How, again, explain the words of Jesus in which He sadly deplores the misuse by Jerusalem of her opportunity? She had had her 'day.' He had made His offer, and it had been rejected. When had this chance been given her? 'How often would I have gathered thy children,' says Jesus. When?

Further, the Synoptics themselves supply evidence of a ministry in Judæa when they tell of devoted disciples, friends, lovers whom Jesus already possesses in the city which they have never told of His having visited—the Bethany home, the man with the colt, the man who provided the upper room.

It is this earlier ministry which explains a great deal of the Synoptic story. But it also satisfies our natural and reasonable expectation that One who set Himself to evoke Messianic hopes and announce the Coming of the Kingdom should deliver His message in a spot sacred to the tradition of the King. It would be strange if He who wept over the city had never sought to win it.

THE BANYANKOLE.

Hot foot upon the first, Canon Roscoe has issued the second part of the Report of the Mackie Ethnological Expedition to Central Africa. It is in every way worthy of the earlier volume; and those who have read *The Bakitara* know that that is high praise indeed. One could not wish to handle a finer piece of first-hand work than *The Banyankole* (Cambridge University Press; 15s. net). No scholar in this sphere can afford to overlook it; and to ordinary readers it is probably at least as interesting as its predecessor. Everywhere one has the comfortable feeling that one is in the hands of a master, who has taken pains to derive his material from uncontaminated sources, and who is eminently sane in his handling of them.

He is here dealing with a comparatively small but very ancient people, or rather two peoples—the pastoral conquerors and the agricultural serfs. There are numerous chiefs, from whom there is the right of appeal to the Mugabe, or king, who never grows old, but, when his powers begin to fail, takes poison and dies.

Religion has been only slightly organized, the Creator, and even the lesser gods who stand closer to men, being somewhat shadowy figures; the really impressive personalities in the Unseen are the ghosts, who play a large part in the people's lives. One gathers that the ghost of an ordinary man is apt to be reborn in his grandchild, but a king becomes a lion, his mother a leopard, and his sister a python, these last transmigrations taking place after peculiarly repulsive funeral rites. But indeed all their ceremonies after death seem odd from our angle of vision. Thus it is dishonouring to be buried in clean earth. The seemly place of interment is the dung-heap.

Here and there familiar things loom up through the strangeness of that alien life. A man may not marry a younger sister while an elder is unwed; and a pious kind of fraud seems to have been devised to get round the awkwardness in certain cases. A suicide, acting without obvious cause, is buried on waste ground. An heir literally waits for a dead man's shoes, and puts them on as the sign of entering into possession of his new estate.

But much is ugly and unhappy. Thus, while moral purity is carefully preserved until marriage, thereafter both sexes are openly and frankly and unblushingly promiscuous, to an almost incredible degree. And the budding woman's life is most unhealthy. Taken from their free romps with the boys, girls are secluded and fattened for marriage—for the stouter a woman is the greater beauty is she thought to be—until the poor creatures can only waddle, and sit when dancing, only moving their arms and swaying the upper portions of their bodies.

Still there is much that seems enviable; the independence of the herdsmen, the facts that there are no jails, that even to bind a criminal is held

to be too dishonouring to a man, that the usual punishment is a fine; or this, that a soldier who has slain an enemy in war is treated as a murderer who must purify himself; or, to name yet two more, the ease with which land can be acquired and held, and the care with which the poor provide for their parents, and rich relatives for unsuccessful folk—so much so that if a rich man leaves a brother unhelped, no one dreams of attending his funeral, the idea being that this results in him in turn being born poor and helpless elsewhere.

This is an interesting and informing book.

JESUS AND JUDAISM.

The aim of the Rev. Dr. Thomas Walker's elaborate book on *The Teaching of Jesus and the Jewish Teaching of His Age* (Allen & Unwin; 12s. 6d. net) is to 'make Jesus better known.' His real originality can never be known completely from the Gospels, it can be rightly appreciated only through the medium of a comparison between His teaching and the teaching of His contemporaries and immediate predecessors or successors. This is exactly what Dr. Walker has sought to do, and has done with great success. He has examined with meticulous care the extra-canonical literature of the period 200 B.C.–A.D. 100, more particularly with regard to its teaching on God, the Kingdom, the Messiah, Man, Salvation, and the Hereafter. He has allowed the writers to speak for themselves; and then he discusses with similar care the teaching of Jesus on these topics. At the end of each chapter both types of teaching are summarized in a lucid paragraph, so that Dr. Walker has made the task of comparison as easy as it can be made. In addition, he has quoted very freely from modern Jewish and Christian writers on the period, criticizing both in a spirit of real independence. He is not afraid on occasion to cross swords with experts like Mr. Montefiore.

The knowledge and temper of the writer have combined to give us an eminently just book. We are glad to notice that his careful study, like that of Mr. Montefiore's recent 'Old Testament and After,' obliges us to modify some prevalent misconceptions of Judaism. We must henceforth speak with more reserve, he reminds us, of 'the frigidness of legalism.' We have too readily assumed its 'all-round pessimism.' Its representatives were men of prayer; they believed, more than we have been ready to admit, in the love that will not let the sinner go; and to them the Sabbath was a real delight, a day on which fasting, for example, was forbidden. Dr. Walker even goes so far as to suggest that 'whether or not Jesus had fully worked out His idea of the Fatherhood of God in reference to the Beyond, there is little doubt as to what that full working out should be'—a statement which he later explains by remarking that 'the idea of the Fatherhood of God, if it is worked out consistently, shuts out the idea of final doom altogether, for—quoting Dr. J. H. Leckie—"when we think of his doctrine that God is love, we see that it involves the universality and everlasting persistence of divine grace."' Doubtless there is another side to this, as Dr. Walker is well aware: but this statement illustrates the fearless and challenging, as well as the informative, character of this educative book. A minor challenging touch is Dr. Walker's criticism of the φλόξ of which the rich man complains in the place of torment (Lk 16^{24}): this he regards not as the flame of fire, but as burning fever, 'a hitherto unobserved medical use of the term in Luke.'

Dr. Walker may be honestly congratulated on having succeeded in his aim of making Jesus better known.

PRIMITIVE MENTALITY.

Professor Lucien Lévy-Bruhl has given us another of his fascinating studies of the primitive mind, which has been translated by Lilian A. Clare. For fascinating it is, leading us far away into a strange uncanny world, where secondary causes have small meaning, and in which there is no chance or accident, no time or space as we conceive them, into an eerie place full of mystic powers and forces always there, and very often very obvious to those primitive minds, which therefore, declares the Professor, for all their seeming stupidity, and their inability to reason or to see cause and effect, really live in a world which, in some ways, is a bigger and more wonderful world than ours. That is a characteristic remark. For it is not merely the mass of facts gathered from every quarter on such themes as dreams and divination and omens and ordeals and very much else of that nature that give the book its value, but even more the sanity of mind with which these are used, and the seemingly inevitable conclusions that are drawn from them. All kinds of folk will find here some-

thing touching on their interests. Spiritualists, for example, will find a page or two upon clairvoyance (p. 217, or p. 84 f.), where we are told that a recently dead married man will speak through the medium of an old woman and say: 'I am So-and-so speaking,' and declare his wishes. But if these are unreasonable, they are not binding on survivors, who say bluntly, 'He is mad.' That is a fact which seems to indicate that the primitive mind has something it can teach some more civilized people who have ventured back into its province. *Primitive Mentality* (Allen & Unwin; 16s. net) is, in a way, a somewhat dreadful book, revealing, as it does, how uncertain is the world in which masses of our fellow-men still live, seeing that at any moment a dream or an ant, or the pointing of a stick, or any one of a thousand things, may involve one in preposterous charges and inevitable doom. Yet even more disquieting is the thought that will keep rising up within the mind. Here are multitudes of people taking as axiomatic what we know to be quite palpably untrue, and is there any certainty that we, too, may not be moving in a like vain show, lost in the mists, and clinging to mere fantasies as proved unanswerable obvious facts?

ANCIENT EGYPT.

When so much attention is being focused on Egypt, a new book by Sir William M. Flinders Petrie, *Social Life in Ancient Egypt* (Constable; 6s. net), is sure of a warm welcome even though, as the preface informs us, the book under review must be looked on as the outline of part of a more serious work, the 'Descriptive Sociology of Egypt,' which is to appear shortly.

This volume is therefore to be taken as 'a repast drawn from the storehouse,' and the storehouse in the case of Professor Petrie is so amply furnished that we are in no danger of a sketchy meal. The account given is a very readable and interesting review of life in Ancient Egypt, dealing with nearly every phase except the religious. And a companion volume on Religious Life in Egypt is promised.

There is nothing about Tutankhamen in the book, but to make up for this there are one or two instructive criticisms of British policy in Egypt. Professor Flinders Petrie shows how Western improvements grafted on to the life of a people so stationary in many respects as the Egyptians may not always have the most satisfactory results. In dealing with the irrigation of the Nile Valley he says: 'This basin irrigation has lasted down to our time, and has only been abolished in favour of perennial canal irrigation in the last few years. The effect is not quite satisfactory; the people have not the habit of control needed for the new system; they let the high-level supply run too long and raise the water-table in the soil, so that cotton suffers by water-logging, and a field is often useless by being flooded when it should be in full crop.'

THE VEDIC HYMNS.

'The Heritage of India' Series proceeds upon its useful way. The spirit of its publications is, of course, admirable; and, joined to that, there is a happy knack of choosing really vital subjects and committing them to wholly competent hands. Here is a small but representative selection of *Hymns from the Rigveda* (Oxford University Press; 2s. 6d. net), translated by Professor A. A. Macdonell of Oxford, with an informing little essay and full and useful notes on the various deities to whom the hymns chosen are addressed—the whole making a valuable introduction to the subject.

It is true that to most minds there is something just a little wooden in the Vedic Hymns; and it would be an exaggeration to say that this translation altogether removes that impression. And yet these somewhat naive personifications of natural forces, Vāta the wind, Agni the fire, Āpas the waters, Rudra the thunderstorm, Uṣas the dawn, the Aśvins the half light and the half dark, and the rest, not to speak of the mighty Indra and the compassionate Varuna, are they not near of kin to St. Francis' Canticle of the Sun with its 'our brother the fire' and 'our sister water,' who is 'meek and serviceable'? Did not these old singers too walk the earth lost in the same awe and the same gratitude, and the same spirit of worship, whereas we, as Wordsworth cried out in a kind of agony, tramp flatfootedly and heavily through all the wonder, and see nothing at all!

And when one remembers that the Vedic text has been preserved with 'unparalleled fidelity' since 600 B.C., and that the oldest of the hymns have come down more than 3000 years, surely something grips us like that which Carlyle felt when, musing over an old letter of Cromwell's

days, he cried out, 'And they really came down to breakfast that morning; and they are gone like the flowers that blossomed that summer, like the birds that sang in its branches!'

The path of those that have gone by she follows,
The first of endless dawns to come hereafter.
The living at her rising she arouses;
The dead she never wakens from their slumber.

Gone are those mortals who in former ages
Beheld the flushing of the early morning;
We living men now look upon her shining:
Those will be born who shall hereafter see her.

The goddess Dawn has flushed in former ages,
And here to-day the bounteous maiden flushes:
So also may she flush in days hereafter.
With powers her own she fares, immortal, ageless.

Or that cry in a funeral hymn for one dead and forgotten as though he had never been, how very long ago.

Wide open, earth, O press not heavily on him;
Be easy of approach to him, a refuge safe;
As with a robe a mother hides
Her son, so shroud this man, O earth.

'The necessary condition of inspiration,' we are told by Mr. G. A. Gaskell in the Introduction to his elaborate *Dictionary of the Sacred Language of All Scriptures and Myths* (Allen & Unwin; 42s. net), 'is that the inspired writer is unaware of the theme on which he is writing, and therefore irresponsible for either the words or the meaning.' And, as the higher criticism 'destroys entirely the old belief in verbal inspiration,' the Scriptures are treated by its representatives as 'rubbish more or less, according to the fancies of the impious critics.' The better way, it appears, is to treat the language of the Scriptures as cryptic, and this Dictionary, which regards the words with which it deals as symbolic of something else, is offered as the key—confessedly inadequate, as the work is 'difficult and arduous pioneer work.' Thus Aaron is 'a symbol of the spiritual mind, the inner mind which is moved by the higher emotions.' The Feeding of the Five Thousand is 'a symbol of instruction and knowledge given to the numerous lower qualities of the soul, by means of the senses and subtle perceptions (fishes) of the astro-physical body.' The Marks of Jesus are 'a symbol of the intuitions of the causal-body which is the vehicle of the Higher Self.' And so on. All the great religious systems, from Buddhism to Swedenborgianism, are taken into account, and most of the articles are illustrated by quotations from a wide variety of sources ancient or modern, including writers like Stopford Brooke and R. J. Campbell. We fear that those who are convinced of the legitimacy and necessity of historico-critical study will find little to edify them here. 'I venture to say,' says the writer, 'that there is no conceivable solution of the problems of Religions and Scriptures than the one set forth, however inadequately, in this Dictionary.' If this be so, then God help His poor bewildered humanity in their struggle towards the light.

Among the many books on problems of education, interested readers should not overlook Miss Margaret McMillan's *Education through the Imagination* (Allen & Unwin; 6s. net). So great an authority as Mr. J. L. Paton of Manchester Grammar School gives it his blessing in a preface. He says that the greatest indictment of our present educational system is that it quenches the ideal, the light in the soul. And it is as a corrective to this that he praises Miss McMillan's book as 'a book of hope and endeavour.' The subject is the development of the best in the child, and in successive chapters the writer deals with the growth of imagination through nature, memory, emotion, handwork, the home, drawing, and sound. There is a great deal of wisdom in these chapters, and a great deal of experience. But the best thing in any of them is what is in all of them—a healthy view of what the child is, and of how the child may grow to something better. It is a book of 'hope and endeavour.'

The Rev. F. W. Norwood, D.D., of the City Temple, London, has published as 'the first effort' of his pen a series of Sunday morning addresses which were given to the children of his congregation during his Australian ministry. He has called the volume *Sunshine and Wattlegold* (Allenson; 5s. net). The young people at home may not know what 'Wattlegold' means, so the preacher will have the advantage of telling them what it means in Australia, and so with other

allusions in these addresses. But young people in Australia are just like those at home, and Dr. Norwood's addresses contain many admirable illustrations.

How wide is the gulf that separates the Roman Catholic from the Protestant attitude to Scripture is very evident in Mr. H. J. T. Johnson's little volume on *Anthropology and the Fall* (Blackwell; 3s. 6d. net). Mr. Johnson is a trained anthropologist, thoroughly versed in the story, so far as it is at present known, of early man. But he maintains that none of our knowledge of this story, so far as it is real knowledge and not merely inference, is inconsistent with the Catholic doctrines that the human race is descended from a single pair of human ancestors, that it fell from a state of primeval innocence through the sin of its first parents, and that in consequence of that sin each member of the race has lost the supernatural gifts which were destined as man's heritage. The writer admits that Science cannot prove these things, and that for the belief in them we must rely on Revelation. The Catholic believes that the Church can settle certain questions which lie beyond the scope of investigation. 'The Bible is not its own interpreter, but possesses an infallible interpreter in the Church.' 'It belongs,' we are told, 'to the province of the theologian no less to tell us the scope of the primitive revelation than the scope of that made by Jesus Christ.' But this is surely to equate two things of widely different importance. For the revelation of Jesus Christ we have something not far removed from contemporary evidence: for the so-called facts of primitive revelation there is and there can be no evidence worthy of the name. 'The message of the prophets,' says Professor Kay in his recent 'Semitic Religions,' 'does not depend on any particular theory of the remote past.' No more does the message of Jesus.

The Acts of the Apostles, by the Rev. A. W. F. Blunt, B.D. (4s. 6d. net), is the first instalment of a new Commentary to be called 'The Clarendon Bible.' The Commentary is edited by the Bishops of Newcastle and Ripon and is being issued by the Clarendon Press. The aim of 'The Clarendon Bible' is to put forward 'a constructive view of the books and their teaching, taking into consideration and welcoming results as to which there is a large measure of agreement among scholars.' The books are to be placed in their historical context, so that as far as possible 'the sense which they bore when written' may be recovered.

Mr. Blunt, in the volume on 'Acts,' has succeeded admirably in carrying out the editors' intentions. In addition to the actual Commentary and to numerous illustrations, there are four essays on 'The Spirit,' 'The Jewish Messianic Hope,' 'The Decree of Acts 15 and its results,' and 'Paul and Judaism,' and a valuable general Introduction, which runs to fifty pages. We look forward to further volumes.

The George H. Doran Company have published a volume of sermons by Rev. John Timothy Stone, D.D., LL.D., pastor of the Fourth Presbyterian Church, Chicago. The title is *Places of Quiet Strength* ($2.00 net).

The latest volume in the George H. Doran Company's 'One Hundred' Series is *One Hundred Best Sermons for Special Days and Occasions* ($2.50 net). The sermons have been compiled and edited by the Rev. G. B. F. Hallock, D.D. Some of the occasions are not commemorated here, as Lincoln's Birthday and Washington's Birthday, but the volume contains also sermons for the important feasts of the Christian Year. Illustrations for the special days are a feature.

Fifty Short Sermons by the Rev. T. De Witt Talmage have been compiled by his daughter and published by the George H. Doran Company ($1.50 net).

'To-day the young people dominate the situation. . . . In the Church there never was a time when they commanded so much sincere attention and solicitude.' It is with this conviction that the Rev. G. Beesley Austin has published a series of what he terms 'Studies in the Great Simplicities,' under the title *Beautiful Gates in Life* (Epworth Press; 3s. 6d. net). These are not pulpit addresses or children's sermons, but the substance of addresses for young people. Mr. Austin writes out of a well-informed mind. He knows what he wants to say and says it in crisp sentences, as these: 'Bad thoughts create bad acts. A corrupt soul is the fertile hotbed of a thousand unholy deeds. An evil that is nourished in a man's heart at last

writes itself out upon every feature of his face. It cannot finally be hid. Remorselessly the malign power travels from the centre of life to its widest circumference, and at last involves all in fearful degradation and overthrow. And, contrariwise, a good desire may seem a feeble thing, but if it persists it will triumph over every obstacle, and lift a whole life into its beauty and invest it with its strength.'

There are few who will dispute that a wise evangelism is one of the crying needs of the time. The Rev. Lionel B. Fletcher has himself had much experience, and in *The Effective Evangelist* (Hodder & Stoughton; 5s. net) he endeavours to instruct us how to avoid mistakes and dangers, and proceed so as to make it likely, so far as under God that can be done, that those outside will be really reached and won. For he is sure of this, and most people are coming to agree with him, that the ideal is that every minister should be his own evangelist, and that many who hang back diffidently from a work for which they think themselves unfitted might be doing signal service if they would only try. His aim and purpose is to show us how to try, and he does it with earnestness and some minuteness. It is a book that may well reawaken hope in some discouraged by the fact that hitherto the most happy and glorious experiences of the ministry have seemed to be denied them, and to lie very largely out of their eager reach. Still, after all, in a large house there are all kinds of vessels, all of them serviceable each in its own way; and in the Church God chooses some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, all for the perfecting of the saints. Quite so, Mr. Fletcher would agree, but he would add, Only are you quite sure that you have heard God's call to you aright? And it is well that we should think it out again.

Is there really any need at this time of day for a book to prove that many of the greatest minds in literature and science and the like have been devout Christian believers, and that the faith has been the well-head out of which has flowed much of the very noblest music and art and poetry, that the culture of the race would have been an infinitely poorer thing without it? Perhaps there is. For no one who has ever faced a crowd upon the streets, where heckling was allowed after the address, but knows what crude and dark and unbelievable ideas lurk in many minds. Mr. John G. Bowran in his *Christianity and Culture* (Holborn Publishing House; 5s. net) tells us, however, that he writes rather for the young in the churches; and, admitting the boundlessness of his theme, he allows that to do justice to it a whole series of bulky volumes would hardly suffice. His own, while interesting, is something of a medley, inasmuch as it is not always evident why this and that are chosen, and other things, as obvious and apposite or more, omitted. There is a mass of quotation skilfully used. But such glimpses as we get of it suggest that one would like to see more of the mind of the author himself.

Practically every one admits the supremacy of the Jew in Religion, but his contribution to Jurisprudence, which is very substantial, is not so familiar. How profound and valuable this contribution is will be very clear to any one who takes the trouble to study the painstaking and detailed account of *The Jewish Law of Agency with Special Reference to the Roman and the Common Law*, by Israel Herbert Levinthal, D.H.L. (The Jewish Theological Seminary of America). He deals with the subject 'as understood in the modern law under the headings of principal and agent and master and servant.' The subject is an intricate one, and its inherent difficulties are enhanced by the fact that the Talmud is not a systematic treatise, and that it deals with many things besides law. The facts have therefore to be extricated from a wide area. Here they are not only extricated but systematized, and the result is to convince us afresh of the essentially just and practical quality of the Jewish mind.

We do not understand what induced Mr. C. Y. C. Dawbarn, M.A., to call his book *Applied Philosophy* (Longmans; 5s. net), unless he followed the saying, 'a rose by any other name would smell as sweet.' The author does not believe in philosophy, and from his 330 pages we can gather little to apply. He believes in 'intelligent selfishness' and 'creedless Christianity' and 'physical science' as the things that are to solve all sorts of problems. Painting with a large brush he epitomizes nearly all world-history. The contrary conclusions to his, however, might easily be drawn. Some good aphorisms occur.

A short but eminently readable life of Bishop

Selwyn has been written by Mrs. Creighton. The title is *G. A. Selwyn, D.D.* (Longmans ; 5s. net).

When a librarian browses among the books of his own library he should have something interesting to tell us. And that is what has happened with the librarian of the Unitarian College Library in Manchester. In a little volume, *The Story of a Nonconformist Library* (Longmans ; 7s. 6d. net), Dr. H. M'Lachlan tells the story of this institution lovingly and in detail. He then proceeds to give us some glimpses of the insides of the books, notes on their authors and their readers, examples of pencilled comments and other interesting matter. But he goes beyond these things and recalls much of value about the Nonconformity of a hundred years ago, in essays on old controversies and nearly forgotten sects. A very delightful book.

Assyrian made attractive to the student may justly be claimed by the author of *Assyrian Grammar*, Dr. Samuel A. B. Mercer (Luzac ; 8s.). In each chapter exercises are supplied, this being the distinctive feature of the grammar. The Chrestomathy, Sign-List, and Glossary form the second half of the text-book. It is the work of one who has been specially equipped by experience of teaching, and who possesses the gift of being able to keep his students steadily in view. The book is attractive in another way, and on this the publishers are to be congratulated. A singular feature is the final page of Corrigenda, where mistakes, most of them in the formation of Assyrian signs, are given. All these pertain to the exercises.

The Great Harvester (Stanley Martin ; 2s. 6d. net) is the title of a volume of addresses by the Rev. A. Douglas Brown. Mr. Stuart Holden writes a foreword in which he says : 'Whatever be the text of the address, the subject is always Christ ; and hence the Divine authentication of his words, which has made high place for him amongst the most successful evangelists and teachers of our day.'

In *The Early Syriac Lectionary System* (Milford ; 4s. net) we have 'quite the earliest liturgical monument of Syriac Christianity that is preserved in approximate completeness. It shows us how Syriac-speaking Christians of the fifth and early sixth centuries heard the Holy Scriptures read.' A document of such importance has had long to wait for an editor, but now one has been found—Dr. F. C. Burkitt—and the result is all that could be desired. The essential matter is presented in a readily accessible form, but it is evident that a much more ambitious plan might have been followed. The single page of MS facsimile appended reveals the extent of the concentration. The introductory pages and the survey of the general characteristics of *Lect.* (the abbreviation used), following the translation, are of supreme interest, emphasis being laid throughout upon the marks of antiquity. A great amount of labour has also been expended on the collation of *Lect.* with similar notices in ancient Syriac Biblical MSS. It may safely be predicted that this publication will frequently be referred to by future students within this field.

How amazingly beautiful and moving are the Gospel stories of Christ's Resurrection life, so beautiful that many are afraid to preach on them, lest they should soil them, or lest, at their rude touch, the perfect petals should fall. Yet the Rev. Henry Wace, D.D., greatly daring, has written *The Story of the Resurrection* (Murray ; 7s. 6d. net) ; and he has done it reverently and well. More than once he tells us that his own mind is hurt by a certain undue familiarity with which many excellent people speak of Jesus Christ. There is in his book a seemliness of spirit, in presence of our Lord, for which one is grateful. Those who are stumbled by the Resurrection facts will, perhaps, not be helped much by this work. For the Dean has himself no difficulties. He is of opinion that our faith in those facts 'rests on an extraordinarily strong foundation, even from the mere human point of view, apart from the question of the inspiration of the Evangelists' : and he rejects all modernist interpretations as entirely inadequate. The studies are devotional, always reverent and devout, and sometimes really vivid, revealing, as in the fine chapter on Mary Magdalene, eyes that see many things that are too often overlooked, and left in shadow.

An illustrated edition has been published by the Religious Tract Society of *The Harvest of a Quiet Eye*, by the Rev. J. R. Vernon, M.A. (6s. net).

The famous Conference of 'Modern Churchmen'

at Girton some years ago has given rise to not a little controversy. The publication of its proceedings was duly noted in THE EXPOSITORY TIMES, and an account given of the main positions assumed. The Rev. W. J. Sparrow Simpson, D.D., has been moved by the Modernist publication to make a reasoned reply, and he does so in a small book with an excellent temper and a great deal of force. The book is called *Modernism and the Person of Christ* (Robert Scott; 3s. 6d. net), and it forms one of the 'Handbooks of Catholic Faith and Practice.' We can confidently recommend the book as a competent and persuasive statement of the Catholic doctrine on a point which is central to the faith of the Church.

The interest in problems of eschatology is clearly widespread. Books are continually issuing from the Press on one aspect or another of this question. Not all of these are by professional theologians. The layman occasionally takes his turn, and he does so in *The Riddle of Life after Death*, by Mr. F. Attfield Fawkes (S.P.C.K.; 2s. net). The standpoint is that of conditional immortality, which seems to be popular at present. But the book takes a wider range and discusses the whole outlook on the future. One quaint idea is that man may be used by God in the unseen world as an instrument in the process of creation which is constantly going on.

The Student Christian Movement is to be congratulated on the series of letters from medical missionaries which it has published. The title is *Medical Practice in Africa and the East* (4s. net). The object of the book is to give some idea of how Christ is working, and calling others to work with Him, through the medical profession abroad.

Glorifying Christ: A Meditation.

BY THE REVEREND W. S. URQUHART, D.LITT., OFFICIATING PRINCIPAL, SCOTTISH CHURCHES COLLEGE, CALCUTTA.

'As always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

'For to me to live is Christ, and to die is gain.'

Ph $1^{20.21}$.

IF these verses are to be properly understood, they must be taken in connexion with one another and interpreted in the light of the whole passage in which they occur. St. Paul is not instituting a contrast between life and death. His central thought is that Christ is to be glorified whether by life *or* by death, and it is a thought which stretches right across the gulf which separates between life and death. There is no death for those whose life is Christ; there is only *life*, here and now, and fuller life hereafter; gain, not loss; development, not catastrophe; victory, not defeat. There is no morbid longing for death in this passage. Death might, in certain moods and circumstances, have an attractiveness for Paul, as an escape from almost intolerable misery, but it could be gain in the full sense only if it followed upon doing the will of God. That this will should be done, that Christ should be magnified, is the dominating idea. All else is background, material rather for personal desire than for dedicated purpose.

It seems to me that much harm has been done to Christian thought and life through isolating and emphasizing the last words of our text, 'to die is gain.' And when they are once separated from the words 'to live is Christ,' they are easily associated with the verse which occurs later in the passage, 'having a desire to depart and to be with Christ, which is far better.' Thus the wrong impression of these words of intrinsic beauty goes deep. It leads to the sickly other-worldliness which has often been associated with Christianity, to the setting up of an unhealthy ideal of impossible detachment. It fosters a contempt for the value of this life as compared with the next, and encourages, even at the sacrifice of present duties, a relaxing of the soul, in contemplative anticipation of a future world where palm branches and golden crowns and a persistent singing of hymns are the prominent features.

This present life suffers by the comparison. Its perfectly healthy and harmless joys are despised