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Reality, working in us both to will and to do—to will and to do perfectly. Do every work in the best way you can, and God's way, too. He does the best, and makes you like Him.

PREBENDARY REYNOLDS.

Hymn for the New Year, 1898.

O SON OF GOD, whose life divine
Thro' endless ages onward rolls,
Around whose living memory twine
The thoughts that burn, and stir our souls
With aspirations high and sweet—
O Lord, we kneel before Thy feet.

Before Thy feet, O Christ, we kneel,
And lay our humble offerings down,
Such tribute as we know and feel
Thou deemest nobler than a crown—
The offering of a loyal heart,
The choosing of "that better part."

Lo, past are nineteen hundred years,
With all their follies, noise, and sin;
Thy Truth, eternal as the spheres,
Is still our secret light within—
A light to shine, a light to bless,
The witness of Thy faithfulness.

E. H. BLAKENEY.

Reviews.

GIFFORD LECTURES.

Elements of the Science of Religion. Part I: Morphological (Gifford Lectures for 1896). By C. P. TIELE, Professor of the History and Philosophy of Religion in the University of Leyden. In 2 vols. Vol. I. W. Blackwood. 1897. Price 7s. 6d.

The Providential Order of the World. By A. B. BRUCE, D.D. (Gifford Lectures for 1897). Hodder and Stoughton. 1897. Price 7s. 6d.

THESE two volumes, though they widely differ both in method and merit, may conveniently be bracketed together, as they afford a good example of the now notable lectures yearly delivered under the late Lord Gifford's will. The series began with Dr. J. H. Stirling's "Philosophy and Theology," some ten years ago; and perhaps those first lectures are,

taken all in all, the most valuable yet published. They exemplify, in a marvellous degree, the profound thought, the robust common-sense, the masculine style, and the astonishing metaphysical grip of the author of the "Secret of Hegel"—a book, I rejoice to note, made once again attainable by such readers as are seriously interested in philosophy, through the revised second edition which has just appeared.

Next came the present Master of Balliol, and his lectures, on the "Evolution of Religion," are a subtle and finely discriminating piece of work, couched in a style as exquisite as it is rare. Max Müller's four volumes on "Natural, Psychological, Physical, and Anthropological Religion," delivered on the same foundation, re-stated, with all the Professor's charm and skill, his own peculiar views as to the origins of the world-religions; and, later still, Pfeiderer discussed the philosophy and development of religion in two clever but unsatisfying volumes. And we yet await Principal Caird's lectures, which will assuredly be marked by all the informing grace of utterance, depth of insight, and spiritual hold upon eternal verities which we are accustomed to find in the published writings of the author of "An Introduction to the Philosophy of Religion."

Professor A. B. Bruce's work, though the second on our list, may conveniently be considered first. It is a clever, but somewhat shallow, presentment of popular philosophy as viewed in the light of the doctrine of Evolution; but there is a lack of depth of thought through the entire work which is in no wise counterbalanced by the breadth of treatment which the subject receives. In Professor Bruce's opinion, the point that needs emphasizing to-day is not that man is like God, but that God is like man (p. 74)—a very remarkable statement, which agnostic readers of the book will doubtless appreciate, and which may (not inaptly) be compared with Mr. William Watson's new poems ("The Hope of the World," pp. 1-22) on the particular question of man's conception of deity. This seems to me like a veritable return of the "aufklärung"; and, indeed, the Professor's lectures breathe a sublimated spirit of the new "enlightenment" which I venture to believe is neither very true nor very new. Of course, Dr. Bruce is right in his main contention that God is imminent in all creation—right, that is, fundamentally; but his argument is confused. And why all this vague fear of admitting the obvious fact (for so we hold it to be) that God *does* interfere with the course of phenomenal law? Interference there must have been somewhere in the chain of natural sequences, otherwise you must postulate an eternity for matter, which leads into no end of difficulties. And all this talk about Evolution—what meaning is conveyed by the word (the "sounding watchword," as Tennyson calls it), unless we perceive that it implies, as its necessary corollary, an actual involution? What "rolling-out" can there be, unless there be also some positive "rolling-in"?

The fact is (to cut matters short), we are afraid Dr. Bruce's book is not likely to be any real or lasting help to *serious thinkers*: it is too vague, too surface-touching, too easy. Nor ought we to be much surprised. Dr. Bruce is a very prolific writer, and writes too often to think really profoundly. At the same time, his book may prove useful to that average reader, who finds fit intellectual stimulus in such brochures as "The Natural Law in the Spiritual World," and works of a kindred order.

Very different in scope and capacity is Professor Tiele's contribution to the natural history of religion. With the writer's main purpose—which is to attach a purely phenomenal importance to the original and development of religions, and so eliminate every trace of the supernatural (we use this much-abused word with a due sense of its inner signification) by the simple process of ignoring the possibility of any positive revelation of

God otherwise than by that self-manifestation of God in and through the conscious reason—we are wholly out of sympathy. But the brilliance of the book, its admirable temper, the valuable side-lights it reflects upon certain stages in the secular development of the world-religions, and its abundant learning, are everywhere manifest. Professor Tiele is a master of his subject; he has a first-hand as well as intimate acquaintance with the documentary evidence upon which he bases his hypotheses, and he does not try to wriggle out of difficulties which beset his (*i.e.*, the naturalistic) theory. Hence one welcomes his book, while one takes the liberty to doubt and question all along the line.

One remark may, perhaps, be usefully hazarded here. Christianity differs not in form, but in principle, from all ethnic faiths; for in it alone are the presence of *sin* in the cosmos fully insisted on, a systematic and consistent explanation of this strange and dreadful fact duly contrived, and the remedy pointed out. If this were better realized by certain evolutionary critics, our histories of religion would be more satisfactory than they are at present, and juster notions prevail as to the exact position of the Christian faith in particular.

E. H. BLAKENEY.

Short Notices.

CHRISTMAS BOOKS.

Battledown Boys. By E. EVERETT GREEN. Price 2s. 6d. Pp. 239. Sunday-School Union.

A capital story of farmhouse life; full of exciting incidents, and troubles that all come right in the end.

Martin Luther (Splendid Lives Series). By E. VELVIN. Price 1s. Pp. 144. Sunday-School Union.

A vivid and trustworthy biography of the intrepid Reformer who shook all Europe.

The King's Daughter. By "PANSY." Price 1s. Pp. 255. Sunday-School Union.

A pleasant illustration of a girl's influence over rough town boys; suitable for reading at mothers' meetings, and in the interests of temperance.

Angelica's Troubles. By L. E. TIDDEMAN. Price 1s. 6d. Pp. 160. Sunday-School Union.

A story for young children of an orphan girl who, in spite of faults and difficulties, became in the end comforting and useful to her father.

Miss Merivale's Mistake. By Mrs. HENRY CLARKE. Price 1s. 6d. Pp. 155. Sunday-School Union.

A pleasant tale of quiet home-life: a well-meant blunder happily cleared up.

Beside the Guns. By MARY E. SHIPLEY. Price 1s. 6d. Pp. 153. S.P.C.K.

An inspiring account of the early struggles of a brother and sister, ending in the martyrdom of the former as a missionary in East Africa.

The Parish Clerk. By A. R. HOPE. Price 1s. Pp. 128. S.P.C.K.

A capital poaching story, illustrating country manners and life, and concluding with the clearing up of an unwarranted suspicion.