

From the *C.M.S. Review* of June, under the heading of Far-Eastern Notes, we glean one item which should lead to careful consideration and to earnest prayer: "Loose thinking and teaching about the main doctrines of Christianity is another frequent cause of lack of progress in the Churches. The ready tolerance of the average Japanese mind, the constant desire to be 'up to date' in religious thought as in other things, the tendency to give a Japanese turn and twist to all that has been received from the West—all this makes many of the Japanese Christians, and even whole churches, fall an easy prey to the insidious attacks of the New Theology."



Christian action speaks, we learn from *The Awake*: "A missionary at Onipe, a village in the Ibadan District, West Africa, was dressing the wounds of a girl who was suffering from severe scalds and burns. An old man from the crowd of onlookers remarked, 'Only a Christian could do that,' implying that no one else would take so much trouble over a black girl."



Literary Notes.

A REMARKABLE phenomenon in America has been the recent growth of the "Emmanuel Movement"—a spiritual healing movement entirely distinct from so-called "Christian Science" in that it works on Church lines, and makes no claim to have a new revelation. A defence and exposition of the movement will be found in a book entitled "The Christian Religion as a Healing Power," which Mr. Unwin published a little while since. Its authors are Dr. Elwood Worcester and Dr. Samuel McComb of Emmanuel Church, Boston, the two chief leaders of the School. The Emmanuel Movement, it may be said, has no therapeutic procedure except such as is common to all scientific workers; no theology, except the theology of the New Testament as modern critical scholarship has interpreted it. It seeks to bring into effective co-operation the physician, the psychologically trained clergyman, and the trained social worker, in the alleviation and arrest of certain disorders of the nervous system which it is held are now generally regarded as involving some weakness or defect of character. In America this movement, which is certainly worth while looking into, has been remarkably successful in its results, and this new book on the subject, which attempts an exposition of its principles, is likely to be very interesting to English people who, mayhap, appreciate certain elements in Christian Science while they are unable to accept its metaphysics and its more extreme claims. Readers of the *CHURCHMAN* who may wish to inform themselves concerning the history of this Emmanuel Movement might turn to the Rev. Lyman P. Powell's systematic account of experiments and reflections designed to determine the proper relationship between minister and doctor in the light of modern needs. It is a very useful book indeed. There is also "Health and Happiness; or, Religious Therapeutics and Right Living," by the Rev. Samuel Fallows, D.D., LL.D. It is a most interesting volume, and well worth perusal.

Mr. A. Hamilton Thompson has, through Messrs. Methuen, brought out a new edition, entirely rewritten and made up to date, of his "Cambridge and its Colleges." An introductory chapter deals with the growth of the University in relation to the town of Cambridge, its subsequent history, and the development of the collegiate system. The second chapter, containing the history of the Schools, Library, and other University buildings, is followed by a short architectural and historical account of each College in order of foundation. The book concludes with a brief description of the various churches in the town.



Speaking of Cambridge reminds the writer that the Principal of Ridley Hall, the Rev. A. J. Tait, is publishing, through Mr. Elliot Stock, a very important work entitled "Lecture Outlines on the Thirty-Nine Articles." The book provides an outline basis either for lectures on the Articles or for private study. It supplies the teacher with points for discussion and expansion, and furnishes the student with a guide for study. The outline is based upon the Thirty-Nine Articles, but it is not limited to them in contents. Readers of the *CHURCHMAN* will be interested in the information which it is now permissible to give that Dr. W. H. Griffith Thomas is also engaged on a two-volume work on the "Articles," which Messrs. Longmans, Green and Co. will publish. This same firm has recently issued the third edition of the same author's *Anglican Church Handbook: "Christianity is Christ."* Early volumes to be published in this excellent series are "The English Church in the Eighteenth Century," by the Rev. C. Sydney Carter, and "The English Church in the Nineteenth Century," by Dr. Eugene Stock.



In a volume entitled "Gothic Architecture: Its Christian Origin and Inspiration," by the Rev. Dr. Butler, who, it will be recalled by some, is the author of "A History of the Tron Kirk and Parish of Edinburgh," effort has been made to correlate Gothic architecture with the great religious forces of its creative period, and with the Christianity of which it was an interpretation. This new work of Dr. Butler's is to be issued by that well-known publishing firm of Edinburgh and London, Messrs. Oliphant, Anderson, and Ferrier.



Dr. Samuel McComb, who is referred to in the first paragraph of these notes, attempts in a volume entitled "The Making of the English Bible" to indicate the sources of the English Bible, and to estimate the literary influences that have conspired to make it the most venerable of our classics. The volume shows in the light of investigations the immense debt our latest revision owes to its predecessors, and how men of every type of religious conviction—Reformer and Humanist, Roman Catholic and Protestant, Prelatist and Puritan, Calvinist and Armenian, Trinitarian and Unitarian, Orthodox and Liberal—have directly or indirectly, willingly or unwillingly, left their mark upon its pages. It only proves once more the simple fact—the fact which was taught us in early life: that it is the Book of Books.



From Messrs. Longmans we may expect shortly "Heroes of Indian History and Stories of their Times" by J. C. Allen, with several maps and many other illustrations.



The same house have in the press "Life as Reality: a Philosophical Essay," by Arthur Stone Dewing, of Harvard University. This book is a plea for the voluntaristic interpretation of idealism. Dr. Dewing searches for reality in the native sense experience, in the laws of science, in the objective principles of individual and social morality, and in the religious consciousness. He finds that the underlying reality everywhere lies in the self-expressive impulse of life which each one of these spheres of human values reveals. At least this is what one gathers the scope of the book is going to be. It is an interesting idea, and we shall look forward to the publication of the work with a good deal of anticipation. The title is a good one, and Mr. Dewing has a fine opportunity of developing a deeply interesting idea. Messrs. Longmans, Green and Co. are also expecting to publish the Rev. W. Sparrow-Simpson's "St. Augustine and African Church Divisions." The author is chaplain of St. Mary's Hospital, Ilford. In "The Epochs of Philosophy," a series of books edited by John Grier Hibben, Ph.D., LL.D., Stuart Professor of Logic in Princeton University, which are also issued by Longmans, there will shortly appear the following: "Stoic and Epicurean," by R. D. Hicks, Fellow and late Lecturer, Trinity College, Cambridge; "The Philosophy of the Enlightenment," by the editor, Dr. Hibben.



A great deal is heard nowadays about this being an age of religious doubt and unbelief, yet discussion of religious problems is more general and more widespread than it ever was. "Modernism" is a spirit that is associated in the popular mind with the recent Papal Encyclical, but its manifestations are rife among non-Catholics as well. There is in the press a scholarly contribution to this field of thought—"Protestant Modernism," by David C. Torrey. There will be much in the work to attract the thinking man and woman. The author shows familiarity with the best that has been said and thought on the great questions with which it concerns itself. He applies to religion the underlying principle of modern thinking—candour and freedom. He endeavours to show how the application of a scientific method to the problems of theology may lead to a deep religious faith, deeper because of its basis of logical conviction. "Protestant Modernism" certainly promises to be an instructive work, and should find many readers.



Felice Ferrero, brother of Guglielmo Ferrero, author of "The Greatness and Decline of Rome," and that other valuable book, "Characters and Events of Roman History," has written a volume entitled "The Valley of Aosta." There are few spots in the world which offer such a diversity of interesting features as the Valley of Aosta. The solid masonry which the Romans constructed during their occupancy of the valley still fills the spectator with wonder, as do the ruins of the medieval castles with their sinister stories of feudal days. The setting in which these historic monuments

appear is most majestic, made up as it is of towering Alpine heights. As a result, the valley is the resort not only of the historian, but of the Nature-lover and the mountain-climber. In his volume, Felice Ferrero has gathered together authoritative information regarding this valley in ancient, medieval, and modern times, and has described the scenic beauty that it holds enshrined.



Two important new books have just come from Messrs. Clark of Edinburgh: "Chronicles," by Professor Curtis of Yale; and "Genesis," by Professor J. Skinner of Cambridge. The volumes are appearing in the series known as the "International Critical Commentary," and will be reviewed in our pages in due course.



Mr. Charles F. Parsons has written a volume entitled "Some Thoughts at Eventide," illustrated by Maurice Griffenhagen. In this work, which will appeal to all lovers of poetry, the author touches upon Love, Friendship, Joy, Sorrow, Faith, and Devotion.



"Facts and Fallacies Regarding the Bible" is a new work which has been written by Dr. William Woods Smyth. Mr. Stock is the publisher, who will also issue the Rev. D. Macfadyen's study of the Prophet Malachi, which he has called "The Messenger of God."



Notices of Books.

A CRITICAL INTRODUCTION TO THE NEW TESTAMENT. By A. S. Peake, D.D. PHILOSOPHY AND RELIGION. By Hastings Rashdall. FAITH AND ITS PSYCHOLOGY. By W. R. Inge. REASON AND REVELATION. By James Orr, D.D. Studies in Theology. London: *Duckworth and Co.* Price 2s. 6d. each net.

A new series, described as "Aids to Interpretation and Biblical Criticism for Students, the Clergy, and Laymen." The editorial preface seems to come from the pen of Dr. Fairbairn, and the books are said to be written "by men who have lived in the full blaze of modern life, though without having either their eyes burned out or their souls scorched into insensibility." As we shall see, the authors speak with different and differing voices, and this, while perhaps all the better for the serious and discriminating student, will be somewhat perplexing for the layman, for whom also this series is intended. It is difficult to realize three books in the same series with such divergent standpoints as those by Drs. Inge, Rashdall, and Orr.

Professor Peake's book quite literally fulfils its title. It is a critical introduction, neither more nor less. In view of the author's restricted space and the complexity of the problem, attention is concentrated exclusively on critical questions, and no account is given of the subject-matter or authors. Eleven chapters, covering 100 pages, are devoted to the Epistles (with