

Rendel Harris has discussed the connexion briefly (pp. 73, 74), and sums up with the statement: 'I think it will be conceded that we are in a Johannine atmosphere.' Harnack deliberately asserts that in the Odes we come upon 'the presuppositions of the piety and theology of John . . . apart from any Messianic doctrine' (p. 99). The importance of the phenomenon is that in these writings we are confronted by a type of Jewish religion which stands apart from Hellenic speculation, and yet flows into the same channel as that of Greek philosophy. In the one case, 'everything depends on the ordering of God, in the other on the nature of spirit.' 'Here,' as Harnack most suggestively observes, 'it is true, as in the case of many linguistic phenomena of the Hellenistic period, that there are Hellenisms which are also Semitisms' (p. 100). In these words there is opened up a vista of far-reaching discussion. Harnack declines to dogmatize on the circle to which this author belongs. But he ventures to say that 'John, before he became a Christian, may have been a Jewish mystic like the author of our Odes. To him he is most closely related. They possibly

spring from one circle' (p. 106). Now, in a sense, the Christian interpolator has attempted to do what John actually did, to bring this remarkable mystical individualism into direct connexion with Christ. But his attempt was mechanical. 'John has fused the Synoptic Christ with this religion of Light, Love, and Life, and placed its basis in Him' (pp. 99, 100). Harnack has carefully examined the Christology of the interpolator, and regards it as belonging to the main stream of Christological development in the Church, having nothing essentially Jewish-Christian or Gnostic about it, closely connected with Palestinian soil, and scarcely to be placed later than the end of the first century. Its type 'is closely akin to the Johannine; indeed, one must ask whether he did not know the Gospel of John. In the light of Ode 41, that is for me highly probable. I merely hesitate to affirm that it is certain' (p. 110).

Enough has been said to indicate the profound interest and importance of Harnack's discussion. We have not referred to the very valuable detailed commentary on the Odes, which no student of them can afford to neglect.

Literature.

THE NEW SCHAFF-HERZOG.

THE sixth and seventh volumes have now been issued of *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Funk & Wagnalls; 21s. net each). They contain respectively 505 and 502 pages in double column. And as each column contains an average of nearly 500 words, each volume contains about 500,000 words. It means much writing and much editing, and it is well worth the guinea charged for it.

Still it is not so good as the *Encyclopædia of Religion and Ethics*, each volume of which contains about 1,250,000 words.

After a short account of the Inquisition, with a good bibliography, the first article of importance in the sixth volume is that on 'Inscriptions.' It is condensed from Dr. N. Müller's article in the German edition. Again the bibliography is good so far as it goes, but it has not been brought

up to date. The late Dr. H. Cremer's article on 'Inspiration,' after abridgment, has been supplemented by Professor David S. Schaff and Professor C. A. Beckwith. Then comes the first article of the kind for which the Encyclopedia is likely to be most frequently referred to—an article on the German sect called 'The Inspired.' It is curiously out of proportion to the greater topics round it, but we rejoice in its length and interest. The article on the 'Intermediate State' is only a column in length, with references to Eschatology, Probation, and Future. Then comes an article on 'Interpolations in the New Testament' which could have been saved, a cross-reference being made to the article on the text. After a little we come to the article on 'Isaiah,' which is signed by Professor James A. Kelso.

And this article reveals at once the strength and the weakness of the book. For the articles on Bible topics are generally well done and of con-

siderable length; but how easily and how gladly could we have spared them all in order that space might be found for a fuller treatment of topics belonging to the Church. A Dictionary of the Bible is in every one's hands now, and with articles of greater fulness and authority than it is possible for those in this Encyclopedia to possess. If a Dictionary of the Bible had been taken for granted, and the whole space in these twelve volumes used for the history of the Church subsequent to the close of the Canon, how great would have been the value of this Encyclopedia.

The article on 'Jesus Christ' is in two parts. The first half has been written by Professor Warfield of Princeton, the second half by Professor B. W. Bacon of Yale. Professor Bacon is one of the most conscientious scholars of our day. His critical position is an advanced one. This is what he says of the Transfiguration: 'Parallel to this prose statement is the apocalypse or "vision" story of the Transfiguration, interjected by Mark in 9²⁻¹⁰ from some Pauline source of the symbolic type represented in John. Jesus was "metamorphosed" (cf. 2 Cor 3¹⁸) before the eyes of Peter, James, and John into his glorified form, while the translated "witnesses of Messiah," Moses and Elias, stood beside him. The voice of God then declared his true character. This again, it need hardly be said, belongs to the history of Christological doctrine; not to the story of Jesus.' Professor Bacon ends his article with the crucifixion. There is one short paragraph after the words, 'Friendly but unknown hands accorded him hasty burial.' This is the paragraph:

'Such is the career whose outline critical analysis dimly discerns beneath the tradition of the Church. The vindication came, though not as Jesus expected it. The throne to which he had not aspired was given him by the love and faith of humanity. There was a "turning again" when the influence of Jesus, whether by the reaction of memories of the past, or in direct spiritual intervention from the unseen world, reawakened the faith of Simon Peter and Christianity began, founded in devotion to the risen and glorified Lord.'

In the seventh volume one of the most satisfactory articles goes under the title of 'Lutherans.' A large proportion of the volume is occupied with personal names, as it covers most of the letter M. It begins the second half of the whole work, and brings the alphabet down to 'Moralists.'

HUNGARY.

In 1878 the Hungarian Academy of Science invited Professor Henry Marczali of Budapest to write a History of Hungary in the time of Joseph II. and Leopold II. (1780-1792). He accepted the invitation, and resolved to make the work as reliable as thorough investigation and sincere desire to keep clear of prejudice could make it. The first edition appeared in 1882, and was immediately succeeded by a second. An edition in English has now been published, made from the Hungarian by Professor A. B. Yolland of Budapest. The work covers only the twelve years named, but the English edition contains an introductory essay on the 'Earlier History of Hungary,' which enables the publishers to give the book the title of *Hungary in the Eighteenth Century* (Cambridge University Press; 7s. 6d. net). The introduction is written by Mr. Harold W. V. Temperley, M.A., Fellow of Peterhouse.

It is quite likely that this introductory essay will be to many Englishmen the opening into a fresh field of study. For Hungary is not well known among us. It is farther away than China or Japan. And it will be a surprise to find that the history of Hungary is after all so human and near. It will be a further surprise to learn that some of the great problems of history were of necessity faced in Hungary, and can be seen there in clear significance, not without the presence of sacrifice and tragedy. There is, above all, the great problem of how an uncivilized nation is to adopt civilization and not lose its own nationality. This problem was the great fascination which drew Professor Marczali to the study of his native land in the period assigned him, and carried him through all his laborious preparation. And this is the problem which gives world-wide interest to his work.

We see the reality of the conflict most clearly when we come to the chapter on the Church. 'For several centuries,' says Professor Marczali, 'the distinction between the two conflicting religions which had the greatest political importance and the deepest consequences was that the Catholics clung to the dynasty, which remained true to the old faith. Since the Protestants considered that this alliance imperilled their political and religious liberty, the latter party looked rather to the Turks for support. They were just as little desirous of Osmanizing Hungary as the Catholics

were of Germanizing it, and their situation is, after all, best explained by their relations to the Emperor and the Sultan. Consequently (though the statement may seem open to question), while a large part of the nation professed the Protestant faith, and by its energetic opposition saved the constitution and, perhaps, the nationality of Hungary, none the less the influence of the Catholic Church harmonized more with the historic development of the nation. The most glorious traditions of her past called upon Hungary to fight against the infidels, for she had won her place in the history of the world by such struggles in the past. Everywhere else, indeed, it was natural and almost necessary that the interests of the weaker Protestantism should be identified with those of Islam, the foe of Christianity; but in Hungary the alliance with the Turks at a time of constitutional and religious struggle involved a denial of the nation's past and future. It is this fact that accounts for the tragic fate of men like Bocskay and Gabriel Bethlen, who were the leaders not only of their party but of their nation; they could achieve victories, excite enthusiasm, and command devotion, but they were never able to revive the whole energy of the national spirit.

But the pursuit of the subject would carry us too far. It is enough to add that the book is one of the utmost scientific value, and that the translation is one of no less artistic value.

A NEW SHAKESPEAREAN DICTIONARY.

The best commentary on Shakespeare was written by a German—Gervinus. The best dictionary of the language of Shakespeare was also written by a German—Schmidt.

We ought to be ashamed of ourselves. It is not that we have not men who are fit to write commentaries and compile dictionaries. It seems to be that we have not people enough to buy them. A man must give his lifetime to such a work, and no publisher can guarantee that his life's work will not be wasted.

But after Schmidt comes Cunliffe. Mr. R. J. Cunliffe has prepared *A New Shakespearean Dictionary* (Blackie & Son; 9s. net). It is in one volume to Schmidt's two. That seems the utmost that we can attain to. But it is a work of first-rate ability, superseding Schmidt in everything except

the examples. Mr. Cunliffe has had the use, for a large part of the alphabet, of the *Oxford English Dictionary*, and the advantage of other books issued since Schmidt appeared, especially Bartlett's *Concordance*. And he has made excellent use of all his materials.

What is a Shakespearean Dictionary? It is a dictionary of all the words that are used by Shakespeare in a sense that is obsolete or not quite obvious. Some of the words are actually out of use. But it is not for them that a dictionary of Shakespeare is most necessary. It is for words that have slightly changed their meaning. Many of them make good sense in the modern meaning, and then the dictionary is most necessary of all. Mr. Cunliffe gives some examples: 'travelling *along* this coast'; 'last scene of all, That ends this strange eventful *history*'; 'they are *generally* fools and cowards.' All the words in these examples are quite familiar. They seem, taken as a modern writer would use them, to give a good sense. Unless he is on his guard, the reader is likely to take this as the true sense. But if the words in italics are turned up in the dictionary it will be seen that the sense which the author intended to convey is very different.

It is a delightful book to read. Take the word *occupy* by chance. It occurs ten times in the Authorized Version. In Shakespeare it occurs but twice. For it had come to be employed by vulgar people in a nasty sense, and Shakespeare could not use it, of which, indeed, he makes complaint. Dr. Murray tells us that outside the Bible he has found only eight quotations for the word throughout the seventeenth century, though he found 194 quotations for the sixteenth century. Why has the Authorized Version as many as ten examples? It is partly because the Authorized Version was the heir of the Versions that went before it. But not entirely; for, once at least, it takes the word from Cranmer, though it had not been used by Tindale. Probably the translators of the Authorized Version were not so familiar with the word in its objectionable sense as Shakespeare was.

Do revivals come before they are wanted? The wind bloweth where it listeth. And yet it is subject to law. He maketh the winds His messengers, and He is a God of order. Revivals do not come

before they are wanted. I would, but ye would not.

Do revivals come when they are wanted? That is another matter. But if they are wanted earnestly enough, if they are wanted persistently enough, in the way of giving Him no rest? And then when they come the result is so unexpected and overwhelming that they are felt to be a fulfilment of the promise, 'Before they call I will answer, and while they are yet speaking I will hear.' There are men in Scotland who are praying for a revival of religion now, praying earnestly and persistently. And some of them think they already hear the sound of a going in the tops of the mulberry trees. They are recalling the last great revival just fifty years ago. They have published a volume entitled *Reminiscences of the Revival of '59 and the Sixties* (Aberdeen: The University Press; 2s.; paper covers, 1s. 3d.). It is a book to be read. Not for the human side of it, as if the same men must come again with the same figures of speech; but for the Divine side of it, to encourage faith that the same God will come again with the same mighty power to save. Yet on the human side it is full of interest. There are many portraits. They are portraits of large, powerful Scotchmen. Who could have supposed them capable of so much emotion and self-forgetfulness?

Here is a scene, and a comment on it, taken from a new life of *Lancelot Andrewes* (George Allen; 3s. 6d. net), written by Mr. Douglas Maclean, M.A. Better than any words of a reviewer, it will convey an impression of the author's attitude and experience. With the quotation it will be enough to say that Mr. Maclean has made himself thoroughly familiar with Andrewes' time as well as Andrewes' temper. And he is able to make his knowledge ours.

'It was in such a hotbed of controversial factiousness that Andrewes spent seventeen years of his early manhood. What were his own leanings? He had been brought up at school by a "warm Protestant." At Cambridge he was attracted to the devotional side of Calvinism, and is said to have united with Knewstubs, Chaderton, Culverwell, and others of that way of thinking, in weekly meetings for prayer and expository exercises. Chaderton was the first master of "the pure house of Emmanuel," founded in 1584 by Mildmay, who caused the chapel to be built

north and south, and Ezekiel Culverwell was of the same society. Aubrey has a rather malicious story about its members. He says:

"The Puritan faction did begin to increase in those dayes, and especially at Emanuel College. That party had a great mind to drawe in this learned young man, whom if they could make theirs they knew would be a great honour to them. They carried themselves outwardly with great sanctity and stricknesse. . . . They preached up very strict observing the Lord's Day,—made damnation to breake it. . . . Yet these hypocrites did bowle in a private green at their colledge every Sunday after sermon; and one of their colledge (a loving friend to Mr. L. Andrewes) to satisfie him one timé lent him the key of a private back dore to the bowling green, on a Sunday evening, which he opening, discovered these zealous preachers, with their gownes off, earnest at play. But they were strangely surprized to see the entry of one that was not of *the brotherhood*."

The saints and precisians were giving English folk the spirit of heaviness in lieu of the garment of praise; but I doubt if hypocrisy—which begins with self-sophistication—was as yet a prevailing note of Puritanism. Aubrey was a seventeenth-century royalist and High Churchman. After all, hypocrites do not count. It is the people in earnest who make history, for better or for worse. And all religious movements have an aspect which may be called in the higher sense puritan or evangelical. Certainly Tractarianism had such a side.

After nearly completing the 'Bible for Schools and Colleges,' the Cambridge Press began a companion series on the 'Revised Version for the Use of Schools.' In this series volumes have been published on the New Testament books from Matthew to Philemon. The first volume of the Old Testament has just appeared. It is *Isaiah*, i.—xxxix. The editors are the Rev. C. H. Thomson, M.A., and the Rev. John Skinner, D.D. (1s. 6d. net).

In the study of this commentary, the thing that most impresses one is the amount of work that has yet to be done in *translating* Isaiah, even after the Revised Version. Take Is 3¹⁶ as an example: R.V., 'The daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet'; Thomson and Skinner: 'The daughters of Zion are haughty, and walk with stretched forth necks and ogling with their eyes: with tripping steps they walk, and with their feet they make their anklets tingle.'

Besides the notes there is an introduction of thirty-five pages, which might have enriched a Dictionary of the Bible.

The little book is the *multum in parvo* of commenting, and every sentence has been written by a scholar.

The Roman Catholic Church does not seem to be afraid of the historical study of religion. A series of penny pamphlets has been published by the Catholic Truth Society, entitled *C.T.S. Lectures on the History of Religions*. The latest is *The Religion of the Avesta*, by Professor A. Carnoy of the University of Louvain. It is easy reading, and yet altogether trustworthy.

Four-and-twenty years ago, the Rev. John Telford, B.A., published a *Life of John Wesley*. It has been selling all the time. Now he has revised and enlarged it (Culley; 3s. 6d. net), and sent it out as a kind of forerunner of the great life which is coming. Wesley no longer belongs to the Wesleyans. The time is at hand when every Englishman will be as familiar with his life as with the life of Samuel Johnson, and every Scotsman as with the life of Scott.

'The Methodists themselves,' said J. R. Green, 'were the least result of the Methodist Revival.' So we may say that Christians are the least result of Christian Missions. We are led to believe it by the reading of a volume entitled *The Kingdom without Frontiers*, by Thomas Moscrop (Culley; 3s. 6d. net). It is a survey of the evangelical missions of the world. It is a book of great comfort and consolation. For the writer believes that if, on the one hand, there are some who, having named the name of Christ, do not depart from iniquity; on the other hand, there are many who through the preaching of the Gospel have conspicuously departed from iniquity without having named the name of Christ. It is a clear case for the application of the text, 'He that is not against us is on our side.'

It is an encouraging book in many ways. Another way is its frank recognition of the fact that we shall not have attained to the fulness of the mind of Christ until we have made room in our Christianity for all that is genuine in the faith of the Hindu, as well as for all that is genuine in the faith of the Hebrew. It is a process, as Mr.

Moscrop says, which some are afraid of, lest the crown should be Christ's no more; but it is a process, as he goes on to say, leading to a stronger and a richer Christian apologetic, which will greatly glorify Christ and crown Him indeed with many crowns.

The new volume of the works of Friedrich Nietzsche in English is the thirteenth. It contains *The Genealogy of Morals* (Foulis; 3s. 6d. net), translated by Mr. Horace B. Samuel, M.A., together with the fragment on 'Peoples and Countries,' translated by Mr. J. M. Kennedy. It is a good volume to begin the study of Nietzsche with; for we suppose he must be studied. Only let no one begin the study too soon. If the study of Job precedes, we shall not be greatly afraid. If the study of Paul's Epistle to the Philippians precedes, we shall have no fear at all. This is one of the easiest of the books to read. The translators have made it easier in the English than in the German.

There is no doubt in the mind of Mrs. Ashley Carus-Wilson, B.A., that the time is come for a great united furtherance of the Kingdom in the world. Her faith is quite reasonable, but it is none the less faith, and none the less likely to beget faith in others. Her book, of which the title is *The Expansion of Christendom* (Hodder & Stoughton; 6s.), is in a way a history of Protestant Missions, but it is less than that and more. It is no systematic complete history. Countries and men are left out at will. But then it is informed with a spirit which few histories have—a spirit, as we have said, of faith and reason. And, above all, it is a strong encouragement. Seeing that so much has been done, seeing also that so much has to be done, let us lay hold of the hope set before us in the gospel. If we were to try to put its significance into a sentence, we should say that the book is an expansion of Carey's great saying: 'Do great things; expect great things.'

For nearly twenty years, Samuel G. Smith, D.D., Ph.D., LL.D., Head Professor of the Department of Sociology and Anthropology in the University of Minnesota, has been a teacher of Sociology. During the same time he has been a teacher of the Bible. One day it occurred to him that Sociology and the Bible might be taught together. Until

that day he had taught Sociology to the upper classmen in the University, and the Bible to special classes in connexion with the People's Church of St. Paul. He began to teach them together, to selected companies of students; and then he boldly announced that he would teach 'Biblical Sociology' to his classes in the University. Part of the course thus taught has been published under the title of *Religion in the Making* (Macmillan; 5s. net).

How has it fared with Sociology? It has fared well. Its materials have been taken from the Bible, and they have been varied and abundant. How has it fared with the Bible? It has fared no worse. Hitherto work of this kind has been done by ethnologists chiefly. And when the ethnologist found a custom elsewhere which bore a strong resemblance to something in the Bible, he thought he had rendered the Biblical fact of no special importance. The study of Biblical Sociology has rendered such a Biblical fact of more importance than ever.

But how does it fare with revelation? The Biblical Sociologist is equally opposed to the supernaturalist who holds that all the knowledge and worship in religion came from an active God to a passive man, and to the naturalist who holds that religion is the product of an active man working upon material in his own heart and brain. The Sociologist holds that the revelation of God could never surpass the capacity of the man to whom it came; and yet it was God's gentleness (or reverence, as Professor Smith translates it) that made man great.

Dr. Horace Grant Underwood of Korea was chosen to deliver the fourth course of the Charles F. Deem's Lectures. The previous courses were delivered by Principal Iverach, Professor Bowne, and Principal Fairbairn. The fifth will be delivered by Sir W. M. Ramsay. Dr. Underwood chose as his subject *Religions of Eastern Asia*. The course is now published by Messrs. Macmillan (6s. 6d. net).

The Religions of Eastern Asia are Taoism, Shamanism, Confucianism, and Buddhism, and Dr. Underwood has given a sketch of each of these religions according to the very latest knowledge. The Shamanism he describes is of course the Shamanism of Korea; the Siberian and other varieties have to be taken by themselves. Then, in the last lecture, Dr. Underwood, being a

missionary, brings these forms of religion into direct and detailed comparison with the religion of the Old and New Testament. The conclusion is that the one distinct and unique thing in the Bible is revelation. 'Sooner or later the world will learn that religion is not a creature of civilization, nor of evolution worked out by a gradually developing animal, but a matter of inspiration, "that not of yourselves, it is the gift of God."'

An exceptional number of able men have edited the Epistle to the Hebrews. There are Westcott, Davidson, Vaughan, Bruce, Rendall, Dale, Murray, and more, without touching on the books which have appeared in series. To their number must now be added the Very Rev. E. C. Wickham, D.D., Dean of Lincoln, who has edited that Epistle for Dr. Lock's Westminister Commentaries (Methuen; 6s.).

Dr. Wickham's purpose is that which was already before the mind of Dale and of Davidson—the purpose of making the general argument of the Epistle clear, and exhibiting it as a whole. How difficult it is to do that by means of the ordinary footnotes no one knows better now, we should say, than Dean Wickham himself. He has not given up the ordinary footnotes. But he has striven hard to prevent the explanation of occasional phrases from becoming those proverbial trees which hide the wood. At the beginning of every section he has given a summary of the argument, and he has attached it to the section that goes before. Then at the end of the section he has a frequent and much fuller note in which he takes the opportunity of tracing the progress of thought, and even, occasionally, of expounding the theology.

But we like Dr. Wickham best of all, and he is at his best, when he is hunting after the significance of some word which has now lost its edge for us. Such a word is *kosmikos* in ρ^1 , translated in A.V. 'worldly,' and in R.V. 'of this world.' What does he think about it? He is not quite settled in his own mind, but he would like to translate the word 'beautifully ordered.' Thus: 'Now the First Covenant had a sanctuary, a sanctuary which was beautifully ordered.'

Messrs Morgan & Scott have a 'Golden Treasury' series; it seems, as well as Messrs. Macmillan. It consists of reprints (at the price of 1s. net each) of certain books which have already done well in

a more expensive form, and still continue selling. Ten volumes are published, three of which have been noticed already. The seven which remain are Bogatzky's *Golden Treasury*; Saphir's *Christ and the Scriptures*; Meyer's *David, Joseph, and Paul*; Culross's *John*; and Scott's *The Catacombs at Rome*. The last volume is illustrated.

'Father Tyrrell, less than a year before his too early death, speaking of Modernism in America, said: "I cannot understand America. With its freedom and intelligence, its representatives ought to be in the forefront of the Modernist movement. Yet Modernism has produced there hardly an echo. The Church in America is asleep; and I can conceive nothing that will awaken it but the production of some book native to the soil, which will raise so loud a cry of reform that all who have ears must hear."

That book has now been written. It has been written in the form of *Letters to His Holiness Pope Pius X.* (Open Court; 5s. 6d.) The author's name is not given. For he writes with a severity that is amazing, and it would not be prudent for him to sign his name to his letters. He writes of celibacy, for instance, in a way to make a Protestant wonder.

'The sole possible reason,' he says, 'for retaining celibacy is the belief that unholiness, uncleanness, and a kind of degradation are inseparable from marriage. The literature of Roman Catholic asceticism, the words of Hildebrand and Peter Damianus who did so much to enforce the present discipline, and even the brief quotations given in the first part of this letter from Gregory xvi. and Pius ix., prove this abundantly. Because the priesthood is clean, it can have nothing to do with marriage, which is dirty. There is the real Roman argument, notwithstanding that Rome considers marriage a sacrament. This constant and disgusting preoccupation with the merely physical, this inability to regard the higher offices of wedded life, we are certain to discover in every Roman reasoning upon this subject. Such an attitude is Manichæism, a survival of heathen taboo, a relic of one of the worst superstitions that ever misled mankind. Besides, it is hardly less than a blasphemy against the Author of nature, not a single knowable expression of whose will is favourable to the idea that marriage is debasing, and celibacy intrinsically the higher state of life.'

But that is not a singular quotation. If his Holiness reads the letters he will not read them without emotion.

For the *practice* of the Lord's Prayer, we do not know a better encouragement than a volume entitled *Our Father*, written by the Rev. J. R. Cohu, and published by Messrs. Parker of Oxford (2s. 6d. net).

Character is the most difficult thing that any man is set to make. It needs all the advice and encouragement that experts can provide. The Rev. Henry W. Clark is an expert. His book of *Studies in the Making of Character* (Robert Scott) costs little and is worth much.

The name of M'Cheyne is one of perpetual spiritual fragrance in Scotland. If of any Scottish saint, it may be said of M'Cheyne that 'he being dead yet speaketh.' The books which have been written of him are many. Here is another, *Robert Murray M'Cheyne*, by Mr. J. C. Smith (Elliot Stock; 3s. 6d. net). It is written out of a full heart and under the spell of sacred memories. It is illustrated with pictures of M'Cheyne's work and person.

Under the title of *The Church of England as Catholic and Reformed* (Elliot Stock; 3s. 6d. net), the Rev. W. L. Paige Cox, M.A., discusses questions of reunion. He describes his book as 'An Exposition and an Eirenicon,' and he describes it truly. There have been writers of 'eirenicons' who used the word so that it was difficult for any one to use it afterwards. Let no Nonconformist fear a trap in Canon Paige Cox's use of it.

Yet Canon Paige Cox believes wholly in the Church of England. The way to reunion, he says, is for the Presbyterians to play their proper part. That is to say, let them first bring Congregationalists over to an acceptance of those Catholic principles to which they themselves have adhered, and then let them all go together to the Church of England, 'as a body claiming to be purely Scriptural and Catholic in all its distinctive features.'

The Theosophical Publishing Company of New York has issued a new translation of the Fourth Gospel. Messrs. Luzac & Co. have imported the book into this country. The translator is Mr.

James M. Pryse, who tells us quite frankly that his purpose is to bring out the hidden meaning behind the language. Are we not told that 'all these things Iêsous spoke to the people in parables, and without a parable he did not speak anything to them'? The teaching, therefore, had an inner and concealed meaning, divulged only to the few who were worthy to receive it. The translation is in modern English, but a great many words are used which modern English has not yet received. The title of the book is *The Magical Message according to Iôannês*. Here are some examples of the translation:

Jn 1¹. 'In a First-principle was the [uttered] Thought, and the Thought was in relation to The God, and the Thought was a God.'

1¹⁴. 'And the Thought became flesh, and encamped among us; and we beheld his Radiance, a Radiance as of a [son] born of one [parent] only (from a father), full of Grace and Truth.'

8⁴⁴. 'You are from the Accuser's Father, and the longings of your Father you will to go on doing. He was a man-slayer from a First-principle, and did not keep his place in the Truth, because there is no Truth in him. When he speaks the False, he speaks from his own; because he is a falsifier, and [so is] his Father.'

The volume has an introduction of essays on the Seen and the Unseen, the Drama of the Soul, etc., together with a series of footnotes explaining those Greek words which have an esoteric meaning. Thus at the verse 18⁸, 'Ioudas, therefore, having received the company of soldiers, and retainers from the archpriests and Pharisaians, comes there with lights and torches and weapons,' there is a footnote to 'company of soldiers': 'Gr. *speira*, a body of men-at-arms. But the primary meaning of the word is "a spiral," "a coil," and here it is a word-play referring to the spiral Fire of the Paraklêtos—called in Sanskrit the *kundalini*, or "coiled-up" force.'

What is it that hinders some people—so many people—from believing in the life beyond death? Dr. Newman Smyth says it is their imagination. It is not excess of imagination, nor defect of it. It is because their imagination has not been cultivated in this direction or exercised to this end. There are those who can vividly realize the England on whose shores William the Conqueror landed, or the Rome upon which Marcus Aurelius looked out with his sad eyes, who yet are quite unable to make

out anything reliable 'beyond the veil.' Their imagination has been cultivated on its historical, but not on its spiritual side.

This, then, is the encouragement to be found in a little book entitled *Modern Belief in Immortality*, originally a Lecture given on the Drew Foundation at Hackney College, and now published by Mr. Fisher Unwin (3s. 6d. net).

The *Free Church Year Book* is issued by the National Council of Evangelical Free Churches, and may be had at the Memorial Hall, London, E.C. (2s. 6d. net). It is divided into three sections: first, an account of the Fifteenth National Council; next, the Federation Report; and third, Free Church Information. It is a volume of varied interest, as the phrase goes. There are, in the first place, several sermons; and they are of sufficient value to make a volume of sermons successful even if it cost more money than this volume costs. Then there is theology—theology which is unhesitatingly evangelical and is expressed with unhesitating emphasis by Dr. P. T. Forsyth. There is devotion also—three penetrating short papers by the Rev. W. Redfern, Mr. W. R. Lane, and Principal J. T. Marshall. And, of course, there is the information about the Free Churches which no other volume contains.

Anthropos, one of the greatest of all anthropological periodicals, has reached its fifth volume. Each bi-monthly number is a handsome quarto of about 300 pages. Its contents appear partly in German, partly in French, and partly in English. In the first number of the current volume the articles in English are 'Likenesses to the Story of Moses in Central Africa Folklore,' by Fr. J. Torrend, S.J.; 'The Twelve Lunar Months among the Basuto,' by Justinus Sechefo; 'The Great Déné Race,' by Fr. A. G. Morice, O.M.I.; and 'Noun Composition in American Languages,' by Dr. A. L. Kroeber.

The likenesses to the story of Moses are striking enough to make the author, a good anthropologist, believe that the story is one of world-wide prevalence. He dismisses the idea of Christian teaching. And the resemblances, if occasionally surprising, are after all scarcely close enough for that.

Anthropos costs 15s. a year. The office of publication is St. Gabriel-Mödling bei Wien, Austria. Any bookseller will supply the magazine.