

REVIEWS OF BOOKS.

BISHOP GORE'S NEW BOOK.

THE HOLY SPIRIT AND THE CHURCH. By Charles Gore, D.D.
Formerly Bishop of Oxford. London: *John Murray*. 7s. 6d.
net.

With this volume Dr. Gore finishes his self-imposed task of laying afresh the foundations for "The Reconstruction of Belief." He has had in view the collapse of the old religious traditions in all classes, the widespread alienation through the intellectual and social movements of the last two generations, and the unrest and unsettlement among the younger thinkers of both sexes. In his previous volumes, *Belief in God* and *Belief in Christ*, he has examined the historical evidence in a critical spirit, and believes the result to be the substantiation of the traditional faith of Christendom. He goes on in this final contribution to the subject to consider some of the implications to be drawn from his previous conclusions. Among the points laid down are these. The gift of the Holy Spirit is restricted to the Church. His answer to the question, "Did Jesus Christ found the Church?" is, that it was already in existence, but Christ refounded it and re-equipped it with officers and institutions. He does not accept the theory of the influence of the Mystery Religions on its teaching. It traces its origin to Hebrew sources, although Hellenic influences aided its growth. The work of the Holy Spirit in the Church is seen in the three bonds of its unity—Baptism, the laying on of hands and the Eucharist. Authority is examined in the light of the Roman theory with its novel interpretation of tradition, and the various views of development associated with it. The Authority of Scripture is limited by the true use of tradition. The question, "What is of Faith?" should be answered by a minimum rather than a maximum requirement. The closing chapters deal with the Test of Rational Coherence and Present-Day Application.

It will be seen from this brief indication of some of the subjects considered that it is not easy to summarize Dr. Gore's method of treatment. He does not hesitate to deal with any phase of current thought that bears upon his theme, and criticizes the statements of present-day writers from whom he differs. Yet in the end he leads his readers through processes of thought that offer a vigorous criticism of the attitude of the Roman Church on the one hand, and of the tendencies of rationalizing Modernism on the other, while at the same time setting out his own view of what the Anglican position ought to be. It is not necessary to say that there is much in the volume for which we are grateful, and much that is valuable to all students of theological thought. We appreciate more especially his treatment of the claims made for the Mystery Religions,

his acute examination of the teaching regarding Purgatory, and the theories of Development that have been advanced by Romanist writers.

At the same time we must frankly say that we do not consider that he has succeeded in his main purpose of giving such an account of the Christian religion as will render it acceptable to the great mass of the younger generation disturbed and distracted by the many problems of science and history. In this volume Dr. Gore seems to display a tone of dogmatic assertion that will repel younger readers to whom such expressions as "There is no room to doubt" and "Nothing seems to me more certain" are only provocative. This is aggravated by his complaint that others do not avoid the mistake of reading back into the past later developments, while to our view he seems to display something of the same want of Historic sense that he finds lacking in them. In this work, as in many of his others, he seems to us to make assumptions based upon reading his own preconceptions into the documents that he is examining, and his tendency to brush aside evidence that is inconvenient to his argument by a declaration of its irrelevance. One of the most striking examples of this in the present instance is his treatment of the passages in St. John xx. 21-3, and St. Luke xxiv. 33, in order to prove his view of the Apostolate. He says, "'the disciples' appears to mean the twelve" and "the nature of the commission strongly suggests administrative officers." "Apparently there were others present (Luke xxiv. 33), but the special apostolic commission *may very well* have been given in the presence of others." Dr. Hort seems to him to underrate the evidence that the Apostles were understood from the beginning to be the divinely appointed rulers of the Church, but as the meaning of this expression is the very point in question, it seems merely petulance to add, "I think the free and easy manner in which it is commonly taken for granted that the commission was given to the Church as a whole augurs a considerable amount of wilfulness of mind." This is only one of many instances to which we should like, if space permitted, to refer. His whole treatment of the ministry leaves us unconvinced. We cannot accept his interpretation of the evidence given. But the least satisfactory part of his argument is in regard to the Sacramentalism of St. Paul. We are all prepared to acknowledge the place of Baptism and the Lord's Supper in St. Paul's writings, but we cannot accept the interpretation that Dr. Gore would place upon St. Paul when he speaks of "the doctrine of Sacramental Catholicism, which is now commonly acknowledged as the teaching of St. Paul." He assumes throughout that his view of St. Paul is not open to question. St. Paul "shows himself a genuine sacramentalist." "It does not seem to me open to question that St. Paul takes it for granted that there was a real presence of the body and blood of Christ in the elements blessed in the eucharist." He takes exaggerated care to warn us that "It is a poor plea that St. Paul does not say much about Sacraments," and to point out "the insecurity of the argument from silence," though he is not always

consistent in regard to this himself. His aim in these references to St. Paul is, he tells us, "to make it plain that the sacramental principle was acknowledged in the Church from the beginning, and to indicate the solemn rites in which the principle was recognized." The vagueness of the expression "Sacramental principle" has been frequently pointed out. In this volume Dr. Gore again uses his old illustrations, "the lover's kiss, the friend's handshake and the soldier's flag." In this sense any symbol may be spoken of as Sacramental, and as a recent writer has pointed out, "to classify the naturally symbolical with the evangelically sacramental is to empty the latter religiously and is not to enrich the former philosophically." Even if we were to admit the "Sacramental principle" in this sense in St. Paul it would not help Dr. Gore's contention. What we require is proof that St. Paul's writings give evidence of the Anglo-Catholic's modern interpretation of the Sacraments, that for example not only is there a presence in the elements, but that the presence is the means by which a sacrifice is offered to God, and that the Priest is joining in the act of Presentation which Christ is making in heaven. There is no Sacramental teaching of this kind in St. Paul and the argument from silence does not help those who assume it to be there. There are passages in St. Paul, as, for instance, his great prayer in Ephesians iii. where, if his views of the Lord's Supper were similar to those of the "Catholics" of to-day, he would not, as they would not, have omitted a reference to the Sacrament. To pray "That Christ may dwell in your hearts by faith" and omit such a reference is incredible on the Anglo-Catholic hypothesis of St. Paul's Sacramental teaching.

Dr. Gore makes it quite clear that religions differ according to their root conception of God, and we fear that Evangelicals and Anglo-Catholics differ thus fundamentally. In his closing chapters he gives reason for his belief that reunion is yet far off. If so, it is due in large measure to such views of the Church as are put forward in this volume, at least as far as the non-Episcopal Churches are concerned. He accuses Rome of being a one-sided development of Christianity. To us Dr. Gore's position appears in the same light. There is one human touch in the book that brings us nearer to the writer than all the arguments so carefully brought forward. It makes us feel akin to him to read, "And I write with feeling, because all my life has been a struggle to believe that God—the only God—is love. That is to me as to many other men, not only the governing dogma of the Christian religion, but the only really difficult dogma." If Dr. Gore had treated the Christian religion more from the point of view indicated in this difficulty he would have won the sympathy and the gratitude of the younger generation who are seeking such a conception of God and of His dealings with mankind.

AN ANGLO-CATHOLIC VIEW OF AUTHORITY.

AUTHORITY AND FREEDOM. By A. E. J. Rawlinson, B.D. London : Longmans, Green & Co. 7s. 6d.

In his recently published autobiography one of the greatest of living inventors says, "Faith without Conviction can do nothing." This is equally true in religion, and as long as men have made habitual the attitude "I believe help Thou mine unbelief" as distinct from "I know Him in whom I have believed" real progress will not be made. If this be true of the members of the Church, it must be doubly so of the teachers. Agnosticism on their part—the sounding of an uncertain trumpet—will lead to confusion and defeat. The Church of Christ demands men whose faith is a certainty—not men who believe to-day with the *arrière pensée* that they will believe something different to-morrow. But there is no ground for saying that this certitude must prevail on every speculative doctrine and every form of teaching. Faith in the Incarnation and the Atonement are essential and this Faith must be a certainty that the "Word became flesh and tabernacled among us," and that God was in Christ reconciling sinners to Himself. Without certainty in the Cradle of Bethlehem and in the Cross of Calvary, preachers and ministers cannot win men to Christ.

The questions, "What is Christianity?" and "What is Christian Authority?" cannot be separated. We must know what we believe and the grounds on which we believe. Mr. Rawlinson also sees that it is essential for the Christian to preserve intellectual freedom and to be able to accept Truth wherever it may be found. He tells us "Infallibility, whether of the Church or Bible, is frankly abandoned; but it is maintained that respect for individual freedom is compatible with the recognition of authority as being in a real sense inherent both in the revelation of God in history and also in the interpretation of such revelation by corporate experience and tradition: at the same time that the weight attaching to the latter form of authority (the authority, that is to say, of corporate consensus), varies directly with freedom of thought and of criticism, and inversely with the extent to which unanimity is secured only by methods of discipline." Let us take the last point. To-day in the Roman Communion the irreformability of the teaching of Papal Infallibility is maintained by the Decision of the Vatican Council. Discipline secures what a Council enacts. Does this make Infallibility—which according to Roman authorities was the pronouncement of a Free Council—less authoritative because it is preserved by discipline? All along the line when we are dealing with the Authority of the Church we are faced by questions that can be answered in two ways, and the tendency with writers is to make such pronouncements of Catholicity oracular and demanding adhesion on pain of excommunication—no matter what protests are made against such oracularity attaching to ecclesiastical pronouncements.

Mr. Rawlinson is much influenced by the work of Heiler who was at one time a Roman Priest and is now a Lutheran. He misses in

Lutheranism the corporate life he so strongly felt in the Roman Church and believes that it is possible to combine Catholicism with Evangelicalism in a great Church. "The Catholic Liturgy is a wondrous achievement, of which one can never grow weary; nay more than that, it is a revelation of the eternal God, who is the eternal Beauty and Holiness." But are the ideas enshrined in the Roman Liturgy true or false? Does the Liturgy teach what Christ and the Apostolic Church taught? Is the syncretism that is involved in the service a Christian syncretism or does it implicate non-Christian elements that are destructive of Christianity? Much that Mr. Rawlinson has written seems to forget that it is possible for the Church in its age-long growth to draw into its teaching what is not only capable of receiving a Christian sense and meaning, but also much that is fundamentally opposed to the doctrine of Christ and destructive of its message. He tells us that Reservation for purposes of Adoration and Benediction ought not to be forbidden. "They will never become universal or even normal within Anglicanism; but interpreted, as they can be, in terms of a less rigidly scholastic sacramental theology than that of modern Rome, and safeguarded from superstition by the free play of criticism, they will, it may be hoped, one day cease to be involved in the unedifying atmosphere of controversy, and be regulated rather than forbidden, by Anglican episcopal authority." Here we have a pragmatic sanction given on account of the simple naturalness of the practices without any regard whatever to the superstitions that underlie them and the inability of regulating while the Church of Rome practises them and the friends of Mr. Rawlinson look forward to reunion with Rome.

It is for us impossible to do otherwise than maintain that the Revelation of God in Christ was given in the Life and Death of Jesus Christ who rose from the dead. Historical Christianity centres in Him and the only authentic documents we have of His teaching and deeds are found in the New Testament. Anything that overthrows or improperly develops that teaching has to be rejected, and it is strange that while discounting the authority of the Bible, if it in any way seems by isolating a passage to give support to the contentions of Mr. Rawlinson, it is quoted as final, but where it contains that which Mr. Rawlinson dislikes it is brushed on one side.

More than once in reading these pages we have had the uncomfortable feeling that our author was not very sure of his own ground and was more anxious to prevent Evangelical Reunion and the retention of Anglo-Catholics within the Church of England than to set forth a reasoned statement of the seat of Authority. Having twice read the book we are not yet sure what he means by Authority in a sense that can be grasped as the guiding and determining principle in Faith and Morals. But we have no doubt of his views on Unity. The Church of Rome must be brought into the united Church—its own declarations on its irreformability are passed over and it is forgotten that a Reformed Romanism capable of unity short of absorp-

tion is not the Church of Rome as it exists. It may seem severe in view of much that is said, to assert that the authoritative idea that rules all the lectures is contained in the sentence, "Meantime it is clear that the Anglican Church can never be party save at the cost of creating fresh schism in the very act of attempting to achieve unity, to any scheme of partial reunion upon such lines as would have the effect of making impossible the position of Anglo-Catholics within her borders, or of impairing their freedom; nor can any scheme of reunion, however carefully safeguarded and thought out by responsible leaders, be imposed on the Church by authority without the consent of the rank and file and the conversion of the indifferent majority." In other words, Anglo-Catholics demand their right to veto what does not please them and plead that they are to have the approval of the majority to what they dislike, if it is to be even contemplated. Do they act in this fashion when their own wishes are at stake in the introduction of superstitious rites and ceremonies, avowedly contrary to the Law of this Church and Realm? With this question we can bid farewell to "Authority and Freedom" as on its answer we can see that Authority is to be accepted when it suits Anglo-Catholics and to be rejected when it does not, and the freedom which they claim for themselves they are by no means ready to grant to others.

MISSIONS IN MADAGASCAR.

FIFTY YEARS IN MADAGASCAR: Personal Experiences of Mission Life and Work. By James Sibree, D.D., F.R.G.S. (*George Allen & Unwin*. 12s. 6d. net).

Madagascar has an honourable place in the annals of missions, for the testimony it affords to the power of Holy Scripture to sustain and promote spiritual life where other external aids are removed. The first Protestant missionary went to Madagascar in 1820, at which date the language of the people had not been reduced to writing, and this task was one of the earliest which had to be undertaken. From that date to 1836, a period of only sixteen years, no more than four or five missionaries were sent out, but in that short time a band of about 200 converts had been formed, and the whole Bible had been translated into Malagasy. Almost at the moment that this was accomplished, a cruel and determined persecution under Queen Ranavalona I was begun against the Christians, and raged for twenty-five years. The missionaries were ordered to leave the island, but they left behind, in the hands of their converts, the Bible. When the mission was resumed in 1862, notwithstanding the number who had laid down their lives rather than deny Christ, it was found that instead of two hundred there were two thousand native Christians. Could any other method have produced such a result! Mr. Sibree may well say (p. 201): "From the introduction of Protestant Christianity into Madagascar and up to the present day, the progress of the Gospel has been inseparably connected with the translation and study and reception of the Word of God."

The Rev. James Sibree who writes this account of his fifty years of mission work in Madagascar is well known as a writer on the history and on the natural history of the island and its people. He is an example of the way in which Christian missions, especially where pioneering has to be done, have attracted men of great and varied gifts to the proclamation of the Gospel. He went out in 1863 when the persecution just mentioned had ceased and it was possible to resume missionary work. Mr. Sibree was sent in the first instance as an architect to erect four or five churches to be put up on sites where the martyrs had suffered. This task he accomplished after much difficulty, and he remained to make the preaching of the Gospel in Madagascar his life work. Of the varied nature of the tasks which came to him, of the difficulties which beset the work, of successes and failures, he tells us in this retrospect of the whole. For half of the fifty years he was principal of the L.M.S. College for the education and training of native evangelists and Christian workers generally. The brief description of the religion, if it may be called such, of the Malagasy people, which though originally purely theistic had degenerated into a gross and superstitious form of idolatry, is of much interest as illustrating the universal tendency to degradation in religion. Mr. Sibree gives us an account of the French conquest of Madagascar in 1895 and of the difficulties which it caused to missions through the disturbed state of the country. In addition to these, the Protestant missions had to meet the determined and unscrupulous opposition of the Jesuit missionaries, who told the natives that as Romanism was the religion of the French nation, those who wished to stand well with the conquerors should adopt it. Mr. Sibree goes on to say :

"Not only so, but in many places they accused the pastor and the leading Christians of the village churches who remained firm in their faith, of being enemies and disloyal, and led the French officers in charge of that district to shoot them; and thus many of the best people were killed.

"Besides this they seized about a hundred of our Protestant churches. The Roman Catholic bishop went himself to some of them and told the congregation that he must have the place to celebrate Mass, and ordered all who would not join his Church to leave the building. At one time there was hardly one of the 280 L.M.S. churches in the Betsileo province whose pastor or leading people were not either in prison or banished through the accusations of the Roman Catholic priests and the compliance of the French Governor of the province. It is not to be wondered at that numbers of half-instructed Malagasy were terrorized into joining the Roman Catholic Mission congregations, although a large proportion of them afterwards returned to Protestantism when the 'tyranny was overpast.' The coming of a number of French Protestant missionaries soon gave the people assurance that the priests had deceived them, and that Protestantism was *not* confined to English people. And the Malagasy had an object lesson, a convincing proof that Roman Catholicism was essentially a persecuting system, and ready to use any deception, or trickery, or cruelty to promote its own ends" (p. 187).

The advocates for reunion with Rome may take note of this example of the manner in which its system regards and treats Protestantism when the opportunity is given. Happily, the work of the Protestant missions has been too thorough and too scriptural

to be easily overthrown, and we may thank God for what He has accomplished through their agency.

FAITH AND LIFE.

PERSONAL RELIGION AND THE LIFE OF DEVOTION. By W. R. Inge.
London: *Longmans, Green & Co.* 2s. 6d.

The Dean of St. Paul's is seen at his best in the Lenten volume written for the Diocese of London. He reveals his heart to his readers and allows them to see him as he is in his own home and passes on to them the secret sources of his own faith. The book varies in style and appeal. Many will find the opening chapter difficult to grasp as it deals with mysticism, but all will discover in the last chapter something that will make them return to its pages and re-read words that tell of a Father's love for a dear child. Those familiar with Westminster Cloisters know how they have been brought to a stand by the arresting words on a stone, "Dear Childe," and no monument in the Abbey has spoken to them so eloquently as this record of Jane Lester. So it will be with Chapter VIII of "Personal Religion and the Life of Devotion." Margaret Paula Inge will be for them a picture of innocent childhood—of sainthood, and above all the revelation of home life that is bathed in the sunshine of Divine love. Her nurse wrote to Mrs. Inge: "It was so wonderful to see her goodness and patience. Several times she said, 'Nanna, I am so happy'; although perhaps she did not know why, but I suppose it was just God's sweet peace in her heart. I am glad to have been with her for the last year of her life. She was so pleased to have a Nanna all to herself." Paula was one of those winsome children who carry love with them wherever they go and the Dean does not exaggerate when he writes of his privilege of "being the father of one of God's saints." "There are, thank God, countless other beautiful child characters, and many may think that their own children are not less worthy of commemoration. But let what I have written be taken as a reverent tribute to the child nature, which our Saviour loved and bade us to imitate." All who have passed through the trial of bereavement and have seen the empty child chair at their table will find the words of the brave and true-hearted Dean words of real and lasting comfort.

"There is no substitute for first-hand experience of the spiritual life. We must believe the explorers of the high places of the unseen world when they tell us that they have been there, and found what they sought. But they cannot really tell us what they found; if we wish to see what they have seen, we must live as they have lived." Spiritual things are spiritually discerned, and it is impossible for those who have not been brought face to face with the King in His glory to understand the deep things of God or "to know the love of God which passeth knowledge." Dean Inge realizes this and the book is directed to lead readers to personal communion with God through Christ. As the mystics say, "we could not see the sun if

we had not something sun-like in our eyes," and no man can possibly apprehend what is revealed in Christ Jesus until he has something of the Christ in Him. That is the true secret of Christian mysticism. The Christ in us reaching forth to the Christ who redeemed us and now lives at the right hand of God. We cannot at all times scale the heights that God has set before us, but the memories of the moments when He has spoken to us in the silence of self-surrender to His love, are the great inheritance of our richest experience, and afford us the foretaste of the joy we shall have when we see Him face to face and know as we are known.

We specially direct attention to the chapter on "Joy," for we believe that one of the greatest weaknesses of our day is the confusion between Joy and Pleasure. "Joy is one thing, and pleasure is another. Pleasure is an instrument contrived by nature to induce the individual to carry out nature's designs for the continuance of the race; it subserves the preservation and propagation of life. . . . Joy is the emotional experience which our kind Father in heaven has attached to the discharge of the most fundamental of all the higher activities—namely those of inner growth and outer creativeness. Joy is the triumph of *life*; it is the sign that we are living our true life as spiritual beings." Put more briefly, pleasure is of the body—joy is of the soul. Pleasure passes away—joy abides. In the philosophy of this generation life is emphasized as the supreme category and joy is associated with life at its best and highest. The more we consider our life in Christ as real living—something dynamic not static—the more joy we have, and we are convinced that those who study this book will find in its pages secrets of living that will enable them to realize what St. Paul meant by Joy and what our Saviour Himself wished His followers to possess. We thank Dr. Inge for a book that is worthy of the matured writer of *Speculum Animæ* and the outcome of deep thought on the most sacred of all subjects.

DR. DEISSMANN'S NEW BOOK.

THE RELIGION OF JESUS AND THE FAITH OF PAUL. By Prof. Adolf Deissmann. London: *Hodder & Stoughton*. 7s. 6d.

There is much in this book with which Evangelicals will disagree and there is a great deal more with which they will find themselves in cordial agreement. Dr. Deissmann is a scholar of the first rank and a man of personal devotion. These Lectures are in simple language, which never leaves his meaning doubtful, and they are representative of the best German religious thought. We do not dwell upon our disagreement, as we wish to emphasize the deep reverence that pervades the pages and his surrender to our Lord as the final revelation of the will and mind of God. He makes short work with many popular criticisms and tells us "the peculiar thing is not, that there were to be found, on His string of pearls, twelve or twenty of such size as had never before been seen, but that in the

treasure chamber of the religions of mankind there is this one diamond, which sheds forth rays of such unexampled fire and purity." He emphasizes the fact that the main revelation of Truth is to be found in the Person of our Lord and agrees with Irenaeus that our Lord "brought all that was new, in bringing Himself."

The second series of Lectures finds as the centre of Pauline teaching his communion with Christ. For our part this fact stands so pre-eminently forth as the secret and motive force of all St. Paul's life and actions that we wonder at the attempts to disprove it. St. Paul lived in Christ, worked for Christ and found in Him his all. He was a man of many-sided interests, but he subordinated all to Christ, and Dr. Deissmann is undoubtedly right when he dwells on the unliterary character of the Epistles which are on that account a much more forcible and illuminating account of his life outlook. Very valuable indeed are the pages devoted to the study of Mysticism, and we may say that we have never seen put more clearly or convincingly the two sides of mysticism. Nowadays it is popular to speak broadly of Mysticism as something that has the same meaning everywhere. It has not, and the distinction between acting and reacting Mysticism must always be borne in mind. The former is the mysticism of the Jesuits and the anthroposophists of all types. "To get rid of the world, its torment, its sin, but also its duties and its works, to flutter into the eternal light, to dip into the sea of eternity. This mysticism is not terrified even by Titanic daring: deification is its final desire." St. Paul was not a mystic of this type. For him he started from the root conception that religion is the religion of grace. He was in Christ and Christ was in Him—the indwelling Christ brought Him in to the closest communion with God. He reacted to Divine grace and this reaction brought him the communion—the oneing with God—which was the beginning and the end of all his ministry.

We have been much impressed by the pages that discuss the influence of St. Paul on Primitive Christianity. It is a commonplace of history that it appears to have been slight for centuries, but Dr. Deissmann shows that this is not the case. St. Paul's personal influence remained strong in Western Asia Minor and had much to do with moulding the mind of the writer of the Johannine Gospel and Epistles. The more we reflect upon this masterly and unpretentious volume the deeper our respect for its writer becomes. We regret his departures—unnecessary we believe—from some traditional beliefs that are founded upon Scripture, but that does not close our eyes to the value of a book that makes clear vital truths in an age when these truths are being overlooked.

TIMOTHY RICHARD OF CHINA.

TIMOTHY RICHARD OF CHINA: Seer, Statesman, Missionary, and the most disinterested Adviser the Chinese ever had. By W. E. Soothill, M.A., Professor of Chinese in the University of Oxford. Formerly President of the Shansi Imperial University. London: *Seeley Service & Co.* 12s. 6d. net.

In this attractive-looking volume Professor Soothill tells the story of a very remarkable man who laboured for half a century as a missionary in China, and all who are interested in the people of China and especially in the progress among them of Christian missions should read it. In the title of the book the author makes large claims on behalf of its subject and without doubt he amply justifies them. Dr. Timothy Richard was born in 1845 in a small village in Carmarthenshire. During the great revival of 1858-60, he experienced, in Prof. Soothill's words, "a change of outlook": we perhaps need not mind calling it "conversion." That revival had great results, but probably none were greater in its far-reaching effects than the conversion of Timothy Richard. He was early drawn by the claims of foreign missions, and in his twenty-fifth year set sail for China under the auspices of the Baptist Missionary Society, reaching there in 1870, sixteen years after the arrival of Hudson Taylor, with whom he, later on, came into contact, and, alas that it has to be recorded, collision. Both men were needed in China, but they were of very different gifts and temperaments. It is an instructive and spirit-stirring thing to read the two lives and note the work which each did. Both were evangelists, but Timothy Richard accomplished his best work by educational means and did more than any other man to break down the prejudices and traditions which caused the Chinese to obstruct and persecute Christian missions. He thus opened the way for the spread of evangelization. He aimed at influencing the educated and ruling classes in the direction of a more liberal attitude to Christianity and to foreign ideas and civilization generally. He noted the best in the religions and temper of the people he met, rather than the worst, and by approaching them in a sympathetic spirit gained their confidence and support. This was, fifty years ago, not the prevailing attitude among missionaries, and Dr. Richard's aims and methods were not always understood. It must be remembered, however, that evangelization was always his goal. If he saw elements of good in Buddhism—and his biographer hints that he sometimes might have seen more than was there—he knew that Christ alone was the Way and the Truth and the Life and he never ceased to point men to Him. He felt, however, that the Chinese themselves—the Christian converts—were the best evangelists for the people of China.

There is, incidentally, a great deal of information about the modern history and development of China—the Tai Ping Rebellion, the war between Japan and China, the Reform Movement, the Boxer troubles and other matters, which gives the book additional value. We have greatly enjoyed reading it.