

'reconciling' in Lv 16²⁰. As conversely, in Ro 5¹¹ the word usually translated 'reconciliation' is translated 'Atonement'—the only place in which the word 'atonement' occurs in the New Testament. Thus we may safely conclude that 'Reconciliation' and 'Atonement' are identical in meaning.

Such passages as 'God who hath reconciled us to himself by Jesus Christ' (2 Co 5¹⁸), and 'He is the propitiation for our sins' (1 Jn 2²), and our Lord's own teaching about His being a ransom, and St. Paul's teaching that it was the sacrifice of the Cross which enabled God to be at once 'just, and the justifier of him which believeth in Jesus' (Ro 3²⁶),—all these passages show that an act was done by Jesus Christ, the only true High Priest, whereby the forgiveness of sin became obtainable on the condition of faith and repentance. That act was His death, the One and Only true Sacrifice, Propitiation, and Satisfaction for the sins of the whole world. We cannot affirm that God could not forgive sins under any other conditions, but we can surely affirm that this was the best conceivable way to effect His purpose. Perhaps without that act man could not have found a motive for repentance, and we know that by that act God com-

mendeth His love towards us, and awakens love in our hearts as the Eternal Spirit makes known to us 'the things that are freely given to us of God' (1 Co 2¹²).

The other position which Dr. Adler takes as to Prayer, namely, that 'prayer is a self-preached sermon to kindle in our hearts a spark of devotion and enthusiasm,' is as little warranted by the prayers offered by the Jews on the Day of Atonement as his statement that there was no idea of atonement in the Old Testament. The prayer, 'Hear my voice, who heareth all voices, O my God, who receiveth all supplications of them that call upon Thee, who answered Abraham, Isaac, and Israel by granting all their requests,' is enough to rebut such a statement. And the instance, 'Who answered Elijah on Mount Carmel by sending fire from heaven which consumed the sacrifice,' used as a ground of confidence that God would answer prayer, is 'clean contrary' to the idea that prayer is purely subjective. To suppose that prayer is merely an exercise of the mind and heart, educating our nature to higher aspiration, is to mock the God whom we address as Our Father and ask Him to give us all things necessary for our souls and bodies.

Literature.

CONSTANTINOPLE AND ICONIUM.

SIR WILLIAM RAMSAY has published almost simultaneously, but quite independently, two large octavo volumes, one of which is of the very highest scientific value. Let us look at the most valuable volume first. It is entitled *The Thousand and One Churches* (Hodder & Stoughton; 20s. net).

Fifty to sixty miles south-east of Iconium (which, under the name Konia, is still the capital of a great Province, with a railway station) there rises from the level Lycaonian plain an island of volcanic mountains, oval in outline, with the longer axis nearly north and south, called Kara Dagh or Black Mountain. The plain around is approximately 3300 feet above sea-level; while the highest peak of the Kara Dagh rises to a height of nearly 7000 feet. This peak is called

Mahaletch. It is crowned by a great church with a small monastery and a memorial chapel attached. Round the base of the northern part of the Kara Dagh, dominated by Mahaletch, there once lay a great city rich and prosperous. The valley is still dotted over with the ruins of it. High above the field of ruins stand a large number of great buildings. These buildings are almost all ecclesiastical, and although the Turks often use the name Kilisse (church) for a ruin which was never a church, yet in this case the name by which the valley is known to the country people, Bin Bir Kilisse, or the Thousand and One Churches, is as suitable as it is picturesque. The only Oriental exaggeration is in the number. There are really only about twenty-eight churches in the valley, and several hundred houses, cisterns, and the like.

In the year 1903 Professor Strzygowski, whose

name (best taken at a gallop) has become familiar to many of our readers by his great article on Muhammadan Art in the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*, published a book which he called *Kleinasien ein Neuland der Kunstgeschichte*. This book was 'the true begetter' of the present volume. For it was the reading of it that impelled Miss Gertrude Bell to visit Bin Bir Kilisse. The visit was made in 1905. Miss Bell got into communication with Sir William Ramsay. It was arranged that he and his wife should join her and explore the valley together. The exploration was carried out in 1907, and then this book was written.

It is a volume for the antiquarian and the architect. There are certainly almost innumerable titbits in it for the student of religion, and there are touches, inseparable from Sir William Ramsay's writing, which give the book a wider human interest. 'This remarkable monument,' says Sir William Ramsay in one place, 'roused in me the moment that I beheld it, a feeling of regret that Dr. Reichel had died before it was discovered. It is a striking confirmation of his theory as to the importance in early Anatolian religion of thrones placed on prominent hills. In a paper published in 1897 he collected many more, or less probable examples; but none were so clear and undeniable as this.'

Nevertheless it is a book for the architect and the antiquarian, and it is a book of very great scientific value. The illustrations and plans are numerous, and reproduced with the utmost care. It is divided into four parts, two of which, making together by far the larger part of the volume, have been written by Miss Bell. Indeed, Professor Ramsay is more the editor than the author, as he is quite frank to confess.

The other volume is of less scientific value, but of much more general interest. Its title is *The Revolution in Constantinople and Turkey* (Hodder & Stoughton; 10s. 6d. net); and it is further described as 'A Diary by Sir W. M. Ramsay, with Episodes and Photographs by Lady Ramsay.'

To be quite plain, the episodes and photographs are the best of it. One of the latter is of Sir William Ramsay himself, and it is the most lifelike portrait of him we have seen.

Take some sketches out of it at random.

'The Sultan [this is the new Sultan, and the description is in this case by Miss Ramsay] is a

large heavy man with a large heavy face, pasty, pale complexion and pendulous cheeks. He wore a khaki uniform coat, and was not (to my mind) either prepossessing or very dignified, though our Turk remarked that he was a fine-looking man, to which we of course assented. I dare say that it is difficult to have a dignified look after being imprisoned and watched by spies constantly for the last thirty-three years.'

'A Krakau shopkeeper once sent to an Oxford friend of mine an article of some value which the latter forgot to pay in the hurry of departure. Months later he returned to Krakau, called at the shop, paid for the article, expressed his regret at the delay, and hoped that the man had not felt disturbed when payment was not made at the time of delivery. "Not at all," said the tradesman; "the English never cheat in small things."

'I have often noticed that prayers form a most useful instrument of obstruction. You tell a man to do something he does not wish to do, and he forthwith sets up a stick in the ground towards Mecca and proceeds to pray before it. I remember once in a wretched Anatolian guest-house, when a very filthy and objectionable Turk tried to take up his quarters there, and our servants ordered him out, as there was a lady in the chamber, he took up his position before a staff and began to say his prayers; luckily we had an Albanian Moslem servant who was careless of religious duties, and he bundled out the man and his staff very quickly. On board the ships of war, as I am told, prayers are persistently made the excuse by malingerers for shirking all irksome duties.'

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA.

Going through the fourth and fifth volumes, which have reached us together (Funk & Wagnalls), we have been struck with the superiority of the original work over the translations. It is not only more easily read, but it seems to be better worth reading. That does not prove that the American authors are better scholars than the German; because the German work has not only had to be translated, but also to be condensed. But it proves that there are in America not a few competent scholars and capable writers in Biblical

and Theological science, and that it would have been quite possible as well as patriotic to produce a wholly new and original Encyclopædia of Religious Knowledge. We should like to make particular mention of the work done by Professor David S. Schaff of Allegheny. The original Schaff-Herzog was conceived and edited by his father. The father's very best work was not better than the son's. He and Professor Gilmore co-operate on the article 'Hymnology,' and into their limited space contrive to pack a great deal of information. The bibliography to this article is particularly full and unusually accurate.

For the bibliographies are not always accurate. We wish the editors would even yet turn their serious attention to that most important matter. We know very well how difficult it is, and the time it occupies, but it is well worth all it costs. An effort is made to mention not only the date but the place of publication of a book. That is highly important, especially in the case of Oriental books. But very often books which are published in London or Edinburgh are said to be published in Boston or New York. It is curious to be told that Leslie Stephen's *Science of Ethics* was published in New York in 1907, when we know that it was published in London in 1882. What is meant, we suppose, is that the second edition of 1907 was imported into New York. The bibliography to the article 'Friendship' begins in this way: 'Cicero and R. W. Emerson, *Friendship: Two Essays*, New York, 1904; H. Black, *Friendship*, ib. 1904.' Now, Cicero's *De Amicitia* was not originally published in New York, and Emerson's Essay on Friendship was not published in 1904; but what we find, and what no doubt is meant to be stated, is that a volume containing a translation of the *De Amicitia*, together with Emerson's Essay, was published by Messrs. Wessels of New York in 1901 (not 1904). Hugh Black's *Friendship* was published in London in 1897.

But what we mean will be better understood if we take a single example. One of the earliest names in the fourth volume is DRIVER. A list of his works is given. It is given in this way. 'He has written: *A Treatise on the Use of the Tenses in Hebrew* (London, 1874); *Isaiah: Life, Times, and Writings which bear his Name* (1888); *Notes on the Hebrew Text of the Books of Samuel* (Oxford, 1890); *Introduction to the Literature of the Old Testament* (Edinburgh, 1891); *Sermons on Subjects*

connected with the Old Testament (London, 1892); *Deuteronomy* (1895); and *Authority and Archaeology, Sacred and Profane* (in collaboration with D. G. Hogarth; 1899). He also edited the commentary of Moses ben Shesheth on Jeremiah and Ezekiel (London, 1871); *The Holy Bible, with various Renderings and Readings from the best Authorities* (1876); *The Fifty-third Chapter of Isaiah according to the Jewish Interpreters* (in collaboration with A. D. Neubauer; 1877); *The Book of Proverbs attributed to Abraham ibn Ezra* (1880); *Leviticus*, in "The Polychrome Bible" (2 vols. 1894-97); *The Parallel Psalter* (1898); *Daniel, Joel, and Amos*, in "The Cambridge Bible for Schools" (Cambridge, 1900-01); *Genesis*, in "The Westminster Commentaries" (London, 1904); *Deuteronomy* and *Joshua*, in R. Kittel's "Biblia Hebraica" (Leipsic, 1905); *The Minor Prophets*, in "The Century Bible" (London, 1906); *The Book of Job* (1906); and *The Book of the Prophet Jeremiah* (1906). He likewise collaborated with F. Brown and C. A. Briggs in *A Hebrew and English Lexicon of the Old Testament* (12 Parts, Oxford, 1892-1905), and was a member of the editorial board of J. Hastings's *Dictionary of the Bible* (5 vols., Edinburgh, 1898-1904) and of the *Studia Biblica* (Oxford, 1885 sqq.).

Now, *The Tenses in Hebrew* was originally published in 1874, but that edition was completely superseded by the third edition published in 1892. Indeed, the second edition of 1881 superseded the first. The editors may not think it necessary in giving a list of an author's works to mention later editions than the first; but in the case of a scholar like Driver, who keeps revising his books, it is most important, and all that is necessary is a parenthesis (³ 1892). There is a second edition of the *Isaiah* (which belongs to the 'Men of the Bible' series) issued in 1893, and superseding the first edition of 1888. The *Introduction to the Literature of the Old Testament* was first published in 1891, but that edition has been superseded again and again. The sixth edition, issued in 1897, was so thoroughly altered that it had to be re-set. That edition could have been referred to here. But that edition has once more been superseded by the eighth edition, which was issued in September 1909. Of the *Deuteronomy* a second improved edition was issued in 1896. Driver did not write *Authority and Archaeology* in collaboration with D. G. Hogarth. He simply wrote the first section

in that volume, of which D. G. Hogarth was the editor. *The Holy Bible with Various Readings*, etc., is not a work of Driver's. The reference is to Eyre & Spottiswoode's *Variorum Teacher's Bible*, of which Driver was only one of five editors. There are two editions of it; the first, published in 1880 (not 1876), was entirely superseded by the enlarged improved edition published in 1893. Neubauer's first name was Adolf, which he usually contracted to Ad. (not A. D.). *Leviticus* in 'The Polychrome Bible' is not in two vols.; two distinct works are referred to, one the Hebrew *Leviticus*, published simultaneously at Leipzig, Baltimore, and London in 1894, the other the translation of *Leviticus*, published in New York, London, and Stuttgart in 1898. Both volumes were edited in collaboration with H. A. White. Again, the 1898 edition of the *Parallel Psalter* is superseded by the second edition of 1904. *Daniel, Joel, and Amos* in 'The Cambridge Bible for Schools' reads as if it were one volume. *Joel and Amos* was published in 1897, and *Daniel* in 1900. In mentioning the Westminster *Genesis*, mention should be made also of the Addenda published separately, the second edition, superseding the first, in 1909. Driver edited only the second volume of *The Minor Prophets* in 'The Century Bible,' from Nahum to Malachi. Finally, the *Hebrew Lexicon* was issued in 1906, complete in one handsome volume of 1127 pages, and need not be referred to any longer as in parts.

A COMMENTARY ON THE GOSPELS BY A JEW.

It is impossible for any one who professes the Christian name to be uninterested in a movement that is proceeding among the Jews. Something which in Scotland would be called a Disruption has already taken place. And the occasion of it is the Lord Jesus Christ. We do not say that it signifies the acceptance of Jesus Christ as Lord. But we do say that Jesus Christ is the occasion of the movement, and the centre of it.

One outcome of this movement is a commentary on *The Synoptic Gospels*, by Mr. C. G. Montefiore. The commentary is to appear in three volumes, the third volume consisting of Notes by Mr. Israel Abrahams. The first two volumes, containing the introduction and critical notes by Mr. Montefiore, have been published (Macmillan; 18s. net).

The book is certain to attract attention, and it deserves all the attention that it will attract. Was there ever a Jew before who gave years of his life to the special study of the Gospels? Was there ever a Jew who entered upon the study without prejudice, and carried it through without offence? Mr. Montefiore is an advanced critic of the New Testament, as we know he is an advanced critic of the Old. But, beyond finding him perhaps too advanced for their taste, no English reader will discover a fault in him. His method is first of all to give a new translation of each Gospel, and then, repeating the translation in sections, to comment upon each section critically. Suppose we take as an example of his method the little parable which is found in Mark's Gospel only (4²⁶⁻²⁹), and which he calls 'the seed that grows of itself.' This is the translation.

'And he said, "The kingdom of God is as if a man should cast seed into the ground; and he sleepeth and ariseth, night and day, and the seed sprouteth and groweth up, he knoweth not how. For of herself the earth bringeth forth her crop; first the blade, then the ear, after that the full corn in the ear. But when the crop is ready, immediately he sendeth forth the sickle, because the harvest hath come."''

At first Mr. Montefiore seems to follow Wellhausen, who calls this parable a mere variant of the Sower; but he is evidently not quite satisfied with that; which shows that his instinct is sometimes better than his independence. Then he enters upon what he considers the real difficulty of the parable, that is, the eschatology which it contains. He says, 'If Jesus spoke this parable and the parable of the Sower, can He also have believed that the end would come so quickly, that the new era had, in fact, begun? For in the new era there is no actual development.' The parable, with its far view, cannot be attributed to the early Christians, for, according to Mr. Montefiore and those whom he follows, 'the early Christians were all convinced that the end was at hand.' The conclusion is that perhaps Jesus had both ideas in His mind, and gave expression to them upon different occasions.

Then follow the views of several scholars on this subject—Wellhausen, Loisy, Menzies, Wrede, Johannes Weiss, Jülicher. These views are given with the utmost veracity, and the very fact that they are given, and that Mr. Montefiore has

evidently much difficulty in making up his own mind on the matter, brings out with unmistakable clearness his desire to arrive at the truth without prejudice.

Mr. Montefiore uses Loisy freely, but not too submissively. Wellhausen, on the other hand, he does use submissively. It is his one weakness; and we have much difficulty in forgiving him. For, as Weinel says, Wellhausen's criticism of the Gospels 'has turned out to be almost entirely negative.'

We now await Mr. Abrahams' Notes with much interest.

Perspiration.

The Rev. J. O. Bevan, M.A., F.G.S., F.S.A., Rector of Chillenden, Dover, has reached the age of sixty, and he does not see the use of becoming a sexagenarian unless he can scold somebody for it. He scolds his brethren. He scolds them kindly, but unmistakably. He scolds them for perspiring. 'The old-fashioned clergy,' he says, 'would have scorned to indulge in undue haste, but our brethren of the present day are always in a hurry—to catch a train; to sit on a committee; to manage a soup kitchen. And perspiration is a great leveller; it bedews the face and lessens its frigidity; it takes the starch out of the collar; it relaxes the whole man and lowers us sadly in the estimation of our people. Indeed, we may go further and say that the difference between Conservatism and Radicalism is mainly one of perspiration. Conservatives do not perspire—they would not if they could. Who can conceive of Lady Clara Vere de Vere in a bath of perspiration? A Radical, on the other hand, is always perspiring. He is ever, axe in hand, cutting down the Upas Trees of ascendancy, or rooting up what he considers to be deeply-set abuses.'

But this is only a little matter out of a large book. It is a book of much miscellaneousness, which takes its title, *The Birth and Growth of Tolerantion*, from the first article in it (George Allen; 5s. net). It is a book of refreshing. Even the scolding is exhilarating and acceptable. It is so easy in a book, as in a sermon, to pass it on to some one else.

Who's Who.

The proper study of mankind is man, and the proper book for it is *Who's Who* (A. & C. Black;

10s. net). Everybody who is anybody is here, and their number is rapidly on the increase, so respectable is the world becoming. The volume for 1910 contains 2162 pages of double column and close type, which is just 50 pages more than the volume for 1909. The humorist will soon be suggesting that it is a mark of distinction not to be found in it. It has all sorts of uses. It tells us who is dead as well as who is alive. It enables us to distinguish one man from another. Here is Mr. Winston Churchill, the American author, and Mr. Winston Churchill, the President of the Board of Trade. Here is Mr. Frank Byron Jevons, Principal of Bishop Hatfield's Hall in Durham, and Mr. Shirley Byron Jevons, the Editor of the *Sportsman*. Here is Mr. Sidney Lee, the Editor of the *Dictionary of National Biography*, and here is Mr. Sydney Lee, the painter. It tells us where everybody lives and what everybody does—or does not do, for one of the questions asked of everybody is 'What is your recreation?' And some deliberately declare that they have none.

Along with *Who's Who*, Messrs. A. & C. Black have issued the *Who's Who Year-Book* (1s. net). It is made up of such lists and tables as once appeared in *Who's Who*, from the list of the Royal Family at the beginning to the list of University Degrees and Hoods at the end. In the middle, and very wonderful, is the list of peculiarly pronounced proper names, names like Auchinleck and Pugh.

Then there is the *Writers and Artists' Year-Book* (1s. net), which is a directory for writers, artists, and photographers. It gives a list of British and American journals and magazines, literary agents, publishers, colour printers, and much more.

Last of all there is *The Englishwoman's Year-Book and Directory* (2s. 6d. net). This is the marvel of these marvels, both for cheapness and for efficiency. The information covers every part of the public life of women. And it is reliable, for it is written by experts. There is an article by Miss Anderson on Factory Inspectors, there is an article by Miss Moffatt on Research Work, and there is an article by Miss Frances Simpson on the keeping of Cats.

The Odes of Solomon.

The Psalms of Solomon we know something about, but what are the Odes of Solomon? In

certain lists of books which have come down to us mention is made of Odes of Solomon as well as of Psalms of Solomon as having a place amongst those writings which lie on the borderland of canonicity. Generally the reference is to a single book, in which, however, sometimes the Psalms and sometimes the Odes come first. The probability is that the Odes, like the Psalms, were written in Greek. But none of them have survived in that tongue. In Coptic, however, in the Gnostic book called *Pistis Sophia*, some fragments of them have been found. And now at last the discovery has been made of well-nigh the whole book of the Odes of Solomon in a Syriac manuscript in the possession of Dr. Rendel Harris.

The manuscript contains as usual both the Psalms and the Odes of Solomon. The version of the Psalms is itself interesting. But that interest is altogether eclipsed by the interest of the Odes. Dr. Rendel Harris has published a volume which contains the Syriac text both of the Odes and of the Psalms, a translation into English, a commentary and an introduction. Its title is *The Odes and Psalms of Solomon, now first published from the Syriac Version* (Cambridge Press; 12s. net). It is a masterpiece of exposition. The learning is a credit to Cambridge and to the English speech. And over the learning is cast the light of a spiritual imagination which brings it at once into the service of religion.

The Psalms of Solomon were written in the first century B.C. They are little more than expansions of the canonical Hebrew Psalter, and they are of no great devotional value. The Odes were written, Dr. Rendel Harris believes, in the first century A.D. 'Their radiance,' says Dr. Rendel Harris, 'is no reflection from the illumination of other days: their inspiration is first-hand and immediate; it answers very well to the summary which Aristides made of the life of the Early Christian Church when he described them as indeed "a new people with whom something Divine is mingled."' Their value for devotion is very great. What place they may take in the future worship of the Church it would, of course, be folly to prophesy. But they will certainly take an important place in Christian edification.

Dr. Rendel Harris has not been content with producing an edition of the newly-discovered Odes of Solomon for scholars; he has also produced an

edition for 'the "even Christian" of whom Shakespeare speaks—the man or woman "in the street" of the spiritual city, the people who know how to sing, better than they understand how to translate an Eastern language or comment upon an ancient book.' The title of the popular edition is *An Early Christian Psalter* (Nisbet; 2s. 6d. net).

And if the light of the imagination is thrown upon the scholarship of the scholar's edition, making it also a book fit for the uses of devotion, that scholarship pervades this book, doubling its worth for worship. For Dr. Rendel Harris is not the man to encourage the notion that the heart can be separated from the head in the service of the sanctuary or in the individual Christian life. There is not a line in this beautiful book over which the wayfaring man need even hesitate. Yet there is not a line that is not the outcome of the severest and most self-denying criticism. We quote Ode 13 because it is the shortest of them all.

'Behold! the Lord is our mirror: open the eyes and see them in Him: and learn the manner of your face: and tell forth praises to His spirit: and wipe off the filth from your face: and love His holiness, and clothe yourselves therewith: and be without stain at all times before Him. Hallelujah.'

The Church in North Africa.

The Master of Magdalene College, Cambridge, chose *Church Life and Thought in North Africa* in A.D. 200, as the subject of his thesis for the D.D. degree. The essay has now been published (Cambridge Press; 3s. 6d. net). Dr. Donaldson has studied his subject as though he were to write a two-volume octavo on it, but he has chosen to write this little book that the people as well as the scholar may know something accurate about Tertullian and his times. The chapter of most importance at present is that on the Rivals of Christianity. Its three sections on the Cult of Isis, the Cult of Mithra, and Cæsar Worship are cut like cameos. But the whole book is a masterpiece of workmanship.

A New Commentary.

It is quite easy to be original in the writing of a commentary. Every new-fledged German commentator is original. But it is not easy to be original and useful. Everything that is worth doing seems to have been already done.

Yet the Rev. Edward E. Anderson, M.A., has accomplished it. He has written a commentary on *The Gospel according to St. Matthew*, which has been accepted by the new editors, Dr Whyte and Dr. Kelman, for Messrs. T. & T. Clark's 'Handbooks' (2s. 6d.). Its originality is in its index. An Index to the Bible has often been attempted. What we want is an index to each book of the Bible. Mr. Anderson has written an Index to the First Book of the New Testament which we do not know how to improve upon, though it is a subject which we have had in mind for some time. We shall give a specimen of it.

But first of all, let us notice the thoroughly competent and practical character of the commentary itself. It is just the book for Bible teaching, just the book for the busy preacher. Now let us take the KINGDOM OF HEAVEN as a specimen of the Index.

KINGDOM OF HEAVEN, 3², App. Note B.—

Discovery of, 13⁴⁴.

Entrance into—

Conditions of, 5²⁰: through life-long strenuousness, 7¹³⁻¹⁴: through doing God's will, 7²¹ 19¹⁷ 21²⁸⁻³²: through understanding and reception of truth, 13^{19, 31}: through the spirit of a child, 18³: through faith in Jesus as the Messiah, 11¹¹: through membership in His fellowship, 25¹²: through the faithful use of life, 25¹⁴⁻³⁰: exclusion through indifference, 22¹⁻¹⁰: exclusion through irreverence, 22¹¹⁻¹³: entered by few, 22¹⁴.

Gradation in, 5¹⁹ 11¹¹ 19³⁰ 20²³.

As present, 4¹ 12²⁸⁻²⁹ 13²⁴ 13⁴⁷.

As future, 5³ 6¹⁰ 13³¹⁻³² 16²⁸.

Nature of—

Social joy, 8¹¹ 22² 26²⁰: indiscriminate invitation, 13⁴⁷⁻⁵⁰ 22⁸⁻¹⁰: requiring man's forgiveness of man, 18²³: a society, 16¹⁸: eternal, 25³⁴.

Nearness of, 10⁷ 3² 16²⁷ 4¹⁷.

Nearness to, 11¹²⁻¹³ 11²⁵.

Power of, 13³¹⁻³³.

Spirit of, 5³⁻¹⁰ 5¹⁹ 11¹¹ 18³ 19¹⁴.

Value of, 13⁴⁴⁻⁴⁶.

The New Testament in Modern Speech.

This is a third edition of Dr. Weymouth's *New Testament in Modern Speech* (Clarke & Co.; 2s. 6d. net). It is a much improved edition; for this book has an editor who is scarcely less enthusiastic than its author. So thoroughly has Mr. Hampden-Cook revised it that the whole volume has had to be re-set.

The Arts and Crafts of Egypt.

Professor Flinders Petrie is so enthusiastic and so dauntless that he becomes responsible for undertakings from which other men shrink, and carries them through successfully. This is true not only of his spade work, but also of the work of his pen. His latest enterprise is to write a history of *The Arts and Crafts of Ancient Egypt* (Foulis; 5s. net). It is as difficult as anything he has ever undertaken. The material is plentiful enough; the difficulty is in determining the place and the purpose of the various items, and of so separating out the relevant and rejecting the rest as to make anything that can justly be called a history possible. Yet Professor Flinders Petrie has accomplished it. He has covered the whole ground in a narrative that may be depended on for scientific accuracy, and yet may be comfortably read with only the smallest amount of scientific knowledge. The volume is not large, but extremely handsome. It is illustrated by 140 choice photographs.

The book would not be Flinders Petrie's if there were no bold generalizations in it, no theories to provoke thought. In the very introduction he dares a definition of art. He chooses Tolstoy's definition, that art is a means of communicating emotion, and defends it unreservedly. He says: 'It may be the emotion produced by beauty or by loathsomeness; each expression is equally art, though each is not equally desirable art. The emotion may be imparted by words, by forms, by sounds; all are equally vehicles of different kinds of art. But without imparting an emotional perception to the mind there is no art. The emotion may be the highest, that of apprehending character, and the innate meaning of mind and of Nature; or it may be the lower form of sharing in the transient interests and excitements of others; or the basest form of all, that of enjoying their evil.'

A New Bible.

Its title is *The Companion Bible*, and it is published by Mr. Henry Frowde of the Oxford University Press. No editor's name is attached to it. That indeed, we are told, is deliberately omitted; so that the whole burden of honour or dishonour rests upon the shoulders of the publisher. It is to appear in four parts. Part I., containing the Pentateuch, has appeared (4s. net). The page is divided into two columns. In one column is

the Authorized Version, printed in a good readable type. The other column is occupied with notes in smaller type. Sometimes the one column runs over into the other, according to the number of notes. At the end of the volume there is an appendix of seventy-five pages, containing a list of figures of speech, the spiritual significance of the names of the stars, a discussion of the serpent of Gn 3, and many other topics, concluding with an elaborate series of chronological charts.

What, then, is the attitude of the book, and what is it worth? Its attitude is frankly but not fiercely conservative. That is to say, it is just as conservative as it could be; but its conservatism is simply set down as indisputable fact. There is no space wasted in fighting the radicals. For example, the first sentence of the Appendix on the Serpent is this: 'In Genesis 3 we have neither allegory, myth, legend, nor fable, but literal historical facts set forth, and emphasized by the use of certain figures of speech.' Again, part of the curse on the Serpent is, 'Dust shalt thou eat'; on which we read, 'This is not true to the letter or to fact, but it is all the more *true to truth*.' It is a figure of speech similar to 'His enemies shall lick the dust' (Ps 72⁹), which means that 'they will not do it on their knees with their literal tongues; but they will be so prostrated and so utterly defeated, that no words could literally depict their overthrow and subjugation.'

The risk which the commentator runs who is uncompromisingly conservative is to compromise at all hazards, and this commentator, whoever he is, has not escaped the hazard. This is the comment on 'And Israel bowed himself upon the bed's head,' in Gn 47³¹, 'Much confusion caused by supposing He 11²¹ refers to this. Mistake made by Ancient Versions and modern commentators. He 11²¹ refers to his blessing of Joseph's sons. This refers to the charge concerning his burial. It may or may not be bed, or staff.'

The Art of Life.

Under a general title like the 'Art of Life' an editor may bring anything that he pleases. The editor of this series, Mr. Edward Howard Griggs, has brought (1) *The Use of the Margin*, by himself; (2) *Where Knowledge Fails*, by Earl Barnes; (3) *Things Worth While*, by Thomas Wentworth Higginson; and (4) *Self-Measurement*, by William De Witt Hyde (Gay & Hancock; 1s. net each).

The Apostolic Age.

Germany is being overrun at present with theological Volksbücher. They are not all suitable for translation. Some of them would not stand it. But Mr. Philip Green has chosen wisely in getting a translation made of *The Apostolic Age*, by Professor von Dobschütz of Strassburg (2s. net).

Little Books on Religion.

Messrs. Hodder & Stoughton have resolved to extend their series of little books, and have issued an interpretation of Newman's *Lead Kindly Light*, by Dr. John Sheridan Zelig, entitled *The Book of the Kindly Light*, as well as three essays on *The Literal Interpretation of the Sermon on the Mount*, by Dr. Dods, Dr. Denney, and Dr. Moffatt. The essays were originally contributed to the *British Weekly*. In the same series appear *St. John's Portrait of Christ*, by the late Dr. George Matheson, and a captivating selection of sermons by Dr. James Moffatt on *The Second Things of Life* (1s. net each).

The Expositor.

In the new volume of the *Expositor* the editor has provided a greater variety of articles and a greater number of authors than we have seen for many a day. The only continued series are Dr. Garvie's 'Studies in the Pauline Theology,' Dr. Moulton and Dr. Milligan's 'Lexical Notes from the Papyri,' and Professor Stalker's 'Studies in Conversion.' If we are not mistaken, this number is also more expository than usual (Seventh Series, vol. vii. Hodder & Stoughton; 7s. 6d. net).

Faith's Certainties.

The Rev. R. J. Drummond, D.D., is a great popular preacher in Edinburgh. He has moments of daring. Instead of falling back upon an accidental text, as most preachers do helplessly, he undertakes a series of subjects, and carries a course of sermons right through a winter's preaching. First he chose *Faith's Perplexities*, and then he chose *Faith's Certainties*. The latter course he has just published (Hodder & Stoughton; 5s.).

He has his moments of daring, we say, but he never dares or desires to be other than a common man among common men. He is no mystic. The things he preaches are attainable things. But he is altogether loyal; they are things attainable only in Christ.

'The Century Bible.'

The new volume is *Ezra, Nehemiah, and Esther*, by Professor T. Witton Davies, B.A., Ph.D., D.D., of Bangor (Jack; 2s. 6d. net). In the 'Cambridge Bible for Schools and Colleges,' *Ezra* and *Nehemiah* are edited by Bishop Ryle, and *Esther* by Dr. Streane. And Professor Witton Davies has had much to do in steering clear of these books. He is not a copyist. His difficulty has been not a moral, but a mechanical one. It has been how to say on the same passages for the same people and within the same space what has been well said already and say it differently. Occasionally he is more, sometimes he is less, explicit. 'Great stones,' he says (on *Ezra* 5⁸), are lit. 'Stones of rolling,' *i.e.* stones too large to be carried, and having therefore to be *rolled*. Ryle calls them 'stones that are too large for ordinary transport and requiring to be *moved on rollers*.' The meaning is the same, but Dr. Witton Davies is liable to be misunderstood.

Reality.

In the year 1893 Mr. E. D. Fawcett published his *Riddle*, and Professor William James read it with 'enormous satisfaction.' But, in spite of this encouragement, Mr. Fawcett wants his *Riddle* to be forgotten, and he has written another book, *The Individual and Reality* (Longmans; 12s. 6d. net), in order to supersede it. Mr. Fawcett is determined to go straight to Reality in the search for truth. And to that end he has separated himself from every form of Faith and every school of philosophy.

But where is he to find Reality? In appearances, he says. The object of philosophical thinking is truth, and the branch of philosophy called Metaphysics strives after its particular kind of truth, which is truth about the general nature or meaning of Appearance. But does not Mr. Bradley say that 'Metaphysics is an attempt to know Reality as against mere appearances'? Perhaps Mr. Bradley and Mr. Fawcett are using the word 'appearance' with different meanings. Mr. Fawcett uses the word 'appearances' simply in place of what he calls 'the ugly word phenomena.' To him there is no such thing as 'mere appearance.' Appearances that are not real are mythical.

Well, what does a man come to believe who starts out without faith and without philosophy, to discover Reality in appearances? What does he

find out about himself, about nature, about God? Take the last alone. What does he find out about God? He finds out that there is none. At least if there is a God, you can never say that there is. There may be, and there may not be. 'God, as we have deduced him, remains hypothetical.' Mr. Fawcett reaches this conclusion by cutting away from God everything that would make Him God-like. Thus he cuts away omniscience; and this is the way he does it.

'Omniscience would be a most questionable excellence. Past and present sentient experience contains much which no divine being would treasure for aye. Very much of it is not worth preservation, even in idea. Are the squalid details of animal life on this planet, the agonies of a *Jardin des Supplices*, the abominations of decay and disease, etc., all indelibly present to God? Are they eternally secure phases of an experience which desires the best? Or is God, like us, able to prefer and select? He is impossibly omniscient. But would not perfect memory even of a limited past be a burden quite too intolerable to be borne?'

'God may well strive to thrust into the subconscious innumerable appearances which mar his life. Instead of desiring to know everything, he may desire to forget very much. If the betterment of his being demands it, he may have to suppress memories on a great scale. The rejected of God sinks back into the abyss of the Ground.'

Watson of Largs.

It is not a biography; it is only a biographical note of ten pages, prefixed to a new edition of Dr. Watson's exposition of the *First Epistle General of St. John* (Maclehose; 4s. 6d. net). The exposition had a great reception when it was first published, its scholarship was so good, its fidelity to the mind of Christ in the Epistle so close. The new edition will be a surprise to a new generation. But the man was better than his book. 'To one who was hesitating and doubtful whether he should not take another year either in Germany or at home, before beginning ministerial work, Dr. Dods said "Go to Largs; it will be equal to another course to be with Dr. Watson."''

The Philosophy of Change.

'There are men who realise so clearly the area of uncertainty that surrounds all knowledge, who

feel so acutely that of what they know best there is still so much more to be known, that they cannot assert anything save with reservations. Of such was the great English Bishop who, when a pupil gratefully acknowledged his explanation of some knotty point with a downright "Thank you, sir. You have made that perfectly clear," is said to have answered, "Oh! I hope not. I hope not."

The anecdote is taken from Mr. Lilley's new book. It applies to the author of a volume entitled *The Philosophy of Change* (Macmillan; 8s. 6d. net). It applies with tenfold emphasis. For Mr. D. P. Rhodes does not believe that there is any knowledge possible of anything; he does not believe that there is anything to have knowledge of. 'The purpose of this book,' he says himself, 'is to show that truth has never been, and cannot now be, demonstrated by man as a whole or in any part.'

Other anecdotes might be applied to him. Again he says of himself, 'My language at times becomes colloquial. This is emphatically a serious work, and dignity or gravity of attitude has no place in the execution of it.'

What, then, is the book about? It is written to establish the following proposition: 'Any doctrine of a final cause is not merely unsatisfactory by reason of its incompleteness, but also untenable even provisionally, since the cause, to exist as such, could have no contact with our universe unless it were identified with it and so ceased to be a cause.'

Very Far East.

We have no right to say that there never was a pleasanter book written by a missionary than this book, called *Very Far East* (Marshall Brothers), which has been written by Mrs. Lechmere Clift, wife of Dr. Clift of the Emmanuel Medical Mission at Nanning in South China. But we are entitled to say that we never read a pleasanter or a better. It is difficult to say what gives it its attractiveness. The letters, for it is simply a bundle of letters, are written by a real letter-writer and without a thought of publication. Perhaps the secret lies there. Let us put in our thumb and pull out a plum here and there.

'Chinese people must have time to get used to a new idea. The motto of China is "Marn, marn Hang"—"Slowly, slowly go," and I think I am beginning to learn that you cannot and must not hurry a Chinese! You only regret it afterwards!'

'We stood round the grave and sang again—"Peace, Perfect Peace." "It is very strange," said some of the heathen when they heard of it; "we go and wait at the graves of our friends, you stand round and sing!"'

'Not far from this house is a high hill with a sort of cave in it, and in the cave is a quaint little idol—a baby carved out of stone, lying on its back. It is the baby's idol, and when a little one has an ache or pain anywhere in its tiny body, the mother will climb up the hill, and rub the corresponding part of the stone baby's body. You will not be surprised to hear that that stone baby's little stomach is quite smooth and shining, through all the many, many mothers' hands which have rubbed it because their babies were suffering from dyspepsia! And you would not be surprised that many babies got indigestion if you saw all the dreadful things they are allowed to eat!'

'Yesterday he came to Mr. Child with a lot of questions on Genesis—"If Eve was made from Adam's rib, Adam must have had one less. How is it that we men have not got one less than the women? What a pity it isn't so, because then everybody would know that Genesis is quite true!"'

"Oh! Seni, it is *hard* to bring up children in China," burst forth the impetuous little woman. "I think I should tell you. Some of the little, little children in the compound talk of such vile things to one another that I can't even repeat what they say. Babies! only so high! They say—" she flushed and drew back. "No, even I do not dare to repeat to you. It's horrible, horrible! Do you wonder," her eyes flashed, "that I keep my little twins always in the house?"'

The Essential Episcopate.

Mr. John Murray has this month published a new book by the Bishop of Birmingham, and he has also republished Dr. Gore's *Bampton Lectures* (2s. 6d. net). The new book, first delivered as lectures in the Cathedral, is an apologetic for Episcopacy. Dr. Gore has reconsidered the whole subject, and he is more assured than ever that 'the episcopate is an essential constituent of Christianity.' He calls the book *Orders and Unity* (3s. 6d. net). *Orders* alone might have done for the title, but *Unity* is at the bottom of the argument. Well, Presbyterians and Congre-

gationalists will receive with respect anything that comes from the Bishop of Birmingham, and will read it. But they will not be converted by this book. For it is not a matter of argument, but of attitude. They do not come to the same conclusion, not because they do not follow the same rules of reasoning, but because they do not begin with the same axioms. They do not agree upon the meaning of the words, 'That which is born of the flesh is flesh.' And these words are fundamental.

Folklore of the Santal Parganas.

The Santal Parganas is a district 4800 square miles in area, lying about 150 miles north of Calcutta. The Santals at present form about one-third of the population.

The Santals are a Munda tribe, a branch of that aboriginal element which probably entered India from the north-east. Their religion is animistic. Spirits are everywhere around them: the spirits of their ancestors, the spirit of the house, the spirit dwelling in the patch of primeval forest preserved in each village; every hill, tree, and rock may have its spirit. These spirits are propitiated by elaborate ceremonies and sacrifices, which generally terminate in dances and the drinking of rice beer.

The Rev. Dr. Campbell, of the United Free Church Mission to the Santals, published a collection of Santal Folk Tales in 1891. These he gathered in the district of Manbhum. The Rev. Dr. O. Bodding, of the Scandinavian Mission, has gathered a large number in the Santal Parganas. These have been translated by Mr. Cecil Henry Bompas, I.C.S., and the translation is now issued under the title of *Folklore of the Santal Parganas* (David Nutt). Mr. Bompas has classified the stories into six parts, three of the six being stories relating to animals, stories relating to spirits, and illustrations of the belief in witchcraft.

The stories make delightful reading. And there is much instruction mingled with the delight. One must serve as illustration of all the rest.

THE BRAHMAN'S CLOTHES.

There was once a Brahman who had two wives; like many Brahmans he lived by begging, and was very clever at wheedling money out of people. One day the fancy took him to go to the market-place dressed only in a small loin cloth such as the poorest labourers wear, and see how people treated him. So he set out, but on the road and

in the market-place and in the village no one salaamed to him, or made way to him, and when he begged no one gave him alms. He soon got tired of this, and hastened home, and putting on his best *pagri* and coat and dhoti went back to the market-place. This time every one who met him on the road salaamed low to him and made way for him, and every shopkeeper to whom he went gave him alms: and the people in the village who had refused before gladly made offerings to him. The Brahman went home smiling to himself, and took off his clothes and put them in a heap, and prostrated himself before them three or four times, saying each time, 'O source of wealth: O source of wealth! it is clothes that are honoured in this world and nothing else.'

Music.

If theory is of little use without practice, practice is worse than useless without theory. Therefore the new volume of the 'International Scientific Series,' which gives the whole theory of music, and which is thoroughly scientific, well written and well translated, is of widespread and inestimable value. Its title is *Music: Its Laws and Evolution*, the author being Professor Jules Combarieu of the Collège de France (Kegan Paul; 5s.).

But what is music? 'Music,' says Professor Combarieu, 'is the art of thinking in sounds. If this be not granted,' he argues, 'it will be impossible to understand a quartet of Beethoven, or any other musical composition; a phrase can no longer be distinguished from a simple, regular sequence of sounds; it cannot be explained in what way *Au clair de la lune* differs from an adagio of one of the great masters. Our definition embraces all the facts, and sacrifices none. The composer of music-hall waltzes is a man who thinks in sounds as does a Bach or a Handel, only his thought is weak, superficial, trivial, poor, and as far from that of Handel or Bach as that of an ordinary writer differs from the thought of a Leibnitz, a Pascal, or a Bossuet. The Hottentot, who has only three or four notes in his melodies, also thinks in sounds, only his thought is (from our point of view) blurred, incomplete, and barbarous.'

Buddhism.

Dr. H. Hackmann has almost accomplished the impossible. The impossible is for one man to give a complete account of Buddhism. In the *ENCYCLOPEDIA OF RELIGION AND ETHICS*, as we are

informed in the second volume recently published, Buddhism will be handled in a series of articles, each article describing the Buddhism of a particular country, and written by one who knows it as practised in that country. For one man to describe the religion as practised everywhere is either to commit many mistakes or to be content with a colourless compendium. Dr. Hackmann has a real knowledge of the subject; and he has worked his book on right lines, giving first of all an account of Buddha himself, then sketching the development of the doctrine, and last of all describing the Buddhism of each country separately. To do this he has, of course, been dependent on literature. But he knows the literature, and he knows the subject well enough to know how to use the literature. On the whole we reckon it just as good a manual as could have been produced by one man, and heartily recommend the book as an introduction to a most fascinating subject. The title is *Buddhism as a Religion* (Probsthain; 6s. net).

The Manual for the Sick.

When Canon Brightman prepared his translation

of the *Preces Private* of Bishop Andrewes, he intended to include *The Manual for the Sick* in the same volume with it. But the Manual had to be omitted to keep down the bulk, and now it is issued separately (Rivingtons; 3s. 6d. net). It is better so. It could by no stretch have been called a Manual if it had been bound up with the *Preces*.

Contemporary Quotation.

Of what use are Dictionaries of Quotation? Who uses them, and for what purpose? The making of them must be delightful. One has the pleasure of reading poetry along with a sense, however vague, that there is profit in the reading. But who uses them when they are made? Is it the journalist, conscious that his leader is not very literary? Or is it the preacher, ballasting earnestness with elegance?

Whoever uses them, they are used. Messrs. Sonnenschein have quite a library of them, and some of the volumes have run up into many editions. Here is a new and cheap edition of Helena Swan's *Dictionary of Contemporary Quotations (English)* (3s. 6d. net).

Studies in Pauline Vocabulary.

BY THE REV. R. MARTIN POPE, M.A., WIMBLEDON.

3. Of Boldness of Speech.

IN a discussion of the 'good degree' (1 Ti 3¹³), we noted that a further achievement of a nobly-filled diaconate was 'much boldness (*παρρησία*) in the faith which is in Christ.' The word is not less interesting because it is by no means an *ἀπαξ λεγόμενον*, but a very familiar term in the Apostle's vocabulary and indeed in the New Testament generally. The deacon learns the value of a joyous fearlessness of utterance in matters of 'the faith,' the faith which lives, and moves, and has its being 'in Christ.' Even more striking is the passage above quoted, where the Apostle is contrasting the old order and the new, the old with its ritual which kept God at an awful distance and veiled His glory, and the new with its *ἐλευθερία*, its freedom

ἔχοντες ὅν τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ χρώμεθα (2 Co 3¹²).

of action and access and movement for the soul. 'Where the spirit of the Lord is,' cries the enthusiastic Apostle in memorable words, 'there is liberty' (*ἐλευθερία*). And *ἐλευθερία* is the atmosphere in which *παρρησία* blossoms like a white rose of the garden amid the pure airs of the countryside. Neither word, indeed, is specifically Biblical. Plato, in the *Republic* (557B), brings the two together in his discussion of a democracy: 'Does not liberty of act and speech abound in the city?' (*ἐλευθερίας ἢ πόλις μεστὴ καὶ παρρησίας*). But there is a peculiar beauty and power in the words when brought into relation with the *civitas Dei*.

Παρρησία is a term which Christianity has