

temple is at least as old as Cambyses' invasion of Egypt (525 B.C.). Even that, however, would be a century after the publication of the Deuteronomic law, enforcing centralization. Steuernagel (*S.K.*, 1909, 7 ff.) has suggested that the Jews who built this temple had gone to Egypt as auxiliaries to aid Psammetichus I. against the Ethiopians about 650 B.C. In that case they would have been unacquainted with the Deuteronomic law, and their creation of a temple would be altogether

intelligible. It is also possible, if the colony should be proved to have been founded later—and it may even be earlier—that the views of the Egyptian Jews in this respect, as in some others, were more liberal than those of the motherland. We also know that a temple, modelled on that at Jerusalem, was erected by Onias IV. at Leontopolis in Egypt, about 160 B.C., where worship was regularly maintained till after the fall of the Jerusalem temple (Josephus, *Ant.* XIII. iii. 1).

Literature.

SCIENCE AND RELIGION.

THE conflict between Religion and Science is not yet at an end; and some think that it is never like to be. But it has undoubtedly entered upon a most interesting stage of its history. There were once dogmatists in Religion who denied the right of Science to exist. St. Paul spoke of 'science falsely so called.' They said all science was falsely so called. There are now dogmatists in Science, like Haeckel and Mr. McCabe, who deny the right of Religion. But if Religion did not accomplish the suppression of Science in its infancy, Science will not succeed in annihilating Religion in its manhood. The new phase of the conflict is the recognition of the right of Science to exist and of Religion to exist, and the inevitable inquiry thereupon whether they can occupy adjacent territory in peace or must continue to go to war for some territory lying between them to be for ever claimed by both. One thing is certain. It will be better that the conflict should continue than that Religion should be content to claim its men of religion, leaving Science to retain its men of science.

The whole subject has been considered by Professor Émile Boutroux of the University of Paris, and he has written a book upon it, which has been translated by Mr. Jonathan Nield, under the title of *Science and Religion in Contemporary Philosophy* (Duckworth; 8s. net). What conclusion does he come to? The first conclusion he comes to is that men of religion are no longer to be satisfied without science, and that men of science are no longer to be satisfied without religion. And that is not only the first thing, but

the last. For it really does not matter, then, though Science and Religion should continue to quarrel a little about their boundary-stones. If the time should come when Germany should say to France (in the language of Mr. G. K. Chesterton), 'I need also your swiftness and experimentalism'; and France should say to Germany, 'And I need something of your slowness and reverence,' it does not follow that Alsace-Lothringen will become Alsace and Lorraine, but it will be a great step towards perfection, the perfection of individual Germany, and the perfection of individual France. The absurdity called Germany shall correct the insanity called France, and both shall be vastly the better of it.

But what will Science stand for? It will stand for the study of phenomena and for the conclusions which may be drawn from that study. And what will Religion stand for? It will stand for the interpretation of science and for the unexpected that occurs in the study of phenomena. For the unexpected does occur. Science supposes—science is built upon the supposition—that all phenomena are only the repetition of a single phenomenon. And it is so, except when the unexpected happens. 'We labour for what is uncertain,' said St. Augustine; and the saying made a great impression on Pascal. It is another way of saying, 'We live by faith.'

But this faith when it is exercised finds its object more certain than are the phenomena of Science. And then it proceeds to love. Faith, representation of an ideal, enthusiasm or love—these three make up the 'insanity' called Religion, without which the 'absurdity' called Science cannot be made perfect.

WASHINGTON GLADDEN.

Dr. Washington Gladden 'would like to be guaranteed another seventy years in just such a world as this.' And yet the seventy he has had have not kept him lying on a bed of roses. His *Recollections* (Constable; 7s. 6d. net) give a lively description of the life of a congregational minister in the United States, and it is undoubtedly very much what he calls it, 'suffering and sorrow, struggle and privation, hard knocks and tough luck.'

Washington Gladden lost his father at the age of six or seven, and his mother married again. That father's influence has been with him all the years, but it could not keep him from the hard knocks. He was sent as apprentice to a local printer; sent himself to Williams College, where he heard President Mark Hopkins ask some questions out of the 'Shorter Catechism'; and then, after a very short spell of 'schoolmastering,' he was licensed to preach the gospel. 'The certificate of licensure,' he says, 'is in Mr. Beecher's [not Henry Ward but Thomas K. Beecher's] handwriting.' The scribe of the Association, 'who was an illiterate blunderer,' had written it and handed it to the moderator to sign. He glanced at it, and suddenly said, 'What's this? "The Susquehanna Association, having examined . . . commends him to the churches of Chr"—at the end of the line, with a hyphen, "ist" at the beginning of the next line! Is Christ divided? Give me a pen and let me write a certificate that will not disgrace this body.'

Nor was the inward call more formal than the outward. At the county school he had a teacher who 'found me a listless and lazy pupil; left me with a zest for study and a firm purpose of self-improvement. It was a clear case of conversion.' There seems to have been no other. After some years Bushnell was discovered and appropriated. 'That there was a gospel to preach I had no longer any doubt.' And what was the gospel? 'Religion is nothing but friendship; friendship with God and with men.' He knows that there is such a thing as Sonship. 'As many as are led by the Spirit of God, they are the sons of God.' But how shall we discover who are led by the Spirit of God? Dr. Gladden's answer is immediate: 'By their fruits: we can only find them out by looking at their lives.' And by that test

Dr. Washington Gladden is a good follower of the Lord Jesus Christ.

His *Recollections* are trustworthy. There is no foolish modesty; there is no foolish self-praise. He has lived a heroic life, hating evil and suffering for his hatred. For four years he was a paid editor of the *Independent*. He left the office because certain advertisements were printed as if they were editorial matter. He left the office and had the wide world before him. But again he was called to the pulpit, and again he preached the gospel of 'Ye are my friends if ye do whatsoever I command you.'

THE RELIGION OF THE GREEKS.

In five volumes octavo, of many pages each, and illustrated by many very fine plates, Dr. L. R. Farnell has published a great history of the Religion of the Greeks. His chosen title is *The Cults of the Greek States* (Oxford: At the Clarendon Press; 5 vols., 82s. 6d. net). He has not been able to accomplish all that he undertook to do. Though the originally contemplated three volumes have run to five, he has still had to leave unwritten that full account of the worship of heroes and of the dead which he purposed at the beginning. But what he has done is so well done that we are grateful. It is the best account of the Religion of Greece that has ever been written. It is such a work as a man who makes no special study of Greece or of Religion should make haste to possess. For it is one of the few works that combine the finest scientific research with the most artistic literary finish. And it will never lose its value.

The method and scope of the work were fully described after the issue of the first two volumes. With the issue of the fifth it becomes necessary to say something about the final three. But to go over the ground again would be a mistake. Let it suffice to say that the scope of the work includes the whole of the religion of Greece whether found in books or on monuments, whether seen in ritual or doctrine. And the method is to take up each cult separately, one after another. Thus the fifth volume describes the Cults of Hermes, the Cults of Dionysos, the Cults of Hestia, of Hephaistos, and of Ares; it closes with a chapter on the Minor Cults—the Nymphs, the Horai and Charites, the Eumenides, and the rest.

Dr. Farnell has spent twenty years on the work. He does not grudge it. To himself the thorough study of the Greek religion is not an end, it is a preparation. It is a preparation for the study of Comparative Religion. Twenty years ago he saw that Comparative Religion was about to be the great discipline of our time, and he resolved to prepare himself for it. He saw that the Greek religion would be the best preparation, because it reflects so vividly the higher and the lower workings of the religious sense. He therefore began a systematic study of that religion. And now his book is the best possible preparation for the study of Comparative Religion on our part. If there was one man who saw the importance of Comparative Religion twenty years ago, there are a hundred who see it now. And they see, what Dr. Farnell scarcely could have seen then, that even Comparative Religion is not a study whose end is with itself, but that it has become necessary for the defence of the truth and for the maintenance of the individual religious life and the spiritual well-being of the community.

SOME RECENT VOLUMES OF SERMONS.

There is no season in all our experience that has produced so many volumes of sermons as the publishing season of 1909-10. A number of volumes have been noticed already, a number have yet to be noticed.

The Hulsean Lectures are sermons. The lecturer for 1909-10 was the Rev. W. Edward Chadwick, D.D., B.Sc., the author of *The Pastoral Teaching of St. Paul*, and other books. He gave his lectures, and he gives his book, the title of *Social Relationships in the Light of Christianity* (Longmans; 5s. net). It is the great urgent problem of the present time. For it is not socialism that we need fear. It is socialism divorced from Christ. And then the evil of socialism would only be greater than the evil of rationalism in that the one laid captive the body; the other enslaved the mind. In unchristian socialism we might have to eat the bread of the homeless, but in unchristian rationalism (which is already on us and around us and there is no uneasiness) we are told and taught to curse God and die. Dr. Chadwick has studied his subject thoroughly. His Hulsean lectures go far beyond the ordinary volume of essays on the

social problem. The author is equipped on the one hand with a thorough knowledge of Christ, and on the other with a no less thorough knowledge of social conditions.

Messrs. Hodder & Stoughton have undertaken the publication of the Rev. W. M. Clow's volume, *The Day of the Cross*, and have issued a new edition, enlarged by the addition of five new sermons (6s.). The evangelical note is unmistakable here. It is very pronounced. How otherwise? For the whole volume is occupied with one day in the life of Jesus, and that the day of His death. How could a man be other than evangelical in that proximity?

But if it is a question of evangelicalism, the Rev. J. G. Greenhough, M.A., one of the great Baptist preachers, will stand comparison with any man. His new volume is occupied with St. Paul. But its subject, as its title, is *The Mind of Christ in St. Paul* (Hodder & Stoughton; 6s.). In St. Paul himself Mr. Greenhough is interested only as St. Paul was interested in Christ. The book is a preacher's presentation of the mind that was in St. Paul; but the mind that was in St. Paul was always the mind of Christ, and every text which starts with psychology ends with some aspect of the Atonement.

And if Mr. Greenhough is evangelical, what shall we call Dr. Campbell Morgan? Perhaps the distinction is this. To the fact of the Cross Dr. Campbell Morgan adds the record of it. He must have the Bible as well as Christ. He is not satisfied with the authority of Christ in his own life, nor with all the evidence of Christian experience in the past. He must have the Gospels equally impervious to criticism and equally authoritative. In this little book there is no discussion of the authority of the Bible, it is simply taken for granted. It is taken although Dr. Campbell Morgan knows quite well it is not granted in the way he takes it. The title is *The Bible and the Cross* (Hodder & Stoughton; 1s. 6d. net).

Dr. Pearson M'Adam Muir delivered the Baird Lecture in 1909. And the Baird Lecture is delivered in a series of sermons; we may therefore take in his book here also. But there is a subject and a system throughout, and the lectures are not ordinary sermons. The subject is *Modern Substitutes for Christianity* (Hodder & Stoughton; 6s.). It recalls Flint's 'Anti-Theistic Theories'—perhaps the greatest of all the Baird Lectures.

But it is not given to Dr. M'Adam Muir to separate his substitutes for Christianity into compartments as Professor Flint did. The great difficulty of the modern apologist is that there is so much give and take, not only between Christianity and its rivals, but also among the rivals themselves. After a chapter on the 'Popular Impeachments of Christianity,' in which Mr. Blatchford's name figures freely, Dr. Muir recognizes the rise and influence of the ethical societies and deals with 'Morality without Religion.' Next follows a hunt after Pantheism, most elusive of all anti-theistic theories. Then Dr. Muir draws closer. From the religion of humanity he passes to Theism without Christ, and ends with the tribute of Criticism. It is a competent apologetic, but it will be relished most of all for the fine literary flavour that never forsakes it.

The Rev. H. O. Mackey gives himself to the honourable occupation of providing for the hungry preacher. His latest volume is unblushingly offered to 'busy people.' It is, as it is called, a volume of *Miniature Sermons* (Robert Scott; 2s. 6d. net). It is surprising that one can put so much interest into so little space. But it is the least of all this list. We have given it its place to punish our prejudice against skeletons.

Dr. Louis Albert Banks is the Talmage of to-day. His colours are not quite so loud as those with which Talmage delighted to work. But he has as many anecdotes to tell, and he tells them with quite as much dramatic abandonment. He has preached a long series of sermons for young people on the Book of Proverbs, and now he publishes them under the title of *The Problems of Youth* (Funk & Wagnalls; 6s.). The Book of Proverbs is very suitable for sermons to the young. It turns out to be very suitable for the kind of sermons Dr. Banks loves to preach. Here is one of the most striking and least startling of the anecdotes. In accordance with his method, Dr. Banks begins his sermon with it. 'In Baltimore one Sunday morning, as the people were going to church, a telegraph pole, large and strong and round, looking as stalwart as any other in the line, suddenly did a strange thing. Without any warning, like a great, strong man struck down by an unseen bullet, the pole groaned, and then, with a snapping, tearing, grinding sound, the upper portion fell to the street, leaving about twenty-five feet standing. The people looked on

and wondered. A crowd soon gathered, marvelling at what should have caused such a catastrophe. There was no hurricane, not even a brisk breeze, and surely not enough to sever such a pole as that, which had weathered so many storms. Just then a small boy began to climb the stump that was left, to investigate. When he reached the top, he found that right where the pole had broken was a scooped-out place where a pair of woodpeckers had cut out their nest, and there in the nest was a poor little woodpecker, frightened half to death. Unnoticed, but steadily, stroke after stroke, the birds had dug their way back into the heart of the great strong telegraph-pole, until they had sapped its strength.'

Canon Hensley Henson has included three sermons in the volume containing his Yale Lectures on Preaching, which allows us to take his volume into the present survey. The great difficulty which all the recent Yale Lecturers have had to contend with is the difficulty of finding something to say about preaching that has not been said at Yale already. But Canon Henson could not say what any one else had already said though he tried it. He deliberately does try to say what has been said, not by a Yale Lecturer, but by a Puritan poet. He calls his book *The Liberty of Prophecy* (Macmillan; 6s.), for the very purpose of saying that he is recovering and repeating Milton. But he is still himself, very individual and very modern. There never lived a man who made a greater resolve to speak the truth, as he understood it, to his own generation. Few men have lived who have suffered more for doing it. Canon Henson finds it very difficult to preach to-day. He gives five reasons for the difficulty—change of social custom in the matter of religious observance; fluidity of modern populations implying the failure of the old local conditions; brevity of modern sermons; free discussion of sacred subjects in the secular press; the baleful influence of the so-called religious newspapers, 'themselves the creatures and instruments of religious partizanship.' The last is not the least. What does he say about it? 'The preacher,' he says, 'who would criticize conventional beliefs, and pursue a course adverse to the prevailing policy of his church, must sustain the opposition of the religious, that is, of the party, press. His words will be torn from their context; distorted into senses which were foreign to his mind; paraded before an excited and

ignorant public without any of the reservations with which he had conditioned them. His explanations will be ignored: he may count himself fortunate if his personal character is not maligned. One of the gravest facts of our time is the power for evil of the "religious" press.'

If any preacher is in want of suggestions for a series of sermons, he will find them in *Trial and Triumph*, by the Rev. G. Arthur Sowter, M.A. (Nisbet; 3s. 6d. net). There is first a course on the great experiences—Sin, Repentance, Faith, Confession, Temptation, Prayer, Fasting. There is next a course on the great disciplines—Temptation, Toil, Disappointment, Loneliness, Failure, Suffering. Then there is a course on the relation of our Lord to death—Christ foretelling Death, Christ praying before Death, and so on. And last of all there are three Eastertide messages—'the Risen Lord,' 'the First and the Last,' and 'Hope, Riches, Power.'

The three sermons which Dr. John Kelman has published in *The Courts of the Temple* (Oliphant, Anderson, & Ferrier; 1s. net) have distinction enough to demand a place in this survey, though they are so few and the volume is so unassuming. One sermon is on Art and Religion, one on Commerce and Religion, and one on Industry and Religion. It is Glasgow that has the motto, 'Let Glasgow flourish by the preaching of the Word.' But the preaching of the Word has done more to make Edinburgh what it is than any other single influence. And this is the preaching that has done it. It is eminently suitable to such a city, with its variety of interest, with its acceptance of the intellect in everything. But it is also eminently faithful to the simplicity which is in Christ.

What is this new enterprise of the Rev. J. Henry Burn, B.D.? He calls it *The Churchman's Pulpit* (Griffiths). It is to be published in weekly parts, at 1s. 6d. net each; and occasionally there are to be double parts at 3s. 6d. net, and special parts at 5s. net. The page is a very large octavo, very closely printed, so that each part has plenty of matter for the money. But what are the sermons? New or old? Complete or condensed? Some are surely new, and some are certainly old; and it is probable that the new are complete, and the old condensed. Thus we have F. W. Robertson—unless Mr. Burn has discovered a manuscript in a red box. But there is also the Rev. T. T. Carter with six eloquent sermons on the Imitation of

Christ; and there is the late Dr. Frederick Field, the great Old Testament scholar, to whose manuscripts we know that Mr. Burn has the special privilege of access. Well, it is a most promising undertaking. Mr. Burn does nothing without doing it well.

We have left two outstanding volumes of Methodist sermons to the last.

The Rev. Thomas G. Selby is a master in the art of making sermons. And it seems as if every sermon he made were fit for publishing. He has published many volumes, but never a better than this. Its title is *The Divine Craftsman* (Culley; 3s. 6d.). The sermon that has attracted us most we have found in the very middle of the book. Its text is 'The secret of the Lord is with them that fear him; and he will show them his covenant' (Ps 25¹⁴). It is the subject of all subjects that seems to need most emphasis now. It is the Psalmist's way of saying that only the pure in heart shall see God. There is a radius, says Mr. Selby, within which God is at home. And he adds this illustration: 'The note of the nightingale is heard within fixed geographical frontiers. It never sings north of York, or west of the river Exe. Its eggs have been hatched under other birds in both Scotland and Wales, but the fledglings, after taking their departure, never return in the following spring to make midnight music. And the sweet notes which whisper the love of the Eternal Friend are only heard within strict ethical frontiers.'

Dr. J. Scott Lidgett's volume is called *Sermons and Addresses*, and it is more addresses than sermons. Most of its contents, he says, 'were strictly official utterances delivered by me as President of the Wesleyan Methodist Conference.' He seems to think he may be challenged for publishing discourses which have been delivered on different occasions. His reply is that they fit together and form a connected whole. 'They are an attempt to show the inclusiveness of the spiritual life and to set forth the way in which many great causes which appeal to Christians in the present day, notably Evangelism, Foreign Missions, Social Reform, and Christian Reunion, are related to Faith in Christ and to the service of His Kingdom.' Among the rest there is a thoroughly wholesome address on Holiness. It was delivered at the Southport Holiness Convention in July 1909. It is a model of exegetical accuracy for the

use of all Convention speakers. The title of the book is *Apostolic Ministry* (Culley; 3s. 6d. net).

The Fascinating Study of Religion.

'We need constantly to remind ourselves that although life *has* its pleasures, it *is* a serious business, and that if there are many subjects we *may* study, there are some we *must* study if we are to live successfully.' So says the Rev. H. Montague Dale, M.A., B.D., Vicar of Christ Church, Summerfield, Birmingham. And then he says that the first of all the subjects which we must study is Comparative Religion. Religion, he says, demands our study because of its prevalence, persistence, and power. But what is to be our method of study? 'The comparative method has proved so valuable in the sciences, that it may be said that they became truly scientific through the application of that method. For example, anatomy became a real science when a comparison of structures was commenced. And if there is to be a true science of religion, it must be through the employment of that method which "recognizes, when it sees begin in the leaf, the structural plan or purpose which finds its culmination in the glorious form and moving image of man."'

We congratulate Mr. Dale on his insight. Some of his brethren cannot see it yet. They think it safer to confine themselves to Christianity. Mr. Dale has written a most agreeable introduction to the study of Religion, under the title of *Religion: Its Place and Power* (Allenson; 3s. 6d. net).

A New Synopticon.

Mr. J. M. Thompson, whose book entitled *Jesus according to St. Mark* has already given him a good introduction, has now arranged the Synoptic Gospels in parallel columns after the manner of Rushbrooke's *Synopticon*. Mr. Thompson, however, is Revised Version, while Rushbrooke is original Greek. First, he prints St. Mark consecutively, in paragraphs, and in parallel columns the corresponding passages in St. Matthew and in St. Luke. Next, he prints St. Matthew and St. Luke where they are independent of St. Mark and parallel. And last of all, he prints in parallel columns all the matter that is still left over. The whole work is most workmanlike, editor, printer, and publisher having co-operated harmoniously. The title is simply *The Synoptic Gospels* (Clarendon Press; 7s. 6d. net).

Historical and Linguistic Studies.

The University of Chicago continues the issue of its series of 'Historical and Linguistic Studies in the Literature of the New Testament.' Dr. C. K. Staudt has written a monograph on *The Idea of the Resurrection in the Ante-Nicene Period* (54 cents); and Dr. J. C. Granbery has written *An Outline of New Testament Christology* (56 cents).

The British School at Athens.

Messrs. Macmillan have published the fourteenth yearly volume of *The Annual of the British School at Athens* (25s. net). It covers the work done during the session 1907 to 1908.

If it were not inconvenient to play hide-and-seek with the title of a society, the British School at Athens should in 1908 have been called the British School at Sparta. For at Sparta its work was done. Work began on the 23rd of March, and lasted till the end of May. The greater part of that time was occupied with the excavation of the sanctuary of Artemis Orthia. The staff consisted of the Director (Mr. R. M. Dawkins, of Emmanuel College, Cambridge) and six assistants. One of the assistants, however, Mr. Dickins, completed the excavation of the site of the Hieron of Athena Chalkioikos, which he had begun the year before, while Mr. Woodward searched for inscriptions.

The results were not sensational. At least, there was no single sensational result. But no one can go through this volume, with its mass of matter and its multitude of illustrations, without seeing that the whole result of the season's work is quite impressive.

But the British School at Athens renders a higher service than can be expressed by material results. At the annual meeting of the subscribers the chair was taken and the address delivered by Lord Cromer. It must have been a surprise to the subscribers present to hear Lord Cromer argue against specialization. It must have been with difficulty that they smiled when he told this story: 'Some twenty-five years ago, when the Government of Mr. Gladstone decided not to maintain Egyptian authority in the Soudan, I received a visit from a gentleman of high scientific attainments who had devoted most of his very useful life to the study of botany. He was very indignant with the British Government, and his indignation was, to a great extent, based on the fact, that one of the most remote of the districts

which were about to lapse into unredeemed barbarism was the only spot on the earth which produced a certain species of trefoil.'

What, then, is the service which the British School at Athens renders? It teaches men that education is something more than preparation for obtaining immediate results. It develops, says Lord Cromer, that Megalopsuchia which is so essential to youths who are destined to take their share in the government and administration of an Empire that is world wide. And lest any one should think that this greatness of soul is akin to 'swollen head,' 'Let me remark,' says Lord Cromer—in case I should be misunderstood by any who are not amongst my present audience, and who may perhaps think that I am advocating some novel and objectionably aggressive form of Imperialism—that Megalopsuchia, which is admirable, is not in any way to be confounded with Megalomania, which is altogether detestable.'

For the Work of the Ministry.

The objection to the Yale Lectures on Preaching, of which the latest volume is among the books of the month, is that they are occupied with only one aspect of our high calling. That is because they belong to a series. Every new lecturer feels that he must break new ground. The Rev. W. H. Harrowes, M.A., Minister of St. Enoch's United Free Church, Glasgow, has omitted nothing in his volume entitled *The Minister and his Work* (Melrose; 3s. 6d. net). He has omitted nothing, and he is sane and sensible on everything. The Yale lecturer recognizes that he must be brilliant, so many brilliant lecturers having preceded him. Mr. Harrowes is under no such compulsion. He is evidently determined to be good, and let who will be clever—good as a minister, and good as an educator of other ministers. There is one chapter of his book to which we have been specially drawn. It is the chapter on 'Public Prayer.' Mr. Harrowes writes for those who have to learn to pray in public. How well he writes; how evidently out of a hard and probably humiliating experience. After all, this *is* brilliance.

The Papal Conquest.

Dr. Alexander Robertson of Venice is the uncompromising foe of the Pope of Rome and all that the Pope of Rome stands for. To his new book he has given the title of *The Papal Conquest*

(Morgan & Scott; 6s.). Its sub-title is 'Italy's Warning—Wake Up, John Bull!' For the book is addressed not to Italians, but to Englishmen. The papal conquest is the conquest of England. Dr. Robertson believes that 'this Roman Catholic organization—"wickedly miscalled a Church," to use again the words of *Punch*—is of this world, is only a political institution aiming at temporal wealth and power'; and that therefore, in every country where it exists, it is the enemy of that country. 'This,' he says, 'is a matter of history, and a matter of everyday observation and fact.' Now he holds that England alone blocks the way to the recovery of the temporal dominion of the Church, and that the Roman Curia is now working as it never worked before for the conquest and humiliation of England. The book is written with tremendous energy, and it is illustrated in the most startling fashion by cartoons taken from the *Asino*—'a paper,' says Dr. Robertson, 'which exists in Italy for the express purpose of vindicating Christ and Christianity from the vile caricature of both presented by the Papal Church.'

History, Authority, and Theology.

The Principal of King's College is an ecclesiastical theologian. He is not a theologian pure and simple. He is greatly interested in theology; but theology is not his chief interest. Its place is in his head, it does not hold his heart. And *pectus facit theologum*. Nor is he a historian pure and simple. He is interested in history, but it is the history of the Church. And it is the history of the Church, not with the detachment of a scientific historian, but with the attachment of a defender of the Church of England.

Dr. Headlam believes heartily in the Church of England. Let us listen to him. 'The present writer,' he says, 'starts from a natural *præjudicium* which is created by being a member of the English Church. He no more approaches the question with an open mind than a member of the Roman or of the Nonconformist bodies. But it has been his duty to investigate for himself the authority and the status of the Church to which he belongs. It is a confession which at the present day it may be very unfashionable to make, that the result of his investigations has been to strengthen his conviction that the Church of England is an adequate though not infallible representative of the Christian society, and in particular that the logical position.

on which the Church rests is sound. It is the custom to believe that the English Church is the creation of political compromise. That position I believe to be entirely untrue. The principle of the English Church is that its standard of truth is the Old and the New Testaments as interpreted by Christian history and tradition. The actual process pursued at the English Reformation was not to attempt to re-construct the Church anew from the beginning, but to cut away such mediæval abuses and accretions as had been shown to be without authority and harmful. In both cases the principle seems to my mind absolutely sound. The method of reform was the right one, and the result, historical continuity combined with adaptation to the needs of the day, represents the combination of the two principles of government which are most essential to the well-being of a nation and of a church.'

The volume, of which the title is *History, Authority, and Theology* (Murray; 6s. net), consists of an introductory essay from which the quotation has been taken, and seven other essays, all of them dealing with theology in some relation or other to the Church of England. Even the essay on the New Theology has that reference, and it is the clearer and more convincing for having it.

Switzerland of the Swiss.

Sir Isaac Pitman & Sons are the publishers of a series of volumes which look like, but must not be mistaken for, guide-books. We have already reviewed *Italy of the Italians*. The new volume is *Switzerland of the Swiss* (6s. net). Whether the ordinary guide-book is a necessary addition to one's luggage or not may be a matter of dispute; the particular volume of this series is not necessary. But that is simply because it must be mastered before one begins the journey. It is not well fitted for reading by the way; its seriousness is too sustained. But if it is read beforehand, twice over if possible, the most ordinary Briton, may travel in Switzerland, or whatever the country may be, with confidence and with steadily increasing advantage. Geography, history, politics, art, religion—everything is here, and everything is in reliable order. The illustrations may be found elsewhere, but better illustrations will not be found.

Judaism.

The Rev. Morris Joseph has revised his book on *Judaism as Creed and Life*, and had it reset. The second edition, therefore, supersedes the first, and yet it is much cheaper (Routledge; 3s. 6d.).

Ancient Manuscripts.

Mr. Elliot Stock has published a Guide to the Reading of Ancient Manuscripts, under the title of *How to Decipher and Study Old Documents* (5s. net). It is a beginner's book. Much of it could be discovered by the beginner himself, and it would be better for him to discover it. But it proceeds to deeper things and more difficult. The chapter on 'Law Technicalities' is useful, and it would have been more useful if there had been more of it. For the greatest difficulty to the understanding of the 'Family Deed Chest' is not their handwriting, but the technical law language in which the deeds are drawn up.

Directories and Year-Books.

Messrs. Nisbet have published their *Church Directory and Almanack* for 1910 (2s. net). It is such a miracle of reliability and inexpensiveness that we wonder who continues to buy the dearer directories.

The *Church Pulpit Year-Book* (2s. net) is enlarged by sixteen pages, these pages being devoted to a series of addresses for men. It is, so far as we know, the first time that the Pleasant Sunday Afternoon has been recognized, either officially or semi-officially. In our judgment this will be the most popular part of the book.

The *Church of Scotland Year-Book* is ideally edited by the Rev. William Simpson of Bonhill. The volume for 1910 differs from the volume for 1909 in the number of the year, and in other figures. And no doubt there are new names that take the place of the old who will never be seen in the Year-Book again. But it is the same book. It is published by Messrs. R. & R. Clark (6d.).

The *Scottish Church and University Almanac* (Macniven & Wallace; 1s. net) is as indispensable to a Scottish minister as a Dictionary of the Bible.