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# Literature.

## *ASSYRIOLOGY.*

THOUGH the science of Assyriology, which flourishes in America and on the Continent, has been largely neglected in England, it must never be forgotten that England is its real birthplace. This fact will certainly never be forgotten by any one who reads Sir E. A. Wallis Budge's book on *The Rise and Progress of Assyriology* (Hopkinson; 25s. net), which has been written for the express purpose of telling the general reader 'how Rawlinson founded the science of Assyriology, how it was established solely by the Trustees of the British Museum, and how the study of it passed from England into Germany and other European countries, and finally into America, where it has taken deep root.' No one had a better right or greater competence to tell the story than Sir Wallis Budge. He knew all but one of the early English decipherers, and for over forty-one years he was in direct contact with the Continental and American students who came to study at the British Museum. Every page teems with evidence of first-hand knowledge of his subject, and, for completeness' sake, he carries the story back to the fifteenth century, following through the next four centuries the tracks of travellers in Persia and Babylonia. But the real story begins with the account of Rawlinson's work upon the trilingual inscription on the Rock at Bihistûn; and from that point to the end of the book the narrative is packed with human interest, more like romance than sober history. The completeness of it may be judged from the fact that it not only includes the work of Mr. C. J. Gadd, whose researches have recently obliged us to revise our notion of the date of the fall of Nineveh, but records the lamented death of Professor A. T. Clay, who died less than four months ago. The narrative is studded with interesting episodes, not only fascinating biographical detail of the various scholars—and these are many—whose work is passed in review, but incidents such as the intrepidity associated with the scaling of the great Rock, the destruction of thousands of tablets by natives, the more prosaic though no less regrettable destruction by mice of certain 'squeezes' in the Museum, etc., and, most of all, the sheer genius of the decipherers—Rawlinson, George Smith, Sayce, and not a few others.

Two passages will illustrate the patriotic spirit in which Dr. Budge has done his work. In one he says: 'Whatever knowledge of Assyriology American professors possess, they owe it solely to the results obtained by British excavators, whose methods of digging were not, according to our critics, "scientific."' The other reads thus: 'It is a curious fact, but the German Assyriologists with whom I came in contact in the British Museum showed, by their talk and behaviour, that they believed that the science of Assyriology was founded by the Germans, and that they had taught the rest of the world how to decipher and translate the cuneiform inscriptions; whilst the exact opposite of this is the truth. Schrader founded himself on Rawlinson, and Delitzsch on Rawlinson and George Smith.' Dr. Budge tells some tales which illustrate the ingratitude, arrogance, and effrontery of certain foreign scholars who came to examine the treasures at the British Museum. It is, however, in no narrowly patriotic spirit that he writes, but in the interests of sheer justice and truth, and to preserve the memories of men most of whom were too modest and too soberly devoted to their stern studies to blow their own horn. A simple map would have still further added to the value of an unusually instructive and interesting book.

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## *OLD TESTAMENT INTRODUCTION.*

There are several valuable introductions to the Old Testament, but there is none quite like that to which Professor C. J. Kent of Yale has given the name *The Growth and Contents of the Old Testament* (Scribners; $2.75). Instead of dealing, like the ordinary introduction, with the individual books in the order in which they appear in the Hebrew Canon, this introduction groups together all the literature of a particular type, and in the chapter which opens each section, its characteristics and sources are discussed in broad outline, so that the detail which follows can be seen in the light of these large characterizations. Thus the first section, which is entitled 'The History of Israel's Early Records,' deals with the historical books from

Genesis to Ruth, omitting Leviticus with the purely legal parts of Exodus, Numbers, and Deuteronomy: and the four chapters through which the argument is conducted discuss Israel's heritage of oral tradition, the transmission and crystallization of Israel's traditions into literature, the present literary form and contents of Israel's early record, and finally the characteristics, dates, and history of the different prophetic and priestly narratives (*i.e.* J, E, and P). Similarly the next section, entitled 'The History of Israel's Historical and Biographical Narratives,' groups together and discusses not only all the historical writing from 1 Samuel to Esther, but also 1 and 2 Maccabees. Again, the prophets and apocalyptists have a section to themselves, introduced by a chapter on the Evolution of the Prophet, and there are separate sections dealing with the Laws (including Ezk 40–48), the Songs, and the Wisdom Literature.

The value of this method of grouping is that all the relevant literature that falls within any particular category can be considered, and its characteristics observed, with the minimum of inconvenience, and the growth of the type which it illustrates can be readily traced, as, for example, the transition from the prophetic-historical outlook of Samuel–Kings to the ecclesiastical temper of the Chronicler. Professor Kent has also been careful to present the historical background against which Hebrew literature should be seen—the Babylonian background, for example, of Israel's laws, the Sumerian and Babylonian background of Hebrew poetry, the Egyptian background of Proverbs. The effect of the book is twofold: it creates in the reader of it a profound conviction of the extraordinary complexity of the process by which the Old Testament, considered as literature, came to be, but it creates the no less profound conviction of a great religious purpose dominating the whole Hebrew historical movement of which the Old Testament is the literary record.

The successive sections (all but one) of this book were originally written as introductions to successive volumes of the series on which Professor Kent was engaged for many years, and known as 'The Student's Old Testament, Logically and Chronologically Arranged and Translated.' These valuable introductions accordingly rest on a careful examination of every syllable of the Old Testament, and it was a happy thought to furnish a critical introduction to the Old Testament by putting these sectional introductions together. It is with profound regret that we learn in the Foreword, which is by another hand, of the death of this exact and indefatigable scholar, who did more than most men to popularize the scientific study of the Old Testament.

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## *THE AUTHORSHIP AND AUTHENTICITY OF THE FOURTH GOSPEL.*

In *The Fourth Evangelist: His Place in the Development of Modern Thought* (Murray; 10s. 6d. net), Mr. Charles Frederic Nolloth, M.A., D.Litt., with much learning and skill, gives a scholarly defence of the conservative position on the Fourth Gospel. The most effective part of the book is that which deals with the evidence of the early centuries. The difference between the Greek of the Gospel and that of the Apocalypse is explained by the consideration that the Seer of the Apocalypse received the visions in a state of ecstasy, and that he shrank even from such an alteration of the God-given message as to allow ἀπό to take after it the genitive of a word which in the message was in the nominative. It is in the Fourth Gospel that we get the fullest and truest portrait of the Redeemer.

In place of Wernle's dictum that in the Synoptics we have Jesus the Man, in John, Jesus the God, Dr. Nolloth would rather say: 'In St. John, if anywhere in the New Testament, we see the Man of Sorrows. In the other Gospels shines out the glory of the Eternal Son.' By his silence John confirms the Synoptic stories of the Temptation and the Agony, and by a passing allusion in $1^{13}$, the Virgin Birth. To suppose that, because John, Jesus, and the Baptist all speak in the same way, therefore the discourses of the book are a free composition of the Evangelist, is to adopt a 'crude and superficial theory which takes no account of the psychological aspect of the question.' In this Gospel 'truth of statement is never sacrificed to the interests of edification.'

Dr. Nolloth would have been more convincing if he had been more willing to recognize the real difficulties felt by readers of this Gospel, but it is well to be reminded that there are educated men who are not obscurantists and who yet refuse to accept the critical position on the Fourth Gospel.

### *HOW TO TEACH THE OLD TESTAMENT.*

It cannot be denied that, while criticism has given us an amazingly interesting Old Testament, it has also raised some very real problems for the preacher and more particularly for the Sunday School teacher. Those whom these problems have perplexed or distressed will find in the Rev. Frederick J. Rae's book, *How to Teach the Old Testament* (Hodder & Stoughton ; 5s. net), a veritable font of help and inspiration. In sixty-three lessons it traverses the historical books of the Old Testament, and every issue that is met is candidly faced. The miraculous element, *e.g.*, is not shelved or explained away, but treated by the frank, yet reverent methods of modern scholarship, and we are faithfully told of the two sources that underlie the story of the founding of the Hebrew monarchy and of David's sparing of Saul. Incidentally the reader picks up a good deal of sound literary criticism, besides securing a real conspectus of Hebrew history. It is also to the good that the prophets are represented—Amos, Isaiah, Jeremiah, and Ezekiel—by brief but vivid accounts.

Mr. Rae insists throughout with much earnestness that the child must not be left with erroneous notions of God : in dealing therefore, *e.g.*, with the Flood Story or the death of Uzzah he is careful to point out that God must not be presented as vengeful or capricious, and that only gradually did the Hebrews learn to apprehend Him as He is. The progressiveness of Revelation is indeed an idea which Mr. Rae keeps continually to the front and loses no opportunity of illustrating. The result is that the child who is taught according to the methods suggested by this book will not in later life have to go through the painful process of unlearning much that he has learned, whether about God or about the nature of the Old Testament. Apt illustrations, quotations, and anecdotes from modern life and literature abound, so that the pupil is made to feel the continuity of history and the presence in his own life of the God of the olden time. Though well acquainted with critical processes and results, Mr. Rae is too experienced a teacher to dwell on these things : he touches them lightly to fasten on the central thing, which is the moral and religious impression evoked by the story he is discussing. Very brief but skilfully selected notes to each lesson tell the teacher all he needs to know about obscurities or allusions in the text of the passage ; and, taken all in all, with this unpretentious but thorough book to guide him, he will be able to meet without fear or trembling the most inquisitive and up-to-date class. And the preacher will find the book no less useful than the teacher.

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### *JEREMIAH.*

Two excellent books, recently issued by the Student Christian Movement, are a substantial enrichment of the rapidly growing literature on Jeremiah. One book is much longer than the other, but each covers all the essential points, and there is often a surprising similarity of treatment and view, for example in their relegation of Jeremiah's 'Confessions' to the reign of Josiah, and in their discussion of the psychological problems raised by the prophet's consciousness. This goes to show that, amid much that is obscure and uncertain, there is much that is becoming increasingly clear.

The longer book, entitled *Jeremiah and the New Covenant* (6s. net), is from the accomplished pen of Professor W. F. Lofthouse, D.D., who has given us two of the best English books on Ezekiel—a commentary and 'The Prophet of Reconstruction'—and who, in this new volume, shows himself to be just as much at home in the literary, historical, psychological, and religious problems raised by the book of Ezekiel's older contemporary. Dr. Lofthouse writes with great vividness both of Jeremiah's inner life and of the historical situations within which his ministry was set, and with the help of the newer material he suggestively analyses the factors that determined those situations. He makes excellent use, for example, of Mr. Gadd's discovery of the real date of the fall of Nineveh and, later, of the Elephantine papyri, in discussing the prophet's attitude to the proposal to migrate to Egypt. In his pages, Jeremiah is a very living figure, exhibiting—besides, of course, very much else—a certain 'psychic instability,' and 'moods which we can hardly help calling neurotic.' Perhaps his most suggestive chapter is the last, in which he considers Jeremiah psychologically and seeks to penetrate the secret of that baffling and complex personality, throwing out the interesting suggestion that in him we are dealing with 'two layers of consciousness, of which the second and deeper one is identified by Jeremiah with Jahweh Himself.' This whole chapter is a valuable corrective of popular ideas on inspiration, and the whole book.

with its occasional modern analogies, is as interesting as it is scholarly.

Equally good, though briefer, is the other book, entitled *The Cross of Jeremiah* (2s. 6d. net), by Principal H. Wheeler Robinson. In four skilfully articulated chapters he deals successively with the Book, the History, the Man, and the Man's God. Within small compass the writer has contrived to compress much interesting information and pregnant thought. In the last chapter he presents a vivid and sympathetic account of Jeremiah's inner life, and in every chapter are wise sayings, strikingly and often beautifully put; as, for example, that Jeremiah's 'doing was chiefly in being,' 'his destiny was a passion, the bearing of a cross,' or that 'revelation is always the other side of discovery.' The skilful division of his material enables the Principal to touch briefly, but with illumination, on every important point. Within the limits prescribed we could not imagine any better presentation of the book and the man than Dr. Robinson has given us here; and it is good to learn that, as this study was preceded by one on 'The Cross of Job,' it is to be followed by two—on 'The Cross of the Servant of Jehovah,' and 'The Cross of the Psalmists.'

## *THE WAYS OF KNOWING.*

Deeply impressed with the ground plan of Sidgwick's 'Methods of Ethics,' Professor William Pepperell Montague of Columbia University has adopted a like procedure in *The Ways of Knowing; or, The Methods of Philosophy* (Allen & Unwin; 'Library of Philosophy' Series; 16s. net). The book is a very able and suggestive one, which in the first place describes and evaluates the ways of attaining knowledge and verifying it, and then proceeds to the epistemological problem of interpreting the relation of truth to the mind. In a closing dialogue an eirenicon is attempted between Realism and Idealism. Frankly, we are not impressed with the eirenicon, but we are greatly and very favourably impressed with the book.

It lies somewhat outwith the scope of this magazine to explain and discuss the problems dealt with, in as far as they are philosophical. But there are several chapters to which the careful attention of the theologian and the preacher may very profitably be directed. We are all interested for one thing in the question of Authority. We have all felt that there is a rightful place somewhere for authority; we have all felt too, how dubious a position 'resting on authority' provides. Here in chap. i. we find a very full and satisfying discussion of the problem.

Mysticism, again, is a topic of perennial interest to the preacher. What exactly is it? and what is its value? All the guidance we need is here in chap. ii. It teaches us to distinguish between a negative mysticism which is bad, expressing itself in such forms as pessimism, asceticism, otherworldliness or occultism, and a positive mysticism which is good as being a supplement to reason, not a substitute for it.

Once more, many of us have been strongly drawn towards Pragmatism. 'I believe it because it works,' we have declared in the pulpit. In the study we have not been altogether happy about it. If we read through chap. v. our minds will be a great deal clearer, and we shall bear in mind the warning not to use Pragmatism as a facile means of evading the real point of a problem.

## *A FLEMISH MYSTIC.*

*Ruysbroeck the Admirable*, by A. Wautier D'Aygalliers, was crowned by the French Academy only this year. And yet already here we have a translation by Mr. Fred Rothwell (Dent; 12s. 6d. net) of an extremely full and interesting work.

All readers cannot be expected to share to the full in the writer's keen enthusiasm for his subject, one on which minds will always differ sharply. But no one can lay down this book without a greatly increased respect for the daring soul with which it deals.

Our author has an eye that sees, the graphic style of his countrymen, and a mind that takes nothing for granted, that comes boldly to its own conclusions. To him, for example, the Middle Ages—to most of us so bare and dark—are 'pre-eminently the spiritual age'; and the real master of those times is, not Aristotle, but Plotinus. Very vivid is his sketch of the fourteenth century, of the strange currents of thought surging through it, of the fantastic, often poisonous, religious growths that sprang up in a night, and of the mental history of his hero, thrown upon such a background.

But he is even better as a philosopher than as an historian. And the second portion of the book is the more valuable, with its detailed review of

Ruysbroeck's doctrines and its fine accounts of Neo-Platonism and Scholasticism, and the originality and influence of Ruysbroeck's mind.

What strikes one is the amazing parallels to the last that could be culled from other faiths. Our author likens Plotinus to a river in Carinthia which, twice disappearing underground, reappears far away with a new name, but still the same. So, says he, Plotinus may be forgotten long enough in Christendom, but his influence still lives, and, now here and now there, it keeps breaking out from time to time into the light again. But it is not in Christendom alone that he, or something very like him, keeps emerging. Has any one ever worked out in real detail the bewildering similarities between the times and mind of Ruysbroeck and the times and mind of Sufism?

## *AN ENGLISH WORK ON LUTHER.*

The most distressing blank in recent British theological writing has been the absence of any book which could give adequate knowledge of the new researches and discoveries on the subject of Luther's development. A considerable number of his writings which had for long disappeared, have recently come to light, a very important one having been discovered of all places in the Vatican. German and French scholars have felt the need of rewriting most of the early history of Luther. Romanists and Protestants alike have been constrained to do so. Yet scarcely any of that new and very important work, with the exception of Grisar's, is known in English.

The blank, however, begins to be filled, and a very fine beginning has been made in *Luther and the Reformation*, vol. i. *Early Life and Religious Development to 1517*, by Professor James Mackinnon, M.A., Ph.D., D.D., of Edinburgh University (Longmans; 16s. net).

We are glad that it is not a translation of some continental work, though several deserve translation. It is an independent study and a contribution of real originality. Professor Mackinnon knows all the important work that has been done on the Continent, but he has himself gone to the sources and considered them, and what has been said about them, with his own well-equipped and historical mind. He can reproduce accurately and succinctly the views of other scholars, but he has a view of his own to present. This volume of three hundred and seventeen rather closely but quite clearly printed pages brings the study down to the publication of the famous 'Theses' in 1517.

Before the dramatic point is reached, a number of highly intricate and difficult problems fall to be discussed. Among them are such as these—What are the facts as to the home life and discipline under which the boy and youth grew up? Why did Luther become a monk? What was the essence of his long conflict of soul in the Monastery? Who were his most influential teachers? What precisely did he 'discover in his discovery of the gospel'? On all such points divergent views are possible and have been entertained. Professor Mackinnon states them all impartially and chooses his own. We do not always agree with him on every detail. We think, for instance, that he exaggerates the effect of the famous thunderstorm as producing a *sudden* resolve to enter the Monastery. After all it was the effect on Luther that mattered, and that effect was due to what manner of being Luther already was, and what his attitude to 'the silent life' already was. But differences on such detail of interpretation of the facts are not important. What is important is to have the facts, and we have them here as never before in English.

We look forward to the sequel with interest, and accept this noble instalment with gratitude.

## *PALESTINE EXPLORATION.*

A very hearty welcome will be accorded to Professor R. A. S. Macalister's *A Century of Excavation in Palestine* (R.T.S.; 10s. 6d. net). Although in some ways the work of excavation in the Holy Land has produced results less imposing than the work in Egypt and Babylonia, it has brought to light much that is of interest to students of Comparative Religion, and especially to students of the Old Testament. No more trustworthy guide in this field of research could have been found than Dr. Macalister, whose name will be always associated with the discoveries at Gezer and elsewhere. As he points out in his opening chapter, excavation proper has been carried on in Palestine only since 1865, although Robinson and others had, prior to that date, done much for surface topography. The reader will find a full account of buried cities that have been brought to light and of the pottery, etc., that determine their date. The excavator has had endless difficulties to contend with, notably

the rapacity of local landowners and the obstacles formerly interposed by the Turkish government. Special interest attaches to recent excavations at Jerusalem, and the attempts that have been made to fix certain sites and to determine the course of the walls at various periods in Hebrew and Jewish history. Although only indirectly connected with Palestine, the Tell el-Amarna letters have much to tell us about the condition of things in Canaan about 1400 B.C., and the reader will welcome the full account of these, as well as of the discoveries that have been made regarding the Jewish colony at Elephantine. Disappointment is often expressed that excavation has brought to light no monuments (like the Moabite Stone) with inscriptions by some of the kings of Israel or Judah. Dr. Macalister has a theory to account for their absence, which certainly merits consideration. He thinks that such monuments were deliberately destroyed by Jewish Puritans like the Maccabees, because the inscriptions on them were not consistent with the absolute monotheism which ultimately gained a permanent hold in the religion of Israel.

The volume, which is the work of an expert and a scholar, is at the same time of a thoroughly popular character, and is beautifully illustrated. It will supply the Bible student with all the information he requires on the very interesting subject with which it deals.

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### *THE EGYPTIAN HEAVEN AND HELL.*

The present revival of interest in things Egyptian fully justifies Sir E. A. Wallis Budge in issuing as one volume, entitled *The Egyptian Heaven and Hell* (Hopkinson; 18s. net), the three volumes published twenty years ago, dealing respectively with 'The Book Am-Ṭuat,' 'The Book of Gates' preceded by 'The Short Form of the Book of Am-Ṭuat,' and 'The Egyptian Heaven and Hell,' which gathers up into continuous form the ideas of the Other World scattered throughout those two books, compares and contrasts them. Dr. Budge's aim has been to give the reader the complete hieroglyphic texts of the 'Book of Am-Ṭuat' (which was prepared for the worshippers of Amen-Ra) and of 'The Book of Gates' (to which the followers of Osiris pinned their faith), with reproductions of all their illustrations in black and white and with English translations and descriptions. The result is a massive volume of quite extraordinary interest, crowded with beautifully reproduced hieroglyphics and pictures, close to which, for the convenience of the reader, are placed the translations and explanations, and offered for the incredibly small sum of 18s.

The value of the first two parts, which are of special, though not exclusive, interest to the Egyptologist, is enormously enhanced by the running discussions of the third part, which reveal the profound changes effected in religious and theological thought through the vast spaces of ancient Egyptian history, and which give us extraordinary glimpses into the Egyptian idea of Ṭuat (the Other World rather than the Under World, for it was not conceived as under the ground), and into the whole apparatus of boiling lakes, hideous monsters, etc., with which the literature of the Middle Ages has made us familiar, and which is probably the distant progenitor of that species of literature. The Egyptian books here translated are saturated with magic. The sacred writings and the coloured drawings furnished a guide to the dead through the regions they would have to traverse on their way to the kingdom of Osiris: 'the deceased who not only possessed the secret name of a god or demon, but also a picture of him whereby he could easily recognise him when he met him, was doubly armed against danger.' Besides being a vivid reproduction of Egyptian thought in relation to the Other World, the book is a beautiful work of art.

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### *THE SPIRIT OF JESUS IN ST. PAUL.*

This is the title of a book by the Rev. W. W. Bryden, M.A., of Woodville, Ontario, Canada (James Clarke; 6s. net). It is apparently his first book, and we hope it will not be his last, for he has something vital to say. In an Introductory Note, Professor Manson points out that it is one of the merits of Mr. Bryden's book that it recognizes so clearly the essential solidarity of the Apostle Paul with the primitive Christianity out of which he sprang. In the New Testament there is considerable diversity of belief and opinion, due doubtless to intellectual and temperamental differences. Jesus is, indeed, the true centre of the regard and faith of the early Church, but theology is still in a plastic condition, and Christology does not reveal that definiteness and sufficiency it afterwards attained. No less impressive, however, and

more astonishing than their differences are the profound agreement between those early exponents of the faith, and the firmness of the bond which held them together. This book, which is based on a study of the Corinthian letters, is an attempt to show that that bond was constituted by a fellowship of the Spirit, which afforded a most sure ground of congenial understanding and conviction amid all other differences.

Though Paul grounds the conviction of his own Christian experience and the initial test of his apostleship in the supernatural event on the road to Damascus, he is nevertheless compelled in his controversial letters, such as Corinthians and Galatians, to make his final appeal to something more central, to the common inner experience of the Christians in their saving knowledge of Christ. Mr. Bryden's book, apart from its interest as a contribution to our knowledge of the inner life of Paul, is therefore of profound practical value, being, as Professor Manson says, in close and helpful relation both to religious experience and to practical life. It is the work of a devout and thoughtful mind, keenly interested in Christian origins, but equally interested in the efficiency of the Church to-day, and ready to learn, by patient analysis of the apostle's experience, the secret of that and of all Christian efficiency.

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## *A JOURNALIST OF WIDE RENOWN.*

More than thirteen years have passed since that April day in 1912 when the tragic news was published that the magnificent transatlantic steamer *Titanic* on her maiden voyage to New York had struck an iceberg and gone down with the loss of many lives. Among them was William T. Stead, founder, proprietor, and editor of 'The Review of Reviews,' who was described, by one who knew his character and career, as 'a Greatheart, a man in a million.' It is only now that we have *The Life of W. T. Stead,* by Mr. Frederic Whyte, one of his assistants (Cape; 2 vols., 36s. net). It will be remembered that the volume of 'Reminiscences,' published by his daughter in 1913, foreshadowed this fuller Life.

Young Stead was a son of the manse, and a native of Northumberland. He described his father, a minister of the Congregational Church, as the most interesting man he ever met. He was not only his son's teacher and playmate, but his encyclopædia of universal knowledge. At the age of fourteen, W. T. Stead entered the counting-house of a merchant in Newcastle-on-Tyne. 'The youth was father of the man.' 'He worked himself nearly to death' in helping the lads of the village in which his father was a minister. This was the spirit that animated him heart and soul in after life. The merchant's apprentice was a lad full of ideas, and eager to express them in writing. He became a newspaper editor at the age of twenty-five before he had been inside a newspaper office. This was at Darlington, where he at once showed the originality and ability that were characteristic of his future career.

Mr. John Morley had come to know something of his capacity, and on his appointment as editor of 'The Pall Mall Gazette' he invited Stead to become his assistant. Mr. Morley soon understood that he had a mettlesome steed to deal with, and his assistant as quickly understood the qualities of his chief. 'No dithyrambs, if you please,' was Mr. Morley's injunction. 'The younger man was to work in leading-strings for three years before he became editor-in-chief.' His own verdict on the association with Morley was this: 'We disagreed, as I often said, on everything, from the existence of a God to the make-up of a newspaper. . . . Yet . . . I am by no means sure that he, the Atheist, is not much more deeply religious than I, the Christian.' Those who read this record of the most extraordinary career in journalism will be forced to acknowledge that despite its amazing eccentricities it is that of a man who lived and laboured as ever in the great Taskmaster's eye, whose ambition it was to leave the world better than he found it, and who undoubtedly succeeded. It is permissible to describe him, in the terms of a hostile writer, as a compound of Don Quixote and Phineas T. Barnum, the American showman. What other journalist or man of any calling would have been fired by Josephine Butler's information of the shameless and brutal traffic in children for immoral purposes to do and suffer as Stead did in order to rouse the whole country and to compel Parliament in hot haste to pass the Criminal Law Amendment Act? That was forty years ago, and public opinion, reinforced by the enfranchisement of women, has advanced a further stage beyond Stead's demand. Even forty years ago Stead in the cause of women was demanding acts of justice only

conceded years after he had passed on his last voyage.

The biographer of a man who made many enemies, even of his most intimate and most influential friends, like Cecil Rhodes for example, has had no easy task. He had to deal with a mass of material well-nigh overwhelming. Mr. Whyte has, nevertheless, written the narrative of the overcrowded life of this most versatile and many-sided man with fine discrimination. The outcome on the whole is an intensely human document. Moreover, the two volumes, by their many sidelights on the public life and chief events of the period, enable us to understand better the history of an eventful half-century.

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Three volumes of children's addresses have come from Mr. H. R. Allenson. Two are published at 2s. 6d. and one at 3s. 6d.—very good value for these days. The 3s. 6d. volume is *Stories from an Old Garden*, by the Rev. W. J. May. One of the stories, 'The Little Pine Tree,' appeared in 'Virginibus Puerisque' a few months ago, and readers of this magazine will know and appreciate Mr. May's pictorial gift. These addresses are distinctly away from the usual talks to children and make a pleasant variety.

*The Sparrows and the Owl*, by the Rev. Joseph Bonsall, is a book of twenty-three stories for boys and girls. They are bright and instructive Nature talks on birds, flowers, and animals.

Somewhat different is *A Boy's Ambition*, by Miss Ada N. Pickering. She retells familiar Bible stories. This is what the 'jacket' of the book says: 'Not only does she tell the things that most likely happened, but she enables the readers to see them too, as if they had been present. The best testimony of their value is that when they were told the children listened.' Try the children with these stories, and let them give their verdict.

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One might go far before lighting upon anything better as a brief, succinct, easily followed introduction to Muhammadanism than *The Sources of Islām*, by the Rev. John C. Blair, B.A., R.U.I. (Christian Literature Society for India; 4s. net). The primary idea of the book—that Muhammad's doctrines and practices can all be traced back to earlier sources, and that he himself was, so one gathers, a somewhat unoriginal soul—has been not a little over-pressed. For good or for evil, the bigness of the prophet is one of the most certain facts of history. Wherever he found them, from whatever sources they were blown to his mind, he it was who made these things vital for myriads of souls. But the account of Muhammadanism here given is remarkably clear. Moreover, it is very interesting. And the mass of footnotes heaps up evidence from page to page. If any one is worried that he does not know what the religion of so many millions of our fellow-subjects is, he will here find a road made short and easy for him into some real understanding of the faith and the practice of Islam.

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*An African Church in Building*, by the Right Rev. J. J. Willis, D.D. (C.M.S.; 2s. 6d. net), gives some account of the constitution and work of the Church in Uganda. The form into which the writer has thrown his little book is ingenious, but not particularly helpful. He has followed closely the procedure in connexion with the erection of a stone and lime church, and accordingly his chapters deal with foundations, pillars, walls, buttresses, etc. This cramps, rather than aids, the narrative. Still there is much in it both interesting and helpful, as there could hardly fail to be, with Uganda for the theme of the story. It is a great thing to be able to claim that 'life for the people of Uganda has been increasingly enriched by the coming of Christian missions. For, when every credit has been given to every other influence which has operated in Uganda during the last century, the contribution of Christian missions remains unique.'

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The Rev. D. B. Knox, Whitehead Church, Belfast, has published, through Messrs. James Clarke & Co., a volume of sermons. He gives it the title of *The Haunted Heart*, which is also the title of one of the sermons (5s. net). The sermons were preached at the evening service. They are, therefore, less conventional than usual, he says, and they are intended to appeal specially to youth, which craves 'vitality, reality, and brevity.'

The tenth verse of the fourth chapter of First Chronicles furnishes him with a text for a sermon, which he calls 'The Honourable Prayer.' It is the honourable prayer of the honourable Jabez.

What are the petitions in it? The first is—'Oh! that Thou wouldst bless me indeed!' Jabez knew, as we all ought to know, that we cannot cultivate character and we cannot face life's menaces and duties and trials, if God does not bless us.

And the second petition is—'Enlarge my border.' We should seek the 'widening of our horizons, the outward stretch of endeavour and of influence; being very careful to get equipped by God for our tasks, and still more careful to ensure that our motive, in seeking enlargement of life, is pure and free from all self-seeking.' And the third petition is—'That Thine Hand may be with me.' What he prays for here is the consciousness 'of God as a daily Presence, the very atmosphere in which the soul lives.'

Now what is the fourth petition in the prayer? Jabez prays that God would keep him from evil. It is a prayer that the Son of God considered 'so vital that He inserted it in the greatest of all prayers.' In the last phrase of this petition there is the motive that prompts the request to be kept from evil. It is—'that it may not grieve me.' Jabez abhorred sin, and his hatred of it led him to pray that God would keep him from it, and Jabez had his prayer answered, for this type of prayer does not fail of an answer.

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A really helpful little volume on *The Book of Jonah* has been written by the Rev. D. Tecwyn Evans, B.A. (James Clarke; 1s. net). Briefly, but pointedly, he deals with all the important points raised by the book—its literary form, its authorship and date, its allegorical quality, our Lord's references to it, etc. Each of the short chapters embodies in simple form the results of the elaborate and learned discussion to which the book has been subjected, and the plain man, innocent of theological controversy, will find reasons so cogent as to be practically irresistible for the view of the book which commends itself to modern scholars. Very successful is the treatment of our Lord's references to the book, which are shown to be in no wise inconsistent with the modern view. This inexpensive book will help to diffuse sanity, sweetness, and light wherever it comes.

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'Have plenty of illustrations in your sermons,' said the late Bishop Boyd Carpenter. 'Illustrations are what windows are in a building, they let in the light.' We imagine quite a number of preachers will find illumination for their themes from Mr. J. Burns' *Illustrations for Preachers and Teachers* (James Clarke; 6s. net). Mr. Burns has flung his net wide, and has wisely included in his pages illustrations from modern fiction, a source to which preachers like Dr. Hutton and Mr. Gossip openly acknowledge their indebtedness. The majority of the illustrations are so fresh that we marvel why Mr. Burns, having done so well, did not do better and reject those well-worn ones which unfortunately are also included.

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The Council of the Congregational Union of England and Wales, in March 1923, appointed a Commission to consider the subject of Christianity and War, and instructed the Commission to report if possible to the Autumn Assembly. The instruction was significant as indicating how little the Council realized the magnitude of the task set to their Commission. It was two years before the Commission reported, and the report is now published under the title of *The Christian and War* (Congregational Union; 1s. 6d. net). No agreement could be reached between those who held war to be sometimes justifiable and those who held it in all circumstances unchristian. The Commission held that no good could be served by concealing this fundamental difference, and accordingly their report consists of various *ex parte* statements which do not carry the reader very far. The best chapter in the book is the closing summary, which gives a fair and judicious statement of the points raised in the discussion.

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Messrs. Hodder & Stoughton are doing good service by their 'People's Library,' in which they are trying to bring the results of contemporary scholarship within the reach of 'the man in the street.' Their plan is apparently to choose the best man for each job, give him a certain number of words to work on, and tell him to go ahead. And so we have Professor J. Arthur Thomson, Mr. G. K. Chesterton, Mr. John Drinkwater, and others on their special subjects. The latest of these popularizing efforts is Mr. A. E. Baker's attempt to give an account of philosophic thought from Thales to Bergson—*How to understand Philosophy* (2s. 6d. net). He must have chafed at the restrictions of space, and at some points these make his task hopeless. The account of Hume, for example, is inadequate. It is difficult for an uninstructed reader,

new to philosophy, to grasp the contribution of some of the thinkers named. But on the whole Mr. Baker has done his work well. He is as untechnical as possible, and he often gives real help by relating the system he is dealing with to movements of a later date. If this book sends its readers to the masters themselves it will have achieved its object, and it is so interesting that this is just what is likely to happen.

*The Mother of Jesus*, by Professor A. T. Robertson, D.D. (Hodder & Stoughton; 3s. 6d. net), is a reverent and sympathetic study of the Virgin Mary in her trials and her glory. The writer, having felt for many years that the Mother of Jesus has not had fair treatment from either Protestants or Catholics, has made an effort in this little book 'to look through Mary's eyes and with a bit of Mary's heart at the great and glorious part that she was called upon to play in the world's crowning event.' The sketch, though brief, is, as one would expect, careful and scholarly, while many a delicate touch sets the Mother of Jesus before us in a way fitted to win for her the regard and affection of Christian hearts.

The Right Rev. J. P. Maud, D.D., the Bishop of Kensington, delivered a series of addresses in the Church of St. Martin-in-the-Fields (Longmans; paper covers 2s. 6d., cloth 3s. 6d. net). These useful addresses, in their printed form, aim at a wider audience. Their general title is *Applied Religion*, and they deal, in a way which combines manliness with tenderness, with various aspects of applied religion—for example, the power to forsake sin, to transform life, to cast out fear, to enlighten the mind, to transform business, etc. In all these chapters there is much wise practical counsel, notably in the chapters, 'The Power to heal Sickness'—sickness and disease being treated by Jesus as 'a usurper and an enemy'—'The Power for Married Life,' and 'The Power to make Peace.' In this last connexion the Bishop reminds his readers that the 'security' for which we so pathetically long is a security which no external arrangements can guarantee. Sympathetic readers will find their inner life stimulated by this book, and liberated from the pressure of forces which to-day are making life so difficult for us all.

*The Faculty of Communion*, by the Hon. Mrs. Alfred Lyttelton, D.B.E. (Longmans; 4s. 6d net), is intended to commend spiritualism to Christian minds. The contention of the writer is that 'human beings intrinsically possess a faculty for communion with the Unseen, and that once the laws governing a relation with the dead are understood, the influences of which we are now in the main unconscious may be consciously grasped.' The subject is treated in an earnest and reverent spirit, but the style is discursive and the argument is neither weighty nor likely to carry conviction.

In five thoughtful chapters, Mr. James McKechnie deals with the perennially interesting problem of *Job* (McKelvie, Greenock). He has offered us a genuinely fresh study, resting upon a thorough knowledge of the book, and in particular, upon a subtle analysis of the character of the hero himself. He suggests a fruitful comparison between Job, Hamlet, Faust, and, very especially, Bunyan in 'Grace Abounding,' who is like Job in his mental torture, but unlike him in his frank admission of the justice of God. We do not quite agree with Mr. McKechnie when he describes the speeches of the friends as dull, or Job himself as an 'unenterprising' though heroic soul, and still less with the characterization of him as a 'religious egoist.' This hardly does justice to the pathos and the tragedy of his story; but Mr. McKechnie has certainly opened up new glimpses of interpretation and shown us how, in the end, the darkness in which Job was enwrapped became friendly.

*Psychical Research, Science, and Religion*, by Mr. Stanley De Brath (Methuen; 7s. 6d. net), is a work which aims at describing in non-technical language typical instances of such supernormal phenomena as can reasonably be considered proved, indicating others which should be kept in suspense of judgment, and connecting the facts with normal science and vital religion. The instances and observations given are treated with moderation and restraint, and they form a record which every reader must feel to be impressive, whatever their ultimate explanation may prove to be. The writer indicates that they were the means of converting him from Agnosticism to belief in the Resurrection of Jesus and the Christian faith. He therefore, naturally, attaches the utmost importance to them, and regards them not only as convincing proof of the reality of the spirit world, but as an adequate

foundation for Christian morality. It is evident, however, that this involves a complete shifting of the centre of gravity of the Christian faith, and will appear to many like an invitation to step off the Rock of Ages into a morass. The whole atmosphere of the occult, the darkened room, the abnormal personality of the medium, the deceptions and frequent trivialities are all so alien to the sunlight of the gospel and the moral elevation of apostles and prophets that it is little wonder if the Church is still disposed to say, *non tali auxilio.*

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It is a rare occurrence in the history of the famous English public schools for a pupil who enters one of them at the age of twelve years to find himself at the age of fifty its headmaster. It is common in comparison for the apprentice in a great commercial business to advance by rapid strides to the dominant position of managing director. The Rev. the Hon. Edward Lyttelton, D.D., in his entertaining, critical, and suggestive book entitled *Memories and Hopes* (Murray; 16s. net), tells his readers how he achieved the former distinction. He entered Eton with no other advantage than the company of three of his brothers, and thence by way of Trinity College, Cambridge, and Keble College, Oxford, he became an assistant master at Wellington College, returned to Eton as a junior master, was elected headmaster of Haileybury, and after fifteen years found himself headmaster of the historic school he had first entered as a boy. This influential position he occupied for nearly a dozen years, and might have been occupying now but for a passage in a sermon he preached in St. Margaret's, Westminster, during the early months of the Great War, which became a rock of offence. The Eton of his boyhood is depicted as graphically as, though more critically than, the Rugby of Dr. Arnold and 'Tom Brown.' The contrast of the Eton of which he became headmaster is presented with the same vivid style of mingled praise and criticism. He quotes Mr. Gladstone's description of it as 'the queen of all the schools of all the world,' not because he agrees with it. To the familiar vaunt that Waterloo was won on the playing-fields of Eton he tells us that in his time — 1868–1874 — 'there was such a beggarly provision made for games that some 500 boys every half-holiday afternoon were forced to "loaf."' Canon Lyttelton's criticism of the English public schools is the fruit of a long and varied experience and of shrewd observation. Moreover, it is often illumined by striking *obiter dicta.* His pen portraits of the more notable of his contemporaries, headed by his uncle, Mr. Gladstone, are always candid and yet kindly.

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The Rev. J. Sinclair Stevenson's book, 'The Friend of Little Children,' is known and loved in many homes. He has now followed it up by a large and handsome volume (a companion in size to the former one) on the rest of the New Testament story—*The Knights of a Great Prince: The Story of What the Apostles of the Lord Did and Wrote* (R.T.S.; 10s. 6d. net). It is a beautiful book, lavishly and handsomely illustrated. It not only tells the story of the Book of Acts, but includes a popular account of the Epistles as well. And as the style and method are just those that have commended the story of the life of Jesus to children, readers will know what to expect in this further instalment. We wish it the same success.

The same story is told by another hand in a further volume—*In the Days of the Apostles,* by Miss Mary Mooyaart (R.T.S.; 6s. net). There is less bulk here, but admirable skill and vivid presentment. Coloured illustrations from paintings by Arthur Twidle enrich the narrative, and these are specially beautiful. The picture of St. Paul dictating the Letter to the Ephesians is a touching and vivid illumination of the story. Miss Mooyaart's book will make a delightful and precious gift for young readers.

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Lives of Christ are innumerable, but there will always be room for one more, if that one is like *A Life of Christ for Young People,* by the Rev. Harold B. Hunting, M.A., B.D., published at 3s. 6d. by Messrs. Skeffington & Son. The English is simple and limpid enough for the least educated 'young people' to read with ease and pleasure, and surely learning has never been less obtrusively presented than in these attractive pages. Wisely, no attempt is made to give a chronological turn to the story. The controlling idea of the book, 'the central core of Jesus' religious teaching,' as Mr. Hunting puts it, is that one enters into fellowship with God through human love: Jesus, for example, may have caught His first glimpse of the Divine Fatherhood through His experience of the gracious human fatherhood of Joseph. And so all through the book the human relationships of Jesus

are delicately touched on and made to yield their own contribution to our knowledge of His mind and method. The gospel material is deftly woven into the successive chapters but presented in the language of to-day—always in ways that should appeal to young people, as when we are reminded that Jesus loved adventurous persons, and that He was Himself a most adventurous Person. We cordially commend the book, whose worth is much enhanced by seven beautiful reproductions of modern pictures dealing with the life of Jesus.

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Various considerations at the present time give a special interest to the Nicene Creed, and so Dr. Burn's valuable monograph on *The Council of Nicæa* (S.P.C.K.; 3s. 6d. net) is timely, not only as 'a memorial for its sixteenth century,' but for the whole problem of reunion. The Dean of Salisbury is a learned Church historian and his book is a careful, and at the same time vivid, account of the great Council. He gives us all we need to understand not only the creed but the creed-makers and also the final victory of this credal form. The members of the Council were not, many of them at least, learned or able. But Dr. Burn reminds us that neither were the first disciples of Jesus. In both cases their cause triumphed because it embodied the witness of plain Christian experience. It is impossible to tell a story like that of Nicæa without being interesting, and Dr. Burn has many touches which picture for us the exciting scenes in that great drama.

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The series of 'English Theologians,' edited by Messrs. Ollard and Spens, had obviously to include at an early stage one on Newman, and here it is before us—*John Henry Newman*, by the Rev. Newport J. D. White, D.D. (S.P.C.K.; 4s. 6d. net). Canon White had a great subject and, within the limits prescribed by the series, he has managed it well. He allows Newman as far as possible to speak for himself, and by careful selection gives really all that is vitally necessary for an understanding of Newman's position.

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The aim of *Prayer and Personality*, by Mr. Malcolm Spencer, M.A. (S.C.M.; 4s. net), is 'to examine the ways in which the interior life of our spirits may be so influenced, so directed, and perhaps even so regulated, that God has His right place in the whole of our life and personality.' The bulk of the work consists of general observations on the Christian life, all very sane and wholesome, but not particularly relevant to the subject in hand. Towards the close prayer is briefly treated as an instrument of self-adjustment, whereby we may attain to a due 'rhythm of life.' 'It is by the due linking of praying and working, eating and sleeping, recreation and reading that we shall build up personalities devoted in their entirety to God's will for the world and happily conscious of His presence in their constant pursuit of it.'

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Many attempts have recently been made to demonstrate that the only hope of deliverance from the confusion of our time lies in the Christian gospel, but there is room left for such an able and penetrating essay as that written by the Rev. W. G. Peck, *The Divine Society: Christian Dogma and Social Redemption* (S.C.M.; 6s. net). The main contentions of this valuable book are, first, that the secular construction of society has failed, and must fail, seeing that the task of social consolidation involves of necessity some notion of the character of Ultimate Reality; further, that the Christian conception of this Reality is the only possible basis of a satisfactory social structure. The truth of the Holy Trinity shows that personality can only find itself in fellowship; the Incarnation involves the conception of universal human solidarity; our Lord's teaching proclaims the necessity of the co-operative will; and finally the Atonement reveals the sacrificial method of the social will. Thus a basis broad enough to sustain a true social structure can be found in Christian dogma and in that alone. The task of the Church is to exhibit the spirit of this social system and to penetrate the body politic with it. So Mr. Peck argues in a volume in which eloquence, learning, and mental grip are equally evident. The historical method is employed to the enrichment of the essay and the interest of the reader, and not least to the enforcement of a thesis strongly and persuasively maintained. This is a book to read and circulate.

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A bishop is placed in his high position largely, we suppose, to be a 'father in God' to his clergy and people. Part of this duty must be to afford guidance amid the perplexing problems of the time. But for the discharge of this duty he needs knowledge, and knowledge implies study and pains. One bishop, at any rate, takes his duty in this

matter seriously. The Bishop of Durham, Dr. Hensley Henson, has had occasion to consider the much-debated question of spiritual healing, and he has gone into the whole subject with characteristic thoroughness, and has expressed his views with characteristic courage, in a book bearing the modest title *Notes on Spiritual Healing* (Williams & Norgate ; 6s. net). The title is much too modest to fit the contents. In point of fact, the book is a very careful historical and critical consideration of the claims advanced by faith-healers. The conclusion to which the bishop comes is, as may be imagined, unfavourable. It is not only unfavourable, but uncompromisingly so. The criticism is perhaps over-emphatic. But Dr. Henson does not content himself with mere denunciation. He gives reasons and facts. And those who have read any of the numerous books lately produced on the other side, by Mr. Anson, Dr. Dearmer, Mr. Hickson, and Mr. Maillard, should assuredly read what a person of so cool a judgment as Dr. Henson has to say. Among the topics discussed are 'Religion and Healing,' 'The Clergyman's Concern with Sickness,' 'Christianity and Medical Science,' 'Exorcism,' 'Evidence of the New Testament,' 'Lourdes,' and 'The Unction of the Sick.'

# Abide with Me.

By Rendel Harris, Litt.D., D.D., Manchester.

I wonder what you would say if some one were to ask you what was the most beautiful passage in the Life of Christ; I do not mean the most beautiful saying or the most lovely of the parables, but the detached or detachable story in the Gospels which may claim to be the highest in art and the richest in grace and in delicacy of touch and in depth of possible interpretation. Probably you would reply that you had never thought of reading the *Gospel* in such a way as to be able to answer the question; you might be sure that Shakespeare's *Tempest* is the most beautiful of all his plays, and perhaps the composition most instinct with spiritual meaning and lessons, but as to the *Gospel*, we have hardly been in the habit of asking such questions as 'What is the most dramatic incident?' or 'Which is the most exquisite narration?'

Well, I can quite understand that there is a measure of difficulty involved in the subject itself. We can't quite treat Jesus as if He were Prospero, even though each has a magician's wand and works marvels on air and earth and sea, including the great marvel of the forgiveness of one's enemies; nor are we likely to try and force contrasts between Miranda and Mary Magdalene because they happen to have the same initial letter. Reverence restrains us; we are sure that the same canons of literary criticism cannot always be applied; or, if applied, it is not every one that can be trusted to make the application. On the other hand, even irreverent or imperfectly reverent people have often the skill to point out to us the very things which an excessive reverence may have obscured. The person who reads the Gospel like any other book will often be the very one to convince us by his judgments that it is not like any other book.

Now if I were to try to answer my own question, I should find it easier to get the right reply if I first consulted Renan and the *Vie de Jésus*. This book is, for most critics, out of date, a burnt-out firework, an exploded mine of the devil's artillery; but they are wrong. It is one of the great books still on the greatest of themes. I remember well that when I was in residence at Woodbrooke, a group of students came to me to know if I would read the *Vie de Jésus* with them; I said, 'Yes, if you will read it in French.' So a dozen of us read it that way together, and it was one of the best classes we ever had. It is talked of yet. I don't think we ever believed less in Jesus on account of reading Renan's Life of Him. Now M. Renan regarded the Gospel of Luke as the most beautiful book in the world, even though he minimizes its historical value: and if we were to ask him which is the most beautiful incident in the most beautiful of books, the passage where Luke is most himself, he would very likely have said that it was the story of the walk to Emmaus. If he did not actually