

Conservative Theologians to regard it as inviolable.

So far as I can judge, the ablest of the younger men is Beth, who occupies the chair in Vienna to which Lipsius went in 1861, and who may yet advance as far beyond the positions of his teacher

as Lipsius did after that date. Grützmacher, on the other hand, in spite of his industry, is too violent and too self-satisfied for a responsible theologian. But if one may judge from their present performances, it may be questioned whether the group has distinctiveness enough to hang together as a school.

Literature.

MOULTON'S NEW TESTAMENT GRAMMAR.

GRAMMAR OF NEW TESTAMENT GREEK.
By J. H. Moulton, M.A., D.Lit. Vol. i.
Prolegomena. Third Edition. (T. & T. Clark. 8s. net.)

WHEN the first edition of Professor Moulton's *Prolegomena* appeared, the present writer had an opportunity of discussing it with Dr. Deissmann. And he can recall how, after freely extolling its merits in the generous terms he has so frequently employed since, the famous German Professor concluded, 'And certainly Moulton is not *lang-weilig* ("wearisome").' The justice of this remark will be at once conceded. Grammars are not as a rule enlivening reading, but Dr. Moulton has succeeded in imparting to his pages so many brilliant suggestions and fresh and humorous touches, that it is not to be wondered at that these, combined with the book's well-known more solid qualities, have succeeded in sending it into a third edition within three years of its publication.

To the outstanding merits of the work it is unnecessary to recur: they have already had full justice done to them in the pages of this magazine (vol. xvii. p. 450 ff.) by so competent an authority on the language of the Greek New Testament as Professor H. A. A. Kennedy of Toronto. All that is required in the present instance is to draw attention to the fact that Dr. Moulton has taken advantage of this new edition to make a large number of changes and additions (for the convenience of the possessor of the earlier editions these are detailed on p. xv of the new Preface), and to expand very considerably the Greek Index.

Apart from these improvements, the present volume is to all appearance a reprint of the second edition. And it is not perhaps too much to ask that when a fourth edition is called

for, the publishers will find it possible completely to reset the work, so as to admit of the amalgamation of the two series of Additional Notes, and also to allow the author a freer hand in the revision of his original material.

Previous to this, however, we earnestly trust that Professor Moulton will have given us the second volume, that is being so eagerly looked for. It is true that work such as this cannot be hurried, and that the amount of research required in the case of the papyrus and other documents of which he is making such large use, is simply enormous. At the same time there are many evidences that he must already have the bulk of his material at his command, and we look confidently to his allowing no *parerga*, however interesting in themselves, to stand in the way of the completion of this all-important work. In the Preface to the present edition Dr. Moulton speaks feelingly of the fact that Professor Schmiedel in his new edition of Winer is still in the middle of the sentence where he left off ten years ago. Let him see to it that he does not give the Zurich Professor the least possible excuse for a '*tu quoque*' retort.

GEORGE MILLIGAN.

THE GREEK AND EASTERN CHURCHES.

THE GREEK AND EASTERN CHURCHES.
By Walter F. Adeney, M.A., D.D.
(Edinburgh: T. & T. Clark. 12s.)

So great has been the success of the 'International Theological Library' that the series is to be extended, and, for one thing, it is to cover the History of the Church. No doubt the merit of Principal Lindsay's *Reformation* has helped to form that resolution; it will also help to carry the series to a triumphant finish.

Principal Adeney has been chosen for the great and difficult history of the Greek and Eastern Churches, and he has succeeded in compressing his period into a single volume of six hundred pages. A single volume quite easy to read it is, and seems to suggest equal ease in the writing. But test it. Test it at those crucial places where the nice balance of probabilities seems to say that truth is a trifle. Principal Adeney has the conviction that truth and falsehood are the greatest facts in the world, and utterly opposite; and yet he knows that in historical investigation it is often just a grain of probability in either scale that makes the balance turn. He takes account of that grain. Here he owes a circumstance to the discovery of a Gothic manuscript in the Louvre, there to a conversation with Professor Gwatkin. We thank him for his care. We have readable histories in plenty. To-day we desire the utmost special knowledge to be placed at our disposal, so difficult is it on many points to know where the facts lie in regard to this great division of Christendom. That Dr. Adeney has given all the world a charming book of English literature to read is something further to be thankful for.

JESUS AND THE GOSPEL.

JESUS AND THE GOSPEL: CHRISTIANITY
JUSTIFIED IN THE MIND OF CHRIST.
By James Denney, D.D. (Hodder &
Stoughton. 10s. 6d.)

There are two questions which Professor Denney sets out to answer in his new book. The first is: Has Christianity existed from the beginning only in the form of a faith which has had Jesus as its object, and not at all in the form of a faith which has had Jesus simply as its living pattern? The second is: Can Christianity, as even the New Testament exhibits it, justify itself by appeal to Christ? We have given both questions in his own words. His book is simply the answer to them.

It therefore consists of two parts. In the first part Professor Denney goes over the whole of the New Testament for the purpose of showing that its writers, one and all, separate Jesus from all other men, and make Him the object of their faith. This is his deliberate purpose. Let him be careful that he does not come under the lash of Professor Schmiedel's pen, and be called an apologist. But though this is his deliberate purpose,

he is ready to disclaim any 'apologetic' intention. Nothing, so far as he is conscious, is set down for any other reason than that he believes it to be the truth. So he says; and, further, that, to the best of his knowledge, he speaks without reserve, and has neither more nor less to say. No man can write without being an apologist, just because no man can write without having convictions of some kind. He is an apologist, in the offensive sense, only when he bends the facts to fit his convictions. This Professor Denney does not do. Again and again he maintains his ground against the paring, nibbling criticism of men like Professor Schmiedel, and in particular against Professor Schmiedel himself. But he does so because he is able to give good reasons for doing it. Occasionally also he uses the concessions of such men with skilful effect, as when Professor Schmiedel admits that the speeches of Peter in the early chapters of Acts must have come from a primitive source; but he uses them legitimately and with restraint. The second part is the more difficult, and it occupies much the larger portion of the book. It deals with the question of the self-consciousness of Jesus. For the question to be answered is whether Jesus did actually, as we see Him in history, acknowledge and accredit the faith of the early Christians. And to answer that question Professor Denney has to survey the whole of the life of Christ upon earth.

Thus the volume is truly apologetic. For it meets two of the most serious attacks that are made upon Christianity in the present day; on the one side, the position that the Christ of the Church is independent of the Jesus of history, and possesses all the worth we care for, a position associated most of all with the name of Abbé Loisy; on the other side, the argument that the Jesus of history is all we need consider, and that He is simply human, an object of imitation, but not of adoration.

It is a book of very great weight, to which no review can do justice. The more sustained the attempt to do justice to it, the greater would be the injustice. For it is an argument from beginning to end, and no words can be spared or links dropped in exhibiting it. The reader must read the book. Here and there, however, sentences are thrown off which can be quoted, sentences which assume their gnomic form through the length of time that the writer has meditated

upon these problems. ‘The characteristic of primitive Christianity is not the belief that Jesus was the Christ, but the belief that He is the Christ.’—‘Jesus is demonstrated to be the Christ and is preached in that character, not merely or even mainly on the ground of what He had said and done on earth, but on the ground of His exaltation to God’s right hand and His gift of the Holy Spirit.’—‘The Apostles and their converts are not persons who share the faith of Jesus; they are persons who have Jesus as the object of their faith and who believe in God through Him.’—‘In the Epistle to the Colossians Paul is not directly deifying Christ, he is Christianizing the universe.’—‘The Fourth Gospel contains the word rather than the words of the Lord.’—‘There is a unity in all these early Christian books which is powerful enough to absorb and subdue their differences, and that unity is to be found in a common religious relation to Christ, a common debt to Him, a common sense that everything in the relations of God and man must be and is determined by Him.’

AN EDITION DE LUXE.

MEN OF THE COVENANT. By Alexander Smellie, M.A., D.D., with Portraits and Illustrations. (*Melrose*. Two Vols. 31s. 6d. net.)

In this new edition of his *Men of the Covenant* Dr. Smellie pays a graceful compliment to his publisher. ‘And I am so deep in my Publisher’s debt that I can discover no language that will properly express my obligation; it was he who conceived, and he who has carried out, the idea of this *Edition de Luxe*, in which you see on Japanese vellum the presentments of men and women who wandered in deserts, and in mountains, and in dens and caves of the earth.’

The compliment is unusual and well deserved. After all that has been said in the pages of THE EXPOSITORY TIMES in praise of the godliness and patriotism and good writing found in the book called *Men of the Covenant*, what remains to be said except to appraise the work of the publisher? And that cannot be overpraised. In this *Edition de Luxe* there is nothing out of place, nothing that can possibly offend the most artistic sensitiveness or the severest Puritan conscience. The Men of the Covenant are figured as they

have become known to us from contemporary portrait, untouched by modern fancy or favour; they are drawn just as they were, uncomely to look upon in some cases (though in others handsome as cavaliers), but all showing the strength that can do and endure. And besides the Men of the Covenant there are portraits of their persecutors, and there are pictures of the places where the persecutions were given and received—pictures of some of the ‘dens and caves of the earth.’

The artists are Miss Pike and Mr. Scott Rankin. ‘Readers,’ says the author, ‘will agree that the work of Miss Pike and Mr. Scott Rankin is beyond praise.’ We agree.

THE PRACTICE OF CHRISTIANITY.

THE ETHICS OF THE CHRISTIAN LIFE. By Dr. Theodor von Haering. Translated from the Second Edition by James S. Hill, B.D. (*Williams & Norgate*. 10s. 6d.)

The translator of Haering’s Christian Ethics has made a statement which is sure to be challenged. He says: ‘Books on ethics abound, but scarcely books on Christian ethics.’ Yet it is true. It could have been a stronger statement than it is, and still have been true.

Now there is no doubt that Professor von Haering has written a book on Christian Ethics. But after he has written it, and after it has been translated into excellent English, there is room for a book on Christian Ethics to be written. Professor von Haering writes a book on Christian practice. But the first thing that we need set clearly before us is the revolution in the *ideas* of Ethics which Christ made. The difference which Christ made in matters of conduct has been recognized all along. It could not be hid. But why is it that the Christian conduct is so often pronounced impossible or quixotic? Because it is not seen that the new conduct is the inevitable expression of a new conception of the relation between man and man. Until the revolution in the conception of conduct is recognized, Christian Ethics will never be admitted to a right to the title of Ethics.

The best way to study the revolution in Ethics which Christ made is to study it in language. New ideas need new words, or old words with new meanings. Christianity occasionally used a new

word, or recovered a word that was in little use, or poured a new meaning into an ordinary everyday word. All this has to be studied. Then it will be understood that the Ethics of Christianity, and none else, deserves the name of Ethics.

Professor von Haering has not studied these ideas. He has taken the Ethics of Christianity at the practical stage, and without showing why, has shown that the practice of Christianity is different from all practice before it or after. He has shown this in great detail and with great ability. As a manual of the conduct of life for those who believe in Christ it could not easily be surpassed.

Among the Books of the Month.

The fascination of the folk-tale! When Mr. Dudley Kidd with much perseverance gets at last to the back of the black man's mind, what a revelation of humanity he finds. His new book has the forbidding title of *The Bull of the Kraal* (A. & C. Black; 6s.). But it is most entertaining. Has he written it for children? The Kafirs are all children; and so are we when we get so near to nature.

Professor Driesch of Heidelberg has finished his Gifford Lectures in Aberdeen, and the second volume has been published—*The Science and Philosophy of the Organism* (A. & C. Black; vol. ii., 10s. 6d. net). Their delivery was a sensation. It was not always an agreeable sensation. For the hard-headed Aberdonian is not to be puzzled with a matter of metaphysics without writhing under it. But on the other hand, if the details were difficult to sort, it was possible to follow the general argument, and that argument was reassuring.

For Dr. Driesch is a monist of the type that Haeckel is not. A monist and a materialist! Dr. Driesch has passed beyond the very conceivability of it; and he will carry past its conceivability any one who reads him without prejudice.

His merit, however, lies in his superiority to the old controversies. He occupies another region. It is a higher, a more advanced region of thought. We can never go back to the question of matter or spirit, spirit or matter; not even to the antithesis

science or philosophy, philosophy or science. All is one. And that one? 'All is of God that is and is to be, and God is good.' That is Whittier, but this severe eminent man of science and philosophy would say 'Amen' to Whittier.

We hope Dr. James Murray is on his track. We have not looked, but may ask if the Oxford Dictionary contains 'Engramma,' 'Entelechy,' 'Epiphenomenon,' 'Extensity'—all in E; or, the great word in the book, 'Givenness.' But when new discoveries are made we need new names to call them by.

As the study of English takes a more important place in schools and colleges, the necessity will be felt for an *Introduction to the Natural History of Language*. The volume is ready (Blackie; 10s. 6d. net). It has been written by Dr. T. G. Tucker, Professor of Classical Philology in the University of Melbourne.

A book with such a title is surely more than a manual for the teaching of English. It is not forbiddingly more. It is the application of the science of philology to the English language. The Greek or Latin or other foreign words that appear are no stumbling-block to the English reader. No more knowledge of the classics is necessary than is supplied in every English classroom in the form of etymology.

Accordingly Professor Tucker has written a sufficiently full account of the English language. For he wastes no words, and his book runs to 465 pages. One might say that the first half of the book is introductory. And so it is, if the phrase 'English Language' is taken in a narrow sense. But that is because Professor Tucker's plan is to lay a strong foundation before he allows the pupil to entertain himself with the history of individual English words. But then, when the foundation is laid in comparative philology, how entertaining is the tracing of the vicissitudes of an English word like 'alms.'

Miss Emmeline M. Tanner, B.A., History Mistress at Sherborne School for Girls, has written a text-book of European History for 1494-1610, which has been published at the Clarendon Press (3s. 6d.). The title is *The Renaissance and the Reformation*. If it does not belong to a series it may not attract the notice it deserves. Let us therefore say emphatically that it is a book of the

rare class which combines pleasant reading with practical study.

In the Days of the Councils, a sketch of the Life and Times of Baldassare Cossa. By Eustace J. Kitts, I.C.S. (Constable; 10s. 6d. net). Who was Baldassare Cossa? He was Pope John XXIII. And few are any wiser. For Ranke's *History of the Popes* is not so popular now as it used to be, and no other book has quite taken its place, not even Creighton's *History of the Papacy*. We do not read great histories now. We read biographies. We must have even our history served up as biography, here a little and there a little. And so it may chance that we know nothing of Baldassare Cossa, or it may chance that we stumble upon Mr. Kitts's book and know all about him that is to be known.

For it is history after the approved biographical method, and it is the best that that method can do. The style is not so masterly as Ranke's or even Creighton's, nor (which is part of the style) is the outlook so uplifting. But Mr. Kitts has been a most diligent student of the time, and he is detached from all selfish interests in his writing. What he sees he sees clearly, and he writes, if not for immortality, at least for the present enjoyment of the lover of biographical history.

Mr. H. G. Wells is not a professional maker of paradoxes like Mr. G. K. Chesterton. His paradox is himself. In a moment of frolicsome confidence he and some others resolved that they would tell one another what their religious feelings were, and what were their ideas of right and wrong. Mr. Wells got a surprise. He was surprised at the interest of the subject, and the greatness of it, and most of all was he surprised at the religious and ethical muddle he found himself in. He wrote a book about it all, and called the book *First and Last Things* (Constable; 4s. 6d. net).

He recommends us to begin at the beginning of his book and go to the end. But it is very difficult to do that. Not on account of the metaphysics, as he fears, for the metaphysics is mild enough, but on account of the paradoxical amateurishness (he calls himself an amateur) of all the religion and all the ethics contained in the book. He speaks, for example, of secession. He seems to doubt if secession is ever justifiable. 'I count schism a graver sin than heresy.'

Well, it is not to be lightly spoken of, or lightly taken in hand. But Chalmers seceded. Luther seceded. St. Paul seceded. And if the story is not too ancient for the use of ethics, Abraham also, when 'he went out, not knowing whither he went.'

There are worse things than secession, Mr. Wells. In the course of history it has been the regularly recurring way in which God has enlarged the knowledge of Himself. And how can you say that it is worse than heresy, when the only heresy you know is 'not believing in the light'?

Messrs. Constable have found a ready market for their 'Religions' series, and so now they have entered on a companion series, 'Philosophies, Ancient and Modern.' The volumes already published are *Locke*, by Professor S. Alexander of Manchester; *Hobbes*, by Professor A. E. Taylor of St. Andrews; *Stoicism*, by Mr. St. George Stock; and *Early Greek Philosophy*, by Mr. A. W. Benn, M.A. (1s. net each).

For a typical Methodist preacher take the Rev. Dinsdale T. Young. In every book you find the simplicity of the gospel, its winsomeness also; direct speech (not a word is wasted), and that which distinguishes the Methodist of our day, to other men's surprise—a clear sense of the obligation which the preacher owes to scholarship. Mr. Young's latest volume of sermons is *The Travels of the Heart* (Culley; 3s. 6d.).

The Rev. Alexander Macrae, M.A., has written a spirited and patriotic short history of Scotland during the last two centuries (1707 to 1907). The title is *Scotland since the Union* (Dent). The last chapter is the most original. Its title is 'Religion.' The subject is rarely handled in this comprehensive way, and Mr. Macrae has had to work it out from many books and records. For it is not a chapter of ecclesiastical history but actually of Religion.

From Drummond's Tract Dépot in Stirling come once more the *British Messenger* (1s. 6d.), the *Gospel Trumpet* (1s.), and *Good News* (4d.), all for 1908. There come also this year *Idylls of the Poor* (1s. 6d.), and some small pamphlets, soundly evangelical and acceptable.

God's Message through Modern Doubt is a perfectly accurate description of the volume of sermons by the Rev. E. Aldom French which Messrs. Duckworth have published (2s. 6d. net). For Mr. French takes up topics that are on the tip of the tongue even of the churchgoer and boldly utters them, and then answers them. 'The Recklessness of Providence,' for example. That is to say God's carelessness (or apparent carelessness) in guarding His own best gifts. A promising fruit season is destroyed by a single night's bitter east wind. A successful missionary is stricken with malaria. Or again, 'the Irony of God.' Take the irony of the fact that the kingdom of good comes often by the victory of the kingdom of evil.

Who is to be Master of the World? This is the title of a new attempt that has been made to explain Nietzsche to Englishmen (Foulis; 2s. 6d. net). The attempt is made by Mr. Anthony M. Ludovici, who asked his friend Dr. Oscar Levy to write an introduction to the book. Dr. Levy consented, wrote the introduction in the form of a letter to the author, and it is here. And what is it? It is a repudiation of the whole book, its contents and its very conception. Why? Not because it is not well done, but because it should not have been attempted. The book is a very good attempt indeed to explain Nietzsche, the clearest if not the profoundest that we have yet seen. But who, asks Dr. Levy, has any right to explain the man whose whole merit lies in this, that he cannot be explained, that he himself detested the very thought of being explained? And then, worst of all, Mr. Ludovici has women in his lecture room. Women! And he will go and marry one of them. Dr. Levy holds up a reproachful finger: 'Remember that you too have to propagate a gospel, and not a race; and that even the propagation of the race, if it is to be worth while, can only take place after the propagation of the gospel.'

Intense interest is being taken at present throughout the Theological Seminaries of America, in what is called the formation of the New Testament—a more intelligible title for the subject which we used to know as Introduction. A lively book was written last year by Dr. George H. Ferris, which everybody is making ready to answer. But there will not come a better answer than that which has already been made by Professor Vedder

of Crozer, under the title of *Our New Testament. How did we get it?* (Philadelphia: Griffith & Rowland; \$1 net).

Dr. Ferris set the example of independence. It is refreshing to find even so conscientious a scholar as Professor Vedder departing from the phraseology that was always cumbersome and had become a little stale, and speaking of a 'Collection' instead of a 'Canon,' the 'Disputed Books' instead of the 'Antilegomena,' and so on. But the discussion is refreshing throughout, and nowhere more than in the chapter on 'The Voice of Authority.' What is the result? The result is that there is no such thing as an external authoritative canon of Scripture for the Protestant; 'the true foundation of a Christian's faith is not a book, but a person.'

Of books on Palestine we can never say, Hold! enough! For two reasons. First, the poorest observer will always find something new to say, so manifold is the interest of that least of all lands. Second, no amount or variety of fact or of illustration will exhaust its wonder. Perhaps the greatest of its wonders is its habit of disappointing. One would almost say that it disappoints deliberately, just as one might say the sacred spots were deliberately lost before pilgrimages could begin to be made to them. But then it is the disappointment which afterwards yields much fruit.

Dr. Henry van Dyke has written another book. *Out-of-doors in the Holy Land* is its title (Hodder & Stoughton; 6s. net). It is a tourist's impressions enriched from a literary theologian's well-stored memory. And the publishers have added the further enrichment of full-page colour illustrations.

The late Mr. Kirkman Gray wrote one book and died. It was more a promise than a performance. Why he was not spared to fulfil the promise we cannot tell. He had gathered the materials, laid the plans, and partly written the large book that was intended to be its fulfilment, when quite suddenly he was taken away. Then Miss B. L. Hutchins, with the aid of his wife, his brother (Dr. G. Buchanan Gray), and Mr. Will Reason, went to work on the unfinished book and prepared it for the press. It is the best posthumous and unfinished book we have seen.

The subject on which Mr. Kirkman Gray had begun to be recognized as an authority was the

economic progress of the poor. On the promise of his first book he was chosen to write the article on AGITATION for the *Encyclopædia of Religion and Ethics*. The title of this book, however, is *Philanthropy and the State* (King; 7s. 6d. net). It is too narrow. But it does express the special and most valuable contribution which the book makes to economics. Mr. Gray had studied the efforts of philanthropy in London, and had come to the conclusion that they were a failure. That judgment he modified afterwards; but throughout the book he shows the necessity of legislation and State administration to supplement and direct, though not to replace, the private philanthropist's work.

There is not a word of preface to *Youth and Life* (Law; 2s. 6d. net) to explain the origin of this series of 'Talks to Young People.' The title-page is filled with names, mostly well-known names, some highly distinguished; and then we plunge into the 'Talks' with 'The Culture of Manliness,' by the Rev. J. G. Stevenson; and if we go to the end we have read seven-and-twenty of them, ending with 'The Joy of Consecration,' by the Rev. Charles Brown.

Through Mr. Law is published also the record of *A Winter in South Africa*, by the Rev. F. B. Meyer, B.A. (2s. 6d. net).

Messrs. Longmans have published a sixpenny edition of John Stuart Mill's *Autobiography*, well printed. There are now cheap editions of all John Stuart Mill's works except the *Examination of Sir William Hamilton's Philosophy*, which still costs 16s. But the only other that has attained to the glory of sixpence is *The Subjection of Women*.

The American Cambridge Bible for schools and colleges (its own title is *The Bible for Home and School*) is published in England by Messrs. Macmillan. The new volume is *Hebrews* (2s. 6d.), by Professor Edgar J. Goodspeed of Chicago.

Transfiguration is a great word. The Rev. E. W. Moore, M.A., Incumbent of Emmanuel Church, Wimbledon, has written a volume all on Transfiguration, under the title of *Life Transfigured* (Marshall Brothers; 2s. 6d. net). And

it is not on the Transfiguration of our Lord, but on the Transfiguration of His disciples. He begins with the Pattern, it is true; but after a few pages he passes to the Transfiguration of the Sinner; and then the book deals with the Necessity of that, its Promise, its Marks, and its Conditions. And it is not exactly equivalent to a treatise on Sanctification, though perhaps it may fairly be taken as a sign that the old theological words are not so useful at present for the preacher as other words are.

We have given Dr. Garvie's Westminster Commentaries a hearty welcome. Let us receive the new volume more heartily than its forerunners. It is *St. Mark*, by Professor S. W. Green of Regent's Park College (Melrose; 2s. net). What is it that makes commentaries on St. Mark better than all other commentaries?

From all quarters of the globe comes evidence of the place that the study of Religion now has in the interests of those who are most anxious for the progress of the Kingdom. The latest is a thick volume on *Peru: its Story, People, and Religion*, written by Miss Geraldine Guinness, illustrated by Dr. H. Grattan Guinness, and published by Messrs. Morgan & Scott (7s. 6d.).

It is, we say, a stout volume, part of its portliness being due to the plate paper on which the illustrations are printed, part to the amount of matter at this fortunate young author's disposal.

Dr. Alexander Macalister, who introduces the book, says it is astonishing how neglected Peru has been, not merely by the British missionary societies, but also by the American and all other. The ground is fresh and very rich.

Well, the greater the neglect the more the joy of the discoverer. In this book there are many illustrations which are new, and more than that there is a whole new country to add to the geography of the gospel. Miss Guinness shows the way. She inherits the double gift of the missionary and the author.

The Doctrine of the Last Things, Jewish and Christian (Murray; 3s. 6d. net), is the subject of all others upon which Dr. W. O. E. Oesterley is fit to write. And few are fitter. It is quite a popular book that he has written this time, not attempting to untie knots that cannot be untied,

and reducing references to the absolutely essential. It is a book for the beginner in this most difficult of all subjects of theological study. It is an introduction. It does not carry us all the way. But it is reliable.

Mr. Murray has also published *Select Passages from the Theological Writings of Benjamin Jowett*, edited by the late Professor Lewis Campbell (1s. net). Some of the passages have not been published before.

The *Dante Gabriel Rossetti* book is published by Messrs. Newnes (5s. net). It contains photographs, hung detachably, of the great pictures, fifty-seven in all. The photographs are the best that modern photographic art can produce. And the volume is in accordance—also the best that modern publishing art can produce. The only writing in it is a Biographical Study of thirty pages, made by Mr. Ernest Radford, and a Table of Dates.

Messrs. Nisbet have published their three annuals. One is *Nisbet's Church Directory and Almanack* (2s. net); one is *The Church Pulpit Year Book* (2s. net); and one is *The Full Desk Calendar* (1s. net). Each of them is the best of its kind.

Wonderful value for the money is Messrs. Oliphant, Anderson & Ferrier's 'Living Thoughts' Series (6d. net). Each volume is chosen for its religious and literary worth, and each is a work of twentieth century art in book production. The new volume is *The Great Career*, by the Rev. J. Ernest Rattenbury.

At the office of the *Open Court* in Chicago Dr. Paul Carus, the indefatigable and the brave, has published five volumes together. Five volumes of most unmistakably religious interest, and each vying with the other in independence. This is the first article in the creed of Dr. Carus—indepen-dence. Tradition is nothing, and the idea which so irresistibly sent Newman into the Roman Church, the idea that 'the whole world' cannot be wrong, is pure heresy to Dr. Paul Carus and to those who write for him. The 'whole world' is more likely to be wrong than not. The 'whole world' almost always has been wrong. But, right

or wrong, the 'whole world' is nothing to Dr. Carus. Let every man be fully persuaded in his own mind.

These are the titles of the volumes and their authors—*God*, by Paul Carus (4s. 6d. net); *Jesus and Modern Religion*, by Edwin A. Rumball (3s. 6d. net); *What we know about Jesus*, by Charles F. Dole, D.D. (3s. 6d. net); *The Life and Ministry of Jesus*, by Rudolph Otto, translated by H. J. Whitby, D.D. (2s. 6d. net); *Paralipomena*, by Bernhard Pick, D.D. (3s. 6d. net). Now take them in the reverse order.

Dr. Pick gives a translation of all the remains of gospels and sayings of Christ which have been discovered in our day. And so here we have for the first time in one volume the Gospel, the Preaching, and the Apocalypse of Peter.

Otto's *Life and Ministry* we, already know. It is a sketch, but it is drawn with firmness and without fear.

Dr. Dole asks the most urgent question of the day. But he has no cut and dried answer. Let every man construct for himself a history of Jesus out of the few fragments of history which a critical reading of the Gospels leaves us.

Again Jesus. But not the Jesus we knew before or ever heard of. Professor Schmiedel's Jesus comes near. But Mr. Rumball is independent even of Professor Schmiedel. He does one thing well. He shows how monstrous a creation is the 'neo-Hegelian' Jesus, the Jesus who is nothing historically and everything ideally.

Last of all and best, Dr. Paul Carus himself on *God*. The book is well worth reading even under such a title.

The new volume of the International Scientific Series is *Human Speech* (Kegan Paul; 5s.). The author is Mr. N. C. Macnamara, F.R.C.S.

Mr. Macnamara begins at the beginning. He begins with a discussion of what life is. He passes to the structure of protoplasm, the effect of environment on living matter, and he has reached his seventh chapter and hundred and fifteenth page before he touches the vocal apparatus in man and woman.

Thus the book is an introduction to the study of biology, with Human Speech as its chief illustration.

But when the illustration is reached it is comprehended as it would never have been if it

had formed the sole topic of the book. Mr. Macnamara has done his work deliberately after this plan, and he has done it most successfully. His style is precise and not pedantic. The illustrations bring the subject within the comprehension of the least scientifically educated.

John Davidson (he would not thank us for a preliminary Mr.) is a poet. He is a poet in the days when poetry is as precious as the word of God was in the days of young Samuel. He is also a better Christian than he thinks. And you will read his new book, *The Testament of John Davidson* (Grant Richards; 3s. 6d. net), with relish.

Ten sturdy evangelicals have conspired to write a book on *The Church of Christ* (Scott; 2s. 6d. net). One of the ten is the Dean of Canterbury, who introduces the other nine. Each of the nine has his plot of ground allotted to him, and he has skill to cultivate it to advantage. After reading Dr. Orr one wonders what reply a High Churchman can possibly make. After reading Mr. Webb-Peploe one is content without a reply. For the proof of the true Church is the men it produces.

'Beauty is truth, truth beauty,' said Keats, the poet, and the professional architect wholly agrees with him. Mr. Felix Clay, B.A., architect, has written a volume on *The Origin of the Sense of Beauty* (Smith, Elder, & Co.; 6s. net). It is quite in harmony with the simplicity of present-day art that he should speak of Beauty, not of Aesthetics. It is also in harmony with his purpose. For his purpose is to enable the ordinary lover of a picture to understand his own feelings and in understanding to correct and develop them. He is a practical architect. He is also a reader of books. His list of literature is such a selection as will really guide the student to fuller knowledge.

Alcuin of York was a considerable personality in his day. He was mixed up with most of its problems and made his own contribution to most of its perplexities. It cannot be said, however, that he made any permanent contribution to Religion or Ethics. He was an ecclesiastical rather than a religious leader. Probably his immersion in the details of administration would have made any substantial contribution to thought

impossible, even if his mind had been more fertile of ideas than it was. And last of all, his style of writing was simply impossible. The Bishop of Bristol's Monograph (S.P.C.K.; 5s.) certainly sets down naught in malice, yet it cannot be said to make out a case for absolute greatness. A Church leader, a man of much personal goodness, and an acceptable comforter in sorrow, Alcuin of York will not be forgotten.

Dr. S. H. Mellone has in his *Laws of Life* (S.S.A.; 1s. net) laid down some rules of conduct in their simplest and most intelligible form for those who stand at the very threshold of it.

Messrs. Washbourne have issued a second edition of *The Catechism in Examples* of the Rev. D. Chisholm, Priest of the Diocese of Aberdeen. At least the first two volumes are issued, and the rest will follow. The method is one which has often been attempted with the teaching of catechisms, Protestant as well as Roman, but no one ever attempted it on such a scale. Every doctrine is stated, and then it is illustrated by incidents taken from the lives of the saints. But there is no way like it of teaching a catechism. And it teaches much besides the catechism. The two volumes published are (1) *Faith and the Creed*, (2) *Hope and Prayer* (3s. 6d. net each).

One of the Nobel prizes this year has gone to Jena. It has been awarded to Rudolf Eucken, Professor of Philosophy there. A year or two ago Dr. Boyce Gibson endeavoured to make known to Englishmen this original and suggestive German thinker. That effort is now ably supported by the translation of *The Life of the Spirit*, which has been issued by Messrs. Williams & Norgate in their Crown Series (5s.).

The Reverend Frank T. Lee has been through the Holy Land, noticing the lie of the hills and valleys and the customs of the inhabitants, and he has written *Sidelights on the Bible* (John C. Winston Co.). The old edition of Thomson's *Land and the Book* has it all, but who has the old edition of the *Land and the Book* now? And the three-volume edition is unworkable. So this little book will be appreciated.