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Japan has loomed so largely on the political horizon of late—a fact which will be emphasized by the Anglo-Japanese Exhibition in London—that a new book on “Japan: The Eastern Wonderland,” by D. C. Angus, is sure to be welcome. The volume is published by Messrs. Cassell and Co., and deals intimately with the home life, religions, customs, fairs, and festivals of old Japan in an interesting way.



Archdeacon Hunt has written a treatise under the title of “Existence after Death implied by Science,” of which Messrs. Allenson are the publishers. In the spring list of the same firm is to be found a very attractive india-paper edition of “The Little Flowers of S. Francis of Assisi,” uniform with their well-known “Great Souls of Prayer.”



Notices of Books.

THE RISE OF THE MEDIEVAL CHURCH. By A. C. Flick, Ph.D., Litt.D., Professor of European History in Syracuse University. London: *Pulnam*. Price 15s. net.

The dedication of this book to the late Dr. H. C. Lea and to Professor Adolph Harnack sufficiently indicates the author's standpoint. He claims very justly that, after a series of necessarily more or less partisan histories by Churchmen of different denominations, the time is come for the lay historian to deal also with a subject which is not only inseparable from, but may even be considered the main thread in, the world's history for some 1,500 years. Equally well founded is his claim to such impartiality as can be expected in a matter of this kind. His conclusions are un-sacerdotal, not anti-sacerdotal. He has evidently taken pains to study both sides and to appreciate what is best in the Middle Ages, though his instinctive sympathies are with the Reformation. The plan of the book, therefore, appeals to moderate men of all schools; but the execution leaves a good deal to be desired. It is a difficult task to compress nearly thirteen centuries of Church history into a single volume, even though this be a stout octavo of more than 600 pages. Moreover, so wide a range demands a sureness of touch which is given to few; and, again, if the layman is the outsider who sees most of the game, he has also the great disadvantage of unfamiliarity with technical details. Even Dr. Lea, with all his exceptional industry and erudition, made several slips natural enough in a Quaker, but serious in their effect upon his argument; and Professor Flick has fallen into a good many errors which Dr. Lea would most certainly have avoided. He imagines that the office of Archdeacon was abolished in the twelfth century (p. 585). Does this rest upon some vague recollection of John of Salisbury's doubt whether any Archdeacon could get to heaven? He evidently has not realized the existence of the “Decretals” proper, apart from the False Decretals (p. 589). He describes as the *orthodox* theory of Extreme Unction a superstition which in fact

prevailed only among the most ignorant, and of which we should know nothing but that orthodox Churchmen describe it in order to condemn it (p. 597, note). Equally far from the truth are his assertions that the Friars might not say Mass (p. 534), and that St. Bonaventura succeeded St. Francis as General (p. 537). Indeed, the latter is contradicted by implication on the same page. Nor is it true that priests might not be arrested (p. 587). Professor Flick quotes Alzog only in the American translation, and evidently does not realize what liberties the Romanist professors took with their text (p. 38). In quoting Origen on image-worship (p. 267) he neglects by far the most explicit evidence of that Father ("Contra Celsum," vi. 14). On p. 216 he is either misled himself or writes very misleadingly as to the Benedictines "devoting themselves mostly to literary pursuits after the thirteenth century." This is precisely the period which, by common consent of students of all schools, is the most inglorious of all in the Benedictine annals. Moreover, there are too many misprints in Latin words and medieval names. The lists of authorities, however, are very full and fairly up to date; and, though the plan of the book does not lend itself to much descriptive writing, it gives on the whole a sufficient idea of these thirteen Christian centuries.

G. G. COULTON.

THE HEROES AND CRISES OF EARLY HEBREW HISTORY, and FOUNDERS AND RULERS OF UNITED ISRAEL. By Dr. C. F. Kent. London: Hodder and Stoughton. Price 5s. net each volume.

These are the first two volumes of the "Historical Bible," which, when completed, is to consist of six volumes, all by the same author. Dr. Kent's name is well known, here as well as in America, as a scholar of ability and eminence. His work shows immense labour and great care. The translations of Scripture passages have been made from a revised text, in which full (if not undue) weight has been given to the special readings of the LXX. The rendering sometimes makes a somewhat better sense than the Revised Version. The maps, indices, and appendices of works, forming a "practical Bible reference library," are all admirable in their way, and these two volumes are readable and contain an immense mass of information. At the same time, the author's complete assumption of the Higher Critical hypotheses very largely vitiates the value of the books, especially in the case of the first volume. He endeavours to make out the Babylonian origin of the Hebrew narratives of the Creation, the Flood, etc. Where he cannot discover anything at all similar in Babylonian literature he expresses his opinion that nevertheless there was originally a myth current in Babylon, from which came the Hebrew account. The tale of Romulus and Remus is brought in to act as a parallel "myth" to the account of Abel's murder, as if fratricide were an altogether incredible thing in real life. When we remember what Sir W. Dawson and Sir Henry Howorth have told us about the Deluge, it is rather curious to find our author representing it as merely a little affair, caused by an overflow of the Tigris and Euphrates. He—*mirabile dictu*—tells us that the Bible speaks of the Ark as stranded on "Mount Ararat" (p. 62). Yet he himself (p. 55) rightly renders the Hebrew text "upon the mountains of Ararat" (which shows that Ararat was the name of a *country*), and reminds us (p. 8) that

about 3800 B.C. Sargon I. had made a campaign in Armenia (Ass., *Urartu* = Ararat). We know, too, that the name of the mountain which we call Ararat was in Armenian "Masis," and that it owes its *modern* name to a mistake made by Europeans. A scholar of Professor Kent's eminence should be on his guard against permitting a popular error to creep into his work in this way, especially as in his article on "Ararat" in the Jewish Encyclopædia he admits that the name "Ararat" was given to the mountain only in modern times and by Occidentals. When chapter ii. of Genesis is put before chapter i., or alone (as by the Professor), it reads as if man were created before the lower animals; but any other book would likewise be distorted by similar treatment. W. ST. CLAIR TISDALL.

OLD TESTAMENT HISTORY AND LITERATURE. By the Rev. B. H. Alford. London: Longmans. Price 5s. net.

The venerable author dedicates this book to his grandchildren, "in the hope that they may have less to unlearn about the Old Testament than he had who wrote this volume." As the author has accepted the Higher Criticism with the most touching credulity, and has rewritten Bible history from the *ὑστερον πρότερον* point of view, it is most unlikely that this hope will be realized if the younger generation *now* accept theories for facts. Mr. Alford has consulted a great many authorities, all belonging to the same school, including, of course, Wellhausen. Making allowance for the incredible hypotheses upon which the book is based, the author has succeeded in making it instructive and interesting. Those who desire to know how Hebrew history reads when entirely reconstructed with complete disregard for historical documents can hardly find a handier book for their purpose than this is. There are many references to modern archæological discoveries—*e.g.* (p. 154), to the Aramaic papyri found in Egypt. We are given a good sketch of the history of the Jews between Malachi and the New Testament, though marred by the attempt to insert Daniel in the wrong place.

When the history of Abraham, Isaac, and Jacob is gravely compared with the parable of the Good Samaritan (p. 18), we see how far a foregone conclusion can mislead an able writer. If our Lord's genealogy were traced back to the Good Samaritan, or if He had said, "Before the Good Samaritan came into existence, I am," the analogy would be closer. We are assured that the "step-pyramid" of Nebuchadnezzar "gave rise to the story of the Tower of Babel" (pp. 158, 159), and that, until Maccabean times, God had "screened His people" from knowledge of a future life (p. 269); although anthropology has taught us that no tribe, even of savages, in ancient or modern times has ever been ignorant of an existence after death. Hammurabi's date is not 2250 B.C. (p. 167), but more probably 1900 B.C. Ancient Persis is now called Fârs, not "Farsistan" (pp. 167, 168). *Khshatrapdvan* (Satrap) does *not* mean "Crown-protector" (p. 189). To read that the Israelites (as distinct from the Judaites) "lost their separate existence in the wilds of Media" (p. 156) is interesting to those of us who have lived there, and have found the descendants of the tribes of Asher, Naphtali, etc., still distinguished in dress, features, and language from the Persians proper. We agree with Professor Murray, as quoted on

p. 226, in holding that "a copy of J or E . . . would be for Semitic historians the most valuable book in the world." *When such a "missing link" is found* we shall believe in its actual existence.

W. ST. CLAIR TISDALL.

BRANCHES OF THE CROSS. By the Rev. A. B. Scott, B.D. Price 6s.

CHRISTUS CRUCIFIXUS. By the Rev. J. G. Simpson, D.D. Price 6s.

CHRIST AND MAN. Sermons by the late Principal Marcus Dods, D.D. Price 6s.

ASPECTS OF CHRIST. By the Rev. W. B. Selbie, M.A. Price 6s.

(All published by *Messrs. Hodder and Stoughton*, London.)

Very significant to our mind is the appearance lately of so many books which deal almost exclusively with the Christological problem. The old question, "What think ye of Christ?" is being answered to-day, no doubt, in many diverse fashions; but the fact that it *is* being answered, and answered with an earnestness that cannot be overlooked, is full of meaning. For around that great question, and the answers that are given, circles the really vital struggle that is going on in the religious world to-day; not but what the result of such answers will affect, to fair or foul issues, a larger area than what is usually called the "religious world." We would go so far as to affirm that the whole future of the West must be profoundly affected by the issue of the inquiry; for Christ is, in the end, the Master of the world.

Dr. Simpson's book is singularly suggestive. We feel, as we read its pages, we are in the company of one to whom the significance of the Cross is indeed vital. The old evangelical view as to the *centrality* of the Cross and of the sacrifice upon Calvary is being reasserted to-day with a deep realization of its meaning, even in quarters where such teaching might not be expected. But there it is; and we are thankful. As the world moves slowly into the penumbra of the last great apostasy, warning voices are being heard bidding us hold fast the old profession without wavering. The sense of human sin, lightly regarded by the apostles of the new theology, is being emphasized afresh by those thinkers who are convinced of the essential futility of all doctrines that do not regard sin, and the Atonement wrought out by the Redeemer, as the twin "foci" of the world's abiding conviction. As Principal Selbie, in his fine book of essays, says: "The duty of the moment is, not to suppress any of the varied manifestations of the intellectual ferment of our day, but rather *to return to the Gospel of the grace of God in Jesus Christ.*" Mr. Boyd Scott, in his volume of beautiful, though not always satisfying, addresses, seems to assert the same truth when he writes: "All that league themselves with Christ share that victory which He achieved through the supreme exhaustion of evil in His Incarnation, Life, Death, and Resurrection." Time was, not so long since, when theologians seemed to be forgetting the awful shadow of Calvary in the tenderness and beauty of the golden morning at Bethlehem. But the recoil is even now being felt by those whose minds are sensitive to the truths and proportion of the message of salvation. There is a passage in Dr. Marcus Dods' book of addresses which has an appropriate meaning for us as we meditate on these things. It occurs in the course of a noteworthy sermon entitled "Emancipation from

Fear of Death." His words are these: "We cannot stand on the other side of death—on the eternal side—and look back on it and see its changed aspect; but, *looking at the risen Christ*, we can somewhat understand the ecstasy of triumph with which we shall find all foreboding and doubtful struggle for ever at an end." Poets have written sometimes pathetically, and often with lovely intonations, of the power of death; many also, other than poets, have essayed to depict death as a merciful and kindly thing, to be welcomed rather than avoided by the sons and daughters of affliction. But in vain! Death is the last *enemy*, at all times to be regarded with awe, because it is the sign of sin; but thanks be to God, who, through the satisfaction wrought by His Son in and through death, has robbed that last enemy of its sting.

JESUS ACCORDING TO ST. MARK. By the Rev. J. M. Thompson. London: *Methuen and Co.* Price 5s.

We are far, very far, from identifying ourselves with all the opinions of this writer; for, in some directions, they appear to cut right across the line of sacred tradition, and seriously to weaken, if accepted, the orthodox position of the Church as to the deity of Jesus Christ. But we are bound to admit the extraordinary interest of the book, as a whole. No book has of late fallen into our hands which has interested us in a higher degree. In some respects it is brilliant; it is always suggestive and stimulating, even when it stimulates to disagreement. We might describe the book as a "tour" through the shortest and most human of the Gospel narratives, during which the writer is endeavouring to realize clearly to himself the real historical import of that Figure—so wonderful, so invasive, yet at times so elusive—in whom the religious world finds, summed up, its noblest aspiration and its deepest hopes. To read this vivid work, even when one dissents from its positions, is not to waste time; it must lead—despite the somewhat vague conclusions finally arrived at—to a better understanding of that "Gospel behind the Gospels" which Mr. Thompson would fain help us to reach. The book, if we mistake not, will make its mark upon current theological exegesis.

HEAVENLY HERETICS. By Lyman P. Powell. London and New York: *Putnam's Sons.* Price 5s.

The Rector of St. John's, Northampton (Mass., U.S.A.), has been in the habit of giving addresses from time to time on representative preachers who have profoundly influenced the religious life of their contemporaries. He has, in this very small book, collected five of these pulpit addresses. The five "representatives" are Jonathan Edwards (a name little known in England, save in the pages of Leslie Stephen's "Hours in a Library"), Wesley, Channing, Bushnell, and Bishop Phillips Brooks. The critical element is wanting in these addresses, which are largely in the nature of popular "appreciations"—indeed, in one or two cases, far too "appreciative." The title of the book strikes us as somewhat bizarre, not to say misleading; but the five chapters it contains are worth reading, if only by way of inducing a few earnest students to pursue the subject-matter of these discourses with greater fulness.

WHAT HAVE THE GREEKS DONE FOR MODERN CIVILIZATION? By J. P. Mahaffy, D.C.L., C.V.O. New York: *Putnam's Sons*. Price 10s. 6d.

In Greece lie the springs of our modern intellectual life, in every form of literary or plastic art, in science, and in political theory or literary criticism. Hence the perennial interest in Greek life and manners, and the undying charm of the classics. To all this there is, however, a reverse picture; and careful students will be grateful to Professor Sihler's recent work, "*Testimonium Animæ*," for calling attention to the darker side of Greek Paganism, a side we are apt to overlook. Nothing is to be gained by refusing to face the facts of the case. And the case is this: Underneath the charm that illuminates the surface of Greek life lay a grievous sore; behind (what Gibbon calls) "the elegant mythology" of Greece—and Rome—stands the black shadow of cruelty and of vice. To read Professor Mahaffy's work, without bearing in mind these things, would be to read without true insight, and with scanty appreciation of a truth which, though grim, is too often masked. Yet a student of these lectures of the Irish Professor would hardly even surmise the existence of the horror and shame of the "hard pagan world"; for the writer has, we will not say designedly, but certainly effectually, kept all this in the background. That is what vitiates the book from start to finish. So keen is the Professor on telling us what the Greeks have done in the domain of art and letters, so eager is he to prove the incalculable nature of the debt modern civilization owes to the pioneers of thought in the days before Christ, that his book largely resolves itself into a note of admiration. It is, in many respects, interesting; but it is (let the truth be said) somewhat of a fulsome performance. The lectures are readable; they contain some shrewd and penetrating remarks; they are often apt and happy in expression; but they are in no sense a deep or valuable contribution to our knowledge of the past. They are essentially popular; they lack the exquisite finish of Mr. S. H. Butcher's two inimitable volumes of Hellenic criticism; they are wanting in the magic of style. Notwithstanding, if read with the necessary caution, they have their uses; for the book does bring home to us, in forcible fashion, how much that is elegant and graceful in modern life has its roots in ancient Greece, "mother of arts and eloquence," as Milton justly says.

ROMAN CATHOLIC OPPOSITION TO PAPAL INFALLIBILITY. By the Rev. W. J. Sparrow Simpson. London: *John Murray*. Price 6s.

No attempt is here made to write a complete account of the Vatican Council of 1870—that infamous Council, we dare to call it, which, under the pretence of being ecumenical, was simply a packed committee called together with the express purpose of imposing on an astonished world the most monstrous doctrine ever enunciated to the West. But, if not a complete account of the Council, the book is extremely valuable as giving us, in convenient form, a sketch of the inner history of Roman opposition to the "Dogma" both until and after its final promulgation. Though the author writes from a standpoint which is certainly not that of a Protestant Churchman, he writes with great fairness; and readers may safely rely on his facts, which are presented with clearness and force. The student, after reading this book, would be well advised to turn to "The

Pope and the Councils" (by "Janus"). That volume, though forty years old, is still unrivalled as a treasure-house of historical evidence—damning evidence—against the preposterous claims of the medieval Papacy, as "developed" down to modern times. We hope Mr. Simpson's book will be widely read and pondered. Underneath the seeming unanimity of the Roman Church festers a sore; and the sore threatens, in our day, to become a gangrenous ulcer, draining the vitality—if such there be—of that gross theory of Papal oppression which has bestridden the Western world like one dreadful incubus. Signs are not wanting that the Papacy is fallen upon "the last times"; and, in the interests of truth, we could not wish it otherwise. Not every Romanist holds the Papal theory, with all its implications. There *is* a movement, even within those barren borders, that threatens to rend the Papal Church in twain. Not to realize this is to be signally blind to one of the most significant of modern developments.

HISTORY, AUTHORITY, AND THEOLOGY. By A. C. Headlam, D.D. London: John Murray. Price 6s. net.

This able and instructive volume is made up of a number of essays by the Principal of King's College, London. It is written from the view-point of a decided High Churchman, but of a High Churchman with "Broad" sympathies. We do not find ourselves in agreement with the writer in several points, but we recognize the spirit of fairness and tolerance which characterizes the book as a whole. The article on "The New Theology"—really not new at all, but largely a *réchauffé* of old gnostic heresies—is thoroughly good and sound; the historical essay on the Athanasian Creed is helpful, and gives the student a good deal of useful information in a comparatively short compass; while the article on "The Teaching of the Russian Church" will certainly come as a surprise to many whose ideas on the subject are apt to be (at the best) somewhat hazy. Dr. Headlam evidently has a tender place in his affections for the teaching of the Eastern Church; and certainly we do well to remember that, spite of its latter-day listlessness, and even corruptions, this branch of the Catholic Church has a power of self-renovation denied to the Roman Communion. For let us be careful to note that it has *never signed its own doom* as the Papacy did at the Council of Trent, and at the Vatican Council of 1870. The final essay on "The Church of the Apostolic Fathers" is particularly instructive; while that on "The Athanasian Creed" strikes us as one of the best and most moderate presentations of a subject that bristles with difficulty and controversy. Dr. Headlam's knowledge, while full, is never overpowering; hence he manages to interest as well as to instruct.

A HANDBOOK OF CHRISTIAN ETHICS. By J. Clark Murray, LL.D. T. and T. Clark. Price 6s. net.

A careful and helpful book, neither sketchy nor overcrowded. Professor Murray writes an easy style, which, in a book of this sort, is no small recommendation. Dogmatic theology is not handled, save indirectly; hence we miss any discussion of such themes as the "Atonement," which, even in a book of a purely ethical character, should, we think, have been dealt with, inasmuch as it involves great ethical principles. Chapters ii. and iii., on the evolution of the Moral Ideal in the Old and New Testa-

ments, are perhaps the most valuable portion of the work ; but the section on the Christian Church is very well done. Taken as a whole, this is one of the best books on Christian ethics (in the strict sense of the term) that we have met with of late.

THE HEALTHFUL SPIRIT. By Herbert N. Bate, M.A. London : *Longmans, Green and Co.* Price 2s. 6d. net.

The Bishop of London, in a brief introductory word, speaks of this book as "healthy." And that is the impression we derive from an examination of its pages. A better book for a jaded (and, it may be, dispirited) worker in one of our overgrown town parishes, it would not be easy to find. It has a bracing and a tonic effect.

THE UNFINISHED SYMPHONY: ETERNAL LIFE BEGUN. By the Rev. Hugh Falconer. London : *Duckworth and Co.* Price 6s.

From time to time reviewers have the privilege of enjoying surprises among the books that fall to their lot. They may know nothing of the author, and the title may not clearly suggest anything out of the way, and yet they soon discover a treasure which is a joy and a delight to mind and heart. Such is the book before us. Except for a little work on Ruth, which, though good, did not prepare us for this, we knew nothing of the author, but we were not long in discovering the real value of this book. The title is suggested by the well-known work of Schubert, whose masterpiece contains "only two movements, an allegro and an andante. There is no finale . . . for Franz Schubert, greatest of all musicians, the finale of his unfinished symphony—was heaven." So the writer tells us, "The Christian evangel has its earthly allegro and andante ; we know only the opening movements ; the Best is yet to be." The author rightly points out that each age has laid just stress on the ethical aspect of the Gospel, and also done much to explain the past. "But after all sinful mortals live for the future," and the Bible intends us to look steadfastly to the great end of all things. So the one theme of this book is to recall attention to the telic or eschatological nature of the Christian evangel, so that it may reinforce faith with fresh inspiration and moral dynamic. In seven of the chapters we have this theme placed before us, including such topics as Christus Consummator, Christus Revelator, Christus Salvator, and other allied topics. But the titles give no adequate idea of the wealth of spiritual suggestiveness or of the charm and winsomeness of the appeal. At the close there are three notes wisely and well written, to the second of which we call special attention as affording one of the best treatments of the question of criticism in a small space. We would earnestly commend this book as one of the outstanding works of the present season. It makes its own singularly striking appeal to mind and heart, and will refresh and inspire every reader. It is one of the most satisfying books we have read for a long time.

THE COMPANION BIBLE. Part I. : The Pentateuch. London : *Henry Frowde.* Price 4s. net.

New editions of the Bible with helps for students abound on almost every hand, and this, the latest of them, will compare with the best. It gives the Authorized Version in one column on the left hand, and then on

the right notes critical, explanatory, and suggestive, with analyses of the book and sections. This volume covers the Pentateuch, and there are three more to follow. In addition to the notes opposite the text there are no less than fifty-two appendices dealing with very important topics. The character and amount of information provided is truly marvellous, and fully justifies the claim of the preface that the work is in this respect unique. We do not profess to endorse all the interpretations, and, in particular, we question the accuracy of the view of the Biblical chronology here given, but we have no hesitation in saying that the book will provide a worthy companion to the Bible and a truly valuable help to the study of the Word of God. Whether we agree with the notes or not, they provoke thought, and this is one of the first requirements in any book dealing with the Bible. We commend it to our readers as eminently worthy of their close and constant attention.

HYMNS ANCIENT AND MODERN. Historical Edition. London: *William Clowes and Sons, Ltd.* Price, cloth, 12s. 6d. net; half-leather, 18s. net.

The object of this edition is to give a short account of each hymn and tune in the collection well known as "Hymns Ancient and Modern." The annotations and also the introduction are intended to explain and to justify the line taken by the revisers of the hymn-book in their recent revision. In most cases, the preface says, the justification is not so much needed now as it was when the new edition first appeared, for many innovations which were then severely criticized have been adopted by the editors of more recent hymn-books. The introduction is written by the Rev. W. H. Frere, and is full of deep interest to all hymn-lovers, while the portraits and facsimiles add materially to its attractiveness and value. No one who desires to know all that is possible about the hymns in this collection must overlook this most fascinating and really valuable volume.

HEROES OF THE REFORMATION.

PHILIP MELANCTHON. By J. W. Richard. **DESIDERIUS ERASMUS.** By E. Emerton, D.D. **THEODORE BEZA.** By H. M. Baird. **MARTIN LUTHER.** By H. E. Jacobs. **JOHN CALVIN.** By W. Walker. **HULDREICH ZWINGLI.** By S. M. Jackson. **THOMAS CRANMER.** By A. F. Pollard. **JOHN KNOX.** By H. Cowan, D.D. **BALTHASAR HUBMAIER.** By H. C. Vedder. Edited by S. M. Jackson. London and New York: *G. P. Putnam's Sons.* Price 3s. 6d. net each.

This series of biographies of the leaders of the Protestant Reformation has recently been reissued at a very much lower price; indeed, it is surprising that they can be published at such a cost. Each volume is profusely illustrated, and handsomely printed and bound. Professor Pollard's "Cranmer" is, of course, for English Churchmen the most important, and it has already taken its place as our standard work on the subject; but the other volumes are scarcely less interesting or valuable in relation to the Reformation in general, and we are but doing our bare duty in calling attention to this attractive and surprisingly cheap reissue.

COMTE AND MILL. By T. Whittaker. BERKELEY AND SPIRITUAL REALISM. By A. C. Fraser. P-ATO. By E. Taylor. SCHOLASTICISM. By J. Rickaby S. J. STOICISM. By St. G. Stock. THOMAS HOBBS. By A. E. Taylor. EARLY GREEK. By A. W. Benn. LOCKE. By S. Alexander. HERBERT SPENCER. By W. H. Hudson. SCHOPENHAUER. By T. Whittaker. *Philosophies Ancient and Modern.* London: *Archibald Constable and Co., Ltd.* Price 1s. net each.

A new series which we are glad to mention. Philosophy is inevitable, for we are all more or less philosophers, however unconscious we may be of the fact. It is important, and indeed imperative, to know the best thought on the deepest of subjects through the ages, and this series will enable readers to obtain a general introduction in a brief, clear form to some of the greatest of the world's thinkers.

OUR SACRIFICE OF PRAISE AND THANKSGIVING. By the Rev. P. C. Ingrouille. London: *C. J. Thynne.* Price 3s. net.

A discussion of the doctrine of the Anglican Church on the Lord's Supper in the light of Scripture, the teaching of the primitive Church, and the teaching of the Church of Rome. The work is inscribed to the memory of the late Bishop of Liverpool, and we can therefore readily understand the line taken by the author. One chapter discusses the Scriptural teaching, another the teaching of the primitive Church and the Fathers of the first six centuries, another the teaching of the Church of Rome, while three more deal with the teaching of the Church of England. The book closes with a tabular comparison of the teaching of Scripture, the primitive Church, the Roman Church, and the Anglican Church arranged in parallel columns. It will be seen from this that the book provides a compendious account of the doctrine of the Lord's Supper. Mr. Ingrouille uses recent works pretty freely and with good effect. Perhaps the weakest part is that which deals with the teaching of the primitive Church, because it is difficult to give an adequate idea by means of quotations in so small a space. But the author has provided a useful contribution to the study of a great subject, and while there is nothing original in the substance or the treatment, readers will be glad to have so much information in so convenient a form.

THE DYNAMIC OF THE CROSS. By the Rev. John Thomas. London: *H. R. Allenson, Ltd.* Price 3s. 6d. net.

Seventeen sermons by a well-known Baptist minister in Liverpool, of which the first sermon gives the title. They are the work of a strong man, a Christian thinker, and a theologian of no mean order. They will inform the mind and rejoice the heart of every Evangelical reader, for they speak with no uncertain sound on the great verities of the Evangelical faith. In particular we like Mr. Thomas's insistence on the centrality of the Cross and his belief in the Divine authority of Holy Scripture. These are, indeed, real sermons.

MODERN STUDY OF THE OLD TESTAMENT AND INSPIRATION. By the Rev. T. H. Sprott. London: *Cambridge University Press.* Price 3s. net.

A series of lectures by a New Zealand clergyman who has found it possible to accept and assimilate the general positions of the modern critical school of the Old Testament. Perhaps it is due to the fact that the author is so

far from the centres of thought on these subjects that he has apparently not heard of the more recent developments in the conservative direction represented by such names as Robertson, Orr, and Eerdmans. If he had he would not have been able to take so many points for granted which, as Dr. George Adam Smith has admitted, are still open instead of being closed, as too hurriedly assumed by the critical school. We are compelled to say that there is the usual critical inability to appreciate and state the position of opponents. Thus, no one ever heard, at least in modern days, of the conception of revolution stated on p. 49. On the question of inspiration the writer follows his critical masters, though on progressive revelation he has some useful things to say. But taken as a whole the book is merely a popularizing of critical views without any regard to the possibility that there is another side equally worthy of consideration.

THE FAITH AND MODERN THOUGHT. By William Temple. London: *Macmillan and Co., Ltd.* Price 2s. 6d. net.

Six lectures delivered last autumn in connection with the London Inter-Collegiate Christian Unions, to audiences of men and women students. The subjects are: "The Grounds of our Belief in God," "Revelation in Faith," "The Historic Basis of Christianity," "The Person of Christ," "The Atonement and the Problem of Evil," "The Spirit in the Church," and "The Life Eternal." Perhaps the chief interest of this little book lies in the evidence it affords of the author's attempt to express his own faith on these subjects. Of the novelty of the presentation there is no question. Thus, we are told that the argument based on a first cause is unsatisfactory (p. 8), that inspiration affords no guarantee of truth (p. 40), that it supplies data, not solutions (p. 43), and that the existence of the Church is the chief evidence of the historic basis of Christianity (p. 62). Then, as to the Atonement, we read that it consists in its appeal of Divine love, though how we are to formulate the doctrine of the Atonement without considering St. Paul's great passage in Rom. iii. 25 it is difficult to say. Perhaps this is an instance of Mr. Temple's contention that "while we are bound to go to school with the inspired men for our religion, we are not bound to accept their theology" (p. 45); and yet it seems to us that the Pauline interpretation demands consideration at our hands. The doctrine of the Spirit is rightly said to be the key to modern problems (p. 152), though we fancy the New Testament doctrine of the Spirit is not quite as it is here stated. Yet although we cannot accept some of the novel fundamental positions of the author, they err more by inadequacy than by anything else; and this is a difficulty which we hope and believe will be made good as time goes on and experience deepens. Meanwhile, as a first book on these transcendent subjects, it will receive the consideration it deserves from all those who like to watch a young, fresh, able mind attempting to give his own interpretation of the deep things of God.

EXPOSITIONS OF SCRIPTURE. By the Rev. A. Maclaren. Two Volumes. 2 Corinthians, Galatians. Philippians, Colossians, Thessalonians, 1 Timothy. London: *Hodder and Stoughton.* Price 7s. 6d.

Slowly but surely these valuable and welcome volumes proceed to the total number of the series. To praise Dr. Maclaren is to gild gold, and yet

we venture once again to say that he is unique among preachers for his truly marvellous combination of the finest qualities that make up scriptural and spiritual preaching. In the most literal sense we assert that no clerical library ought to be without Maclaren's works. For our part we do not think of preaching or speaking without consulting him, and we never refer to him in vain. The laity of our Churches would do themselves a fine turn by making their clergymen a present of at least one set of these volumes. They are among our permanent treasures.

THE PRESENT PERIL. By the Rev. G. Carlyle. London: *Elliot Stock*. Price 2s. 6d. net.

The "Present Peril" is the higher critical movement which Mr. Carlyle thinks is seriously affecting the Churches. He believes it should be called "a *priori* criticism because it tends to deny, or at least to minimize, the supernatural elements in the Old and New Testaments." We do not find ourselves able to endorse every position maintained by the writer, but we are in heartiest sympathy with his general aim and object. Like him, we believe that the higher criticism is a present peril to all that is most spiritual and truest in Church life and work; and without accepting every argument here adduced in support of his contention, we believe the volume deserves the careful and prayerful study of all who "profess and call themselves Christians."

THE SUNDAY-SCHOOL OF TO-MORROW. By G. H. Archibald. London: *The Sunday School Union*. Price 1s. 6d. net.

A little volume packed with good things by one of the greatest of modern Sunday-school experts. It discusses such topics as grading, the training of teachers, infant-school work, the home department, prizes, etc. The author may well call it "The Sunday-School of To-morrow," for in this country at least, and in our own Church in particular, it represents what is very far from the Sunday-school of to-day; and yet if only we were wise we should concentrate much more effort on Sunday-schools than we have done hitherto. This volume shows us the way to work. We should like to see it in the hands of all clergymen, superintendents, and teachers.

THE USE OF THE EYES IN PREACHING. By John Neville. London: *Elliot Stock*. Price 2s. 6d. net.

The author says that among all the works on preaching he has never read one on the use of the eyes. As he truly remarks, this is a point of very great importance, and this little work forms a useful contribution to the subject. Mr. Neville does not seem to take into consideration those unfortunate persons who have to wear spectacles, for it is well known that these necessary but inconvenient appliances are a material hindrance to the influence of the eyes over audiences. But the main stress of the book lies in its plea for preaching and speaking without notes, and on this the author's advice is admirable. There is no question that reading, even though it be as perfect as that of Canon Liddon or Dean Farrar, is not preaching in the proper sense of the word; and we wish every young preacher, and for that matter every old one also, would dare to dispense with the manuscript as advised and instructed in this admirable little work.

THE PHILOSOPHY OF THE FOURTH GOSPEL. By the Rev. J. S. Johnson. London: *Society for Promoting Christian Knowledge*. Price 2s. 6d.

"A Study of the Logos Doctrine: its Sources and its Significance." The Dean of St. Patrick rightly says that there is no other English book on the same scale which covers the ground. In the six chapters the various aspects of this doctrine are fully and convincingly treated. No student of the Fourth Gospel must overlook this valuable piece of work. It will take its place among our best English helps to the subject with which it deals.

THE DIVINE IN MAN. By A. T. Schofield, M.D. London: *Morgan and Scott, Ltd.* Price 1s. 6d.

Four addresses on the Christian life. The subjects are: "Christ the Christian's Foundation," "God the Christian's Resource," "Joy the Christian's Life," and "Love the Christian's Power." They are marked by all Dr. Schofield's freshness of treatment, insight into Scripture, and spirituality of experience. It must have been a privilege to hear these addresses; it will be a privilege to read them.

WHILE WE'RE YOUNG. By George E. Morgan. London: *Morgan and Scott, Ltd.* Price 1s.

Preachers and teachers are always on the look-out for new books of sermons and addresses to young people. Here is one well worthy of their attention. The subjects are novel, the treatment is fresh, the appeal is forceful, and the tone is spiritual. We need not say more to convince our readers of the usefulness of this book to preachers, parents, and teachers.

THE FAITH AND WORKS OF CHRISTIAN SCIENCE. By the writer of "Confessio Medici." London: *Macmillan and Co., Ltd.*

The author of this book—it is an open secret that his name is Dr. Stephen Paget—deserves our thanks for this relentless and vigorous exposure of one of the greatest "religious" frauds of our time—Christian Science. Those who read his admirable paper delivered at the last Church Congress will know what to expect; this book, it will be enough to say, substantiates, in the most direct and convincing fashion, the heavy indictment he has already drawn up against "Eddyism." We wish the book (which is most interestingly written) a wide circulation.

THE UNVEILING OF THE CARNAL. By Rev. C. Inwood. London: *Marshall Brothers*. Price 1s.

The title finds its inspiration in 1 Corinthians, and the subject is one of first-hand importance to the Christian. Downrightness, and strong grasp of truth added to fearlessness and force, make this booklet of special value. The carnal has its throne in the intellectual, moral, and spiritual world. Mr. Inwood makes its strength, subtlety, and fatality clear. He also writes with equal value on "The Ascendancy of the Spiritual," "God's Treatment of His Saints," and the "Source and Spring of Sanctity."

QUIET TALKS ON HOME IDEALS. By S. D. Gordon and Mary Kilgore Gordon. London and Edinburgh: *Fleming H. Revell Co.* Price 2s. 6d. net.

Another volume from the author of "Quiet Talks." A book on Home Ideals, including 1) The Ideals themselves; 2) The Finest Friendship; 3) Home; 4) The Finest Friendship's Finest Fruit; 5) Father and Mother; 6) The Babe; 7) Heredity; 8) Training. The subjects suggest that paternity and maternity and all the most intimate relationships of human life are touched upon with the purpose of promoting the highest possible spiritual ideals in the life of Christian men and women.