

Notices of Books.

THE CHINESE PEOPLE. By the Ven. A. E. Moule, D.D. London : S.P.C.K. Price 5s. net.

"It is not too much to say that this book gives a fuller account of the Celestial Empire at the present day than can be found anywhere else." We wish at the outset to associate ourselves fully with this claim which the publishers make. Dr. Moule's is very much the most complete handbook that has come under our notice, and we should say that there is no other "Chinese" book quite like this to be found. Very few men, the wide world over, know China and the Chinese as our author knows it, and the fruit of fifty years of observation is brought together here. This book will hold the ordinary reader by the merit of its own sheer interest. China's geography, history, literature, thought, politics, religion, are all spread out before us in an attractive way by one who is well able and quite willing to point the moral and adorn the tale as it is told. Dr. Moule's ripe and sympathetic judgment is all the time at our service, and it is easy to see that we are listening to someone who loves China with all his heart.

Chapter I. deals with the geography of the Empire. Mountains, rivers, canals, roads, are attractively described, and reference is made to the Chinese boats and junks, the "wheel-barrows," "two-hands," sedans, jinrikishas, and railroads.

Chapter II. describes the climatic conditions, the agriculture and natural products, plants, trees, and flowers. Birds, beasts, fish, big game, each are in turn explained. House building, crop raising, fish-net casting, wood carving, painting, music, ceremonial—these help us to appreciate the people of China at their true worth.

Chapter III. narrates the fascinating history of this extraordinary nation and tells of the wars and growth in civilization which have brought China to her present stage.

Chapter IV. deals with Religion, Confucianism, Taoism, Buddhism, Ancestral Worship, and belief in the supreme Shang Ti, the practices resulting from these beliefs being described in Chapter V.

The wonderful story of China's succession of men of wisdom is told in Chapter VI. Confucius with his "abiding influence," Yang Chu with his discredited egoism, Mencius with his moral earnestness, Chu Hsi with his materialistic philosophy, Lao-Tzu with his lofty doctrine, each has his influence traced. Literature, the Press, the Five Classics, and the Educational system with its astounding reversal appear in Chapter VII.

Chapters VIII. and IX. sketch the history and present position of Christianity in the Empire beginning from the tradition of the missionary visit of St. Thomas and St. Bartholomew (which our author seems wistfully inclined to entertain). We are on surer historical ground when we deal with Chinese Christianity of Nestorian days with its "perplexing connection" with Islam, and the influx of Manichean Christians, probably from Persia. Nestorian Christianity was well grounded in the seventh century (the first Christian Church being built in A.D. 638) and part of the Scriptures translated into Chinese. The famous Nestorian Tablet, a 9 foot by 3 foot stone slab

inscribed, erected in 781, is still preserved. By the thirteenth century Christian monasteries were widely scattered and there were seventy-two quasi-dioceses. Yet Nestorian Christianity declined and disappeared.

The Franciscan Mission (1289-1370) was a brave flicker of light in the darkness that resulted, John de Monte Corvino and Odoric being names to thank God for. Xavier's foiled attempt to reach China leads on to the work of the Jesuits, Ruggieri and Ricci who lived and died to win China for Christ. Persecution in China and official disfavour from Rome checked the growing influence of Jesuitical mission work and Roman Christianity declined in the eighteenth and nineteenth centuries.

The efforts of the Reformed Churches, beginning with Morrison a bare hundred years ago, are very modern history. Morrison's foundations were well and truly laid, and he has been followed by a line of scholars, preachers, workers, translators, writers, evangelists, travellers, doctors, of whom the world was scarce worthy. Rebellions, persecutions, revolution, have not been able to check the rising flood of Christianity in these last days, and there are now half a million Protestant Chinese Christians added to the over a million Romans.

The final chapter (X.) deals with the long story of China's relations with foreign powers. The opium question looms large and the recent revolution is examined critically.

It will be seen from this outline of the book's scope that much and interesting ground is covered. The work is well done. Dr. Moule knows China and loves it. He has intense admiration for its historical achievements and its national attainments and its religious possibilities. He holds out a warning hand before those (less well-informed than himself) who are inclined all too eagerly to welcome the changes with which China has lately startled the world. He can see good in the old examination system and in the deposed Manchu dynasty. He lingers lovingly over the ancient Chinese customs and dress and doubts whether Western habits and clothing will be any great improvement. Almost it seems as though he would be little surprised and little displeased if some of the newest "reforms" were undone and some of the older paths trodden once again. Napoleon is twice appealed to in order to prove that "Republicans are not made out of old monarchies" and much that Young China has done is sharply criticized.

Here is a book by a master of the subject. To read it carefully is to know China better than ever before. Archdeacon Moule (for so we love still to call him) has given us not only his best, he has given us himself, and himself China's servant for the Master's sake.

The book is attractively written and nicely published. There are good maps and illustrations and a splendid index. The work is obviously of permanent value.

RESTATEMENT AND REUNION. A Study in First Principles. By Burnett Hillman Streeter. London: *Macmillan and Co.* Price 2s. 6d. net.

This book is written in so admirable a spirit, and contains so many excellent suggestions, that we would gladly have spoken of it otherwise than its authorship, time of appearance, and content of introduction compel us to do. It challenges criticism of the author's position, and we must accept the gauntlet.

“The essence of the Christian message” is to be found, according to Mr. Streeter, in some half-dozen verses of Scripture. 1. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,” and “Thou shalt love thy neighbour as thyself.” (2) “If any man would be My disciple, let him take up his cross and follow Me.” (3) “If any man will do His will, he shall know of the doctrine whether it be of God.” (4) “Knock, and it shall be opened unto you,” and “My grace is sufficient for thee.” (5) “For this my son was dead and is alive again.” (6) “This is the promise which He has promised us, even life eternal.” The exegesis of these few verses is lacking in fulness and accuracy, but can we consider that a sufficient estimate of Christianity which mentions the work neither of the Son nor of the Holy Spirit? If this is Christianity, most certainly the Creeds need to be restated.

Putting aside philosophic reasoning and scientific research, and discarding the word “inspiration” as emphasizing unduly the Divine side of religious knowledge, Mr. Streeter apprehends that prophets and Apostles discovered Truth by means of a “spiritual insight” or “direct intuition.” If the same claim were made for Mohammedanism or Christian Science, it is difficult to perceive what reply could be given. Insight and intuition do not lend themselves to analysis and verification: they can only be affirmed or denied; they cannot claim obedience. Paul with the heavenly vision outside Damascus (Acts xxii. and xxvi.), Peter with that on the Mount of Transfiguration (2 Peter i. 16, 17), John with the sight of the Word made flesh (John i. 14, 1 John i. 1-3), claim the benefit of a revelation in experience. Prophets assert the same kind of evidence, and Luke (i. 1-4) the advantage of first-hand examination of the witnesses and knowledge of the facts. Experiences may be tested by results, more particularly as the knowledge received is passed from one to another. Philosophy and science rightly demand a place in the testing, not by disputing well-supported statements of fact, but by explaining or failing to explain them. It is strange that Mr. Streeter should have overlooked these foundations, for he informs us that “myriads of the saints tell us that this contact with the life of God has been experienced as a personal presence and communion with the Divine. It is easy to say that such an experience is an illusion, but in view of its extent in the matter of time and race and place, and in view of the character and achievements of many of those in whose lives it has been the central and dominant experience, I would submit that the burden of proof lies with those who would reject, rather than with those who would accept their testimony.” And again he says: “Philosophy fails in its task unless it is a synthesis of all experience; and if in its hierarchy of correlated experiences it should omit, or wrongly place, the experience vouched for by religion, it may haply prove to have left out, or to have built in awry, the keystone of the arch of knowledge.”

Two of the Evangelists regarded the Virgin birth as necessary for a proper explanation of their experience, and, with opportunities of examining its truth during the lifetime of her within whose experience it actually fell, narrate it as an historical fact. Unless scholarship can show that these chapters have been wrongly added at a later date to the Gospels of Matthew and Luke, or unless philosophy can show that these historians were deceived

and willing to deceive, we have no alternative but to accept their veracity. If this can be done, we are bound to reject the clause of the Creeds altogether, and to cease membership in a Church which loudly asserts so grievous an error. The one course logically closed to us is that which Mr. Streeter and others offer to us—a symbolic interpretation. Allusions to a life to come, which is yet outside all human experience known to us, demand a metaphorical expression, until empirical knowledge permits a better description. The facts are revealed in outline; but now we perceive as in “a glass darkly,” and are compelled to speak of the future in terms of the present. But the element of caprice enters too readily into symbolism, and, if an historical falsehood is to be made its base, there is no limit to what can be demanded of our credulity. The real difficulty of modern expositors is that the subject lies outside our own experience. The proof lies in the perception how essential was the fact with its consequential doctrine to those who had seen Christ in the flesh and who interpreted Him to the early Church.

With the utmost brevity we must refer to one other topic of vital import at the present. Mr. Streeter invites Evangelicals not to admit to Holy Communion members of non-Episcopal Churches within reach of the ministrations of their own denominations, and not to permit the clergy at home or abroad to partake of the Holy Communion except when episcopally administered. In return, High Churchmen are requested to recognize as a special dispensation the relaxation in certain cases of the Confirmation rubric. For the sake of peace we would go far. If we could regard such regulations as merely working expedients, we would not reject them. But the suggestions made to Evangelicals involve principle, in spite of Mr. Streeter's denial, and we cannot accept the spirit of exclusiveness from fellow-Christians and the ever-widening chasms which must follow. We crave for union, and cannot abandon its pursuit by methods of doubtful advantage to the vitality of our own Church, of inadequate presentation of Christianity to a heathen world, and of, as we believe, disloyalty to the cause of Christ Himself.

THE MIND OF THE DISCIPLES. By Neville S. Talbot. London: *Macmillan and Co.* Price 3s. 6d. net.

Mr. Talbot develops a sound line of Christian apologetic. Only those who deny any historicity to the Man Christ Jesus can fail to find re-assurance here, while such unbelief is itself accounted for. The endeavour to go “back to Christ” brings us to the fact that we can only know Him through His portraiture in the New Testament. It is, therefore, a first requisite that we should study the effect of His Presence and teaching upon those who saw and heard Him. For this psychological investigation the Gospels provide ample material, even if we omit at the outset every passage which is questioned on the ground of its supernatural, miraculous, or unscientific character. The disciples looked to their Lord as the Messiah Who should fulfil the earnest hope of every pious Jew in the restoration of their kingdom. They clung to Him when others left Him. Alternate feelings of expectation and disappointment befel them. But the Cross was a complete and final catastrophe. The ways of God were enshrouded in unscrutable darkness, and every human anticipation overwhelmed in failure. Unutterable despair

and bitter remorse was their experience, but they revived and propagated both vigorously and successfully the Christian faith. Only one cause can account for this effect. The under life must have continued, and the Risen Lord have bestowed upon them His Spirit. Easter and Pentecost brought realities, not illusions. This conviction removes all difficulties, for the greater includes the less. Incidentally, Mr. Talbot might have spared some references to doubtful matters of Old Testament criticism—his explanation of our Lord's eschatological doctrine is not satisfactory; his acceptance of the Virgin Birth is capable of a more decisive proof on his own lines; but his discussion of the Johannine problem is an excellent study. In the main, readers will find the book to contain a spiritual and positive antidote to the theological unrest of the day, and this apologetic is one of which we shall hear more from subsequent writers.

AUTHORITY. By the Rev. George Freeman. With Preface by the Right Rev. H. E. Ryle, D.D., Dean of Westminster. London: *H. R. Allenson, Ltd.* Price 2s. 6d.

The author tells us his aim is—First, “to make it abundantly clear that Authority is the Voice of God. Next . . . to free the minds of thoughtful men from all confusion as to that Authority.” The five great sources of Authority are set forth: (1) Individualism, (2) the Church, (3) the Scriptures, (4) Tradition, (5) Pragmatism. After the opening chapter on the “Voice of God,” each of these five subjects has a separate one devoted to it, while another forms the conclusion. The writer considers that “each one of these five great roots of Authority has held sway over the minds of men at some period of the world's history”; indeed, he connects them in the above order with as many periods or phases of the Christian Church. We must confess that we ourselves should assign the very highest authority to the Holy Scriptures, accepting the other four so far, and only so far, as they accord with them, making the Bible the pivot on which all must turn.

There is much that is suggestive in this little volume. The author's own experience in connection with St. John vi. 47 is most interesting, and should be helpful. We like, too, the way in which each of the five sources of Authority above-named is made to bear upon the subject of the Sabbath or Lord's Day. Without, therefore, committing ourselves to all that is said, no one can read Mr. Freeman's work without learning something of benefit from its pages.

GREAT TRUTHS SIMPLY EXPLAINED in the Light of Holy Scripture and the Teaching of the Early Fathers. By the Rev. W. St. Clair Tisdall, D.D. Second edition enlarged. London: *Charles J. Thynne.* Paper covers, 3d. net; cloth, 6d. net.

Dr. Tisdall's name is itself a guarantee of something worth reading, and this will be found to be the case in the little treatise before us. In a sober and masterly manner, without any trace of bitterness, the various points in our controversy with the Church of Rome are considered and dealt with. In writing out such a subject it is difficult to bring out anything which has not been handled again and again, but it is interesting to learn on the authority, not only of the writer, but of Canon Girdlestone, to whom he refers, that had our Lord implied a change in the substance of the Bread

and Wine, He would have used the word *γίverai*, "becomes," instead of *ἐστίν*, "is." The formula, too, used in the Jewish Service Book for the Passover, "This is the bread of affliction which our fathers ate in the land of Egypt" at least shows how the Jews and therefore, presumably, the disciples were accustomed to hear the word "is" used in the Passover Feast. For this fact we have the same authority as for the foregoing statement, viz., Canon Girdlestone, quoted by the author.

We would recommend all engaged in refuting the claims of Rome to possess themselves of this valuable little work.

OMINOUS DAYS! OR, THE SIGNS OF THE TIMES. By the Rev. E. L. Langston, M.A., Secretary London Society for Promoting Christianity amongst the Jews. London: *Charles J. Thynne*. Price 1s. net.

A book full of interest from beginning to end. It consists of four Bible readings, which are published at the wish of friends who, having heard them, desired to possess them in a permanent form. They are entitled respectively: "Israel and the Dispensations," "Israel and the Dispersion," "Israel and the Tribulation," and "Israel and the Kingdom." Thus, taking Israel as his standpoint, which one in his position is so very well qualified to do, Mr. Langston traces out the working of God's purposes throughout the ages for the Jew, the Church, and the world. There is a great mass of most interesting information with regard to the present position and outlook of the Jewish nation, and the bearing of all this on the Lord's coming. The Prince of Tyre in Ezekiel is taken to be symbolical of Satan. The interpretation of the Apocalypse is that of the Futurist School of Prophecy. Those, however, who lean to the Historicist interpretation must regard this as a detail, and all interested in this all-important subject should study this well-written and most instructive little volume.

THE CORNER STONE OF EDUCATION. By Edward Lyttelton, D.D., Head-Master of Eton. London: *G. P. Putnam's Sons*. 5s. net.

As most people are aware, there are few persons, if any, better qualified than Dr. Lyttelton to write upon the important subject of the moral training of children, and his book should be read by everyone to whom, whether as parent or teacher, has been committed the task of educating young people. Needless to say, the agnostic parent who turns to these pages will find little to assist him in his task, for Dr. Lyttelton is a firm believer in religion as a factor in the formation of character. "There appears to be," he says, "no programme naturally fitted for the years when personality begins to assert itself, except the story, told by a Society, of a personal Creator and Father, humanly revealed." So with characteristic consistency the name of God appears throughout these pages in capital letters. Nor will the complacent, self-satisfied parent be pleased with everything in the book, for there is much that suggests serious self-examination. As for instance: "If the child sees his parents quarrel, he begins to conceive of life as a scene whence love is banished." And again: "Supposing that the father's life wears the appearance of being mainly concerned with getting, and the mother's to be guided by social convention or ambition, there is little hope that the boy will grow into the perception of a higher law dominating his elders, and yet in harmony with that early law of obedience which he was beginning at one time to

understand and practise." These and many other passages will set parents thinking. We heartily commend this thoughtful contribution to a subject of pressing importance.

THE MARTYRDOM OF A PEOPLE; OR, THE VAUDOIS OF PIEDMONT AND THEIR HISTORY. By Henry Fliedner. Translated from the German by Constance Cheyne Brady. *Drummond's Tract Depot*. Price 1s. net.

A concise and well-written account giving us the origin, history, work, as well as a narrative of the terrible sufferings of these much-persecuted people, who were Protestants before the Reformation, and who, by handing down the torch of truth through the ages, became the connecting-link between primitive Christianity and modern Evangelical Churches. Their banishment from the Waldensian valleys and their glorious return under Arnaud is all well traced out. There are thirty-four illustrations, and as many of these are from good photographs of the scenery and buildings of the celebrated valleys, those who have previously read of the struggles of these persecuted people will be glad to have in their possession views of the very scenes which witnessed such stirring events. Mr. Forbes Moncrieff, in his preface, says of the little work: "I hope it will do much to create and sustain interest in this remarkable people, who feel that they have been preserved by God in a miraculous way for a great purpose, and that nothing less than the evangelization of Italy. To this task they are setting themselves right heartily." We earnestly commend this little volume.

HECTOR MACKINNON: A MEMOIR. By his Wife. London: *Marshall Brothers*. Price 3s. 6d. net.

A touching but worthy tribute to a devoted Presbyterian minister who was cut down last year in the prime of life, but not before he had been called to fill some important charges, and endeared himself to many friends beyond the limits of his own denomination. The brief notice of such a book as this cannot do it justice. We heartily commend it to those to whom Hector Mackinnon may not hitherto have been even a name, for it is calculated to establish faith, and may furnish higher ideals for many a minister outside the Church of Scotland. Some papers contributed by Mr. Mackinnon to "The Life of Faith" are reprinted, together with several other short addresses and papers.

OUTLINES AND NOTES OF SERMONS IN SEASON. By the Rev. John R. Palmer, Rector of Gratwick, Uttoxeter. London: *A. H. Stockwell*. Price 2s. 6d. net.

These outlines originally appeared in the *Clergyman's Magazine*. They are, as the title suggests, not merely skeletons, but the notes contain valuable suggestive material, and many a busy man will find here much to stimulate thought. Expository rather than topical preaching is encouraged by these outlines.

THE HOUSE OF THE POTTER. By the Rev. George Litchfield, M.A. London: *Marshall Brothers*. Price 2s. 6d. net.

Mr. Albert A. Head contributes a "Foreword" to this delightful volume, which consists of sermons preached by the author in the course of his ministry at All Saints' Church, Sidmouth. They have, indeed, much to

commend them ; they are short, simple, scriptural, and stimulating. Happy are the people who week by week listen to such expositions as these. So far as we are aware, this is Mr. Litchfield's first venture into the fields of literature ; we hope such a reception will be accorded to his book that he may be encouraged to give more such sermons to a larger audience.

SCENIC STUDIES OF THE BIBLE BACKGROUND. By Sophie M. Nicholls. London : *Longmans, Green and Co.* Price 3s. 6d. net.

This book is intended in the first place for the use of those who teach the Scriptures to children. The authoress rightly insists on the advantage to the teaching if the geographical setting of the Bible story can be visualized. A set of wall pictures, maps, and illustrations is therefore published, and the present book is explanatory of these. There are twelve brief chapters on the different plains, hills, waterways, cities, etc., of Palestine.

It is all very interestingly done, and it brings out the meaning of Biblical passages in a helpful way. We like the treatment of Psalm xxiii. The book is quite profitable to read even without the wall pictures, and would be a considerable help to any Sunday-School or Day-School teacher.

INSPIRATION. By the Very Rev. H. C. Beeching. London : *S.P.C.K.* Price 6d.

Three Advent addresses given by the Dean of Norwich in which he endeavours to guard against dangers arising from too literal a view of the inspiration of the Bible.

THE INCARNATION. By the Rev. W. S. H. Morris. London : *S.P.C.K.* Price 6d.

Lectures delivered at Windsor, N.S., by the Rev. W. S. H. Morris and addressed to clergy. They deal with the Incarnation, the Church ("the extension of the Incarnation"), and the "absorption into man's very being of the glorified humanity of the Son of Man."

THE HIBBERT JOURNAL. July. London : *Williams and Norgate.*

The contents of this number are, as usual, varied in character, but to our mind the lighter articles are the best. The Rev. W. Montgomery gives us a charming picture of Dr. Schweitzer as a missionary ; Mr. Cunnison makes taxation quite a fascinating subject, and Mr. M'Laren's account of the ecclesiastical problems of Germany is informing. The anthropological studies of Dr. Farnell and Francis Howe Johnson are interesting but unimportant. Dr. Beet adds little to what he has already written on "The Hereafter." Mr. Keyser has no answer to his own questions on the significance of death. Dr. Inge and the Hon. Bertram Russell discuss Mysticism ; the latter showing its deficiencies in logic, and the former exalting it at the expense of Roman Catholic theories of the Church. The Rev. J. M. Thompson, on Post-Modernism, seems to us very pointless. Mr. Weir curiously defends the "criminous clerks," who recite the Creeds they deny, on the grounds that loyalty to the human race is more important than loyalty to a Church, and that for the present there is no financial provision for these clergy apart from the ministry of the Church. Canon Adderley would make the Sacraments a means of promoting unity by the omission of all that makes them valuable in the opinion of any of the different controversialists.