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the Old Testament could be briefly and simply touched upon, and the interest of a sermon would thus be enhanced. A great cause of the prevalent infidelity was the stubborn adherence to the doctrine of the inerrancy of Scripture and its verbal inspiration, popularly (though erroneously) supposed to be essential, a doctrine which was unsupported by Bible or Church, and was otherwise quite untenable. This should be stoutly combated, and the fact that the revelation contained in the Bible was a gradual one, and was so interwoven with the history that the record of the one shared the imperfections of the record of the other, should be unambiguously insisted upon. The human element in the Bible should never be placed on the same footing as its fundamental doctrines.

We are afraid that there is not very much light and leading in these excessively general statements. The "human element" in the Old Testament is so emphasized that it is a little hard to see what the Divine revelation really is, and wherein lies the Divine authority of the book. It ought never to be overlooked that the great and outstanding questions raised by the higher criticism are the trustworthiness and Divine authority of the Old Testament, and on these two fundamental and pressing problems Dr. Driver's paper seems to afford us no help. Literary and historical questions pale before the two great issues: Is the Old Testament trustworthy? Is it of Divine authority? When these two inquiries are answered clearly and definitely by the higher criticism, we shall begin to know where we are.

Notices of Books.

The Conception of Immortality. By Professor JOSEPH ROYCE. London: Constable and Co. Price 2s. 6d.

This little book—little in compass, but considerable in importance—is a noteworthy attempt to give the old doctrine of immortality a basis ultra-rational yet not anti-rational, upon the conception of individuality. Professor Royce points out how far above the possibility of merely intellectual proof, how far beyond the reach of empiricism, is the notion of the individual in its essential fulness. Human thought, capable of defining *types*, can never define *individuals*, who are, in the truest sense, unique. If we try to define the unique, we get an abstraction, not a person; only an infinite process can show us who we *are*. Now, an individual is a being that possesses individuality just because that selfsame individual expresses purpose—the very root-idea of reality being the idea of something that fulfils purpose. But individuality, here and now, is partial and incomplete; yet it is the one warrant we have for asserting a world beyond, where incompleteness is merged in fulfilment. And the world, in its totality, as the expression of purpose, is neither more nor less than the

world of the Absolute, for whom all life is individual just because it expresses a meaning. And just because God is One, and Individual, and therefore unique, all our lives possess uniqueness in the totality of the Divine life. The life of the world must, in the end, receive individual expression, by virtue of its unity with the Divine.

Such in brief are some of the teachings inculcated in this book—a book that requires, and will repay, attentive study.

Our Lord and His Bible. By Rev. H. E. Fox. London: Hodder and Stoughton. Price 1s. 6d.

The problem of the authority of the Old Testament is always best considered from the standpoint of the New Testament, and in this and the following works the student will find invaluable help and guidance in the prosecution of his task. Prebendary Fox's sub-title clearly indicates his line of treatment—"What did Jesus Christ think of the Old Testament?" The thesis can best be stated in the writer's own words: "We have in Him an Arbiter whose decision upon all questions of moral and spiritual things, not least of the character of His own and our sacred books, must be final" (p. 22). Mr. Fox rightly says that our Lord's witness to the Old Testament "is too commonly overlooked by modern criticism," or else it is disregarded. Then follow chapters dealing with our Lord's testimony to the Scriptures as a whole, and with particular and personal applications of that testimony. A section on the kenotic theory closes the discussion by showing that ignorance and inaccuracy are essentially different, and that we cannot argue from the former to the latter. The conclusion is drawn that from our Lord's testimony to the Old Testament "there is a broad space of fact which neo-criticism fails to cover" (p. 90). In reply to those who urge that modern views about the Old Testament have preserved many from unbelief, Mr. Fox very aptly inquires, "What is the faith that has thus been preserved? 'Hardly faith in Christ as either Teacher or Saviour; certainly not faith in His Bible as it was to Him.'" We entirely endorse his view that "to foster doubt is a strange way to preserve faith," and that "neo-criticism is a bad half-way to the Saviour" (p. 92). The entire discussion is marked by great freshness and force. The arguments are trenchantly put, and the writer's position stated in the most unambiguous language. Within its own limits we have seldom read a more satisfactory and convincing piece of work, and we heartily commend it to the study and circulation of all our readers. It is just the book to place in the hands of thoughtful lay-people.

The New Testament and the Pentateuch. By C. F. NÖSGEN, D.D. Translated from the German by C. H. IRWIN. London: Religious Tract Society. Price 2s.

This little work covers a wider field than Prebendary Fox's book, for it includes the testimony of the Apostles to the Old Testament. The writer urges that Christians of to-day are not justified in coming to a conclusion on the Old Testament "without regard to the opinions expressed by Jesus and His mentally-powerful witnesses" (p. 17). As he goes on to urge

with great force and truth, the point which is constantly obscured, but on which all depends, is whether a believer in Christ "can rightly apply to historical events and appearances in the sphere of the process of Divine revelation in the Old Testament rules and axioms which are deduced from purely naturalistic premises" (p. 17, note). This is, indeed, the kernel of the whole discussion. It is surely impossible to accept purely naturalistic premises without coming to purely naturalistic conclusions. The writer gives cogent reasons for the view that Christ's spiritual estimate of the Pentateuch must be a factor in the case (p. 33). Chapter I. discusses the New Testament attitude to the law. Chapter II. considers the New Testament use of the Pentateuch as history, and it is argued that a late origin of the Pentateuch is inconsistent with credibility of its historical statements (p. 81). It is also pointed out how Old Testament narratives are treated in the New Testament as records of fact (p. 83). Chapter III., on the Mosaic authorship of the Pentateuch, argues that the testimonies of Christ and His Apostles in this connection imply more than an acceptance of the traditional view (p. 108). And the book concludes by urging that the testimony of Jesus and His Apostles to the law, the history, and the origin of the Pentateuch admit of no uncertain conclusions. The arguments are clearly put and cogent in force. We welcome this new translation by Mr. Irwin as a worthy sequel to his translation of Möller's "Are the Critics Right?" The Religious Tract Society is doing very effective service to the cause of truth by introducing these scholarly works to the British public. This little book supplements that of Prebendary Fox, and should be in the hands of all students. We are convinced that these two works take the right line in the consideration of this very important subject, and, notwithstanding all that modern scholarship has to say from the standpoints of history and philology, the testimony of our Lord and His Apostles to the authority and credibility of the Old Testament is complete and final. Both Prebendary Fox and Professor Nösgen rightly lay stress on the spiritual nature of the evidence. Spiritual realities, such as are found in the Old and New Testaments, are spiritually discerned, and as long as this fact is either ignored or minimized by modern critics, so long will their view of the Old Testament differ fundamentally from that of Christ and His Apostles.

The Faith of a Christian. By a DISCIPLE. London: Macmillan and Co. Price 6d.

The value of this book is easily seen when it is mentioned that the first edition was only published last year, and yet it is already issued in a six-penny edition. It is one of the ablest, freshest, most forceful, and convincing presentations of Christianity that we have read for a long time. There are eight chapters dealing respectively with "Man's Knowledge of God," "The Relation of God to the Universe," "The Problem of Moral Evil," "The Ideal Man," "The Restoration of Man," "Conversion to Type," "The Theory of the Trinity," "The Ideal Kingdom." For our part, we should wish to include somewhat more in our doctrine of the Atonement

than our author appears to do, but with this one exception we have nothing but praise for this admirable book. The chapters which discuss the more definitely evidential topics are especially well done. This is the very book to circulate among thoughtful people of the educated classes who are touched by present-day agnosticism and materialism.

Modern Criticism and Genesis. By Dr. HENRY A. REDPATH. London : S.P.C.K.

The larger part of this book has already appeared in our pages, and we therefore need not do more than call attention to the publication in this form. As the author truly says, there is much to be said in favour of a more conservative view of the Book of Genesis than that of Dr. Driver, and those who have been working carefully on Dr. Driver's book will find in these articles many reasons which should give them pause before they accept the conclusions arrived at in that work.

Bacon's Essays. Introduction by FREDERIC HARRISON. Notes by E. H. BLAKENEY. Red Letter Library. London: Blackie and Son, Ltd. Cloth, gilt top, 1s. 6d. net. Limp leather, 2s. 6d. net.

Siles Scintillans. By HENRY VAUGHAN, Silurist. Introduction and Notes by W. A. LEWIS BETTANY. London: Blackie and Son, Ltd. Cloth, gilt top, 1s. 6d. net. Limp leather, 2s. 6d. net.

Among the many modern reprints of the classics this series is certainly one of the choicest, daintiest, and most attractive. The publishers are to be congratulated on the enterprise and taste with which these books have been issued. They are a delight to handle, and a pleasure to read. Readers of *Bacon's Essays* will find distinct help in Mr. Blakeney's brief and appropriate notes.

An Exposition of Morning and Evening Prayer. By THOMAS COMBER, D.D. Abridged by Rev. R. H. TAYLOR, D.D. London: Elliot Stock. Price 4s. 6d.

This is a modern abridgment of Dean Comber's well-known book, *The Companion to the Temple*. The present abridgment includes only the Offices of Morning and Evening Prayer, and, without committing ourselves to all Comber's interpretations, we believe it will be found very helpful and suggestive for parochial work, as well as for private devotion. The editor hopes to follow this volume with another on the Litany and Communion Office, and we hope he may find encouragement to do so.

The Fight with France for North America. By A. G. BRADLEY. London: Archibald Constable and Co. Popular Edition. Price 3s. 6d.

This is the history of one of the most epoch-making struggles in which Great Britain has ever been engaged—namely, the Anglo-French struggle for empire in the old days of America. Its far-reaching results deserve for its subject a greater fame. It is the period that brought the United States to birth. Braddock, Loudon, Abercromby, Amherst, Wolfe, on the English side, Montcalm, Vandreil, Lévis, on the French side, draw many a vivid picture from the writer's pen. The calmness and impartiality of

the true historian are found united here to the glow and intensity of the accomplished novelist. The most fastidious critic of style could not fail to extend his cordial approval. Mr. Bradley has a complete knowledge of his subject and of the romantic country in which the various scenes were enacted. There is not a dull page in all the book; he holds us under a spell from start to finish. It is a worthy chapter of our colonial history worthily written.

Cities of India. By A. W. FORREST, C.I.E. London: Archibald Constable and Co. Popular Edition. Price 5s.

Mr. Forrest has provided us with a most useful book. Some of the papers—namely, those on Bombay, Delhi, and Calcutta—have already appeared in the *Pall Mall Magazine*. The traveller will find the book invaluable. An account of each city, its prominent objects, its architecture and antiquity, in clear and concise form, exactly meets the need. He shows us in beautiful and frequent illustrations what is worth seeing, and tells us in a most interesting way what is worth knowing. As Ex-Director of the Records of India, his words come with authority. He has written largely on the subject with which his whole career has been connected, and his work has been of considerable historical value. Judicious selections from old records and books of travel, as well as from the Anglo-Indian classics, call old scenes to life. We know of no better volume than this for a bird's-eye view of fifteen great Indian cities.

Bartholomew Sastrow, being the Memoirs of a German Burgomaster. Translated by A. D. VANDAM. London: Archibald Constable and Co. Price 3s. 6d.

An excellent introduction by Mr. H. A. L. Fisher, of New College, Oxford, meets us at the outset. The autobiographer draws a faithful, albeit at times an unsavoury, picture of the social life of Germany in Luther's day. His birth synchronizes with Luther's three great Reformation Tracts, and his childhood, youth, and manhood are spent amid the smoke and din of controversy and strife. Rifts deep and wide between Romanism and Protestantism are succeeded by rifts between Lutheranism and the other Reformed Churches. The Conference of Marburg and the Diet of Augsburg both proved failures. A hundred years passed before a peaceful settlement was effected. In these fierce times of "armed alarm" Bartholomew Sastrow enters the arena, and fights his way with no little pluck, pertinacity, and industry. Well-equipped physically and mentally, though not pecuniarily, he knows the meaning of hunger-pangs and the living of laborious days. The Diet of Augsburg taught him many lessons, and in the year 1544 he received the diploma of Imperial Notary. He became Secretary of Stralsund in 1555, and finally Burgomaster. He was a strong Protestant, with a deep veneration for Dr. Luther, and, with all his faults, which he is at no pains to hide, he is a firm believer in a God who interferes and helps in the affairs of men. Copious footnotes by the translator clear the reader's path, and the illustrations from paintings and engravings are distinctly good. The book is undoubtedly interesting, with plenty of life and colour in it.

Thoughts for Young Men. By JOHN CHARLES RYLE, D.D. London: Charles Thynne.

The late Bishop Ryle can never be accused of lack of sympathy with youth and its special difficulties. Old age in his case quickened the memory of early days, and gave it just that message young men need. "I learn from books," he says, "that, excepting infancy and old age, more die between thirteen and twenty-three than at any other season of life." From this springs this little volume. He adduces general reasons, warns of special dangers, offers general counsels, and concludes with special rules of conduct. The book commends itself for its Gospel truth, its solicitude, its directness, and its simplicity.

The Will of God. By DEACONESS WORSLEY. London: S.P.C.K.

There is much that is spiritually helpful in this "unpretending work," as Canon Carter calls it in his introduction, written in 1886. We do not endorse its brief assertions relating to Holy Communion. It is a reprint by request.

Nothing to Pay. By M. E. CURTIS. London: S.P.C.K.

Is this a series of addresses on Isa. lv. 1? No; it is a simple manual of hygiene. If M. E. Curtis is as bright and interesting a speaker as she is a writer—and the preface points that way—we can understand the zest of her audience. In these days, when children have only just been "discovered," parents would do well to digest every word of these fresh and interesting lectures. Hygiene from the highest point of view is not lost sight of.

The Messages of Christ. By NATHANIEL WISEMAN. London: Charles J. Thynne.

The author is apt in illustration and attractive in style. His message is intensely evangelical, and his matter abundant. He is a subtle and sympathetic student of human nature. We cannot fail to be interested, and are sure to be helped.

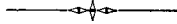
The Young Preacher's Guide. Rev. GILBERT MONKS. London: Elliot Stock.

Archdeacon Sinclair writes a preface commending the principles adopted in the book, and considers it a welcome and suggestive manual for young preachers. The writer has collected from every conceivable source the views of authorities on self-culture, composition, rhetoric, reading, and preaching. He has read widely, and in clear style seeks to force home the mass of opinion he has gathered. "Take heed to thyself and unto the doctrine . . . give attendance to reading and to exhortation," might well serve as his text. Bishop Gott has said, "A man may be nothing of a preacher, but if he be the right sort of nothing, God will make something of him." Mr. Monks shows that, as the German proverb runs, "the will does it," or perhaps he would be inclined to add "the consecrated will." In the preparation and delivery of a sermon he provides a definite and suggestive scheme for his readers. "If success comes to the man who has a programme," then success in the highest sphere—namely, in the

proclamation of Divine Truth—is ready to hand for those who peruse these pages.

RECEIVED.

Blackwood's Magazine, The Leisure Hour, Our Little Dots, The Child's Companion, Church Missionary Intelligencer, Church Missionary Gleaner, Awake, The Round World, India's Witness, Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, Golden Sunbeams, Annuals, The Dawn of Day, Public Opinion (with monthly Religious Supplement for June), Annual Report of the Children's Union, Grievances from Ireland (No. 5), The Bulletin of the National Anti-Gambling League, Kelway's Manual of Horticulture for 1905, Orient and Occident.



CORRESPONDENCE.

OUR BAPTISMAL FORMULARIES.

SIR,—Would you kindly allow me a brief space in which to utter a protest against any such revision of our Order for Baptism as Mr. Foxley in the last number of the CHURCHMAN has proposed? I do so on the ground that such revision utterly destroys that historical method of utterance on which the whole of our Prayer-Book is framed, and hence would by partial revision reduce to discord and contradiction what is now a consistent whole.

Perhaps the most convenient passage to select to explain what I mean is where Mr. Foxley proposes to alter the question and answer: "Wilt thou be baptized in this faith?" "That is my desire"—that is, the child's desire—into an expression of desire on the part of the godparents that the child should receive the Sacrament, and then, nevertheless, regards the child himself as henceforth "regenerate," because other people have fulfilled a condition on his behalf—a position which surely ignores the vital truth that the free offering of the self to God as "a reasonable, holy and lively sacrifice" is that which Baptism doth represent unto us as our profession.

In a short letter I will only ask you to find space for one extract. Cranmer, in "The Lord's Supper," writes:

"Hitherto I have rehearsed the answer of St. Augustine unto Boniface, a learned Bishop, who asked of him, how the parents and friends could answer for a young babe in baptism, and say in his person that he believeth and converteth unto God, when the child can neither do nor think any such things. Whereunto the answer of St. Augustine is this: that forasmuch as Baptism is the Sacrament of the profession of our faith, and of our conversion unto God, it becometh us so to answer for young children coming thereunto as to the Sacrament appertaineth, although