

Jewish children were like, and treated like, English children, Jeremiah may actually have been using *sheber* in implicit contrast to such trifling hurts. A little child hurts itself, cries, is kissed, and told that all is well again, and is happy; and in this

case all is well. But these people treat the desperate injuries from which Judah is suffering in the same way! 'They have healed the broken (limbs) of my people lightly, saying, Well (again). Well! (no, indeed!) nothing at all is well.'

Literature.

MODERN RELIGIOUS MOVEMENTS IN INDIA.

THE President of the Hartford Theological Seminary, U.S.A., never made a better choice than when he invited the Rev. J. N. Farquhar, M.A., to deliver the Lamson lectures. The subject of the Lamson lectures is the Religions of the World. Mr. Farquhar could not have lectured well on all the Religions of the World. Only a rare scholar, like Professor Moore of Harvard, would dare to lecture or to write on them all. But Mr. Farquhar could lecture on *Modern Religious Movements in India* better than any man living. And he was invited to make that the subject of his lectures and his book (Macmillan; 10s. 6d. net).

He realized the difficulty of his task. But he has spent sixteen years in India studying these movements. He has a singularly keen and orderly mind. He spares neither himself nor his friends in his search for truth. And beyond all else he has the requisite sympathy. The article which he contributed to the *ENCYCLOPÆDIA OF RELIGION AND ETHICS* on the Brahma Samaj introduced him, probably to the President of Hartford, certainly to most of its readers, as an ideal writer on a subject which has not had many writers of any kind.

Whether it is the subject—so near in thought, so far in expression—that attracts us, or whether it is the necessarily abundant element of human life and experience which the book contains, there is no resisting its strong attraction. Perhaps something is due to the clearness of the style and the arrangement of the material. Mr. Farquhar describes first of all those movements which favour serious reform, of which the Brahma Samaj is the chief; next those movements which introduced into the reform some defence of the old faiths, such as the Arya Samaj; then those movements which aimed at out and out defence of the old

religions, of which Theosophy is the most notorious. Here he includes the Sectarian movements in Hinduism and the Caste organizations. Religious Nationalism is the topic of the fifth chapter; Social Reform and Service the subject of the sixth; while the last chapter explains the significance of the movements.

In explaining the significance of the movements, Mr. Farquhar draws our attention to the fact that throughout all the period of reform, say from 1828 till now, there has been a steady advance of the ancient faiths. But he adds—and with his words we shall close this notice—'The triumphant revival of the old religions, with their growing body-guard of defence organizations, has been accompanied by *continuous and steadily increasing inner decay*. This most significant of all facts in the history of these movements seems to be scarcely perceived by the leaders. They believe that the danger is past. This blindness arises largely from the fact that they draw their apologetic and their inspiration almost entirely from Rāmākṛishṇa, Vivekānanda, Sister Niveditā, Dayānanda, and Mrs. Besant; and it is clear that neither capable thinking nor clear-eyed perception can be bred on such teaching as theirs.'

CHRIST IN ART.

It is better, when we have the opportunity, to occupy ourselves with great things than with small, whether it be a text of Scripture or a work of art. A great subject will sometimes rescue a mediocre book from obscurity, of which we have a notable example in Mrs. Jameson's *History of our Lord in Art*. But when the book really rises to the magnitude of its subject, as is the case with *The Christ of the Men of Art*, by the Rev. J. R. Aitken (T. & T. Clark; 15s. net), there is no money that we would not be entitled to spend on the purchase.

The price of this volume is a surprise; for it contains three hundred and fifty-eight quarto pages of literature, one picture in colour, twenty reproductions in photogravure, and twenty-eight in half-tone. But if it had been published at two or three guineas, as it might have been, we should not have passed it by.

How great the subject is, and how it has attracted the artist and the litterateur—and never without some enrichment of life—may be seen by a glance at the Bibliography which Mr. Aitken has added to his volume. The history of Christ in Art is in a true sense the history of Christian Art. As Mr. Aitken says: 'All the world of art has gone after Him, and the greatest and best of the men of art have been strangely drawn to Him. The pathos, the beauty, and power of His life and death have entered the heart of the noblest among them and called forth tribute of gold. It has mattered little that the task has seemed impossible, and that their finest efforts have proved unsatisfying even to themselves. The spell of the Christ has been upon them, and they have given us, from pencil and brush, some of our deepest thoughts of the Son of Man.'

Yes, it is not portraiture only, it is not only an imaginative representation of the face of the Son of Man, that the great artists have given us, it is the expression of their own devotion, and through that expression insight into the mind of Christ, together with an added incentive to the *Imitatio Christi*. The value of Art for interpretation is well brought out by the author of this book. It is not his first object, perhaps, to bring it out. He does not forget that he is giving us a history of the development of Art in relation to its highest effort from century to century. But he never misses the significance of some new feature in a new portrait. It is not simply an added feature. It is not the doing of an individual imagination. It is a new interpretation, a new vision of the Face which makes a fresh appeal to every century, and separately to each seeing soul in it; but it is along the stream of previous effort, and it carries us a little nearer to the perfection in which we shall see Him as He is. Between 'the Christ of Byzantine Art' and 'the Christ of British Art' the way is long, but at every step of it we feel that we are coming nearer to the place where we would be.

Is there an authentic portrait of our Lord in the world? The question has been much discussed.

Sir Wyke Bayliss occupied many pages of his most interesting book with it. He concluded that there is. Or perhaps it would be more correct to say that he began with that conviction and then pleaded for it. All other writers on the Christ in Art have gone against him, with the exception of Mrs. Henry Jenner. But Mr. Aitken does not dismiss the matter so summarily as others have done. He traces a family likeness, so to say, in portraits of great repute from the fresco in the cemetery of S. Domitilla and the mosaics of S. Maria Maggiore. And then he says:

'Other portraits in fresco and glass, as well as other lines of "evidence," archæological, artistic, historical, call for attention on the part of those who would settle the question whether or no we have an authentic likeness of our Lord. Enough, perhaps, has been given here to show that the case in favour of such a portrait is not so weak as is sometimes supposed, and that there is no inherent improbability of there ever having been a portrait of our Lord. The art of portrait-painting was quite common in the days of His flesh and throughout the early centuries, and Love is loth to let its loved one fade away. The question of Christ's divinity can scarcely have troubled the early Christian converts, or the question whether it was right or wise to paint the face of their Friend. The fear of idolatry did not arise and smite the love of Christian men in the golden dawn of the world's new hope, or the fear of giving to Time a likeness that would lead men to worship a picture of their Lord rather than Christ Himself. It was quite natural for them to desire a portrait of their Lord, and quite in keeping with the deepest and most sacred thoughts of men everywhere to desire to look on the face of One who touched with so kind a hand the deepest and noblest things in the life of the world. Christ stood to the early Christian Church for more than we sometimes think—a great and winning love; a friendship true and strong as death; a fine and gracious sacrifice that had no thought of self or fear of woe; a pity that broke into tears and made the heart tender for ever; a compassion that sent out its hands and its feet wherever there was sorrow or pain; strength sufficient to bear all the wounds of life; and faith that dared to face death's darkest night, and conquered. He was their Friend, and they painted Him in fresco on their walls, or wore Him in miniature against their beating hearts. He was

their Saviour, and they painted Him in gold on their Communion cups, that they might look on His face when they drank the blood-red wine. He was their Hope, and they painted Him on linen cloths to lay on the darkened faces of their dead. And He was their Comfort and Strength, and they painted, in love, the pitiful, compassionate words of Jesus, His strong, triumphant works, and sang of them, in colour, in the darkest hours of persecution.

'To say all this, however, is not to prove that we have a "portrait" of Christ or that the chain in favour of the traditional "likeness" is complete, but merely to show that the evidence is stronger far than is sometimes admitted, and that there is no inherent improbability of there ever having been a portrait of our Lord. There is point in the taunt: "Men are so slow of heart to believe things concerning Him. They tear the corolla to pieces, not knowing. Their hands are wet with the living sap, and they think it is only from dew that fell an hour ago. They pass through the Catacombs, and observe paintings on the walls by Roman artists, in the Roman style, of a Roman Youth, a Fair Shepherd, an Orpheus, a David; and they say, 'These are imaginary pictures of Christ—these are not likenesses of Christ—we have no likeness of Christ—we have no likeness but that of Cæsar!'"'

THE SECOND EPISTLE TO THE CORINTHIANS.

In issuing *A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians* (T. & T. Clark; 12s.)—the new volume of the 'International Critical Commentary'—Dr. Alfred Plummer tells us that by the death of Dr. Briggs in June 1913 and of Dr. Driver in February 1914, he has been left alone to edit the New Testament volumes. He tells us also that by the ill-health and over-work of Dr. Robertson, Bishop of Exeter, he has been left as the sole author of this volume. Is it then the sense of responsibility, or is it freedom from restraint, that has so acted upon Dr. Plummer as to enable him to produce by far the finest of all the commentaries that he has written? No doubt Dr. Plummer, like all strong men, daily learns to be and do better. But there is a grip of the essential things and an ease in handling the lighter things in this volume which seem to tell of more than normal development.

Perhaps the Epistle has specially appealed to him. That is probable enough. For his work has recently been closely connected with its problems. In any case, this is the work that we shall associate his name with most readily until he lives to give us a greater. Plummer and Robertson on Second Corinthians might have been a good companion to Sanday and Headlam on Romans. But we should have been content with Sanday or with Headlam alone on Romans. We are very well satisfied with Plummer on Second Corinthians.

THE OXFORD MOVEMENT.

With all the books that have been written on the Oxford Movement, the whole story has never been told in English. In French it was told fifteen years ago by Paul Thureau-Dangin. But it is only now that a translation of his great work, *The English Catholic Revival in the Nineteenth Century*, has been made. The translation was done by the late Wilfred Wilberforce. It is published in two large octavo volumes by Messrs. Simpkin & Co. (31s. 6d. net).

M. Thureau-Dangin writes from the Roman Catholic side and makes no secret of his attitude. But he is a liberal Roman Catholic. He quotes with unreserved approval the opinion of certain Anglicans who had passed over to Rome, notably Manning, that there were good men left in the Church of England. He says:

'Far from being embarrassed and vexed by this sanctification of their brothers who were separated from them, the Catholics ought, therefore, to have blessed God for it; so that Manning, in 1866, proclaimed his joy at every example of conformity with the Catholic Church shown by the English Church.'

And after quoting from *The Month* an appreciation of Pusey's good faith and saintliness, he says again:

'Here we see the truly Catholic idea, in the light whereof we must regard the evolution which, during more than half a century, has been in progress in the Anglican Church. Let us not lose sight of it. It will enable us without difficulty to do justice to some noble souls; it will help us to retain our hopes, even in face of temporary disappointments; it will give us, as far as we are capable of receiving, a more complete understanding of the designs of Providence.'

From beginning to end the Movement is spoken of in the most laudatory terms. Perhaps we ought to remember that the language of a Frenchman conveys more when turned into our prosaic English tongue than it does to the author and his fellow-countrymen. But, after all, this is the book to read on the Oxford Movement. Let us always hear the best that can honestly be said of movement or of man. Even with Cardinal Manning our author is sympathetic. There are certain episodes in his life with which he has difficulty, but he gives Manning the benefit always. Once at least he ignores the very plain account of Manning's treachery regarding Newman's cardinal's hat which is given not only in Manning's but also in Newman's biography. And you would never discover from M. Thureau-Dangin that Manning persecuted his more distinguished rival successfully throughout the pontificate of Pius IX. It is all due to his consideration for Manning, not to dislike of Newman. Perhaps he does not idolize Newman quite as others have done, historians as well as disciples. But he does not fail (how could he?) to make him a greater man as well as a greater saint than Manning.

A HISTORY OF THE CHURCH.

The Roman Catholic Church in Ireland has discovered a historian. The Rev. James MacCaffrey, Ph.D., Professor of Ecclesiastical History in St. Patrick's College, Maynooth, wrote some time ago a *History of the Catholic Church in the Nineteenth Century*, which was well received. He has now written a *History of the Catholic Church from the Renaissance to the French Revolution* (Gill; 2 vols., 12s. 6d. net). The new book will decide any doubter. Professor MacCaffrey is unmistakably a historian.

The title is not well chosen. The limits indicated by it are transgressed, sometimes by excess, sometimes by defect. Moreover, very great disparity exists in the treatment of countries. The history of the Catholic Church in Scotland from the Renaissance to the French Revolution is dismissed in rather less than fifty pages; while Ireland receives more than two hundred. Of course this disparity is easily understood. Dr. MacCaffrey writes as a Roman Catholic and an Irishman. And it is easily forgiven. He knows Ireland best; it is right that he should take space

to tell what he knows best. We are not at all astonished to find that the very style rises in grandeur and increases in warmth as soon as the history of Ireland is entered upon.

It is a capable history throughout. Not unpardonably prejudiced, even when Luther is mentioned, Professor MacCaffrey has taken pains with his sources and felt responsibility for his facts. If his style is never distinguished, it never falls below clearness and comfort. If we are never roused to enthusiasm, we are never deprived of quiet enjoyment.

What do we know of Ruysbroeck? As much as Maeterlinck tells us in his *Ruysbroeck and the Mystics* (so well translated by Miss Stoddart). There are a few other things in English—translations, selections, and magazine articles. But our knowledge is so limited that an independent study of the great mystic, as a man, together with an exposition of his leading doctrines, now offered by Miss Evelyn Underhill in 'The Quest Series,' under the title of *Ruysbroeck* (Bell; 2s. 6d. net), is most welcome. Miss Underhill's skill in making the abstruse concrete and the complex simple is here seen at its highest exercise.

The difficult but irresistible subject of telepathy is handled scientifically by Mr. J. C. F. Grumbine under the title of *Telepathy; or, The Science of Thought Transference* (Fowler & Co.; 2s. 6d. net). The book is an argument against materialism. For whatever thought is, and however it is transferred from one person to another, it is not a product of the brain. 'Telepathy,' says Mr. Grumbine, '—which literally means, sympathy from afar—and thought transference—which is a psychic process (not organic) of conducting thought from one mind to another—are established upon the a priori mode of generating and transmitting thought by divine inspiration. If God or the self in each one inspires the soul from within and not from without, by a deductive rather than an inductive method, that inspiration is not organic but spiritual. Telepathy is a science of mental as well as spiritual processes of thought transference.'

Mr. Grumbine is the author of a book on *Clairvoyance* which is issued by the same publishers (2s. 6d. net). This book tells us less about science and more about divinity. The divinity of which it tells us is the divinity of man, round which a

complete philosophical system is built up and called 'The System of Philosophy concerning Divinity.'

Mr. E. S. Buchanan, M.A., B.Sc., is rapidly building up a great reputation as an editor of Biblical texts. He has already edited and issued *The Four Gospels from the Codex Corbeiensis*, *The Four Gospels from the Codex Veronensis*, *The Epistles and Apocalypse from the Codex Harleianus* (1772, B.M.), *The Epistle of St. Paul from the Codex Laudianus* (Lat. 108, Bodleian), and *The Catholic Epistles and Apocalypse from the Codex Laudianus* (Lat. 43, Bodl.). Now he gives us an edition in Latin (21s. net) and in English (3s. 6d. net) of *The Four Gospels from the Latin Text of the Irish Codex Harleianus*, numbered Harl. 1023 in the British Museum Library (Heath, Cranton, & Ouseley).

Mr. Buchanan has much faith in the Versions. He does not think that Westcott and Hort's text is at all to be relied on. How could it be, he asks, when it is based on a single manuscript which is itself a revision? He agrees with Nestle (of whom he speaks enthusiastically) that for the primitive text we must study especially the Old-Latin Versions and the Sahidic (Egyptian) Version. Now there are certain Irish MSS. in the British Museum, gathered by Robert Harley, Earl of Oxford, and his son Edward, which present an Old-Latin text. Their text is not purely Old-Latin, because, when the Vulgate reached Ireland, the Old-Latin MSS. were more or less altered into conformity with it. Mr. Buchanan has transcribed one of these MSS. *verbatim et literatim*, and had it printed in a beautiful type and enriched with two collotype facsimiles. But in translating the MS. he has used other MSS. where in the MS. he was translating he suspected alteration in conformity with the Vulgate. Thus the translation he offers is as nearly as he can make it that of the Old-Latin Version as represented by Irish Manuscripts.

The difference between this MS. and the Vulgate is sometimes considerable. Take two verses: 'And seeing Him they were amazed; and His mother said to Him, Son, why hast Thou thus dealt with me? Behold, I have sought Thee sorrowing. And He said to His mother, How is it that thou soughtest Me?'

'Whose soever sins ye remit, it is the Holy Spirit That shall remit them; and whose soever

sins ye retain, it is the Holy Spirit That shall retain them.'

Numbers 128 to 133 of the 'People's Books' have been issued, and every one is a war book (Jack; 6d. net each). A history of *The Hohenzollerns* has been written by the Rev. A. D. Innes; *Treitschke*, the amazing product of *kultur*, has been characterized by Mr. Maximilian A. Mügge; *Belgium* is described by Mr. Frank Maclean; the capture of *Germany* by militarism is brought out clearly, though incidentally, by Mr. W. T. Waugh in the course of his six chapters, the last of which tells us what German Culture really is; Captain A. H. Atteridge puts into our hands a most convenient account of *The British Army of To-day*; and Mr. W. M. Conacher, a Canadian, helps the British soldier to converse with his French and Belgian comrades by means of *A French Self-Tutor*.

There is not a single sermon on the War in the Rev. William Wakinshaw's volume entitled *John's Ideal City* (Kelly; 2s. 6d. net); and for that not a few will be thankful. Every sermon carries the Message of the Gospel, and is content. That message is made vivid by illustration and impressive by the speaker's manifest earnestness.

The most useful bit of work that Dr. Emil Reich did in all his restless life was the publication of *Select Documents illustrating Mediæval and Modern History*. The book was published in 1905. A cheap edition has been issued this spring (P. S. King; 7s. 6d. net). It contains first of all the great international treaties, from the Treaty of Westphalia in 1648 to the Second Peace of Paris in 1815. A much longer section is occupied with the documents of Church History. It begins with the Edict of Milan (313) and ends with the Bull 'Pastor Aeternus' of 1870, embodying the Papal Infallibility decree. Then follow the great deeds and documents of the Middle Ages according to the country of their birth. The book will now become better known and will be accepted as a most useful aid to the writer and the reader of History, both sacred and profane.

The Rev. Alexander Webster, formerly Unitarian minister in Aberdeen, has, in his retirement, published a history of the progress of theology in

Scotland. He calls it *Theology in Scotland, reviewed by a Heretic* (Lindsey Press). That means, presumably, that he feels himself out of touch with the prevalent theology, which no doubt he is. It also means that he criticizes it. But his criticism is kindly enough, and if it does no good, which would be a pity, it will do no harm. Mr. Webster signs the preface on his 75th birthday. But he does not claim the vigour which is everywhere felt throughout it; that is due to the fact that it is a gathering together of addresses made, and sometimes published, in the course of his ministry.

A handsome and attractively illustrated book, entitled *Footfalls of Indian History* (Longmans; 7s. 6d. net), has been published. The author is Sister Niveditā. When the Swami Vivekānanda visited England, he was joined by Miss Margaret Noble, who took the name of Sister Niveditā, or the 'dedicated one.' If you will turn to Mr. Farquhar's *Modern Religious Movements in India*, you will read that 'Vivekānanda's English disciple, Sister Niveditā, settled in a small Hindu house in the northern part of Calcutta, and lived there a life of simple service for several years, visiting the Hindu homes around about her, conducting a school for girls in her own house, and leading young Hindus into practical service. She was a woman of deep romantic feeling and of considerable literary power. She readily picked up her master's method of glorifying Hinduism and Hindu life, and far exceeded him. Her chief work, *The Web of Indian Life*, shows, on the one hand, most remarkable sympathy with both the ideals and the actualities of Hindu life, and proves to every capable reader what a priceless help towards interpretation sympathy is, but, on the other hand, contains such exaggerated language in praise of Hindu customs and institutions, that many orthodox Hindus have protested against the book as altogether untrustworthy and as thoroughly unhealthy reading for young Hindus themselves. Yet Sister Niveditā had her reward. Though her book is unwise, she loved the Hindu people and served them; and they gave her their love. At her death, in October, 1911, there was an extraordinary outburst of feeling in the Hindu community of Bengal.'

This is the author of the new book. We are not told why it was not published till now. It consists of a number of independent chapters, some of which describe famous Indian places, and

some discuss difficult Indian problems. All are written from the Hindu point of view, and all manifest strong sympathy with those places and ideas to which the Hindu heart clings. Behar and Benares are two of the places described; the Final Recension of the Mahabharata and the Rise of Vaishnavism under the Guptas are two of the problems discussed.

On a great subject read a great book. The book to read on *The Family* is Mrs. Helen Bosanquet's. It has just been reissued by Messrs. Macmillan (8s. 6d. net). The history of the family fills the first half of it; the second half is occupied with a philosophical account of the modern family. At the present moment the chapter of most interest, and perhaps of most service, is that on the Psychology of Family Life. But every chapter deserves, as it demands, the most painstaking study.

The problem of Church-going is acute in this country. It is more acute in the United States of America. Volume after volume is written and read about it, and all sorts of methods are invented to meet the mischief. One of the best books has been written by the Rev. Paul Moore Strayer. It is entitled *The Reconstruction of the Church* (Macmillan; 6s. 6d. net). There are two ways in which the Church needs reconstruction—as to its message and as to its method.

Its message must be made more social. Mr. Strayer thinks it cannot be made *too* social. It must bring men together in Christ, and it must keep them together in business. He lays great emphasis on the necessity of business life being brought within the influence of the Church. And it is pleasant to see that so observant a man has great hope of the result. Already deeds are being done under Church influence which would, not long ago, have been undreamt of. He gives this example:

'A new moral standard and a new idealism in dealing with inventors was set by the Eastman Kodak Company in the summer of this year, 1914. Henry J. Gaisman discovered how to sign and date a film at the time the picture is taken. He is reported to have said that he would have taken \$10,000 for his work, and have "jumped at" \$50,000. Mr. Eastman paid him \$300,000. First, Mr. Eastman fixed an adequate salary for

the four years during which the inventor had worked on his device, and that amount was doubled. Then the cost of the laboratory was agreed upon, and the amount doubled. To this total enough was added to make \$300,000, not on the basis of what the device cost the inventor, but of its value in expected profits to the company. This marks a new era for inventors and for business ethics.'

Of the new methods Mr. Strayer has a great variety. One of them is advertising. Every large church should take a page advertisement in a leading paper at least once a week. More than that, its affairs should be in the hands of a good advertising agent always, just as the affairs of a newspaper are. Yet it is a restrained, well-considered, and well-written book.

In spite of the loud and apparently concerted attempt to throw ridicule on the study of Eugenics, that science, yet in its infancy, has a great future before it. There is no difficulty in understanding the offence it gives. Any science that touches heredity touches the conscience of the better and the convenience of the baser sort. Does Eugenics suggest that alcohol or immorality or overcrowding has to do with mental or physical weakness in offspring? That is enough. The mighty and well-disciplined army called 'the Trade' mobilizes at once, and it is reinforced by the scattered forces of the other trades that traffic in bodies and souls. It will be well for the follower of Christ to determine to make Eugenics a particular study, however painful that study may be.

A valuable contribution to its literature has been made by Dr. Henry Herbert Goddard. The book is published under the title of *Feeble-mindedness: Its Causes and Consequences* (Macmillan Company; \$4 net). There is a training school for feeble-minded boys and girls at Vineland, New Jersey. Some time ago the Superintendent of the School promoted the establishment of a department of research. Of that department Dr. Goddard is the director, and this book is the first result of the research work.

It is to some extent a technical work. But the author has recognized the widespread interest that is taken in the subject, and has seen how useful to society it may be if the truth about feeble-mindedness and its causes could be made generally known. He has accordingly written as far as he possibly

could in such a way that the 'layman' might understand. Thus, for example, he has given a clear exposition of what Mendelism means, though no doubt the biologist will think it unnecessary. In this way he carries the uninstructed fathers and mothers of the next generation with him, surely to their instruction if discomfort, and to the mighty advantage of the children that are to be born.

It is in many respects a trying book to read. Its many photographs are trying to look at. But there is encouragement in it, so much of the evil that exists being shown to be due to ignorance.

That there is a great revival of prayer since the War began is recognized. But it has not yet revived the Prayer-Meeting appreciably. It is the belief of the Rev. William T. Ward that the fault is with the Prayer-Meeting leader. He has written a manual for leaders. And by the very title he shows what the leader has to think about; for the title is *Variety in the Prayer-Meeting* (Methodist Book Concern; 50 cents net).

The best of the preachers in the United States are greatly under the influence of the Social Movement. The Rev. Charles W. Barnes in his book *Social Messages* (Methodist Book Concern; 50 cents) calls the recognition of brotherhood a new sanctification. He then proceeds to show how social was the message of certain great preachers of the past—Wesley, Kingsley, Maurice, Robertson—and ends with his conception of the social message of the modern preacher and how the modern church may open the way for it.

The Bible and Life (Methodist Book Concern; \$1 net) is the first series of the Mendenhall Lectures. They were delivered at De Pauw University, by the Right Rev. Edwin Holt Hughes, Bishop of the Methodist Episcopal Church. Bishop Hughes has dropped none of the old-fashioned simple love of the Bible, and he has dropped none of the Bible. He finds it the best guide for life in all the world. With much loving anxiety he tells us what the Bible has to say about Man, Home, Education, Work, Wealth, Sorrow, and Practice. Of all the chapters, that on Sorrow will be most treasured. For whatever else the Bible is, it is a comforter.

A new edition has been published of *The Gospel*

of *Healing*, by the Rev. A. B. Simpson, D.D. (Morgan & Scott; 2s. net). It is not a mere reprint, though a mere reprint is sometimes called a new edition; it has been revised and in some parts rewritten. For example, reference is made to the Conference of Representatives of the Clerical and Medical Professions which was held at the Chapter House of St. Paul's Cathedral, to discuss the asserted results and the rapid development of Spiritual and Faith-healing movements.

It is easy to say commonplace things about the Seven Words, and many a man has been satisfied so to do. Not the Bishop of Ossory. In his *Verba Crucis* (Mowbray; 1s. net) Dr. J. H. Bernard has given first a life's discerning experience and then special study to each of the Seven Words from the Cross, and every address has meaning and power in it. On the Cry of Dereliction he seems to say what *may* be said, neither less nor more.

The Rev. Robert Keable has written a careful exposition of *The Loneliness of Christ* (Nisbet; 1s. 6d. net), and has been able to redeem a popular subject from barren repetition.

The Holy Land in Geography and in History (Partridge; 5s. net) is a republication in one volume of two little volumes which have been the precious possession of students of the Bible for several years. The preciousness is not in the Geography or in the History, though they are both good, but in the maps. The most wonderful series of beautiful little maps are here—maps of every bit of country, maps of every physical feature, maps of every historical period and every historical place—one hundred and forty-five maps in all.

It is to be expected of an American lawyer—if he should condescend to give his mind to things theological—that he should discover the centrality of faith. For it *is* central. But it needs the trained eye and the disciplined will to see that. In *The Law of Faith* (Putnam; \$1.50 net) this lawyer (Mr. Joseph F. Randolph) shows that in the Bible faith is not only central but all-controlling. He takes 'Faith in God,' and tells us what the Bible has to say about it. He does the same with 'Faith in Christ.' He takes 'Belief about Christ,' and tells us what the Bible has to say about that. He does

the same with 'Faith in Word, Prophet, and Miracle.' And, to complete the subject, he tells us what the Bible has to say about Faithfulness—the Faithfulness of God and the Faithfulness of Man. Then at the end of the book he gives a complete list of all the places in the Bible where faith, or anything that has to do with faith, is referred to.

That there are many idle and ignorant people in the world to-day, people whose whole aim in life is to see and hear some new thing, is made painfully and shamefully evident by the encouragement given in Europe and in America to the missionaries of Hinduism. If these missionaries were not themselves idle and ignorant they would not be missionaries of Hinduism. Their ignorance is very deep indeed. A book has been published by Messrs. Putnam, under the title of *Hinduism in Europe and America* (5s. net), which makes an exposure of its appalling depth. 'If they would take the trouble to *read* the Gospels,' says the author, 'it might save them from the blunder of asserting that certain things "were borrowed from the sacred books of India" which are not to be found in either the one or the other!

'What can we say, for instance, when it is declared that "The Holy Ghost descended upon *Mary* in the form of a dove"? And that "this statement was taken from the Bhagavad-gita"?

'It is confidently declared that "Jesus of Nazareth borrowed his morals, his doctrines, and even his name from one Jezeus Christna of the Hindus"!

'The name of Krishna is thus misspelled apparently for the purpose of confounding his name with that of the Messiah. But the word Christ means "anointed," while Krishna means "black" or "dark-coloured." The vast difference in the signification of the names makes it impossible for scholars to suspect any kinship between the two.

'And yet, in defiance of all the principles of philology, one author declares: "In Sanskrit, Kristna, or rather Christna, signifies 'messenger of God, promised of God, sacred,' etc." If he had known the meaning of the word Christ he would of course have said that "Christna in Sanskrit means 'anointed'!"

'Another of the same class, and equally ignorant, asserts: "Christna as well as Buddha [enlightened]

means shepherd"! Still another of the same reckless sort declares: "Krishna means the sun"!

'In relation to Jezeus, one author pretends to quote from the Bhagavad-gita as follows: "They named him Jezeus, that is to say, the pure divine essence"! Of course there is nothing of the kind in the Gita, from one end to the other, but on another page of the same book we are assured: "The name of Jesus, or Jezeus, was in ancient India the consecrated epithet assigned to all incarnations"!

'The truth is, however, that there is no such name as Jezeus in Sanskrit—no name like it in the language, and Max Müller declares that "*it was simply invented*" by the author in question.'

The author of this book—Elizabeth A. Reed, A.M.—has done right well not to be merciful. The only fear is that the disease is too radical for even her knife.

The Child and the Nation, by Grace M. Paton (1s. net), gives an account of what is being done in elementary schools for the physical welfare of children. It is published by the Student Christian Movement (93 Chancery Lane, W.C.), for whom it has been directly written.

The number of indispensable books of reference is not large if one could but find the right books. One of them is *The English Catalogue of Books*, of which the volume for 1914 has been published (Office of the Publishers' Circular; 7s. 6d. net). And it is improving in usefulness every year: it is a more nearly complete record of the year's publications, and its entries are more accurate. It was not conspicuously inaccurate before; but the errors that are so hard to keep out of masses of names and titles and dates and prices now very rarely occur. When we add that the printing is clean and not too crowded we have said all that is necessary.

The Use of the Old Testament.

BY THE REV. J. A. F. GREGG, D.D., PROFESSOR OF DIVINITY, TRINITY COLLEGE, DUBLIN.

'The Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus.'—2 Ti 3¹⁵.

ST. PAUL is here speaking of the Old Testament. That was the only Bible he knew. The Old Testament was the Bible of our Lord and the Bible of the early Church. And how heavily both our Lord in the days of His flesh, and the Church of Apostolic days leant upon this Bible of theirs, may be seen by reference to the New Testament.

Jesus of Nazareth framed His life upon the lines laid down for Him in the Old Testament. It was His court of appeal. It was His armoury in moments of temptation. And so with the Apostles: the New Testament (it has been well said) is written in terms of the Old Testament. These matters are beyond doubt. For the Lord and His Apostles the Old Testament was an authority recognized and proved, and, as such, it is commended to us who come after. Not in itself, but through faith which is in Christ Jesus it is able to make us wise unto salvation.

But it may well be asked if the Old Testament does serve this purpose for Christian men of to-day. Do not men rather fight shy of it? Are they quite sure of it? Is it not the case that the rather free handling to which the Old Testament has been subjected has lessened the deference with which it should be approached?

I think there can be little doubt that this is so; the Old Testament does not hold the place in men's minds that it once did. But this is wrong. Nothing has occurred to shake the authority of the Old Testament in the least degree. Whatever authority it had for the Lord and His Apostles was spiritual; it was connected with the deepest religious import of the Old Testament: and whatever it was to them, it was, not because they read into it something that was not there; not because, being Jews, they dared not challenge its venerable wisdom; but because the same Spirit of God who had inspired its writers long before was now inspiring them, and was quickening their vision to see the truth of God that lay in its heart. And