

from which he has escaped and the bliss into which he has entered !'

Now compare with this the following description of the early Christians in the Syriac apology of Aristides :—

pp. 49, 50. 'If any righteous person of their number passes away from the world, they rejoice and give thanks to God, and they follow his body, as if he were moving from one place to another; and when a child is born to any of them, they praise God; and if again it chance to die in its infancy, they praise God mightily, as for one who has passed through the world without sins. And if again they see that one of their number has died in his iniquity or in his sins, over this one they weep bitterly, as over one who is about to go to punishment: such is the ordinance of the law of the Christians, O king, and such their conduct.'

The coincidences and the variations in the two passages should be carefully noted. It seems to be well within the bounds of possibility that Aristides had Herodotus' account of the Thracians in his mind; but I do not remember to have seen

the parallel made. Unfortunately the Greek fragments of Aristides do not preserve this section, so we are unable to prove linguistic dependence. After all, this is not necessary; the coincidences are in thought more than in language; and where Christianity varies from the Orphic doctrine, it is because of its excess of hope, except only in the case of those who die in sin. The two groups of relatives, seated around a new-born child, the Thracians wailing over the miseries of the world, and the Christians rejoicing in the hopes of the kingdom, are peculiarly instructive. So is the parallel between the light-hearted Thracians who make mirth over the funeral of one of their number, and the equally glad, if less sportive, Christians who follow the corpse of an emigrated friend. In both teachings there is the distinct touch of other-worldliness; in the case of the Thracians, the benediction is the release from ills belonging to this state and stage of life and the attainment of future blessedness; in the case of the Christians, to pass over the world, as an emigrant or sojourner, to one's own country.

## Literature.

### THE GOLDEN BOUGH.

No sooner has Dr. J. G. Frazer completed the third edition of *The Golden Bough* in its seven parts than he proceeds to issue new editions of the several parts. Of *Adonis, Attis, Osiris*, forming the fourth part, he has just published a new edition, the third of this particular book, and in two volumes instead of the one volume of the previous editions, so that now the third edition of *The Golden Bough* runs to eleven volumes, and the General Index, with Bibliography, which is in the press, will make the twelfth. Who would have prophesied twenty years ago that a market would have been found for them? Now Dr. Frazer cannot send out enough of them or send them fast enough.

This edition of *Adonis, Attis, Osiris* (Macmillan; 20s. net) is enriched with the results of Dr. Frazer's study of some great books which have recently been published, especially that of Count Baudissin on *Adonis*, of Dr. Wallis Budge on *Osiris*,

and of Professor Garstang on the Hittites. The Preface has an encouraging confession in it: 'The longer I occupy myself with questions of ancient mythology the more diffident I become of success in dealing with them, and I am apt to think that we who spend our years in searching for solutions of these insoluble problems are like Sisyphus perpetually rolling his stone uphill only to see it revolve again into the valley, or like the daughters of Danaus doomed for ever to pour water into broken jars that can hold no water. If we are taxed with wasting life in seeking to know what can never be known, and what, if it could be discovered, would not be worth knowing, what can we plead in our defence? I fear, very little. Such pursuits can hardly be defended on the ground of pure reason. We can only say that something, we know not what, drives us to attack the great enemy Ignorance wherever we see him, and that if we fail, as we probably shall, in our attack on his entrenchments, it may be useless but it is not inglorious to fall in leading a Forlorn Hope.'

### JOHN EDWARD ELLIS.

Messrs. Macmillan have published *The Life of the Right Honourable John Edward Ellis, M.P.*, by Arthur Tilney Bassett, with a Preface by Viscount Bryce, O.M. (7s. 6d. net). It is the biography of a politician, a politician of pure motive, chastened speech, passionate loyalty. Mr. Ellis spoke of himself as a Conservative by nature, and a Liberal by grace. A Quaker, and of direct descent from prominent politicians, he rested not satisfied until he had his place in the House of Commons. It was Bunsen who said that, had he been an Englishman, he would rather die than not have a seat in the House of Commons. It was a saying which deeply impressed Ellis and was often on his lips. Doubtless it contributed to the factors which eventually made for his entrance into public life. But he desired this position for no ambitious ends, solely and whole-heartedly that he might render what service there was in him to the great social and religious causes of peace, temperance, and purity, with which he was already, and almost inevitably, being a Quaker, identified.

Few are the Members of Parliament who have done so much work with so little thought of reward. When at last the offer came of an Under-Secretaryship for India, with Morley as chief, it came as a complete surprise. In office Mr. Ellis was less happy than out of it. This is surprising, seeing that he adored his chief, and all his life spared no pains to gather facts and reach accurate conclusions. Perhaps India attracted him less than Ireland would have done. He was a keen Home Ruler, and to be sure of his position visited Ireland again and again. He felt also the most devoted attachment to Mr. Gladstone. His report of Mr. Gladstone's speech on introducing the first Home Rule Bill is one of the finest pieces of descriptive writing we have ever read. Let the historians of our time see to it that they do not pass this description over.

### THE REFORMATION IN GERMANY.

Dr. Henry C. Vedder, Professor of Church History in Crozer Theological Seminary, has written a new History of *The Reformation in Germany* (Macmillan; 12s. 6d. net). He gives three reasons for doing so.

First, all men now recognize the fundamental im-

portance of the economic basis of Society, and the influence of economic changes on all human institutions and movements, but no one until now has applied the economic interpretation of history to the period of the Reformation. Secondly, for more than a generation Europe has been swept with lighted candle to find the smallest fragment of document, or one overlooked fact, that could shed light on the Reformation period; but no one until now has extracted the kernel of precious wheat from the mountain of chaff gathered together. Thirdly, there has recently been much writing of the history of the Reformation, but no one until now has given undivided attention to the art of writing it well. These things, hitherto left undone, Dr. Vedder claims to have done. And the reader will not care to dispute the claim.

Of much consequence is the author's attitude. He is a Protestant, a Protestant of so thorough-going a type that when Luther hesitates he goes before him. In the controversy between Luther and Zwingli, he takes the side of Zwingli, and that so strongly that he writes this paragraph:

'Admirers of Luther, who have been unwilling to see feet of clay on their idol of gold, nevertheless felt it incumbent on them to offer some apology for his conduct on this occasion. Such attempts have been more amusing than convincing to the world at large. Ranke thus tries to make respectable, and even laudable, what has been described above as disgraceful bigotry: "We must consider that the whole Reformation originated in religious convictions, which admit of no compromise, no condition, no extenuation. The spirit of an exclusive orthodoxy, expressed in rigid formulæ, and denying salvation to its antagonists, now ruled the world. Hence the violent hostility between the two confessions, which in some respects approximated so nearly." How deftly this confuses the issue by its assumption that the hostility was mutual, and was a hostility "between the two confessions," when the facts so clearly witness that the hostility was between persons and was mainly confined to a single party. Dr. Schaff is bolder, but hardly more successful. He says of this conduct of the Lutheran leaders: "Their attitude in this matter was narrow and impolite, but morally grand." Yes, if it is morally grand to damage one's neighbour at the cost of still greater damage to oneself; if jealousy that has become personal hatred, if insane bigotry, if

pig-headed obstinacy are morally grand, we have in this event such a spectacle of moral grandeur as cannot easily be matched in the annals of Europe.'

There is no such thing as hermaphroditism and nobody now believes that there is. But there is such a thing as intermediatism, and Mr. Edward Carpenter gives an account of it in his book *Intermediate Types among Primitive Folk* (George Allen; 4s. 6d. net). Between the normal man and the normal woman there exists a type in which the body may be perfectly masculine while the mind and feelings are predominantly feminine, and a type in which the body may be feminine and the mind and feelings decidedly masculine. These are intermediates. Mr. Carpenter finds them in all ages and in most countries of the world, and they are with us in plenty now. What then? He has formed the theory that femininity was cultivated by some men (or their guardians) in order to fit them for the gentler uses of religion, and masculinity in some women to fit them for war. It is occasionally a somewhat unsavoury subject and Mr. Carpenter is not concerned to moderate its unsavouriness.

*A Stevenson Bibliography* has been prepared and published by Mr. J. Herbert Slater (Bell; 2s. 6d. net). It is done on the most scientific principles, for Bibliography has now become one of the exact sciences. The price in the market of every scrap of Stevensonian writing may be ascertained from it.

When twenty volumes are issued at once it does not take long to fill a shelf. Those who have been alive enough to their opportunity to subscribe for the new issue of Bohn's Libraries have already before their eyes a shelf of sixty volumes. And as a shelf it is as pleasant to survey as the books it contains are pleasant to handle.

The third issue of twenty volumes contains the following works: Trollope's *Doctor Thorne*, *Framley Parsonage*, *The Small House at Allington* (2 vols.), and *The Last Chronicle of Barset* (2 vols.); Emerson's *Works* (vol. v.); Lane's *Arabian Nights* (vols. i. and ii.); *Select Works of Plotinus*, in Thomas Taylor's translation; *Five Essays* of Lord Macaulay from the *Encyclopædia Britannica*, with

an Introduction by R. H. Gretton; *The Campaign of Sedan*, by George Hooper; Blake's *Poetical Works*; Vaughan's *Poetical Works*; Goethe's *Faust*, translated by Anna Swanwick; *Adventures of a Younger Son*, by Edward John Trelawny (2 vols.); Poushkin's *Prose Tales*; and Manzoni's *The Betrothed* (2 vols.). The price of each volume is 1s. net (George Bell & Sons). There are those to whom it has been a dream to possess a complete set of Bohn. That dream it is now possible for most of us to realize.

Professor T. K. Cheyne pursues his studies in Yerahme'el. His new book he calls *Fresh Voyages on Unfrequented Waters* (A. & C. Black; 5s. net). His voyages are in Ezra and Nehemiah, in Esther, in Proverbs and Ecclesiastes, in Daniel, in certain Apocryphal books, in the New Testament, and they are all voyages of discovery—to find Yerahme'el. He finds Yerahme'el in them all, in every corner of every one of them, in the New Testament as freely as in the Old. He finds Yerahme'el, for example, in Nazareth—'a discovery which has relieved my own mind from an intolerable burden.' This is the way of it. Nazareth is an old synonym for Gâlîl, that is, the southern Galilee. That old synonym is Resin or Rezon. But Resin or Rezon is a corruption of Bar-Sin, and Bar-Sin is a shortened form of Arâb-Sibon, which is Arabian Ishmael, which is Yerahme'el. The ending of Nazareth, however, the *eth*, shows that it was really the name of a goddess, not of a town. 'The original form of the gracious deity's name was Yarḥu-Asshur-Rabṣinath.'

The dedication of Dr. Cheyne's book is quaint: 'To my dear wife, whom I venture to rename Madonna Lucia, because light beams from her as from Dante's Lucia, and because the foes of light fly from her and are discomfited.'

A short, competent, and charmingly clear introduction to *The Bible of To-day* has been written by the Rev. Alban Blakiston, M.A., and published under that title at the Cambridge University Press (3s. net). It is a small book for so large a subject. It covers it adequately by confining itself to fact. Mr. Blakiston is not concerned to apologize for the critical study of the Bible or even to appraise its gains. He is satisfied to tell us what it is and what it has done. The four chapters into which

the book is divided speak of (1) the Inspiration of Scripture and the Method of Biblical Study; (2) the Text, Literature, and Canon of the Old Testament; (3) The Text, Canon, and Literature of the New Testament; (4) the Religious Affinities of Judaism and Christianity.

From the Church Missionary Society (Salisbury Square, E.C.) there comes a new and cheap edition of Dr. Ernest F. Neve's *Beyond the Pir Panjal* (2s. 6d.), one of the missionary books that pass into new editions, deserving it.

Dr. Washington Gladden has given us his ideas on all the great Christian doctrines, in a volume entitled *A Modern Man's Theology* (James Clarke & Co.; 3s. 6d. net). He is the very man to listen to. For his theology is always progressive, he passes it all through the fire of his own life's experiences, and when he writes he leaves us in no doubt of his meaning. Advanced persons who are less thoughtful will be astonished to find that he believes wholly in the fact of the Atonement.

In 'The Wayfarer's Library' Messrs. Dent have issued *Selected Essays on Literary Subjects*, by the Right Hon. G. W. E. Russell, and *The Brontës and their Circle*, by Clement Shorter (1s. net each).

The story of the Waldenses, as told by Dr. Henry Fliehdner in *The Martyrdom of a People*, has been translated into English by Constance Cheyne Brady and has been published at Drummond's Tract Depot in Stirling (1s. net). The little work is well translated, well printed, and well illustrated.

Messrs. Duckworth have had a notable addition made to their 'Studies in Theology.' It is a volume on *Christianity and Ethics* by the Rev. Archibald B. D. Alexander, M.A., D.D. (2s. 6d. net). Dr. Alexander has been preparing for such work as this by persistent close reading in ethics for many years, and by the publication of certain volumes that came out of these studies. The book makes its appeal, not to the students of the science of ethics but to the ordinary educated follower of Christ who wishes not only to know but to do, not only to believe the creed but to practise the life. And just because it has this popular appeal, the author has given all his

strength to make the book accurate and complete. The only distinction between it and the scientific volume of ethics or philosophy is found in Dr. Alexander's mastery of the English language. The ability to say what he means, and to arrest attention in saying it, added to his scholarship and conscientiousness, gives Dr. Alexander popularity and power.

We are on the way to government by the people. The people will govern by some form of collectivism—more and more complete as the years pass. And the call upon all those who name the name of Christ is to see to it that this coming change does not cast Christ out. So says Mr. Daniel Dorchester, jun., in his book on *The Sovereign People* (Eaton & Mains; \$1 net). He says all this urgently, for the time is short and the adversary is strong. Especially does he urge us not to waste our strength in resisting the inevitable.

Dr. W. M. Sloane, Professor of History in Columbia University, is best known in this country as the author of a great biography of Napoleon. He has been one of the keenest observers of the recent war in the Balkans, for he has been a student of Balkan history for many years. Every movement of the war has been watched by him, and its effect on the peoples engaged in it estimated. And now, under the title of *The Balkans* (Eaton & Mains; \$1.50 net), he has published a history of the States engaged, from the entrance of Turkey on the arena of European politics to the last result of the latest treaty. He has done more. He has given a whole chapter to the future. And that is the best chapter of all.

First in 1908 and again in 1912 the Federal Council of Churches of Christ in America adopted a declaration of principles; known as 'The Social Creed of the Churches.' The creed of 1908 was confined almost entirely to industrial relations; that of 1912 covers the whole field of social action. And as it expresses the mind of thirty-one Protestant denominations and seventeen million members, it is worth some attention. The creed is given and fully explained by Mr. Harry F. Ward, Associate Secretary of the Federal Council Commission on the Church and Social Service, in a volume entitled *The Social Creed of the Churches* (Eaton & Mains; 50 cents net).

Sir William Earnshaw Cooper, C.I.E., is a believer in Spiritualism, or Spiritual Philosophy, 'as I prefer to call it.' He offers the reasons for his belief, not to the initiated but to an unbelieving world, in a book entitled *Where Two Worlds Meet* (Fowler & Co.; 3s. 6d. net). The unbelieving world will have difficulty in seeing that his reasons are reasons, and what they are reasons for. The things which Sir William Cooper desires to look into will be found in the New Testament in simplicity and certainty. All else is mere will-o'-the-wisp.

Messrs. Gay & Hancock have apparently resolved to give their 'World Beautiful' Library a wider circulation than it already possesses. They have begun to issue it at a shilling a volume. Lilian Whiting's *The World Beautiful* (in its twentieth edition) and H. W. Dresser's *The Power of Silence* (in its ninth edition) have been issued attractively at that price.

Mr. C. G. Montefiore deserves the gratitude of all Christians, and still more of all Jews, for the persistent and gracious way in which he encourages his fellow-believers to study the New Testament. He says: 'One of the greatest Rabbinic scholars of his age, Dr. Schechter, whose books should be read again and again by all who wish to know what the "spirit" of the Rabbinic religion really was, has clearly made no vigorous and painful effort to appreciate Paul. He speaks of him and of his commentators with a certain hauteur and irony which are at first amusing and perhaps rarely unjustified, but which, when repeated too often, become at last a little boring, and which, at any rate, do not illuminate. "The Apostle himself," he says, "I do not profess to understand." Has he, one wonders, ever fairly tried? Has he sat down with the Greek text and a couple of good commentaries before him, and laboriously read through the main Epistles three times running?'

Mr. Montefiore's new book is entitled *Judaism and St. Paul* (Max Goschen; 2s. 6d. net). It contains two essays, one on 'The Genesis of the Religion of St. Paul,' and one on 'The Relation of St. Paul to Liberal Judaism.'

Are all the liturgies ancient? Not so. Here are *Three Woodbrooke Liturgies* (Headley Brothers;

2s. net) that have all the originality of the unhindered approach to God and absence of the fear of man which have given the ancient liturgies their life, and yet they are but of yesterday. Are the great liturgies inherited? So are these. Are they in their inheritance original and individual? So are these. Highly original they are, as even their names testify. One is the Liturgy of the Skylark, one the Liturgy of the Rose, and one the Liturgy of the Falling Leaf. After each Liturgy also there is a Homily, as original as the Liturgy, by Dr. Rendel Harris.

Thirty years ago the Rev. Augustine Berthe, C.Ss.R., attempted to write a Life of Christ that would be read as eagerly by the French people as 'the ignoble novel known by the title *La Vie de Jesus*,' published by the 'wretched apostate' Renan; but the more he wrote, the more evident was his failure. 'Erudition was not sufficiently concealed, nor was the style sufficiently simple. The scenes were monotonous, and the features of Jesus were too human. Certain details were wanting in good taste.' So he gave it up. But after issuing some 'Biblical Narratives' which were well received, he tried it again, and in 1903 published the book which has now been translated into English under the title of *Jesus Christ, His Life, His Passion, His Triumph* (Herder; 7s. 6d. net). It was issued with a prayer to the Virgin: 'O Virgin Mary, who hast given Jesus to the world, cause Him, then, to shine with renewed splendour amid the darkness that conceals Him from our sight. And if this book, which thy servant humbly lays at thy feet, is too deficient to cause Him to be known and loved, deign to inspire some Catholic genius with the thought of undertaking that necessary work and of bequeathing to the world of the twentieth century the true Life of Jesus.'

The book has had a phenomenal success in France. As the translator says, it is not a scientific work, it is a work of edification.

Has the comparative study of religion explained the cult of the Virgin? Not entirely. There is something in it which even the student of religion has not solved. It is perhaps to be found by the student of theology as soon as his Catholicism is good enough to enable him to examine the matter dispassionately. Was it the result of throwing the

emphasis too heavily on the *Divine* nature of our Lord? However it was, we must first know its history; and that, together with all that is found good in it by an ardent believing Roman Catholic, is admirably told in *Mariology*, as written by the Rev. Joseph Pohle, Ph.D., D.D., formerly Professor of Fundamental Theology in the Catholic University of America, now Professor of Dogma in the University of Breslau (Herder; 4s. net).

The English translation of Professor J. Tixeront's *History of Dogmas* is made from the fifth French edition, and is to appear in three volumes, two of which are already published (B. Herder; 6s. net each). The author uses the word 'dogma' in his title purposely. He distinguishes between dogma and doctrine in this way: 'Strictly speaking, Christian *Dogma* is not the same as Christian *Doctrine*. The former supposes an explicit intervention on the part of the Church deciding a determinate point of doctrine; the latter covers a somewhat more extensive field; it includes not only the defined dogmas, but also the teachings that are ordinarily and currently propounded, with the full approval of the *magisterium*.' Again, in order yet more clearly to define the scope of his work, he distinguishes between the History of Theology and the History of Dogmas. 'The former,' he says, 'has for its purpose to expose, not merely the progress of the doctrines defined or generally received in the Church, but also the rise and growth of systems and views proper to particular Theologians; moreover, on the lives, works, and method of those Theologians, it admits of details that are out of place in a history of Dogmas.'

Now it is this conception of the scope of his book that makes it so widely acceptable. From beginning to end Professor Tixeront does not once enter on discussion; he never passes from exposition pure and simple. What modern books he may have read we do not know and do not need to know. What we know is that in every case he has gone for his dogma to the first source, quoting directly with the original author before him and giving the reference fully and exactly in his footnotes. He does not say whether he agrees with the author or not, whether he accepts or rejects the dogma. Being a Roman Catholic he believes, we may suppose, in the perpetual virginity of Mary, but if he does not, he will not be accused

of heresy. This objectivity, however, is certainly not carried out so rigidly in order to escape consequences; it is the very essence of his method. It gives his book its value.

The Rev. John Mackay, M.A., being elected on the Chalmers Foundation, has delivered a course of lectures on *The Church in the Highlands* (Hodder & Stoughton; 5s.), in which he traces the progress of evangelical religion in Gaelic Scotland from its first historical manifestation in the year 583 to the year of the Disruption, 1843. The difficulties to be overcome were many, the greatest difficulty being the lack of material. But Mr. Mackay knows how to ask questions, and often the keepers of Church records answered them. Then he wove all the facts he had gathered into a connected, intelligible, and altogether acceptable narrative, delivered his lectures, and published his book.

The new volume of the 'Manuals for Christian Thinkers' is a study of *The Church in the New Testament*, by E. E. Genner, M.A. (Kelly; 1s. net). Small as the book is, the subject is set forth quite fully enough for the uses of the working pastor. And Mr. Genner is too good a scholar to spend his time over the obvious. He is also too good a scholar to be a special pleader.

The work done by our missionaries in science, especially the science of language, is never acknowledged as it ought to be. The late Rev. Donald M'Iver prepared a Dictionary of the Hakka dialect of Chinese which claimed mind and cost labour that ought to have given him the recognition of a second Johnson, but what recognition did he get? Now the Rev. D. R. Mackenzie of Livingstonia publishes *Notes on Tumbuka Syntax* (Livingstonia Mission Press), which will no doubt be the basis of the school-book grammars of those Africans who in the future are to take the place of Macaulay's New Zealander. But Mr. Mackenzie will never be told that he has done it.

'The Modern Oxford Tracts' are not all written by Oxford men. The title was adopted because the idea was conceived in Oxford. What is their object? It is to show what are the things essential to the being of the Church of England. Beyond these things it is impossible to go and be a loyal

Churchman. The four tracts received are (1) *The Solidarity of the Faith*, by Bishop Gore (Longmans; 6d. net); *The Threefold Strand of Belief*, by Professor Scott Holland (6d. net); *The Relation of the English Church to the Non-Episcopal Communion*, by Dr. Sparrow Simpson (6d. net); and *The Moral Perfection of Our Lord Jesus Christ*, by Principal Goudge (1s. net).

Messrs. Sampson Low have published a collected edition of the essays and poems of the late Henry Douglas Shawcross. The title is *Nature and the Idealist* (5s. net). Of his poems a specimen has already been given. We like them better than his prose, which is somewhat youngish though handling high themes.

Mr. William A. M'Keever, Professor of Child Welfare in the University of Kansas, has written a book on *Training the Girl* (Macmillan; 6s. 6d. net). It is a great subject and he has given himself to it with his whole soul. There is no conceivable aspect of it that he has missed in this large, handsome volume. And we are bound to say that he has written wisely. He turns the matter round on every side, but if there is one side he favours it is the side of nature. The open air is better than the close classroom; liberty is better than restraint; encouragement is better than repression. And all is illustrated and enforced with a wealth of thought and experience which must be nearly unique.

'The four great English mystics of the fourteenth century—Richard Rolle, Walter Hilton, Julian of Norwich, and the anonymous author of *The Cloud of Unknowing*—though in doctrine as in time they are closely related to one another, yet exhibit in their surviving works strongly marked and deeply interesting diversities of temperament. Rolle, the romantic and impassioned hermit; his great successor, that nameless contemplative, acute psychologist, and humorous critic of manners, who wrote *The Cloud of Unknowing* and its companion works; Hilton, the gentle and spiritual Canon of Throgmorton; and Julian, the exquisitely human yet profoundly meditative anchoress, whose *Revelations of Divine Love* are perhaps the finest flower of English literature,—these form a singularly picturesque group in the history of European mysticism.'

With these words Evelyn Underhill introduces a modern English version of Richard Rolle's *The Fire of Love, or Melody of Love*; and *The Mending of Life, or Rule of Living* (Methuen; 3s. 6d. net). The publication of these two works (in one) makes an addition to our rapidly growing library of mysticism. For not only have we Richard Misyn's fifteenth-century version of Rolle's Latin in intelligible English, we have also the introduction by Evelyn Underhill, together with a valuable preface, and not less valuable notes, by the modernizer, Frances M. M. Comper. The publishers have done their part to perfection.

Four men have combined to produce a reliable up-to-date handbook of applied psychology and have published it under the title of *The Mind at Work* (Murby; 3s. 6d. net). The chief contributor is Mr. E. J. Foley; the others are Dr. C. Buttar, Professor Bernard, and the editor Mr. Geoffrey Rhodes. The co-operative method proves unexpectedly successful. Each author writes on that part of the science of psychology which he has most nearly mastered, and the editor sees that there are no gaps or loose ends left. As an introduction to a hard study of the subject the book is probably unsurpassed at the present moment.

There is a great book—too great for popular acquaintance—by Mr. M. A. Macauliffe on the Religion of the Sikhs. That book has been taken by Dorothy Field and out of it a volume has been made for Mr. Murray's 'Wisdom of the East' series. This is just what had to be done, and this was just the person to do it. Now *The Religion of the Sikhs* may be popularly known (2s. net).

*An Atlas of the Life of Christ*, and *An Atlas illustrating the Acts of the Apostles and the Epistles*, have been prepared by the Rev. John F. Stirling (George Philip & Son; 8d. net each). Reliable as well as artistic, both will be used incessantly by those who discover them.

A strong book, and even a great book, is that of Mr. Ernest Gordon on *The Anti-Alcohol Movement in Europe* (Revell; 5s. net). Strong and true it is. For Mr. Gordon knows the facts and is not afraid to set them forth in the hideousness

of their array; and he works on right lines. No one will accuse him of fighting intemperance with intemperate language; he fights it with its own creations. But he does not hesitate to speak out and to quote freely when he finds the facts before him.

Under the title of *Pilgrims of the Lonely Road* (Revell; 6s. net), the Rev. Gaius Glenn Atkins has published some essays on our great books of devotion. Each essay is long enough to enable Mr. Atkins to describe the contents of the book, whether it is Augustine's *Confessions* or Newman's *Apologia*. But he is not satisfied with describing from the outside; he seeks to understand and estimate. In particular he sets the new psychology to work its will on the things he finds in the experiences of these lonely pilgrims if it may perchance explain them to the modern mind. And it cannot be said that he escapes altogether that detestable tendency of our time to refer all religious experience to the nerves, or as if it were no more than mothers are used to describe as 'growing pains.'

Canon R. B. Girdlestone, who recently gave a conservative account of the contents of the Old Testament, has now given a conservative account of the contents of the Gospels. His purpose in *The Mission of Christ* (Robert Scott; 3s. 6d. net) is to tell us how far the contents of the Gospels are to be relied upon, and what is the witness to the work of Christ that they then furnish.

There is a feeling at present in some if not all of the Free Churches that a clearer and more operative conception of the Church is necessary to the fullest spiritual life. The feeling has arisen out of the pressure of the social question. For those who have that feeling, the book to read is *The Catholic Conception of the Church*, by the Rev. W. J. Sparrow Simpson, D.D. (Robert Scott; 5s. net). They will not agree, and they will not be expected to agree, with all that Dr. Simpson says. But they will find it all considerably said and well worth weighing. Throughout the volume history and doctrine are skilfully blended. The author shows himself equally fit for a Chair of Church History or of Dogmatics.

In 'a series of historical sketches,' to use his

own phrase, the Rev. W. E. Chadwick, D.D., B.Sc., has shown how the State, and still more the Church, has tried to deal with the problem of poverty since the beginning of the Christian era. The title of the book is *The Church, the State, and the Poor* (Robert Scott; 6s. net). And its purpose is thus stated by the author: 'To help to supply a knowledge of the various ways in which at different times both Church and State have attempted to deal with the problems of poverty, and of the results of their efforts, is the object of this book.' The range of topics covered by 'the Poor' is pretty wide, and Dr. Chadwick makes no effort to circumscribe it. The marvel is that over so wide a field, and along such a stretch of time, he is able to show himself master of details and seer of great principles. He would not claim to be able to teach the student of any particular century, rather does he himself learn from the special scholar throughout. But for the ordinary reader, eager to do something for the poor, whom we still have with us, he writes with considerable charm as well as sufficient authority.

The title of the new volume of 'The Contemporary Science Series' is *Sexual Ethics* (Walter Scott; 6s.). The author is Robert Michels, Professor of Political Economy and Statistics at the University of Basle, and Hon. Professor in the Faculty of Law at the University of Turin.

It is a volume of that scientific kind which, bordering on things forbidden, allows a man to say what he would not be allowed to say if he were a preacher or a teacher. Not that the book is offensive, still less that it is hurtful. The author's aim is not merely the pursuit of knowledge (in which so much inhumanity is now done to man), but the purification of the person, or at least the progressive healthiness of the race. And that being his unmistakable object, much must be allowed that in the writer of fiction, for example, would utterly be condemned. For one thing he deserves much thanks—for the emphasis he places on the value of masculine chastity.

David Masson, as Professor of English Literature in the University of Edinburgh, delivered a certain number of lectures on Shakespeare as part of his regular course. He began this practice on being appointed to the Chair in 1865, and carried it on till his resignation in 1895, steadily revising



the lectures as the years passed. 'They may therefore be regarded as containing the substance of his lifelong study of, and thoughts concerning, Shakespeare.' These lectures have now been

published, according to his own desire, under the editorship of his daughter, Miss Rosaline Masson. The title is *Shakespeare Personally* (Smith, Elder & Co.; 6s. net).

## The Christ of God and the Soul of Man.

BY THE REV. ALFRED E. GARVIE, D.D., PRINCIPAL OF NEW COLLEGE, LONDON.

IF the beginning of the nineteenth century was marked by the awakening of the interest in foreign missions in the Christian Churches of Great Britain, the beginning of the twentieth century is marked by the acknowledgment of the greatness of the problem, both theoretical and practical, that this enterprise involves. We are at the present moment asking ourselves a great many questions about the motive, the message, and the method of foreign missions. We always want the doers; now we seem to need as never before the thinkers. The interest, without becoming less intense, needs to become more intelligent and instructed. The apparent arrest in this movement which we are so deploring may be regarded as a summons to do a good deal of hard thinking, so as to make sure that the work is being done in the best way, not only for the spread of the gospel and the growth of the Kingdom abroad, but even more to command the cordial sympathy and the generous support of the Churches at home. And these two objects are not incompatible, for surely the reason and the conscience of thoughtful men and women can be enlisted in this cause only as they are convinced that the work is being done not only most persuasively and effectively, but in the way most in accord with the character and content of the divine revelation, the intention and the spirit of the human redemption in Christ Jesus. We shall in the long run gain, and not lose, if we take time and trouble to answer some of the questions now pressing upon our minds.

### I.

The question to which I invite attention at present is this, How can we convince ourselves, and persuade others, that Christ alone can satisfy the needs of the soul of man? I purposely put the question in this concrete form rather than the

abstract. What right has Christianity to make the effort to supersede every other religion?

(a) A generation ago such a question would have appeared to many supporters of missions unnecessary, so convinced were they of the absolute truth of the Christian faith, and the entire falsehood of other religions. There has been a marked change of attitude. That change is due on the one hand to wider knowledge of both Christianity and other religions; and on the other to a more generous, appreciative, and sympathetic spirit in our Christian theology. We are acquainted now with the sacred scriptures of other religions, with their beliefs, rites, and morals, as we were not before, and an unqualified condemnation possible to ignorance is inadmissible for knowledge; we can discover so much that is good, and true, and worthy in other faiths that we cannot judge them worthless.

Further, we are learning to distinguish in our own Christian theology the universal and permanent gospel, and the temporary and local forms in idea as well as phrase which it has assumed. Again, in face of materialism, rationalism, and agnosticism, we cannot defend the Christian religion as true, if we pronounce all other religions false; for against such enemies all religions must stand or fall together.

For such reasons we are reaching the conviction that in all religions there is a movement of the soul to God.

(b) A poet, who as a theological thinker was much in advance of his age, Walter C. Smith, more than a generation ago expressed the growing belief of to-day:

So in all faiths there is something true,  
Even when bowing to stock or stone—  
Something that keeps the Unseen in view  
Beyond the stars, and beyond the blue,  
And notes His gifts with the worship due.