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features, *e.g.* the cleansing of the conscience for a worship of God, which meant devotion to the service of God. But when he wants to speak of Jesus as the example and inspiration of men, he drops the idea of priest for that of pioneer (ἀρχηγός), for, unlike the O.T. priest, Jesus does not leave his people outside when he enters the Presence; he carries them with him, not only representing them before God but going where they can and must follow. 'Therefore let us run our race steadily, our eyes fixed on Jesus as the pioneer and perfection of faith'—the perfect embodiment of what faith in God means, the One who shows us how faith should live and move. In the context of both references to ἀρχηγός there is an allusion to movement: 'in bringing many sons to glory, it befitted God to perfect their ἀρχηγός. . . . Run the race, looking to Jesus the ἀρχηγός of faith.' Which tells against the idea that ἀρχηγός is to be read in its Hellenistic sense of founder, as we find it used on inscriptions for the divine or official personage who founded a state and managed it. In Hebrews we are justified, I think, in taking the term in its primitive sense of hero-leader and pioneer. There are several other subsidiary elements in the Christology, but while they are interesting they only confirm what I have already said about the danger of an exclusive attention to the high priesthood as the sole religious category. At the same at the heart of the writer's argument abc His ideas were, like the later ideas of th Gospel, a new theology for the first centu conventional and canonical attitude s hides from us the originality and the nature of this attempt to reset the person in the light of a semi-philosophical theo universe, as the eternal priest who by his opens the higher sphere of reality for m lower. But there is nothing startling in That is central. To our author Jesus ha rival nor successor. The higher sphere of divine realities, to which he strives to readers, is, 'a world in which everything ated by the figure of the great High Prie right hand of the Majesty in the heaven in our nature, compassionate to our ir able to save to the uttermost, sending tir cour to those who are in peril, pleading c It is this which faith sees, this to which fa as the divine reality behind and beyonc passes, all that tries, daunts, or discourages it is this in which it finds the *ens realissi* very truth of things, all that is meant And any discussion of Christology ough upon that note, upon the name and th God.

Literature.

DREAMS.

THERE is scarcely anything left now of which the sceptic can say sceptically, 'There is nothing in it.' The last rescue is the Dream. Men of scientific eminence have made a study of dreams and have written many great scientific books about dreaming. The ordinary dreamer is not perhaps greatly enlightened or unburdened. But at least the scoffer can no longer say that the interpretation of dreams is the occupation of old women.

The latest scientific book is entitled *Dream Psychology* (Hodder & Stoughton; 6s. net). It belongs to the Scientific Series entitled 'Oxford Medical Publications.' Its author is Maurice Nicoll, B.A., M.B., B.C.(Camb.), who may be further identified for the present by remembering that he is the only son of Sir W. R Nicoll. This is not Dr. Nicoll's first bc has written tales which have 'caught o the name of Martin Swayne. He has als one of the most vivid descriptions of the volume on Mesopotamia, where he s captain in the R.A.M.C. But this is scientific and medical work.

And the surprise of it is that Dr. N such versatility. What fellowship hath fic medicine, or what communion hath Meso descriptiveness with dream psychology mastery runs through them all and gi eminence. It is the mastery of the Englis That is the wonder of this book. Oth written as learnedly on dreams, few if written as lucidly. And it is not clearne

the only merit. It is that touch, call it by what name you please, which turns all sorts of writing into literature.

THE SEPTUAGINT.

We had no hope of receiving any more of the great variorum edition of *The Old Testament in Greek* till after the war. But the editors, Dr. A. E. Brooke and Mr. Norman M'Lean, have been able to give time to it along with whatever war duties fell to their share, and here, to our great joy, is the Fourth Part (Cambridge: At the University Press; 15s. net), which completes the first volume. The first volume covers the Octateuch. This part contains the books of Joshua, Judges, and Ruth.

Besides the short preface to this part itself, there is a preface to the whole volume. This preface gives first of all an explanation of the origin of the edition and its characteristics; next a list of Octateuch MSS. and a list of Lectionaries; then a list of scholars who have co-operated in the collation and photographing of MSS. and in the collection of Patristic quotations; finally a list of corrections for the text and the notes of the volume.

It is so long since the first instalment of the work appeared, and the work is of such vital importance for the study of the Old Testament, that we shall repeat what the editors say about the origin and object of this edition of the Septuagint.

'In the *Cambridge University Reporter* for March 13, 1883, the announcement was made that the Syndics of the University Press had undertaken an edition of the Septuagint and Apocrypha with an ample *apparatus criticus*, intended to provide materials for the critical determination of the text. It was proposed to give the variations of all the Greek uncial MSS., of select Greek cursives, of the more important Ancient Versions, and of the quotations made by Philo and the earlier and more important ecclesiastical writers. As a preliminary step a portable text of the Septuagint and Apocrypha was published under the editorship of Dr. Swete. The text was taken from the Vatican MS., supplemented from the Alexandrine or other MSS. where the Vatican MS. is defective. The variations of three or four other early MSS. were given. This edition, of which the first volume, containing Genesis—iv Kingdoms, appeared in 1887, and the third and last in 1894, has gained recognition in all countries as the standard edition of the Old Testament in Greek. The first volume has reached its fourth, the second its third, and the third its third edition.

'When this was finished Dr. Swete unfortunately felt himself obliged to relinquish the completion of the larger task. The Syndics of the Press had never abandoned the idea of carrying out their original plan, and at their request Dr. Hort in November 1891 drew up a scheme for the larger work, giving fuller details for the Octateuch (Genesis—Ruth), which, he proposed, should form the first volume, and which he estimated would be about a quarter of the complete work. Subsequently Dr. Rendel Harris in 1892 made a journey to the East to examine and report upon the MSS. of the Septuagint contained in Eastern Libraries.

'The uncial MSS. of the Octateuch known to Dr. Hort were twelve, BNADEFGHKLMN, besides a few uncial fragments published by Dr. Rendel Harris, and some palimpsest leaves of one of the Burdett-Coutts MSS. mentioned by Scrivener. It was also known that besides the 70 cursive MSS. of the Octateuch described or used by Holmes and Parsons a considerable number of others were extant, especially in Eastern Libraries. But he anticipated that with the economy of using the more trustworthy of the collations made, at the end of the eighteenth or beginning of the nineteenth century, for Holmes and Parsons, and preserved in the Bodleian Library, and perhaps those made by Lagarde and preserved at Göttingen, it would not be necessary to make fresh collations of more than ten or twelve representative cursives in order to present satisfactorily the textual evidence of the extant minuscules.

'With regard to the Ancient Versions he suggested the use of the Old Latin, Egyptian, and Hexaplar Syriac as essential, emphasizing the necessity of supplementing published and unpublished fragments of the Old Latin texts by collecting the pre-Hieronymian quotations of the Octateuch "scattered through Latin ecclesiastical writers of the first five centuries," and leaving open the question of the necessity of quoting the Ethiopic, Arabic, and Armenian Versions.

'He thought it would be well to limit Patristic quotations "with few exceptions" to the first three centuries and a half, warning those who should carry out the work that "the conditions of the text

will in some cases interpose serious difficulties which must be dealt with as they arise."'

The editors add that their edition of the Octateuch is based on this memorandum, but they have had to enlarge the scope of it and modify it somewhat in other respects.

J. H. BALFOUR BROWNE, K.C.

Dr. Balfour Browne has written his *Recollections Literary and Political* (Constable; 10s. 6d. net). He has written them in a free and easy style, with very little moralizing and only an occasional philosophical reflexion. He has had much experience as a writer, and mainly of the journalistic style of writing, which perhaps accounts for the ease and freedom of the book. Before he became a famous lawyer he was glad, he tells us, to occupy such a position as that of London Correspondent to the *Leeds Mercury*. And even after fame came to him he continued to write essays, articles, and, we think, even novels.

He has known many men. He names first and foremost Sir T. Wemyss Reid, editor of the *Leeds Mercury* and afterwards of the *Speaker*. But he knew men in nearly all the walks of life, and remembers them. No doubt he was brought into touch with medical men through his brother, Sir James Crichton-Browne, but an early and lasting friendship was with Sir Thomas Lauder Brunton.

Dr. Browne has been a teller of good stories all his life, and he tells many of them here. But we shall not tell them after him. Rather shall we show the book and its author at their best in the following account of Carlyle's Address to the students of Edinburgh as Lord Rector. It is a good recollection, and the moralizing at the end is both unusual and good.

'We students heard the lecture of our lives. The wonder was that the noise of the cheers of the boys, with their hoarse guttural voices and the shuffling and stamping of their big clod-hopping feet, did not lift the roof off the Music Hall. The enthusiasm was a hurricane of sound. I have seen somewhere that on that occasion he was clothed upon with a Rectorial gown, with frogs and tassels, and that before rising to address us he let it fall from the shoulders which had already shrugged off an LL.D.-hood offered to him by the University, and stood like any common man to talk sense to a lot of common youths. I did not see these antics. I was too interested in the man, with his face which was deep carved with thought and even with the lines of sorrow which come with it—a face which, like aqua fortis, bit its way into memory—and a manner which was like the country which had borne and bred him—a little rough and uncouth, but with thought and words which came from an earnest soul and pondering head. Of course that lecture is or can be known to every one. To begin with, he told us that he had tried to write a speech for us but abandoned it. And there he stood without notes, speaking with his lips and his eyes, and impressing the wax of our youth as few ever had done or could have done. There is, or there was, a strong feeling in Scotland against ministers who "turn the leaf," or in other words read their sermons. If it is a prejudice, it is, I think, a justifiable one. A man should speak to people from his heart, and not from his paper. Besides, a man who has his eye on a page is docking himself of half his means of expression. When you speak to a man you look at him, and the eye helps the lips. But if you have your eyes glued to your manuscript you are not *en rapport* with your audience. Carlyle understood the first duty of an orator, which is to speak to the people. You feel the man through his speech. And, after all, a *man* is God's messenger to men.

'There was even humour in some of his earnest words—when he bated his natural breath and changed the word "fools," which he had meant, into the milder "foolish persons." But I am not reporting his lecture, but referring to a memory which has not been without its inspiration for me and for many others who heard him on that memorable occasion.'

ST. MATTHEW.

No book of the Bible is better supplied with commentaries now than is *The Gospel according to St. Matthew*. The latest commentator is the Rev. Philip A. Micklem, M.A. (Methuen; 12s. 6d. net).

Mr. Micklem's commentary belongs to the 'Westminster' series which is under the editorship of Professor Walter Lock. That series takes a place which is described by its editor in this way: 'less elementary than the Cambridge Bible for Schools, less critical than the International Critical Commentary, less didactic than the

Expositor's Bible.' Its great volumes, the volumes which have given it its reputation, are Driver's *Genesis* and Rackham's *Acts*. Mr. Micklem's *St. Matthew* does not take a place beside those two, but it has a right to the second rank.

St. Matthew is so large a book to write a commentary on that space has to be economized like war-time bread. It can be said of Mr. Micklem that he has wasted not a line. His Introduction is restricted to fifty pages, and yet it has everything in it that the serious student will look for. It has two sections which the student may not look for, but will rejoice to find—the presentation of Jesus in this Gospel, and its teaching on the Kingdom of Heaven. The Introduction leaves room for Notes that are quite enough to satisfy the purpose of the series, as well as for an additional feature which is not found in all commentaries even of this size, but is of quite as much value as the usual Introduction and Notes. That feature is a series of discussions prefixed to each section which interpret the section as a whole in the light of modern conditions.

Thus there is a discussion of the Sermon on the Mount—its theme, the conditions of its application, its literary form and setting, the circumstances of its delivery, its analysis, its integrity, and its history in the early Church. The most important part of that discussion for the present time is the conditions of the application of the Sermon. What Mr. Micklem says is worth quoting:

'Underlying the main theme of the sermon, assumed rather than explicitly taught, are a number of fundamental truths, in the light of which alone the whole becomes intelligible. Its main presuppositions are (*a*) that God is a righteous and loving Father to all men (v 45, vi 8–13); (*b*) that men are sinful (vii 11a) yet children of God (vii 11b) and capable of increasing approximation to his character (v 45); (*c*) that the individual is a member of a society (implied in term "brother" v 22 f., vii 3–5), and in his treatment of its members must discharge the claims involved in their common Fatherhood (vi 14 f., vii 12); (*d*) that the Teacher stands in a peculiar relation to God, which distinguishes him from other men (cf. *Your* Father, v 16, 45, *my* Father, vii 21), that as Prophet he speaks with direct authority (v 17, 20, 22 ff., vi 2, 5, 16, vii 24, 26), and that he is the destined Judge of mankind (vi 21–23); (*e*) that mankind though corrupt is capable of redemption from corruption by the influence of those who are true to their birthright (v 13–16); (*f*) that a time would come when men would be recipients of a gift (vii 11, cf. Lk xi 13) which would enable them to rise to the standard set before them in the sermon. These truths, however, lay in the background rather than the forefront of the discourse. It would need time to bring them to light in their full implication; and yet only as men became explicitly conscious of them, could they enter into the fulness of the teaching. Thus the sermon points throughout to a regime only to be established in the future. It appeals to men not as they are but as they are destined to become (v 45). To the Jew its teaching would be revolutionary, to the natural man foolishness: for it makes demands which neither law nor unregenerate nature can meet. It regards men in living their true life as governed by a supernatural motive, discharging a supernatural task and upheld by a supernatural power. It could only therefore come to its own, when the Holy Spirit was come to guide men into the fulness of its application. Then and only then would the truths of the Divine nature assumed in it find their place in a coherent creed: and the moral teaching attain its full scope and application in a regenerate world.'

The commentary is conservative. It does not give sufficient consideration, in our judgment, to the critical questions so ably discussed by Mr. Allen in his 'International' edition (T. & T. Clark). It does not perhaps quite accurately reflect the present position of critical scholarship on the First Gospel. But we confess to be glad that Mr. Micklem is emphatically sure of the genuineness of the Apostolic commission with which the Gospel closes. It has been for some time considered necessary by every missionary speaker who referred to the words 'Go ye,' to insert a caution as to their genuineness. It is not necessary. The words have excellent authentication.

THE IDEALS OF PAINTING.

Mr. J. Comyns Carr has written many books but never a better than *The Ideals of Painting* (Macmillan; $2). He has written for the lover of art whose work on life is elsewhere, and he has never written for such an one more acceptably. We do not need to be alive to all the possibilities of light and colour in order to understand this book, we need only to know that

beauty is one of the three great facts of life. Then Mr. Carr will take us all over the world to seek and find it. He will show us that beauty has presented itself differently to different nations and been expressed in different forms. He will make us see that one nation's ideal of art may not be compared with another nation's ideal by any easy footrule of better and worse, but by recognition of atmosphere, environment, heredity, and very likely the influence of some striking early personality, so that good in Holland would be bad in Italy only if Holland were Italy and Italy Holland.

Mr. Comyns Carr is appreciative everywhere. He is particularly appreciative when he enters Holland. Perhaps we might quote what he says about Jan Steen—at least part of what he says, for he has a good deal to say of that painter from first to last. 'Jan Steen as a faithful chronicler of scenes of social life has been compared with our English Hogarth. But, although in the courage with which they faced reality even in its more repellent forms they have much in common, their point of view is not exactly identical. In nearly all his work Hogarth frankly owned the mission of a moralist, and it was only in the pursuit of his didactic purpose that he was overtaken by the larger and more insistent claims of the artist—claims his innate genius rendered irresistible. This ethical impulse that serves as the spur to his invention sometimes mars the complete unity of the final impression. The poet and the painter have not completely ousted the formulated message of the teacher and the satirist, and the result betrays the existence of a kind of conflict that art in its more perfected forms does not acknowledge. In Jan Steen we discover little trace of this divided allegiance. Life as it revealed itself to his vision was the sole incentive that he needed, though in virtue of the concentrated intensity with which he penetrated to the heart of his subject he sometimes reached a result that lashes the follies of the world with a power that deliberate satire fails to rival. With a sinister force that is almost terrible in its exercise, Jan Steen in his picture of *The Drunken Couple* at Amsterdam has realized a picture of debauchery that the English master might eagerly have claimed for his own. And yet, apart from the grim message it conveys, it has beauties of design and expression that no one but Jan Steen could extract from so unlikely a theme. Who else but he could have grouped these two central figures in such a faultless composition, and what other master could have expressed with such delicate resource the stupor of the drunken woman from whose inert fingers the pipe she has been smoking is slipping downwards to the floor, while her viler companion in his besotted ecstasy has still strength enough to hold the newly filled glass over her recumbent form.

'As I have already hinted, Jan Steen is not greatly beloved in the more orthodox ranks of art criticism. His vigorous individuality, refusing to be cooped within the confines imposed by any pedantic system of classification, is disconcerting to those timorous souls who are shy of acknowledging any perfection not clearly referable to canons of taste already proved and accepted. But genius so great as his will always force recognition. Out of those very qualities of invention whose presence in art is adjudged to be questionable, he has evolved new beauties that belong exclusively to the painter's domain. Even if a time should come when the drama he loved to expound wholly failed in its message, the form into which he has thrown it would remain, in a purely artistic sense, imperishable and incomparable. The envelope in which it is folded would still be found to have beauty enough, even though the letter it once contained were lost or destroyed. As a draftsman in all that is subtly expressive of character and emotion; as a master of composition who was ever finding new patterns of design, he stands absolutely alone among the painters of the Dutch school; and even as a colourist when he is judged at his best, and no great artist will tolerate any other standard of criticism—he makes an appeal that is wholly individual and independent. No man out of the volume of his invention has produced so many motives in the rendering of form and expression which, while they proclaim their attachment to the ideas that inspire them, become, by right of sheer beauty, the inalienable property of the art in which they appear.'

The volume is illustrated throughout in the most lavish manner. But none of the illustrations are in it as ornaments; without exception they are there to illustrate the text.

THE OLD TESTAMENT.

The interpretation of the Old Testament has passed through two periods. It has now entered

upon the third. In the first period the Old Testament was treated as one book, or rather as one book including the New Testament, and when it was used in support of doctrine the texts were chosen indiscriminately. Then came the period of Biblical Theology. Every book was separately studied, and kept separate in all discussions of theology or ethics. It was no longer what does the Bible say, but what does Deutero-Isaiah say and what the Epistle to the Ephesians. With the third period the Bible has come to its own again as a unity.

Dr. Harlan Creelman, Professor of Hebrew Language and Literature in Auburn Theological Seminary, has written *An Introduction to the Old Testament Chronologically Arranged* (Macmillan; $2.75). In introducing the book Professor Frank K. Sanders of Yale says: 'Everyone is now recognizing the indisputable fact that the Bible must be interpreted as a whole, in order to be safely and sanely interpreted at all.' But there is a very great difference between the old and the new 'interpretation of the Bible as a whole.' The old method took the Bible as it was arranged by the Jewish Church and was handed down to us, calling a text chosen from Genesis more ancient than one chosen from Hosea, and tracing 'the history of redemption' in the order of the books as they stand. The new method re-arranges the books chronologically. There is a 'history of redemption' as of old, but it does not begin with Genesis and end with the Apocalypse. It is more observant than the old method of the laws of order and development, not to speak of the facts of human psychology. Without doubt it makes the Bible a greater book as well as a more profitable book for doctrine, for reproof, for instruction in righteousness.

Professor Creelman's book is the best introduction to the chronological method of studying the Old Testament that has yet been published. The whole of the literature has been arranged in historical order, and the utmost care has been taken to see that every verse, or part of a verse, is in its proper place. The conclusions are based on a careful study of the Bible itself and on all the literature of the last thirty years or more that is of any value. 'At the end of each of the periods, to which the different portions of the Old Testament writings belong, there is found an outline of the historical narratives relating to the particular period, and the literature belonging to it, arranged in chronological order. The grounds for the order followed are furnished by the introductory section on the historical narratives and literature of each period, supplemented by the notes on "sources" and "chronology" in connexion with the outline of the Biblical material. This is a feature, as previously noticed, which is not found in the standard Introductions of the present. In the order adopted, while the attempt has been made to be guided by the most assured results of modern Biblical scholarship, variant views, within reasonable limits, are also given. It is to be noted that there is practical agreement among scholars to-day in reference to the *leading* questions of the date and sources of the Old Testament books. In the main the position of the contributors of Hastings' *Dictionary of the Bible* is the one represented in this volume.'

PALESTINE FOR THE JEWS.

The Jews have an interest of their own in the war. What will be done with Palestine when it is over? The Turk must go. As a ruler he must certainly go, for he cannot rule. Who will take his place? Mr. A. M. Hyamson knows who *ought* to take his place.

Mr. Hyamson has written a history of Palestine. Its title is *Palestine: The Rebirth of an Ancient People* (Sidgwick & Jackson; 10s. 6d. net). His history rushes rapidly over the centuries, until it reaches the nineteenth. It reaches the nineteenth century with the sixth chapter. There are eighteen chapters to follow. These eighteen are occupied with the colonization of Palestine by the Jews. It is certainly an interesting story, a story of early failure and much suffering, rising gradually into success. Before the war began there was every prospect of steadily increasing prosperity. It may be said with some confidence that in all the history of Palestine there had been no more heroic or more hopeful episode.

But now? Now we hear terrible tales of suffering and death. Mr. Hyamson says little about it. Perhaps the news had scarcely begun to come when his book was out of his hands. But he is very clear that the Turk, the unspeakable Turk, must go. And he is very sure who should take his place.

'For the greater part of history,' he says, 'Palestine and Egypt have been closely connected,

for the smaller state is in effect a shield to the larger on its only vulnerable side. The religious interests of England may be less than those of other Powers, but this renders the presence of England in Palestine—if it is necessary to find a substitute for the Moslem—all the more essential. To keep the peace between the Latin and Greek, and to prevent the Holy City from becoming a perpetual shambles, the Moslem soldiery has hitherto been on guard. If it is withdrawn its place must be taken by another neutral—Protestant or Jew. The latter has no desire for any such office, and would not for many years—until the new nation has passed out of infancy—have the strength to hold it. The Protestant, as the guardian of the Holy Places of Christendom, is at present the only possible alternative to the Turk. If the Turkish sway passes from Jerusalem, the Moslem Holy Places, second in importance only to those of Mecca, will also need a protector. For such an office the Great Power which counts its Mohammedan subjects by tens of millions seems indisputably marked out. Thus the security of the one weak link in the chain of empire, the religious rivalries of Christendom, the interests of the Moslem world and the desires of the many peoples of Palestine, all combine to invite that Power to extend its invincible protection to the Holy Land.'

The book is well written and well illustrated.

THE UNITY OF THE PENTATEUCH.

Once more we have received an elaborate defence of *The Unity of the Pentateuch* against the disintegrating theories of the Higher Critics. The author is the Rev. A. H. Finn, lately Chaplain in Burma and India, at one time Hebrew Lecturer in the Leeds Clergy School (Marshall Brothers; 10s. 6d. net). If it is not only the latest but also the last defence, as it is very likely to be, then it is a most satisfying conclusion to a long controversy. For the tone of it is altogether courteous and considerate. The last word will then be the most Christian word.

Mr. Finn's purpose is simple. He desires to prove that the Pentateuch is trustworthy in all that it contains, and consistent with itself. He does not say much about its authorship; he is content to demonstrate, if he can, its reliability. And his method is as simple as his purpose. He takes the books of the leading critics—Driver, Chapman, Gray, McNeile, Sayce, and others—quotes their words (in black type) and then refutes them, word by word and sentence by sentence.

For example, there is the question of the numbers of the Israelites who came out of Egypt with Moses. Even Mr. Wiener frankly dismisses the numbers in the present text as impossible. Mr. Finn will have none of that. He goes industriously through the numbers and all the arguments against them; and (although he is too fond of phrases like, 'it might well be') makes out a plausible footing for each step he takes. One feels, probably everybody will feel, that his case would have been more plausible as a whole if he had allowed a little to the equal industry of the critics; but perhaps he has a theory of the infallibility of Scripture which made that impossible.

His claim at the end is quite modest. 'The writer,' he says, 'can claim no weight of scholarship or authority for his work, but he does venture to claim that it may be regarded as an honest attempt to estimate the real force of the evidence, on the part of one who has spent no small amount of time and trouble in endeavouring to consider the critical position from an impartial point of view. He even ventures to hope that his work may show that it is possible and reasonable (quite apart from any preconceived ideas of Inspiration, or fears for belief in Revelation) to come to the conclusion that the critics have been unsound in their methods, and mistaken in the results at which they have arrived.'

SIR RABINDRANATH TAGORE.

The autobiography of Sir Rabindranath Tagore has been translated into English and issued in this country under the title of *My Reminiscences* (Macmillan; 7s. 6d. net). It is a curiously interesting book. Its direct value for historical fact is not considerable, though it gives us a picture of life in a great Indian house which in its truth and authority has rarely been surpassed. The picture is not altogether attractive. Up to the tenth year or thereby the children are left in the hands of the servants, who are often brutal in their behaviour, and persistently brutal, year after year. The father and mother live in some other region of the house; they might be living in another country. There are tutors of a kind and schools of the same kind.

One of young Tagore's teachers was so foul-mouthed that he refused to answer his questions. The removal to a Eurasian school was a distinct advance in decency.

There seem to have been several families in the house; we think we can make out five, but there may have been more. Yet they appear to live happily enough together. They are all artistic, especially in respect of poetry and music. The father is often absent on long journeys. Once he took young Rabi with him. It was a great experience—freedom the most complete after the most galling servitude; and the father used the occasion for doing something at last to educate the boy. We hear or see little of the mother. Occasionally one of the brothers' wives is introduced to us, and always attractively. But the Indian ideal of a wife is scarcely our ideal. When Tagore came to England on his first visit, he had the great good luck to board with the family of a certain Dr. Scott. He says: 'One thing struck me when living in this family—that human nature is everywhere the same. We are fond of saying, and I also believed, that the devotion of an Indian wife to her husband is something unique, and not to be found in Europe. But I at least was unable to discern any difference between Mrs. Scott and an ideal Indian wife. She was entirely wrapped up in her husband. With their modest means there was no fussing about of too many servants, and Mrs. Scott attended to every detail of her husband's wants herself. Before he came back home from his work of an evening, she would arrange his arm-chair and woollen slippers before the fire with her own hands. She would never allow herself to forget for a moment the things he liked, or the behaviour which pleased him. She would go over the house every morning, with their only maid, from attic to kitchen, and the brass rods on the stairs and the door knobs and fittings would be scrubbed and polished till they shone again. Over and above this domestic routine there were the many calls of social duty. After getting through all her daily duties she would join with zest in our evening readings and music, for it is not the least of the duties of a good housewife to make real the gaiety of the leisure hour.'

But the mysterious interest of the book is not in the author's home; it is in himself. For this is what is called a spiritual autobiography. The experiences as outward events are ordinary enough; their worth is due to the spiritual interpretation given to them by the man's own imagination. One experience stands apart. 'The end of Sudder Street, and the trees on the Free School grounds opposite, were visible from our Sudder Street house. One morning I happened to be standing on the verandah looking that way. The sun was just rising through the leafy tops of those trees. As I continued to gaze, all of a sudden a covering seemed to fall away from my eyes, and I found the world bathed in a wonderful radiance, with waves of beauty and joy swelling on every side. This radiance pierced in a moment through the folds of sadness and despondency which had accumulated over my heart, and flooded it with this universal light.'

That was Tagore's Damascus journey. He was a new man from that day. 'From infancy I had seen only with my eyes, I now began to see with the whole of my consciousness. I could not look upon the sight of two smiling youths, nonchalantly going their way, the arm of one on the other's shoulder, as a matter of small moment; for through it I could see the fathomless depths of the eternal spring of Joy, from which numberless sprays of laughter leap up throughout the world.'

A volume of *Prayers for the Home Circle* has been issued by authority of the General Assembly of the Presbyterian Church of New Zealand (W. H. Adams). First there are Morning and Evening Prayers for Four Weeks, and then there are the following special prayers: The Children's Morning Prayer, the Children's Evening Prayer, A Prayer for Salvation, A Prayer for the Church Universal, A Prayer for our New Zealand Church, An Intercession for Our Church Agencies, A Prayer in Time of War. The volume also contains the Lord's Prayer, the Apostolic and Aaronic Benedictions, the Apostles' Creed, Forms of Grace before Meat, and a Selection of Bible Readings for Four Weeks. We like the prayers well and feel that we can pray them. If one word of criticism may be allowed, we should say that the word 'bless' is rather frequently used. It is a good word, but it does not always know its own mind.

Sardinia in Ancient Times (Blackwell; 5s. net). This is the book for us. The comprehensive history, which covers centuries in minutes, makes no mark upon us. We have to travel leisurely.

One book to Sardinia alone—that is the measure. No, two books. And now that we have read *Sardinia in Ancient Times*, by E. S. Bouchier, M.A., we are on the outlook for Sardinia in Modern Times—if possible by the same author. Is there a corner of the earth without its interest? Who could have made us believe that Sardinia had such a multiplicity of interests, if we had not read this book?

Those who have read the last two books of Mr. H. G. Wells—*Mr. Brittling Sees it Through* and *God the Invisible King*—must read the new edition of *First and Last Things* (Cassell; 6s. net). If they have read that book already, in the old edition, all the more must they read it now. For it is impossible to know Mr. Wells without recognizing his growth. What he was in 1908 he is not now in 1917. He is not now in the autumn of 1917 what he was in the spring. And without knowing Mr. Wells as a growing personality, no one can get the good of his books. Without realizing that he will have passed to-morrow beyond the beliefs he entertains to-day, no one will be able to estimate the worth of these beliefs. It is because he is progressive that he uses metaphorical language, and puzzles the unprogressive, whether they are Rationalists or Romanists.

Hence it is the Rationalists and the Romanists that have criticized him. In the Preface to this new edition of *First and Last Things*, he says: 'There are groups of those who criticize *God the Invisible King*—the most striking cases are my critics from the Rationalist Press Association and from the Roman Catholic Church—who are manifestly saturated by the absolutely opposite idea, the conviction that the terms of human thought are solid, opaque and stable. They will allow no licence to poetry unless it scans, rhymes, is printed in lines and otherwise marked clearly as such. Otherwise they insist upon a literal and material consistency. When they encounter such a phrase as "God walked in the garden" they insist that it follows that He cast a shadow, crushed stray caterpillars in the turf and kicked aside the gravel. The former group demand therefore footprints and the size of His boots for purposes of verification, being equally prepared to deny the Presence altogether or prove a Cockney trespasser; the second, following the same line of thought in an opposite direction, are ready to welcome any stray scraps of boot-heel, any cast shoe protectors or the like as evidence to silence the sceptic.'

The dark cloud of the present war has its silver lining in the spectacle of the close association it has brought about between the soldiers of differing races and religions. Relatively to their numbers, Jews have contributed their just quota to the fighting forces of Britain; and, in providing for the spiritual needs of these young Jews whether by the holding of Divine Services in camps or by the issuing of Prayer Books and pamphlets bearing on religion, the Jewish authorities are doing what is but an obvious duty. The Chief Rabbi (Dr. J. H. Hertz), however, has gone a step further. He has published, through Messrs. Eyre & Spottiswoode Ltd., *A Book of Jewish Thoughts* which is intended as a companion volume to the Prayer Book for Jewish Soldiers and Sailors which made its appearance soon after the commencement of the war. The aim of the book is to put before the Jewish soldier a selection of some of the best utterances of the Jewish genius, whether in prose or verse, on all questions affecting life, death, war, peace, the Bible, religion, race, duty of man to man, nation to nation, as viewed from the standpoint of Judaism. The reader is thus given an opportunity of learning what are the exalted ideals which his Faith stands for, and why it is that these ideals can and ought to retain their values for him, nay, for the world outside him, over and above all the changes of time and thought. The long roll of Israel's sages, poets, and martyrs breathes a message at once sublime and deathless; and the record of their deeds and words is always an inspiration to the highest and the best. Besides numerous extracts from the O.T., the book scintillates with striking passages from the Apocrypha, the Mishna, the Talmud, the mediæval Hebrew theologians and poets, as well as many a *pièce de résistance* from the writings of modern representative Jews like Israel Zangwill, Claude G. Montefiore, and Theodore Herzl, the founder of the Zionist movement. The task of giving, in small compass, a bird's-eye view of the many-sided contributions made by Judaism to the world's thought, involves no small measure of literary discriminative taste. Dr. Hertz has certainly succeeded in this respect. The book is arranged on a clear, precise, and logical plan and will win for itself permanent worth by the fact that it makes its appeal to all

classes of readers no matter what their education may be. The first edition is already exhausted, and a second and considerably enlarged edition is about to be issued forthwith. The Chief Rabbi is to be congratulated on his success in thus bringing home to both Jew and Gentile a point so often forgotten or ignored, namely, the effective part which Judaism has at all times played in the world's culture and civilization.

The second volume of the 'Harvard Theological Studies' is devoted to an exposition of *The Pauline Idea of Faith* (London: Humphrey Milford; 4s. 6d. net). The author is Professor W. H. P. Hatch, D.D., of the General Theological Seminary, New York.

Professor Hatch knows that the Pauline idea of faith has to be attached to the idea of faith in the Old Testament and in the Synoptic Gospels. In both of these sources he finds the leading and almost exclusive idea to be that of trust. With that there is no contradiction in St. Paul. But there is an advance upon it. Dr. Hatch does not say that St. Paul struck out a wholly new conception of faith, but that he gave faith a fuller content and a more momentous place in life. 'Faith' and 'saving faith' are not two distinct faculties. Yet the faith that saves is a more inward (almost mystical) power than the faith that is simple trust in God.

Perhaps the most original part of the book is the section in which the author discusses the value of faith in the religions of the Græco-Roman world. It is a significant fact that he keeps St. Paul free from more than the most superficial influence of these religions.

A very short time before he died, Professor S. Law Wilson, D.D., of the Presbyterian College in Belfast, published a volume on the *Progress of the Soul* (James Clarke & Co.; 2s. 6d. net). It is a fine combination of the theological and the devotional, the accuracy of the one, the intimacy of the other. 'The daughter of Dr. Duncan, of Edinburgh, having once told her father on a certain Sabbath that she had heard an excellent sermon on the text, "This is the will of God, even your sanctification," Dr. Duncan immediately asked, "Did it begin with regeneration?"' Dr. Wilson begins with regeneration. And from that firm and essential beginning he proceeds step by step, not mechanically but methodically, to the last step of all—'and whom he sanctifieth, he also glorifieth.'

However it may be in Germany, however it may be in this country, in America the Bible is still a fact of immense significance. Nor is its significance due to conservatism. There are great conservative patches in the Biblical scholarship of America, but there are also great spaces of the most liberal research. And it is from the liberalism, not from the conservatism, of American thought that the numerous books are issued for the study of the Bible. We have to record the issue of another book of the kind almost every month.

This month the author is Dr. Henry Thatcher Fowler, Professor of Biblical Literature and History in Brown University. The title is *The Origin and Growth of the Hebrew Religion* (Cambridge: At the University Press; $1 net). It is a guide to the study of the Old Testament. The reader is dissuaded from reading the book before he has read the Old Testament itself. But he is advised to read it as soon after that as possible, in order that he may have his impressions and understandings tested and corrected. No doubt it may be read alone; it is very readable in truth; but the author's purpose is not to furnish another book about the Old Testament, but to encourage us all to the systematic thoughtful reading of the Old Testament itself. That purpose he has fulfilled excellently.

From Drummond's Tract Depot in Stirling there is issued a number of booklets appropriate for the present time. We may name *The Healer of the Broken Heart*, by the Rev. James Main, B.D.; *The Soldier's Message*, by the Rev. James Silvester, M.A.; *Lives Handed Over*, by the Rev. F. J. Horsefield; and *The Rock of Ages*, by the Rev. James H. Hodson, B.D.

The grandson of Renan has written a powerful apologetic for Catholic Christianity. Ernest Psichari is his name. He studied at the Lycée Henri IV. in Paris, and in 1902 took a brilliant degree in philosophy. He entered the army. In 1909 he was sent to Mauritania; and during the three years he spent there he wrote two books, *l'Appel des Armes* and *Le Voyage du Centurion*. It is the latter that is now translated into English

and issued under the title of *A Soldier's Pilgrimage* (Melrose; 5s. net).

We say it is an apologetic for Christianity. For through whatever experience he passed before he went to Mauritania, Mauritania was his Wilderness of Arabia. He returned to take his place as a follower of Christ and to persuade others also. His method of persuasion is his own. *A Soldier's Pilgrimage* is a work of fiction. The truth as it is in Jesus is seen in its power over the life of a hero in a novel. But the fiction is real enough; the hero of the novel is the author's own soul.

On the 22nd of August 1914, Ernest Psichari fell at the battle of Rossignol in Belgium, defending his guns to the last minute, and faithful unto death to his religious and patriotic convictions. He was thirty years old.

It is not very long since we reviewed Sir Charles Waldstein's book *Aristodemocracy*. A new edition has been issued at a cheaper price (Murray; 4s. 6d. net). It is the same handsome volume, and it contains the Preface to the American edition, an Open Letter to Mr. G. Lowes Dickinson and the Hon. Bertrand Russell, together with Mr. Dickinson's reply.

The Rev. G. Currie Martin, M.A., B.D., has published, through the National Adult School Union, a series of Daily Study Notes on *The Gospel of Luke* (4d.). Each section is treated in one short readable narrative with a title. All is up to date in scholarship.

Mr. H. Pickering has collected and published *One Thousand Tales worth Telling* (Pickering & Inglis; 1s. 3d. net). There are a few misspellings, but on the whole the accuracy is beyond that of most books of the kind. Mr. Pickering is not above a touch of humour. Thus: 'Mr. J. M. Hamilton tells of two little boys who quarrelled. At night nurse said: "Charlie, you must forgive." "No, I won't," said Charlie. "Well, but Charlie, if you die to-night, how will you stand before God?" enquired nurse. The little fellow thought a while, and then replied: "Nurse, I'll forgive Wallace; but if I don't die during the night he may look out in the morning." The exhortation is: "Forgive, and ye shall be forgiven" (Luke 6. 37). Too many, old as well as young, "forgive" in Charlie's style, which is *not* the way, and is no forgiveness at all (Ephes. 4. 32).' The humour is sometimes in the connexion between the story and the text, as in this: '"Nurse's Fatal Mistake."—*Glasgow News*, of August 9th, 1907, reported that "Mistaking medicine containing morphia for brandy and water, a St. Helens nurse gave a dose to a two days' old child, with the result that the baby was poisoned." Parents, teachers, and friends should be careful that "new born babes" are fed with "the sincere milk of the Word" (1 Peter 2. 2), and not the deadly poison of infidelity, Higher Criticism, New Theology, and such like.'

Messrs. Pickering & Inglis of Glasgow have published an exposition of St. Luke's Gospel by Mr. John Nelson Darby under the title of *The Man of Sorrows* (1s. 3d. net).

Messrs. Routledge have issued a *Word-Book of the English Tongue*. It is a smaller and no doubt cheaper Roget. Here are the first four Words of the letter D:

DAINTY: *see* DELICATE, etc.

DAMAGE: *v.* blacken, harm, hole, mar, nip, scathe, wreck, wrong; *see* INJURE; *n.* drawback, hardship, loss, wear and tear; DAMAGED: worse for wear; DAMAGING: *see* NOXIOUS.

DAMN: *see* CONDEMN; DAMNABLE, DAMNED: blasted; undone, dashed (to bits); fiendish, hateful, hellish, lost (soul); *see* ABANDONED.

DANGER: breakers (ahead!); (go through) fire and water; quicksands, reefs, shallows, shoals; (at) death's door; adder (in the grass); (no) fear; (at) stake; DANGEROUS: breakneck (speed); deadly, harmful, slippery; ugly (wound); two-edged (weapon); tottering; (sail) near the wind; (skate on) thin (ice); (too) warm (for me); (in a) bad (way); *see* DESPERATE.

The Christian Evidence Society has persuaded Miss M. Carta Sturge, the author of an excellent book on Christian Science, to write a book on Theosophy. She has written it in two parts, one part being a brief description of Theosophy, the other a comparison between Theosophy and Christianity. The title is *Theosophy and Christianity* (S.P.C.K.; 1s. 6d. net).

The Rev. William Temple has written *A Chal-*

lenge to the Church, being an Account of the National Mission, 1916, and of Thoughts suggested by it (S.P.C.K.; 1s. 3d. net).

We speak of recovering the doctrine of the Descent into Hades. There are those who have never lost it. One is the Rev. Albert George Smith, L.Th., A.K.C. In *The Anchor Within the Veil* (Stock; 2s. net), Mr. Smith uses the fact of the Descent as his best argument for 'the larger hope.' The object of the book is to bring comfort to mourners. This he does by declaring his faith in the state of the dead, the state of the dead between their death and the Last Judgment. He is careful to abide by the teaching of Scripture, but he uses his own mind in its interpretation.

Mr. Oswald Bateson Greenwood is much astonished that people should go to church. 'For my part,' he says, 'I can get nearer the Divine Mystery when in some quiet secluded spot than in any church, and I am sure that the thoughts and petitions that are born in these moments have far more truth and reality about them than when I am at a public service.' He abolishes the Prayer Book because its petitions are selfish. He cannot pray unless he is absolutely alone. Mr. Greenwood has written a book and has called it *A Green Oasis* (Stock; 2s. net).

One of the most successful volumes of the 'Story of the Nations' series is the volume on *South Africa*, by George M'Call Theal, Litt.D., LL.D. (Fisher Unwin; 5s. net). It owes its success partly to the Boer War, but mainly to the fine spirit in which it is written. Its spirit is the love of truth. And that spirit makes the author careful regarding his facts and careful regarding his judgments. He is a scholar, accurate, and unbiased to a surprising degree for a historian.

The book has now been issued in its eighth edition, and for that edition it has been largely rewritten. The history is brought down to the conquest of German South-West Africa. Additions are made to the illustrations. In the last chapter there is a fine portrait of General Smuts, whose head is as massive as was the head of Cecil Rhodes.

In these days of delight in mysticism and in all the inner experience that mysticism is made to stand for, a book on *Dreams and Visions in English Poetry* (University of London Press; 2s. net) will surely find many readers. It is the Quain Prize Essay for 1916 at University College, London. The prize was won by Miss Marjorie N. How, B.A.

Let us see how it goes. There are all sorts of dreams and of visions. One sort is the nightmare dream and the satirical visions. 'James Thomson's "City of Dreadful Night" is the longest and most effective nightmare poem in this language. Here the essence of life as it appeared to this unhappy poet is put into concrete form. Perhaps the city of horrors that he describes was indeed built out of his dreams:

"The sun hath never visited that city,
For it dissolveth in the daylight fair—
Dissolveth like a dream of night away;
Though present in distempered gloom of thought,
And deadly weariness of heart all day.
But when a dream night after night is brought
Throughout a week, and such weeks few or many
Recur each year for several years, can any
Discern that dream from real life in aught?"

This passage recalls the account given by Stevenson of the double life which he lived in his student-days. He dreamed in sequence, the same circumstances recurring night after night. In his dream-life he was a medical student, who all day long had to witness the most horrible monstrosities and ghastly operations, and who all night long climbed dismal flights of stairs, in a vain attempt to reach the top landing where he lodged.

'That dreary region of thought in which a sufferer from melancholia like Thomson dwells by day, might quite naturally represent itself to his dreaming consciousness as a City of gloom and terror; and because the sleep into which he falls is but the restless doze of the fever patient, he is throughout in a state of semi-consciousness, and feels all the time the lack of true sleep:

"The City is of Night, but not of Sleep."

Some other verses of his, called "Insomnia," may help us to understand the working of Thomson's gloomy imagination in his greater poem. He cannot sleep, but in the darkness of the night is tortured by his imagination, which starts into un-

natural activity, and represents the whole dreary length of the night in concrete form. Beside him he feels a dark Presence with folded wings. This "awful image of a nameless dread" is the Second Hour, who cannot fly away until he sleeps. He falls at length into a restless doze, and the night appears to him as a

"Black waste of ridge-walls, hour by hour apart,
Dividing deep ravines; from ridge to ridge,
Sleep's flying hour was an aerial bridge."

But the bridge was not for him to cross, and he had to climb down into the ravine, and then up the further side, torn by brambles and tripping over stones, until, after an interminable period, he reached the second ridge, and felt "a change of Watchers" in the room. And then the whole wearisome struggle began again. These verses show us very clearly what elements combined to produce "The City of Dreadful Night"—the mind of a poet, sensitive and imaginative, a natural disposition to melancholy, strengthened by disease, and the torturing powerlessness to relax consciousness in sleep.'

That is a long quotation, though it does not include the description of the satirical vision, of which Byron and Shelley seem to be the masters or slaves. But that quotation will give some idea of the modern interest of the book, and its author's ability.

Contributions and Comments.

Revelation xvi. 19.

I WROTE to THE EXPOSITORY TIMES shortly after the beginning of the war, to point out the likeness between the hailstones in Rev 16^{16} and modern bombs. The plague thereof has grown greater since that time, and I fear will grow greater still, when the American aeroplanes come on the scene. I write to-day to point out a coincidence with another verse describing the events that are to accompany the Battle of Armageddon in what we see taking place in Europe, 'The cities of the nations fell.' The word πόλις among the Greeks had more the meaning of an organized society or community than its equivalent has with us. Therefore 'the cities of the nations' probably means the ordered administrations of Governments among the nations; and how many of these have fallen since August 4th, 1914? The lawful Belgian, Servian, and Montenegrin Governments have been driven from home; the Russian, apparently so firmly fixed, has come down with a crash; the Austrian throne is toppling; the Greek one is bereft of power; and the Portuguese preceded this war. I do not pretend to explain v.^{20}; nor do I wish to venture on the thorny subject of Babylon, who, being a harlot, must symbolize an apostate Church, as in Ezk 23 Aholah and Aholibah. But surely it is not presumptuous to suggest that as the 'Beast' in the Apocalypse is, by the consent of most modern commentators, the Roman Empire, which was then persecuting the Christians, and which rested on Might being Right, its true successors and representatives are Kaiserism, Czarism, and the Austrian or Holy Roman Empire, in other words, Cæsarism.

I leave to my readers to consider, if this identification be correct, which of the Christian Churches has been continuously sitting on this Beast.

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Cambridge.

Our Lord's Clothing.

THERE are but two occasions on which the clothing of our Lord is referred to, namely, at His birth—and at His death. As to each there is something to consider, and no help can be found in the published commentaries.

1. At our Lord's birth His mother 'wrapped him in swaddling clothes, and laid him in a manger' (Lk 2^{7}); and the angel said to the shepherds, 'This is the sign unto you: Ye shall find the babe wrapped in swaddling clothes, and lying in a manger' (Lk 2^{12}).

The shepherds praised God 'for all the things that they had heard and seen, even as it was spoken unto them.' What they had heard may have been the angel's message, but probably was more—spoken by Mary and Joseph. What they