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mentioned now to shew the wide extent of the agreement between Apollinaris and the views which afterwards were held as orthodox. Finally, it must not be forgotten that he was the author of the formula, 'One incarnate nature of the God-Word,' so emphasized by Cyril of Alexandria in his vindication against the Nestorians of the unity of the Person of Christ.

And what of the criticism upon his work? He attempted to define the manner of the union between the Godhead and the manhood in the Person of Christ. And if this attempt be written down a failure, it may at any rate be conceded that it was a splendid failure. And further, where he failed no other man has yet succeeded. No one of the opponents of Apollinaris was able to express the union in any satisfactory manner. And it may fairly be questioned whether his sublime conception of the eternal humanity of the Logos, in virtue of which Christ was not imperfect, but the first perfect man, has ever yet received its full measure of justice. If once it were admitted it destroyed the force of the criticism, that the Apollinarian theory destroyed the perfection of Christ's humanity.

This, at any rate,—the charge that his view impaired the perfection of Christ's humanity—was the ground on which the Church declined the teaching of Apollinaris. And in maintaining, in this decided way, the thought of the perfect humanity of Christ, the Church, as Harnack frankly admits, did an inestimable service to later generations. For the aim of the Church, throughout all this period of intricate and complicated controversy, was not to furnish an exhaustive definition of the Person of Christ, not to provide a *rationale* of the Incarnation, but to maintain the absolute integrity of the fact of Christ as presented in the pages of Scripture; to maintain it intact in the face of the theories and speculations which professed to explain it, but really mutilated it in various ways. The mystery of Christ's Person was a challenge to the thought of the Early Church, as it is to our thought to-day. We may recognize and appreciate the consummate ability of an attempt such as that of Apollinaris to penetrate to the heart of the mystery and unfold its inner meaning. But we may thank God that the Church would accept no teaching, which even had the appearance of detracting from the Scripture presentment of Christ as perfect God and perfect Man. She could do no better service to succeeding ages than to hand down to them that Scripture presentment—unexplained perhaps, but intact in all its fulness. And we shall be wise in imitating the example which she set. Speculation is still occupied with Christ, and theories of His Person are submitted for an acceptance. For any help they give we may be grateful; but the Christ of Whom they speak, Whom we revere and worship, must be transmitted by us in all His fulness to the generations yet to come.

Literature.

IMMORTALITY.

The University of St. Andrews invited Dr. J. G. Frazer to deliver the Gifford Lectures there in the session of 1911–12. He accepted the invitation, and lectured on *The Belief in Immortality*. The volume containing the lectures, together with twelve lectures on 'The Fear and Worship of the Dead,' delivered at Cambridge and repeated at St. Andrews, has been published by Messrs. Macmillan (10s. net). This volume, which is to be followed by another on the subject, contains an account of the belief in Immortality among the Aborigines of Australia, the Torres Straits Islands, New Guinea, and Melanesia.

Is the subject attractive? It does not matter what the subject is; in Dr. Frazer's hands every subject is attractive and absorbing. No doubt the day is come when everything belonging to religion, whether civilized or uncivilized, is of interest. And the ideas and practices of the Australian aborigines touching survival after death are sure to find readers in plenty, whoever writes about them. But we must remember that it was Dr. Frazer more than any man who brought that to pass. First his *Golden Bough*, with its amazing wealth of information and its unfailing charm of language, came to tell us how true it is that God has made of one blood all nations to dwell on all the face of the earth; and then it was easy for

other writers and other books to catch our attention. So it would have been a pleasant course of lectures to listen to, and a pleasant book to read, whatever had been the subject.

But the subject is Immortality. It is death and the beyond. It is the perpetually recurring question:

Is this the end? Is this the end?

So anxious are men to find their hopes confirmed that it is something to be told that belief in survival after death is almost universal. We wish to hear Dr. Frazer's very words: 'The question whether our conscious personality survives after death has been answered by almost all races of men in the affirmative. On this point sceptical or agnostic peoples are nearly, if not wholly, unknown. Accordingly if abstract truth could be determined, like the gravest issues of national policy, by a show of hands or a counting of heads, the doctrine of human immortality, or at least of a life after death, would deserve to rank among the most firmly established of truths; for were the question put to the vote of the whole of mankind, there can be no doubt that the ayes would have it by an overwhelming majority.'

But there are more important things in this volume than that, important as the belief in immortality is. There are stories of man's inhumanity to man—or woman—in this life, an inhumanity which is due to some sort of belief in a life to come, that move us more deeply. In Fiji 'wives were often strangled, or buried alive, at the funeral of their husbands, and generally at their own instance. Such scenes were frequently witnessed by white residents in the old days. On one occasion a Mr. David Whippy drove away the murderers, rescued the woman, and carried her to his own house, where she was resuscitated. But, far from feeling grateful for her preservation, she loaded him with reproaches and ever afterwards manifested the most deadly hatred towards him. "That women should desire to accompany their husbands in death, is by no means strange when it is considered that it is one of the articles of their belief, that in this way alone can they reach the realms of bliss, and she who meets her death with the greatest devotedness, will become the favourite wife in the abode of spirits. The sacrifice is not, however, always voluntary; but, when a woman refuses to be strangled, her relations often compel her to submit. This they do from interested motives; for, by her death, her connections become entitled to the property of her husband. Even a delay is made a matter of reproach. Thus, at the funeral of the late king Ulivou, which was witnessed by Mr. Cargill, his five wives and a daughter were strangled. The principal wife delayed the ceremony, by taking leave of those around her; whereupon Tanoa, the present king, chid her. The victim was his own aunt, and he assisted in putting the rope around her neck, and strangling her, a service he is said to have rendered on a former occasion to his own mother." In the case of men who were drowned at sea or killed and eaten by enemies in war, their wives were sacrificed in the usual way. Thus when Ra Mbithi, the pride of Somosomo, was lost at sea, seventeen of his wives were destroyed; and after the news of a massacre of the Namena people at Viwa in 1839, eighty women were strangled to accompany the spirits of their murdered husbands.

'The bodies of women who were put to death for this purpose were regularly laid at the bottom of the grave to serve as a cushion for the dead husband to lie upon; in this capacity they were called grass (*thotho*), being compared to the dried grass which in Fijian houses used to be thickly strewn on the floors and covered with mats. On this point, however, a nice distinction was observed. While wives were commonly sacrificed at the death of their husbands, in order to be spread like grass in their graves, it does not transpire that husbands were ever sacrificed at the death of their wives for the sake of serving as grass to their dead spouses in the grave. The great truth that all flesh is grass appears to have been understood by the Fijians as applicable chiefly to the flesh of women. Sometimes a man's mother was strangled as well as his wives. Thus Ngavindi, a young chief of Lasakau, was laid in the grave with a wife at his side, his mother at his feet, and a servant not far off.'

SCHLEIERMACHER.

The study of Schleiermacher is the natural entrance into the knowledge of modern theology. It is a pity that Schleiermacher is so difficult to study, for nothing can take the place of his own writings. But the excessive difficulty being undeniable, a difficulty which is due partly to the

progress of his thinking and partly to the badness of his style, it is right and proper to begin with some introduction. And it is not possible to begin with a better introduction than that which simply goes by the title of *Schleiermacher* and has been written by the Rev. W. B. Selbie, M.A., D.D., Principal of Mansfield College, Oxford (Chapman & Hall; 7s. 6d. net).

Dr. Selbie is not difficult. He has an easy control of the English language, and he has studied Schleiermacher long enough to know what can be known and clearly expressed in his writings. The book is an exposition of these writings. There is a short sketch of the theologian's life to begin with. Then comes the exposition. It is not an exposition of each separate work. That would have had its advantages, and the plan must have occurred to Dr. Selbie as a tempting one, with so manifestly progressive a thinker as Schleiermacher. But we are glad that he set it aside. His method is to take theology in its parts or doctrines and tell us what Schleiermacher had to say on each doctrine.

The most difficult matter to manage successfully is Schleiermacher's approach to pantheism. Dr. Selbie states the evidence for and against. He does not acquit the theologian of the charge of being a pantheist; but he shows clearly enough that his pantheism did not seriously, and certainly did not fundamentally, affect his theology or any doctrine of it.

No one need be surprised to find that Principal Selbie gives Schleiermacher an influential place in the development of modern theology. For, however it has come about, it is just those things which Schleiermacher laid emphasis on that have proved most attractive to the modern mind and most capable of scientific expansion. Thus, the tendency to emphasize the experimental side of religion is, as Dr. Selbie says, a feature of present-day theology, and it is to Schleiermacher that we owe the first impulse towards it.

LUTHER.

It is a strange but evidently an irresistible fascination that Luther possesses for the Roman Catholic. Several Lives of Luther or extensive articles on him by Roman Catholics have appeared of late; and here is another biography, an immense biography by Professor Hartmann Grisar, S.J., of Innsbruck, in two handsome volumes, though as yet only the first volume has been issued (Kegan Paul; 12s. net).

Professor Grisar is hard on Luther. Perhaps no Roman Catholic can help it. But it is significant that he is hard on the anti-Lutherans also. He attributes bad temper and other serious infirmities to Luther, but he attributes bad lives and yet more serious sins to Luther's enemies. He shows us, indeed, though not deliberately, that some reformation of religion was both imperative and inevitable. And he gives no sufficient reason for doubting that it should have come by the hand of Luther.

In the life of Luther there are many things that are doubtful and disputed. On most of them Professor Grisar takes the side that is least creditable to the Reformer. But he is far from being overwhelmed with prejudice. He really investigates, uses good authorities, and gives reasons for his judgments.

Perhaps we cannot do better than quote the account which Dr. Grisar gives of the Scala Santa incident in Rome.

'He came to the so-called Scala Santa at the Lateran, and saw the Faithful, from motives of penance, ascending the holy steps on their knees. He turned away from this touching popular veneration of the sufferings of the Redeemer, and preferred not to follow the example of the other pilgrims. An account given by his son Paul in 1582 says that he then quoted the Bible verse: "The just man liveth by faith." If it be a fact that he made use of these words, which were to assume so great importance and to be so sadly misinterpreted in his subsequent theology, it was certainly not in their later sense. In reality we have here in all probability an instance of a later opinion being gratuitously anticipated, for Luther himself declares that he discovered his gospel only after he had taken his Doctor's degree, and this we shall show abundantly further on. Older Protestant writers have frequently represented the scene at the steps of the Lateran in unhistorical colours, owing to their desire to furnish a graphic historical beginning of the change in Luther's mind. Mylius of Jena was one of the first to do this. Mylius, in 1595, quite falsely asserts that Luther had already commented on the Epistle to the Romans previous to his journey to Rome, and adds that he had already then noted the later interpretation of the Bible text in question. It is

true that his son Paul, where he speaks of Luther's exclamation as having been communicated to him by his father, expressly states that "he had *then*, through the spirit of Jesus, come to the knowledge of the truth of the holy gospel." But Köstlin's Biography of Luther rightly denies this, and describes it as an "exaggeration"—"error" would have been better—for the assumption to which Luther's friends still cling with such affection, namely, that from the very commencement of his journey to Rome he had been "haunted by the Bible text concerning justification by faith," at a time "when he still was striving to serve God by his own works," must be struck out of history as a mere fiction.'

THE HISTORY OF MAGIC.

Alphonse Louis Constant was born at Paris in 1810, and was the son of a shoemaker, apparently in very poor circumstances. His precocity in childhood seemed to give some promise of future ability; he was brought to the notice of a priest belonging to his parish, and this in its turn led to his gratuitous education at Saint Sulpice, obviously with a view to the priesthood. There his superiors must have recognized sufficient traces of vocation, according to the measures of the particular place and period, for he proceeded to minor orders and subsequently became a deacon. He seems, however, to have conceived strange views on doctrinal subjects, though no particulars are forthcoming, and, being deficient in gifts of silence, the displeasure of authority was marked by various checks, ending finally in his expulsion from the Seminary.

He married Noémy, a girl of sixteen, who became afterwards of some repute as a sculptor, but it was a runaway match, and in the end she left him.

In the year 1851 Alphonse Louis Constant contributed a large volume to the encyclopædic series of Abbé Migne, under the title of *Dictionnaire de Littérature Chrétienne*. He is described therein as *ancien professeur au petit Séminaire de Paris*, and it is to be supposed that his past was unknown at the publishing bureau.

Four years later the voice of the churchman, speaking the characteristic language of the Migne Encyclopædias, was succeeded by the voice of the magus. The *Doctrine of Transcendental Magic* appeared in 1855, the *Ritual* in 1856, and henceforth Alphonse Louis Constant, under the pseudonym of Éliphas Lévi, which has become almost of European celebrity, was known only as an exponent of occult science. It is these works which more especially embody his claims in respect of the alleged science and in respect of his own absolute authority therein.

He was in Paris during the siege which brought the Franco-German War to its disastrous close, and he died in 1875, fortified by the last rites of the Catholic Church.

This is the man whose greatest book, *The History of Magic*, has been translated into English by Mr. Arthur Edward Waite (Rider; 15s. net). 'I have not translated the book,' says Mr. Waite, 'because it is entertaining and brilliant, or because it will afford those who are concerned with Magic in history a serviceable general account. The task has been undertaken still less in the interests of any who may have other—that is to say, occult—reasons for acquaintance with "its procedure, its rites and its mysteries." I have no object in providing unwary and foolish seekers with material of this kind, and it so happens that the present History does not fulfil the promise of its sub-title in these respects, or at least to any extent that they would term practical in their folly. Through all my later literary life I have sought to make it plain, as the result of antecedent years spent in occult research, that the occult sciences—in all their general understanding—are paths of danger when they are not paths of simple make-believe and imposture. The importance of Éliphas Lévi's account at large of the claims, and of their story throughout the centuries, arises from the fact (*a*) that he is the authoritative exponent-in-chief of all the alleged sciences; (*b*) that it is he who, in a sense, restored and placed them, under a new and more attractive vesture, before public notice at the middle period of the nineteenth century; (*c*) that he claimed the very fullest knowledge concerning them, being that of an adept and master; but (*d*) that it follows from his long examination that Magic, as understood not in the streets only but in the houses of research concerning it, has no ground in the truth of things, and is of the region of delusion only. It is for this reason that I have translated his *History of Magic*, as one who reckons a not too gracious task for something which leans toward righteousness, at least in the sense of charity.'

Mr. Waite has not only translated the book, he has added notes to it and he has written a preface. The preface contains the biography of Éliphas Lévi summarized above, together with much curious information about Magic generally and Lévi's ideas regarding it in particular. The notes are as valuable as they are necessary. They are necessary to correct mistakes not a few into which Lévi fell through carelessness, and also mistakes due to ignorance, whether his own or his generation's. And Mr. Waite has so corrected these mistakes as to add materially to the value of the book.

It is a handsome volume of something like 570 pages, and it is illustrated with all the original illustrations together with portraits of its author.

THE NEAR EAST.

Mr. H. R. Hall of the Department of Egyptian and Assyrian Antiquities in the British Museum, is a highly accomplished scholar and he has a covetable command of the English language. His contributions to the *Encyclopædia of Religion and Ethics*, together with his book on the *Oldest Civilization of Greece*, have encouraged us to expect from him the finest literary work. He has just finished and had published *The Ancient History of the Near East* (Methuen; 15s. net).

It is a volume of six hundred large octavo pages, but it is one volume only. To bring within that space the history as it is now known of ancient Greece, Egypt, Babylonia, the Hittites, the Syrians and Israelites, the Assyrian Empire, and the Medes and Persians, is an undertaking that could have been carried out successfully only by a man who had the most complete command of his subject and of himself. No wonder that he regrets that some matters of interest had to be omitted. His readers, however, whether they are the Oxford undergraduates, for whom he writes most immediately, or the wider 'general' readers, who simply want to know, will not regret any omission that has brought the whole history within this compass, especially as such occasional omission has kept the book from being superficial and sketchy, and has left room for colour and for concreteness. Besides, when the undergraduate becomes a graduate and the general reader particular, they will proceed to separate histories of these nations, and they will never forget the debt they owe to Mr. Hall's mastery of that most difficult art, the art of writing a small book on a great subject.

The latest discovery is taken account of, wherever it has been made or by whom, and the adjustment of our knowledge to its demands has been carried out. In order to do this, in order to be quite up to date, Mr. Hall has rewritten certain pages over and over again. And now he publishes because there is a lull in discovery. He has been able at least to get his book out before it is antiquated.

It need never be antiquated. That is to say, if we start with this book as we have it, everything in it being at present the last word of science on its subject, we can ourselves watch the discoveries that are made and add or modify Mr. Hall as we find necessary. The great matter is to get a thorough grasp of the history as a whole, and that great thing has been done for us.

The book is furnished with thirty-three plates and fourteen maps.

ST. PAUL AND JUSTIFICATION.

A book has been published by Messrs. Macmillan with the title of *St. Paul and Justification* (6s. net). It is an exposition of the teaching of St. Paul on Justification in the Epistle to the Galatians and the Epistle to the Romans. Its author is the Ven. Frederick Brooke Westcott, B.D., Archdeacon of Norwich, formerly Fellow of Trinity College, Cambridge.

The manner of Archdeacon Westcott is as different as it could be from that of his father, the Bishop of Durham. He is a scholar, as every line of this book testifies, but he has no confidence in his scholarship. The Bishop was a scholar and knew it. Again, he writes in a free and familiar style and with perfect lucidity, whereas his father was often accused of haziness and always wrote with the sense of a great responsibility. We are not invited to choose between the men. If we were we should prefer to read the Archdeacon.

The Epistles to Galatia and to Rome are expounded verse by verse, always with an eye to their teaching on Justification. The Apostle's language is illustrated with extraordinary felicity. And even when a difficulty remains unravelled we are told that it remains. Then when the exposition is finished a short section gives us a bird's-eye view of the doctrine of each Epistle.

Thus, of Galatians Mr. Westcott says: 'As one peruses the Epistle, it is borne in on the mind that, whatever it may be, it is not a formal treatise. It has all the free discursiveness of a thoroughly natural letter. Great ideas pervade it throughout; but they appear to defy analysis. And one feels (one cannot help feeling) that St. Paul would have been mightily surprised if he could have learned of the dogmatic superstructure to be afterwards upreared on the great ideas thrown out in the course of his eager writing.

'These ideas, on a broad survey, would appear to be chiefly two.

'Granted all would stand well with God, they can only attain their wish by what is called "faith in Christ." This is not very clearly defined, probably primarily because it defies all definition. From this "faith," further, flows a notable consequence, the gift of the Holy Spirit.'

At the end of the exposition of Romans, Archdeacon Westcott says: 'When I was a schoolmaster (and they were very happy days, as all schoolmasters find them) there was no department of my work which pleased me more than the teaching of the New Testament. The "fly in the ointment" was the necessity of examination; for I was very well aware it was almost certain that that test would not be conducted on lines such as I myself approved. The difficulty was this, that it would have been wholly possible, in many cases, for a boy to make half marks *without knowing his text at all*; for a good half of the questions always dealt with "introduction." One had to know—that is, the boys had—not what the Apostle said himself, but what some one else said about him. This I could not believe to be right. For me, the one object was, so far as I could compass it, to make my pupils understand as of infinitely larger importance the Apostle's own pronouncements. The longer one reads St. Paul, the harder one seems to find it to be absolutely sure of his meaning in any section.'

Zones of the Spirit is the title which has been given to the English translation of August Strindberg's *Blau Buch* (Allen; 5s. net). The translation has been done by Mr. Claud Field, M.A., and it is such a translation as makes one forget wholly that it is a translation.

But who is August Strindberg? Mr. Arthur Babillotte tells us this, in the introduction which he has contributed to the volume. He was a Swede. He died last May. 'The demonic element in him, which spurred him on restlessly, made him scale heaven and fathom hell, gave him glimpses of bliss and damnation. He bore the Cain's mark on his brow: A fugitive and a wanderer shalt thou be.'

On March 29, 1897, he began the study of Swedenborg. More and more he seemed to approach Catholicism. The return to Christ was at last complete. All his faith, all his hope, now rested solely on the Crucified, whom he had once demoniacally hated. He now devoted himself entirely to the study of Swedenborg, and wrote the *Blau Buch*.

The *Blau Buch* is a volume of reflexions, about a page each in length. They are often openly Swedenborgian; they are always thankfully Christian; they are acute and astonishing. One of the reflexions had better be quoted as it stands. Let it be 'Affable Men.'

'When I have seen a character-drama, I have always asked myself, "Are men really so simple and transparent?" There is a kind of men about whom one can never be certain. They are so disposed by nature that they adapt themselves to their companions out of pure affability. Such a man once came into my circle; I found him sympathetic, lovable, good-natured. On one occasion I imparted to a third person my opinion of my affable friend. He answered, "You don't know him! He is a malicious man; he has only put on an air of affability with you."

'Then there came a fourth: "He! He is the falsest man in existence!" Finally his wife came: "No! he is neither malicious nor false; he only wants to be on good terms with people."

'At the beginning of our acquaintance (he confessed it himself later on), he had determined to win me by affability, and to preserve my affection by doing everything, or nearly everything, that I wished. He also abstained from contradicting me. During a whole year I never heard him express a view of his own; he only repeated my thoughts. I believed he had no will, no views, not even feelings. He seemed to me to be a mirror in which I was reflected; I never found him, only myself. Then I became tired of him, did not know how to hold myself in, and asked him to do something wrong. Then at last I dis-

covered the man himself. With an unparalleled strength of character, he left wife, child, and home! In order "to save his soul," as he said. "Have you then got a soul?" I asked. "Judge for yourself," he answered, and departed.

'It is dangerous to be affable, and it is dangerous to consider men simple.'

Palmer, in his *Treatise on the Church of Christ*, speaking of the doctrine of the Eucharist, says, 'With the extraordinary latitude allowed in the Church of England to the teaching of the clergy, all possible views from absolute transubstantiation to flat Zwinglianism may be found at the present day.' What was true in 1838 is not less true in 1913. How, then, can the Rev. F. W. Worsley, M.A., B.D., who has undertaken a volume on *The Theology of the Church of England* (Chapman & Hall; 7s. 6d. net), describe the doctrine of the Eucharist? Or the doctrine of Baptism? Or the doctrine of the Church? Or any other doctrine? For it is of the whole round of teaching that Palmer's words were used, and it is of the whole round that they are true still—there is extraordinary latitude allowed to the teaching of the clergy.

Mr. Worsley has resolved to be comprehensive. He describes the extremes of doctrine, he describes the doctrine between the extremes, and leaves criticism alone. His skill is shown in being comprehensive and yet succinct and clear. Occasionally he finds relief in a footnote, in which the fulness of his knowledge and the catholicity of his mind are made manifest together.

Mr. Worsley's own sympathy is perhaps with the broad school. But the broad is not the enemy of the high or the low, only of the narrow.

What the result is of a scientific study of the Sunday School will be found in a book called *For Childhood and Youth* (Clarke & Co.; 1s. 6d. net). The author is Thiselton Mark, D.Lit., B.Sc., Lecturer on Education in the University of Manchester. Three subjects are handled—the organization of the Sunday School, the curriculum, and the teaching. Under teaching there are three divisions—the Bible as a guide to methods of teaching, the use of the Bible in class teaching, and sources of Sunday School power. Under the last subdivision one thing is laid emphasis on beyond all else—that the teaching in the Sunday School must reach the *will* of the scholar.

The first subject that is to be discussed at the Pan-Presbyterian Council in June is the subject of Authority in Religion. For it enters into nearly every Christian doctrine, and profoundly affects Christian life. Now the question of authority falls back sooner or later upon the question of the inspiration of the Bible. For the last authority is Christ, and for Christ—what He said, what He did, what He was, and even what He is—we are dependent on the Scriptures. Even before the subject of authority is directly discussed, it will be necessary to come to some understanding on inspiration.

It is therefore with peculiar pleasure that we can commend a book on the doctrine of inspiration which has been published by the Rev. John Puleston Jones, M.A. (James Clarke & Co.; 3s. 6d. net). Its title is *Until the Day Dawn*, which we fear will suggest eschatology and warn some off who would greatly benefit by the reading of the book. But those who read it will benefit. For the scholarship of the author is reliable, and he has been able to write firmly and yet considerately. In no time he finds himself close to Christ. The chapter on 'Christ the Test of Inspiration' is particularly pleasing. 'Christ,' he says, 'produces conviction in the realm of thought on precisely the same terms on which He wins allegiance in the realm of conduct. In the one case as in the other, the surrender is complete; but it is a willing surrender—the surrender of a rational being.'

There are writers still who use the spelling 'Mahomet' for the name of the prophet. The only spelling that should ever be used is 'Muhammad.' And if a dot is placed below the *h* to show which guttural it is, any one can pronounce it correctly. This is Canon Sell's spelling in his new biography, *The Life of Muḥammad* (Christian Literature Society for India). As the spelling of the name, so the biography is accurate and up to date. Dr. Sell has made Muḥammadanism a lifelong study, and he is studying it still, so that no new interpretation or fact escapes him. Yet with all its learning the biography may be easily and pleasantly read by anybody.

To the series entitled the 'Islam Series,' edited by Canon Sell, the Rev. W. R. W. Gardner, M.A., has contributed *The Doctrine of Man*. By means of this series the Koran and its commentaries are for the first time made accessible and intelligible to the whole world.

Within a volume of 55 small pages Dr. Henry C. Sheldon offers us an interpretation of Eucken's philosophy and a criticism of the theology implied by it. The title is *Rudolf Eucken's Message to our Age* (New York: Eaton & Mains; 35 cents). The interpretation is quite elementary and quite sufficient for the beginner. The criticism is both kindly and acute.

If you would understand what religion means in life, read *Religion and Life* by Professor T. Cuming Hall of Union Theological Seminary, New York (Eaton & Mains; 75 cents net). Professor Hall defines Religion. This is his definition: 'Religion is an inward attitude of reverent relationship to that which is thought of as for the time of supreme moment, resulting in outward expressions, personal and social, that form complexes of rites, beliefs, and customs.'

It is a definition that is purposely vague and general, but it serves to bring Religion and life together, and enable this author to show how great has been the influence of Religion on life from the beginning until now. But is its influence on the wane? Not by any means. In Professor Hall's competent judgment, it is more extensive and also more intensive than ever it was.

At the end of every chapter Dr. Hall gives a list of literature. It shows the control he has of the vast subject. But he has not summarized the literature; he has written out of his own soul's deep conviction.

The Most Beautiful Book ever Written (Eaton & Mains; 75 cents net)—which is that? Renan said it was St. Luke's Gospel. Professor D. A. Hayes of the Garrett Biblical Institute, not agreeing with Renan in much, agrees with him heartily in this, and writes his own book to prove it. He writes first on St. Luke—a brief, bright, and brotherly biography,—and then on St. Luke's Gospel. The Gospel is called the Gospel for the Gentiles, the Gospel of an Educated Man, the Gospel of the Physician, the Gospel of Childhood, the Gospel of Womanhood, the Gospel for the Poor, the Gospel for the Outcasts, and the Gospel of Praise. On each of these topics Professor Hayes says pleasant, warm-hearted things, never forgetting that it is his business to prove that this Gospel is the most beautiful book ever written.

Dr. Agar Beet has fought bravely and long for his doctrine of the last things, and he is not done fighting. Very wisely he appeals now to the average man, stating his doctrine with brevity, clearness, and temperance in a book which he calls *The Last Things in Few Words* (Hodder & Stoughton; 2s. net).

Dr. Eugene Stock has written a short biography of Bishop Thomas Valpy French of Lahore. For the biography by the Rev. H. A. Birks, in two volumes, is out of print, and French seems to run the risk of being forgotten. He must not be forgotten. He was one of the greatest missionaries and one of the best men of his day. The title is *An Heroic Bishop* (Hodder & Stoughton; 2s. net).

Principal H. B. Workman, M.A., D.Lit., has written three 'Chapters in the History of Christian Renunciation.' The first 'chapter' was his book on *Persecution in the Early Church*. The second 'chapter' is his book, just published, on *The Evolution of the Monastic Ideal* (Kelly; 5s. net). The third chapter is a *History of Early Missions* which is about to be published by the Student Volunteer Christian Union.

The book before us, then, is the second chapter of a comprehensive scheme. This has to be kept in mind. But we cannot find that the scheme in any way affects the independence of the volume. As a sketch of the history of the Monastic ideal—of that conception of the Christian life which those men held who fled for refuge from the snares of the world to the dens and caves of the earth—it stands by itself, apart not merely from Dr. Workman's other 'chapters,' but also from the literature of the subject. Nowhere else will the history be found within this compass, with this grasp of the ideal in all its modifications, or with this accuracy in detail. It is a great surprise that a man of affairs, the head of a College, has found it possible to do so much first-hand work in a manner so finished and reliable.

The man who can condense a great Church's missionary enterprise into the compass of a primer has an enviable gift, whatever name the gift may be known by. This has been done for the Missions of the United Free Church of Scotland by the Rev. A. Duff Watson, B.D. The primer

is called *Our Missionary Heritage* (Edinburgh; 6d. net). Not only is the work all here, but it is here so that its history can be read with pleasure and its character conceived impressively. The author has even found space for the terse telling of some of those incidents which bring the foreign missionary's work home to our firesides. We see him at his work; we are moved to work and hope with him.

Under the title of *The Soul of India* (Kingsgate Press; 5s. net) the Rev. George Howells, M.A., B.Litt., B.D., Ph.D., has written what he himself calls 'An Introduction to the Study of Hinduism in its Historical Setting and Development, and in its Internal and Historical Relations to Christianity.' It is just such a book as will give those who are interested in India in its religious aspect all they require in order that they may understand the situation in that vast land with which the missionary has to deal. For Mr. Howells has, first of all, given an account of the Land, its Languages, and its Races; next, he has offered an historical survey of Indian Civilization; then he has traced the Evolution of Indian Religion and Philosophy; after that he has made a Comparative Study of Hinduism and Christianity; and, last of all, he has brought Hinduism and Christianity into historical contact.

To do all this demanded space. But he has got it. The book is a closely printed crown octavo of more than six hundred pages. And he has used his space with the utmost skill. For he seems to have mastered each separate portion of his vast subject before he began to write, and his style is precise. The very look of the book is attractive; the handling of it is a growing pleasure. It is difficult to believe that this direct narrative, this well-proportioned history of a great race and a great religious enterprise, could ever have been spoken from the platform. Yet the main portion of the book, we are told, formed the course of Angus Lectures delivered in Regent's Park College, London, in the winter session of 1909–10.

What evidence is there outside the New Testament and the Christian writers themselves for the fact of Christ? Mr. Samuel E. Stokes has gathered it together—from Tacitus, Pliny, Lucian, and the rest—and has set it forth plainly in *The Gospel according to the Jews and Pagans* (Longmans; 1s. 6d. net). The Rev. J. O. F. Murray, D.D., Master of Selwyn College, Cambridge, has verified every statement in the book and seen it through the press. It was written to make Christianity more credible to Hindus: it will undoubtedly help weak believers, perhaps even convince unbelievers, in this land.

That we cannot get young people to see that the Bible is real, is the constant complaint of teachers. One way which has been found successful is to bring it into touch with the history of the wider world. Tell the children something about the Assyrians, and then bring the Assyrians and the prophets of Israel together. This can be done excellently by means of a book written by Miss Eleanor Trotter, B.A., and called *Life in Olden Times in Babylon and Assyria* (Macdonald & Evans; 1s. 6d.).

Of the many-sided St. Paul, one of the most interesting sides is his relation to his friends. But his relation to his friends is more than interesting; it is a vital element in the Apostle's history, and it is the occasion of some of the most difficult problems in that history. We have only to think of the names of Luke and Timothy. Seeing this clearly, the Rev. E. Basil Redlich, M.A., has written a volume, entitled *St. Paul and his Companions* (Macmillan; 5s. net), in which he has investigated every problem, pursued the Apostle throughout his ministry, and demonstrated once for all how great a genius for friendship he had, and how fundamentally it told upon his work. The volume contains a short biography of every man and woman with whom St. Paul was intimately acquainted. And each biography gains enormously in value by its setting. But it is for St. Paul's sake that all this is done, that we may understand him better, and understanding him better may more than ever be followers of him as he was a follower of Christ.

Even to gather together, as Mr. Redlich does, the designations used by the Apostle for his friends is an education in friendship. They are: 'Approved in Christ' (Apelles, Ro 16^{10}); 'My beloved' (Epænetus and Stachys, also Ampliatus with the addition of 'in the Lord,' Ro $16^{5.\,9.\,8}$; and Persis is 'the beloved'); 'the Brother' (Quartus, Ro 16^{23}; Sosthenes, 1 Co 1^{1}; Apollos, 1 Co 16^{12}; Timothy 2 Co 1^{1}, Col 1^{1}, Philem ^{1}; Epaphroditus, Ph 2^{25});

'the Chosen in the Lord' (Rufus, Ro 16^{13}); 'Fellow-servant' (Epaphras, Col 1^{7}; Tychicus, Col 4^{7}); 'Fellow-soldier' (Epaphroditus, Ph 2^{25}; Archippus, Philem ^{2}); 'Fellow-worker' (Prisca and Aquila, Urbanus, and others); 'Fellow-prisoner' (Andronicus and Junias, Aristarchus, and Epaphras); and 'Kinsman,' 'Minister,' 'Slave.'

A sympathetic and yet scientific history and exposition of Psychotherapy has been long desired. It has come now. A book has been published by Messrs. Macmillan, under the title of *Mind and Health* (8s. 6d. net), which discusses the subject in all its scientific phases and in all its historical manifestations. The book has been written by Mr. Edward E. Weaver, Ph.D., sometime Fellow in Clark University, and an historical introduction of sixty-four pages has been contributed to it by Dr. G. Stanley Hall, President of Clark University.

What is Psychotherapy? Psychotherapy, says Dr. Stanley Hall, 'means, properly speaking, the curing of a mental ailment; it also means the use of mental measures in effecting that cure. A broader use of the term, however, is usually understood, but for such use the word "psychotherapeutics" is preferred by some, which means the treatment of the sick by influencing the mental life.'

Its history is for the most part a history of methods of 'divine healing.' And these methods —Christian Science, the Emmanuel Movement, and the rest, are described with the utmost desire to see their worth and make known authoritatively what in them is reliable and useful. It is always easy for the 'scientific' mind to miss the essential; but Dr. Weaver is more than scientific. As we said at the beginning, he is sympathetic. And in the exercise of his sympathy he is careful to go to the fountain-head for his knowledge. His quotations are numerous, because they are part of his plan. The last chapter is called 'How the Christian Church may Heal.' It deserves the attention of the Christian Church.

Dr. Scott Nearing of the University of Pennsylvania is convinced that there is enough in the gospel to solve the whole social problem if only it were set to work upon it. The Churches must set the gospel to work. And this is all the trouble, he holds. The Churches are selfish. Still, in his most recent book on *Social Religion* (Macmillan; 6s. 6d. net), Dr. Nearing indulges in no cheap indignation with the Churches. He gives himself rather to the task of showing the Churches what they have to do. It is a terrible story—nearly incredible in some parts of it. Dr. Nearing says that the trade of prostitution, for example, is in Chicago 'organized to the highest point of efficiency, with cash registers,' and all the rest, so that you can tell by examining the books how many men have been 'served' by each woman in the twenty-four hours.

The Rev. Alexander Smellie, D.D., has issued a new biography of *Robert Murray McCheyne* (Meyer; 2s. 6d. net). He is quite pleased with Dr. Andrew Bonar's biography, but has come into possession of 'an altogether priceless box of McCheyne manuscripts—letters to and from his family and friends, notebooks, sermons and documents of different kinds'; and he determined to use both Andrew Bonar and the box and write a new convenient and cleverly illustrated biography. Cleverly illustrated—the illustrations by Mrs. Struthers are able to double the value of the volume.

'A First Book of Protestant and Free Church History for the Young People of the Nonconformist Churches' has been written by the Rev. J. G. Stevenson, B.A. It begins with the story of St. Pancras 'over fifteen hundred years ago.' That story is told not only clearly and simply, but in considerable fulness. And this method is wisely pursued throughout the book, for the details must be given if the child is to find a story worth listening to. We wish a little more space had been given to the Children's Crusades; but Mr. Stevenson has to come to modern days, and he has to come home. What we miss in the Children's Crusades we find to utmost satisfaction in the Pilgrim Fathers and the Pilgrim Children. In avoiding childish language Mr. Stevenson has occasionally fallen upon large general words which need translation. But he has performed a most difficult task with undoubted success. The title is *Fathers of our Faith* (Meyer; 3s. 6d.).

There is a Christ for every individual, and a complete Christ. Mr. Douglas G. Browne finds Christ beautiful. Yet it is no partial Christ. Beauty sums up all that we know of Him. First,

however, Mr. Browne gives us a careful survey of the conditions of life into which Christ came. For he must have a Christ who is truly human, however Divine, and really local, however universal. Then he comes to the beauty of the gospel of Christ and the beauty of Christ. It is an aspect of Christ which has been somewhat overlooked. It may make its appeal to an artistic age. But it is not a part of Christ; it is, as we have already said, the whole gospel of Christ and the whole Christ of the Gospels that are found to be beautiful. For beauty is harmony, and harmony with God is the first condition of our existence, the condition also into which Christ came to bring us after we had got lost.

The title which Mr. Browne has given his book is *Christ and His Age* (Methuen; 3s. 6d. net).

It is sometimes said that if the conditions were the same we should find the New Testament miracles repeated to-day. Are the conditions the same in the heart of Africa? In his book called *Garenganze: West and East* (Pickering & Inglis; 1s.), Mr. F. S. Arnot tells us that, like the 'son' in the Gospels, Njimbi 'ofttimes fell into the fire and oft into the water.' Conversion brought him not only spiritual life, but deliverance also from the fits to which he had been subject. The little book has other striking incidents, and some striking illustrations of them.

Dr. Eugene Stock has issued a second impression of his *Talks on St. Luke's Gospel* (R.T.S.; 2s.). Both man and book are known and much esteemed.

The Religious Tract Society has issued three series of *Scripture Post Cards*, each containing twelve cards (6d. net). The pictures are by Harold Copping.

In his new book, which he calls *All the Year Round* (Revell; 3s. 6d. net), Dr. Newell Dwight Hillis makes an appeal for an American National Year, after the manner of the Christian Year. 'We must make a large place for the anniversaries that celebrate the great men and events of the republic.' Last year Dr. Hillis observed such a National Year in Plymouth Church, delivering on every anniversary an appropriate address. It is the addresses thus delivered that compose this volume. The National Year is not quite complete, however, in itself. Dr. Hillis combines it with the Christian Year. We have accordingly this sequence: New Year; Abraham Lincoln; George Washington; Easter; International Arbitration; A Day in June (the recognition of Nature); Independence Day; Labour Day; Christian Unity; Thanksgiving Day; The Expansion of Puritanism; and Christmas. Every address is as pointed in expression and happy in illustration as only Dr. Hillis can make it.

A simple theory of life is maintained throughout the essays of the Rev. Cortland Myers, D.D., which are published under the title of *Making a Life* (Revell; 2s. 6d. net). It is, Do well, and it shall be well with you. And, in spite of the laughter over the late Samuel Smiles and his gospel of 'Get on,' what else can we preach to the young? There is the suspicion that that laughter was the laughter of the indolent at the industrious. No doubt life is a complex matter, more complex and mysterious than the essayist of these progressive ideas is able to recognize. But a clear, simple theory must always be good to begin with. And Dr. Myers is often quite Biblical in his teaching. The Bible bids us redeem the time: Dr. Myers has a most impressive chapter on the value of a minute.

Out of all the mission books of the season we should select and commend *Notable Women of Modern China*, by Margaret E. Burton (Revell; 3s. 6d. net). The subject is delightful, and it is handled delightfully. The ladies whose biographies are so well told and so well worth telling are Dr. Hü King Eng, Mrs. Ahok, Dr. Ida Kahn, Dr. Mary Stone, Yu Kuliang, and Anna Stone. There are photographs of them all and of certain places associated with them.

Mr. Charles Stelzle is known in the United States as a more secular 'J. B.' He writes to many newspapers on questions affecting labour, his articles being, in the phraseology that is used, 'syndicated to two hundred and fifty labor papers.' Of these articles a selection has been made. Mr. Revell publishes the book with the title of *The Gospel of Labor* (1s. 6d. net). Mr. Stelzle is a socialist, but of the evolutionary rather than the revolutionary type. He says we should not destroy existing institutions; we should slowly improve them for our use.

And he illustrates in this way: 'It was a curious process of construction, but a very effective one. The newspaper that occupied the building had outgrown its dimensions, but it seemed impossible to move to larger quarters while waiting for the new building which was to be erected upon the old site. It was therefore decided to continue doing business at the old stand, and with an occasional shift of the departments from floor to floor, the new building was finally completed, from foundation to dome, without a single interruption in the getting out of one of the most important journals in this country.'

Much ridicule has been cast, and deservedly, on the Sunday School story which brings the bad boy to a terrible and speedy end. But it is not yet laughed to shame. In a volume of sermons entitled *How to live the Christ Life* (Revell; 3s. 6d. net), the author of which is the Rev. Russell H. Conwell, we find this story: 'A mother heard some boys at the front door one Sunday morning asking her boy to go with them on a boat down the Delaware River. The mother asked them not to invite her son to accompany them, and pleaded with him, saying, "If you do not want to go to church, take the day off and rest, but do not disgrace your God and His Sabbath by such sport." I was asked to attend his funeral the following Thursday, the boy having been drowned in the river. While such physical judgment may not follow all who thus desecrate His holy name, it illustrates the fact that something dreadful does follow somewhere every person who breaks that commandment. Every man should rest one day in seven. The Lord wanted us to secure that needed rest, and for that reason He commanded it, in loving regard for His children.'

It is the author's intense desire to do good, as if, like St. Paul, he would by all means save some, that makes him fall into the telling of such a story. But even in a sermon such stories should be impossible; that they are true makes no difference.

The history of the protest in Italy against what is regarded as the tyranny of the Roman Church is told by Professor Giovanni Luzzi, D.D., of the Waldensian Theological Seminary in Florence, in a series of lectures which were delivered in America last winter, and are published under the title of *The Struggle for Christian Truth in Italy* (Revell; 5s. net).

The book as now issued contains new matter. It has seven chapters: (1) The Dawn of Christianity in Rome; (2) The Protestant Revolution and its Echo in Italy; (3) The Dramatic History of the Bible in Italy; (4) The Israel of the Alps; (5) Missionary Blossom and Evangelical Fruit in the Garden of Italy; (6) In the Land of Exile; (7) Modernism.

It is a fascinating story; almost all the elements that move the emotions and touch the imagination are in it; and it loses nothing in Professor Luzzi's telling.

How far apart even yet is the Roman Catholic from the Protestant Church may be seen with startling vividness in the translation of a book by Dr. Albert von Ruville, of the University of Halle. It is evident even in the title: *Humility the True Talisman* (Simpkin; 3s. 6d. net). It is almost painfully evident in the tone of the book throughout, which seems sometimes to belong to a different age of the world rather than a different Christian community. And if it is not recognized earlier, Dr. Ruville takes care that it shall be understood before the book is ended; for he says in concluding: 'The Church unveils herself more and more radiantly to the careful investigator, as the true and holy work of the Son of God leading up to a happiness of ever-increasing purity. Meanwhile deep shadows are gathering over the Protestant world. Doubtless there is much light there also, but it originates from Catholicism, and becomes more and more eliminated by the influence of a purely rational Science. And there is an element in all the utterances of Protestantism that is repulsive to a believing Catholic. It is the element of presumption and pride which cannot harmonize with that distinguishing mark of the Catholic Church, to which she owes her power, her unity, her organization, in short her whole being and existence; and this fundamental virtue is *Humility*.'

But in spite of the difference, the non-Roman reader may profit not a little by the reading of this book. Its insistence on Humility, albeit it is often strained and fanciful, tells at last. And it is a grace so difficult of cultivation that every aid is welcome.