

up and down in front of that fire hearing the little group chant their song; and presently he saw one man detach himself from the group and come stumbling across the ice and up the bank in front of the fire, renouncing his faith to save his life. Then the centurion's helmet and shield clanged on the ground, and he walked out on the ice and took the place of the deserter, and once more that song went up into the air—

'Forty wrestlers wrestling for Thee, O Christ,  
Claiming from Thee the victory, and from Thee the crown.'

*Students and the Modern Missionary Crusade*, p. 252.

**Strength for one day at a time.**—A man says to his agent, 'I want you to go on a business tour for me. First go to Buffalo. Here is the money, and here are the directions that you will need while there. Thence go to Cleveland, and there you will find remittances and further directions. When you get to Cincinnati you will find other remittances and other directions.' 'But,' says the agent, 'suppose when I get to Cleveland, or any of the other places, I should not find anything?' He is so afraid that he will not, that he asks the man to give him money and directions for the whole tour before he starts. 'No,' says the man, 'it will be sufficient if you have the money and directions you need for each place when you get to it; and when you do get to it you will find them there.'—HENRY WARD BEECHER.

**Not looking round the corner.**—When I was young I was the victim of that illusion implanted for some purpose in us by nature, which causes us on the brightest morning of June to think immediately of a brighter morning which is to come in July. . . . As I got older I became aware of the folly of this perpetual reaching after the future and of drawing from to-morrow, and to-morrow only, a reason for the joyfulness of to-day. I learned, alas! when it was almost too late, to live in each moment as it passed over my head, believing that the sun as it is now rising is as good as it will ever be. . . . One-fourth of life is intelligible; the other

three-fourths is unintelligible darkness; and our earliest duty is to cultivate the habit of not looking round the corner. — MARK RUTHERFORD, *Autobiography*.

### Daily Strength.

'As thy days, thy strength shall be!  
This should be enough for thee;  
He who knows thy frame will spare  
Burdens more than thou canst bear.

When thy days are veiled in night,  
Christ shall give thee heavenly light;  
Seem they wearisome and long,  
Yet in Him thou shalt be strong.

Cold and wintry though they prove,  
Thine the sunshine of His love;  
Or, with fervid heat oppressed,  
In His shadow thou shalt rest.

When thy days on earth are past,  
Christ shall call thee home at last,  
His redeeming love to praise,  
Who hath strengthened all thy days.

FRANCES RIDLEY HAVERGAL, *A Ministry of Song*.

### FOR REFERENCE.

- Banks (L. A.), *On the Trail of Moses*, 259.  
Brookfield (W. H.), *Sermons*, 196.  
Holden (J. S.), *Redeeming Vision*, 31.  
Maclaren (A.), *Expositions: Deuteronomy, Joshua, Judges, Ruth, 1 Samuel*, 67.  
Maclaren (A.), *Week-Day Evening Addresses*, 132.  
Moore (A. L.), *From Advent to Advent*, 98.  
Raleigh (A.), *From Dawn to Perfect Day*, 337.  
Waller (C. H.), *The Names on the Gates of Pearl*, 151.  
Whitfield (F.), *The Blessings of the Tribes*, 173.  
*Christian World Pulpit*, iv. 206 (R. Collyer); xiv. 368 (W. Harris).

## Literature.

### A CLARENDON PRESS REPRINT.

THE MIRROR OF THE BLESSED LYF OF  
JESU CHRIST. By Nicholas Love.  
Edited by Lawrence F. Powell. (*Frowde*.  
21s. net.)

THE reprinting of Early English Literature can scarcely be undertaken by any publisher for the sake of profit. Yet it is an undertaking that has attracted more publishers than one. And when it is a matter, as it usually is, of painstaking editorial work, and as painstaking press work, it

is not surprising to find among the publishing houses fascinated by it the Oxford University Press.

The reprints of the Oxford University Press are in crown quarto. They are edited by scholars, not merely by literary men of leisure. They are printed on a beautiful white paper in a special clean-cut type, and they are bound in blue paper boards with grey linen back and white label. Everything, in short, is thrown in the way of the book buyer to overcome any resistance he may have to spending his money on an old book.

The volume before us is an old book indeed. It is the translation of a Latin work entitled *Meditationes Vitae Christi*, attributed to Cardinal Bonaventura (amongst others). The translation was made before the year 1410, for in that year it was presented to Archbishop Arundel, the notorious persecutor of the Lollards. Of the translator nothing is known but his name, Nicholas Love, and that only because it is found in some of the manuscripts of the work.

The original *Meditationes* in Latin was popular over the whole of Europe, and it was translated into most of the Continental languages. Nicholas Love's translation seems to have been quite as popular in England. Twenty-three manuscripts are still in existence. But the editor has not found it necessary to use more than three of them, the variations in the others being errors or insignificant. He has relied mainly upon the MS. belonging to Brasenose College, now in the Bodleian Library.

The interest of the book is many-sided. Perhaps the easiest way to illustrate its variety of interest is to quote a short passage. Let us take the beginning of the paragraph entitled 'De tribulacione electorum.' It deals with a problem that is still discussed, and it deals with it in a singular combination of candour and reverence.

'The thridde notable thing that we haue ensauple of here is how that oure lord suffreth his derlynges to be disesed here thourgh persecuciouns and tribulaciouns: and that scheweth wele here in marye and Joseph. What tyme they knewen the child soughte to be slayne: what myght they here more sorwefulle? For though it so were that thei knewen and wisten wele that he was goddes sone, neuertheles the sensualite and the resoun of hem myghte kyndely be destourbeled and meued to seie in this manere: Lord god, fader all myghty, what nede is it to thy blessed sone, that here is to flee, as thou myghtest not defende hym fro his enemyes and kepe hym saaf here?'

#### LUKE THE PHYSICIAN.

LUKE THE PHYSICIAN, AND OTHER STUDIES IN THE HISTORY OF RELIGION. By W. M. Ramsay, Kt., Hon. D.C.L., etc. (Hodder & Stoughton. 12s.)

In this volume Sir William Ramsay's peculiar gift surely reaches the perfection of its exercise.

It is the gift of historical and geographical exposition. The average preacher has not discovered Sir William Ramsay yet. He is still entirely occupied with the unfolding of the writer's thought. So far as his interest goes, St. Paul might have been a Christian Hindu when he wrote about Adoption; he might have been living in Scandinavia when he used the illustration from grafting. It has been Sir William Ramsay's business, and it is his glory, to make known to the preacher how much greater a great thought is when, like a jewel, it is seen in its proper setting.

His new volume contains, as usual, many things. They may be all related; but there is plenty of freedom in the relationship. 'Luke the Physician' is the title of the first chapter. The title of the fourth is 'The Orthodox Church in the Byzantine Empire,' and the title of the sixth is 'The Religion of the Hittite Sculptures at Boghaz-Keui.' The longest chapter by far (it occupies almost a third of the book) is on 'The Church of Lycaonia in the Fourth Century.' It is introduced in the preface with a modesty for which those who do not know him would not give Professor Ramsay credit. 'The last article,' he says, 'stands in much need of help and criticism from more experienced scholars. In writing it I felt the depths of my ignorance; but the first steps had to be taken in the subject.'

Is it necessary to say that from first to last it is a book of absorbing interest? Sir William Ramsay cannot write in any other way. And every page of it tells how impossible it is for the preacher of the gospel to keep himself any longer ignorant of those things which lie outside the immediate letter of Scripture, things of pagan mystery and even Muhammadan brotherhoods. These are the things which enrich this book on Luke the Physician. They are able to enrich all our preaching with a new conception of the height and the depth, and the length and the breadth, of the love of God in Christ.

#### LOGIC.

THE PROBLEM OF LOGIC. By W. R. Boyce Gibson, M.A. With the co-operation of Augusta Klein. (A. & C. Black. 12s. net.)

This is the first of two volumes which together will form a complete treatise on Logic. If the

second does not fall below this level, we take it that the complete work will be the most important contribution to the study of Logic since Mill.

It is not the work of a single author. No great book is that. Professor Boyce Gibson mentions his indebtedness to the works of Mill, Sigwart, Bosanquet, and Joseph. But apart from that general indebtedness, which every worker owes to his predecessors, Professor Boyce Gibson frankly and generously acknowledges certain particular debts. First, to Professor G. F. Stout. Professor Stout read through the manuscripts and 'returned them to me shortly afterwards accompanied by a small volume of criticisms.' The substance of Professor Stout's criticisms was adopted. Next, to Miss Klein. Miss Klein's collaboration 'dates from the first revision of the work—from the spring of 1905. Since that date, every change in the treatment—and the reconstructions have been drastic—has been subjected to the friendliest but most unsparing criticism. No point of divergence between us but has been thoroughly discussed, and transmuted into a point of common agreement.'

Still Professor Boyce Gibson is responsible for the book, and must receive the credit of it. The conception arose with him; the lines of treatment have been drawn by him; the central principle is his own, and may almost be said to be peculiar to him. That central principle is the idea of relevancy. The principle of relevancy, that is, of fidelity to relevant fact, 'has been adopted as the master-key to all the main positions of the book, including the central problem of a Formal treatment, and its relation to a material treatment of Logic.'

And not less important than that central principle is what one might call the author's cast of mind, what he himself would call, and rightly call, the ultimate aim of all his thinking and all his writing. Professor Boyce Gibson is a religious idealist. He holds that the time has come, and calls imperatively, for co-operation, a frank and fruitful co-operation, between the Idealism of the Hegelian School on the one hand, and the Psychologism of the Pragmatic and Genetic Movements on the other. In expressing this conviction Professor Boyce Gibson looks upon himself as simply working in the service of that liberating movement in Philosophy,

which in his mind is associated with the work and personality of Professor Eucken. Well, he has himself made Professor Eucken known. But he is not so greatly indebted to him as he thinks.

### THE NEW SCHAFF-HERZOG.

THE NEW SCHAFF-HERZOG ENCYCLOPÆDIA OF RELIGIOUS KNOWLEDGE. Edited by S. M. Jackson, D.D., LL.D., with the Assistance of C. C. Sherman and G. W. Gilmore, M.A. (*Funk & Wagnalls*. Vol. i. 18s. net.)

What induced these able American editors to abridge the new edition of Herzog? Why did they not produce an entirely new encyclopædia in their own tongue? It could not have been because there was not scholarship enough in America. There *is* scholarship enough now; and, besides that, they were at liberty to draw upon England and elsewhere. Nor could it have been because of the incomparable excellence of the German work. There are excellent articles in it, but it is not incomparably excellent as a whole. There probably never was a more disappointingly unequal encyclopædia published.

It is likely enough that the simple fact of Herzog having once been reproduced in English suggested to them to reproduce it again. But the situation has wholly altered in the interval. The first Schaff-Herzog met the needs of its time fairly well. But now there are several large dictionaries of the Bible in existence, dictionaries that are quite up to date and in the hands of most students of the Bible, who no longer need a book that contains articles on all the Scripture names. And, besides that, a new sense has arisen since Schaff's day of the catholicity of theology, and men cannot be satisfied with a book written entirely by Protestants and from the Protestant point of view.

But let us take the book as we have it, and be thankful. The old edition was completed in three volumes, to which a supplementary volume of modern biography was afterwards added. The new edition is to run to twelve volumes. And that is all gain. It is true that the increase is made up mainly by new matter, and that some of the German articles are so condensed as to be barely intelligible. But we have no hesitation in saying that the resolution to make the book three times the size of the old was a wise resolution. It is a recognition of the fact that since the issue of

the first edition of the Schaff-Herzog *Encyclopædia*, the study of theology has opened out and now occupies a far wider field.

It is perhaps owing to the condensation of the German articles, or to the mere difficulty of abridgement, that by far the most interesting part of the work is the new material. It seems to be contributed entirely by American scholars. It is pleasant to find among them the name of Professor David S. Schaff, the son of the editor of the first edition, whose work, moreover, is very well done. Of the rest, perhaps the best known name is that of Professor Warfield of Princeton, who contributes some pretty lengthy articles in theology, and whose point of view is unmistakable.

### Among the Books of the Month.

In the first volume of the *ENCYCLOPÆDIA OF RELIGION AND ETHICS* there is a remarkable article on 'Animals,' with a remarkable bibliography. Professor von Dobschütz calls it an ideal article, and the bibliography is as unique as the article. The author of both is Mr. Northcote W. Thomas, M.A., F.R.A.I. Every year Mr. Thomas prepares a complete *Bibliography of Anthropology and Folklore*. The issue for 1907 is ready (Royal Anthropol. Inst.; 2s. net).

There is no Christmas present like a book. But which book? For once there can be no hesitation; or at least the only hesitation can be between two books which have been published by Messrs. A. & C. Black. The one is *From Damascus to Palmyra* (20s. net); the other is *Ancient Tales and Folklore of Japan* (20s. net). They are this season's contribution to the wonderful library of illustrated books of travel in which colour printing and capable writing have combined to make the name of A. & C. Black more widely known than even the *Encyclopædia Britannica* ever made it. It is a new kind of literature. Hitherto books were written and then illustrated; and the illustrations had no relation to the book; it was often quite evident that the artist had never read a chapter of it. Or else the illustrations were drawn and some one was found who wrote a book to accompany them; and then the writing was nothing. In Messrs. A. & C. Black's books

author and illustrator are both artists. The book as literature is fit to stand alone, and the illustrations would be eagerly bought in a portfolio. It is enough to say that *From Damascus to Palmyra* is written by Dr. John Kelman, and illustrated by Margaret Thomas. The author of *Ancient Tales and Folklore of Japan* is Mr. Richard Gordon Smith, F.R.G.S.

We cannot say which book should be chosen first. Without seeing them we should have said Dr. Kelman's, because we have already seen his *Holy Land*. But Mr. Gordon Smith is a delightful story-teller, and there is no end to the interest which the Japanese imagination has thrown around the borderland that lies between the seen and the unseen.

The part of Dr. Cheyne's new book on *The Decline and Fall of the Kingdom of Judah* (A. & C. Black; 7s. 6d. net) which will be most read is the introduction. For in the introduction, of forty closely printed pages, Dr. Cheyne answers the critics of his Jerahmeelite theory, and has no mercy. Name after name comes up for rebuke or ridicule. And the worst of it is that the rebuke and the ridicule seem to be well placed. Dr. H. P. Smith, of Meadville Theological Seminary, writes: 'We are at a loss to discover why Jabal, Jubal, Mahalaleel, Lamech should not have been allowed to appear in their original form as Jerahmeel, or why Joktheel should supplant Jerahmeel as the name of a city, or why Beer-lahai-roi should be forced into the place of En-Jerahmeel.' Whereupon Dr. Cheyne exclaims, 'Allowed! Supplant! Be forced! Could there be any greater proof of unwillingness to enter into a new point of view than this?' And in a footnote: 'Among the curiosities of Professor—— (we shall not name him) is a Babel in the Negeb, for which I am not responsible.'

The book itself is not so entertaining. But it gives the Jerahmeelite theory in clearer proportion than ever before.

The teacher of Ethics in all the Universities is Professor James Seth. He is not a peripatetic. He sends his book. *A Study of Ethical Principles* (Blackwood; 7s. 6d.) has reached its tenth edition. Before issuing it in the tenth edition Professor Seth revised it. And in revising it he discovered that he was all wrong in thinking that intuition is the most characteristic and important feature of

Butler's theory. So he rewrote his account of Butler, and gave eudæmonism a much more influential position. This compelled him to rewrite the whole section on Eudæmonism. And the consequence is that those who do not possess the tenth edition of Professor Seth's *Ethical Principles* may quite misrepresent Professor Seth.

The Revised Version has not even yet been so long in taking the place of the Authorized as the Authorized Version was in supplanting the Geneva Bible. Its hope lies in the schools. And for school use the Cambridge Press is issuing a cheap annotated edition. *S. Luke*, by the Rev. E. Wilton South, M.A., and *The Acts*, by the Rev. C. West Watson, M.A. (1s. 6d. net each), have just been published.

The same Press has issued a fresh study of *Neoplatonism in Relation to Christianity*, by Mr. Charles Elsee, M.A. (2s. 6d. net).

The average man's interest in evolution is an ethical interest. He does not care a straw about the descent of man, whether from monkey or from frog. He cares only about his conscience and his God.

The book about evolution that even educated men have been waiting for is, therefore, Mr. W. Benett's on *The Ethical Aspects of Evolution* (Clarendon Press; 6s. net). And Mr. Benett has added to the expectation a certain surprise of his own to make the book more interesting still. He has discovered and developed a theory of the way by which we have come to have a conscience. It is the way of opposition. Pleasures and pains have developed side by side, and it is their adjustment that has compelled men to pass judgments upon their acts, calling this right and that wrong. There are movements of attraction and repulsion. These movements are reflected on the consciousness. They are then generalized and translated into value-judgments, which are distinguished from all others by a peculiar feeling of compulsion or obligation. Thus the individual receives or recognizes a conscience. And the consciences of individuals give a moral code to the society of which they are composed. The corporate code may be higher or lower than the individual conscience. For it is an average, and the individual may be above or below the average in his sensitiveness to right and wrong.

If this seems somewhat elementary, it is due to the abstract, not the original. Mr. Benett is not elementary. He has worked at these problems for thirty years and has something to say about them.

Just when we think that we have carried about the *Virgil Pocket Book* long enough, there comes *The Horace Pocket Book* (Constable; 2s. net), uniform in its beauty and wisdom.

To the revised issue in parts of Miss Kate M. Warren's 'Treasury of English Literature' two parts have been added, *Waller to Addison* and *Johnson to Burns* (Constable; 1s. net each).

Mr. Culley has been fortunate in getting a book on Astronomy written by Mr. and Mrs. Walter Maunder. And he has made good use of his opportunity. The book is entitled *The Heavens and their Story* (5s. net). It is written with just the proper proportion of scientific fact and artistic setting, and it has been lavishly illustrated with coloured photographs.

When the Rev. Samuel Marriott, now of Sheffield, was in Hull, he had a way of reaching his young people by writing letters to them. These letters he has now published for the good of other ministers' young people, and has called the book *On Playing the Game* (Culley; 2s. 6d.). They are manly, healthy letters, and they touch almost every aspect of ethics and religion.

The newspaper 'Correspondence Column' is a kind of confessional box in its latest developments. All the confessors do not turn it to so good account as does the Rev. Harry Bisseker, M.A., in the *Methodist Times*. He gives time and research to the questions before he answers them. Some of the topics discussed are so great as Temptation, Besetting Sin, Reality in Prayer, and the Problem of Suffering. Mr. Bisseker has now published what he had to say on these topics. The title is *Problems of Discipleship* (Culley; 1s. 6d. net).

The change that has come over our popular theology could not be better illustrated than in a book entitled *Waymarks in the Pursuit of God* (2s. 6d.). It is published at the Drummond Tract

Depôt in Stirling, and ought to be in harmony with the *Herald of Mercy* manner. It is written by the Rev. D. M. McIntyre, the successor of Andrew Bonar. Yet the first chapter is a popularization of the mystical devotion of the Canons of St. Victor, and the rest of the chapters remain among the mystics and the perfectionists to the very end. The *ENCYCLOPÆDIA OF RELIGION AND ETHICS* has not come too soon. Its contents are the accurate scientific expression of those things which are already occupying the minds of the strictest sects of evangelicalism. These things, we say, are already occupying their minds, but there is room for accuracy and enrichment. That is why the *Encyclopædia* has not come too soon.

The Rev. W. O. E. Oesterley, D.D., is the Scrivener of our time. His latest collation is of *Codex Taurinensis (Y)* (Frowde; 4s. net). He may, however, have a later ready, for he is indefatigable, and this study appeared in the *Journal of Theological Studies* before it was published in book form. Codex Y is the earliest known manuscript of the Twelve Prophets in the Lucianic recension of the Septuagint. And Lucian's text is of the first importance, not only for the Greek but also for the Hebrew underlying it. Codex Y belongs to the library of the University of Turin. In the year 1904 a fire broke out in the library, but a rush was made and Codex Y was rescued. Fortunately it lay on a low shelf within reach. All the MSS on the higher shelves were either wholly destroyed or seriously damaged.

In addition to his most painstaking transcript of the MS., Dr. Oesterley has given readings from all the Lucianic MSS at present known, from the Old Latin Texts, from the Hexapla, and from both Chrysostom and Theodoret.

The American preachers are very fond of the short ethical essay. And they are masters of it. One of the best of its kind is *Making the Most of Ourselves* (London: Gay & Hancock; 3s. 6d. net), by the Rev. Calvin Dill Wilson. Mr. Wilson addresses 'young people,' but the rest of the people will find food for reflexion in his pages.

Messrs. Gill & Son, Dublin, have commenced a new series of books, to be called 'Epochs of Irish History.' Their size seems to be small quarto.

They are bound in green, with black lettering. The price is 2s. 6d. net.

The first volume is *Pagan Ireland*, by Miss Eleanor Hull. Now the Pagan period is the most picturesque period of the history of Ireland, and Miss Hull is able to make a fine romantic story of it. She is a great savant. Ireland and Comparative Religion are at her feet. And then she is a woman, and an Irish one.

Some day some great editor will give himself to a Dictionary of Universal Biography. At present the only presentable book is in French, the *Biographie Générale*, and it is nearly half a century old. In the meantime we have instalments, the *Dictionary of National Biography*, no mean instalment, with its most useful synopsis in one volume; and *Notable Welshmen*, edited by the Rev. T. Mardy Rees, and published this month at the *Herald Office* in Carnarvon. *Notable Welshmen* is a synopsis also. It is in one volume (10s. 6d. net). Just the facts are given, no comments on them, and no characteristics. But it will be most serviceable.

Three names on one title-page, and each of them alluring—Ruysbroeck the subject, Maeterlinck the author, and Jane T. Stoddart the translator. It is a perfect translation of Maeterlinck's charming little book on *Ruysbroeck and the Mystics* (Hodder & Stoughton; 2s. net).

When He was up in the mountain He was Himself transfigured. When He came down into the valley the epileptic was transformed. Dr. Campbell Morgan has written about *Mountains and Valleys in the Ministry of Jesus* (Hodder & Stoughton; 1s. net).

Professor Hugh Black has fallen into the ways of the University Classroom as if he had never occupied a pulpit. His volume of *University Sermons* (Hodder & Stoughton; 6s.) flatters the undergraduate, not by making him fancy he is a great thinker, for they are quite simple and straightforward, but by playing prettily up to his conceit that he is just a little different from other men. Take the sermon, for example, on 'not being wise over much.' Whoever runs the risk of that except an undergraduate? But if Professor Black meets the undergraduate a little there, it is

no doubt to secure his attention; and then he uses his opportunity, getting him utterly to despise his own complacency, and even to become the possessor of a torn and bleeding conscience.

Professor Stalker is not ignorant of the wider horizon in which all progressive theology is now working, and he has the first volume of the *ENCYCLOPÆDIA OF RELIGION AND ETHICS* beside him. It is therefore deliberately that in the little book on *The Atonement* (Hodder & Stoughton; 2s. 6d. net), which he has just published, he confines himself to the Scripture doctrine and our own justification of it. He does not build his case on proof texts. That method passed with a generation that is now all laid to rest. He states in the first lecture the New Testament *situation* on the Atonement, in the next the Old Testament preparation, and in the third the modern justification. It is, within its limits of space and time, unanswerable.

Dr. J. R. Miller does not concern himself with the problems of criticism or of philosophy. He writes easily, and he writes much. He has now written a volume which he calls *Devotional Hours with the Bible* (Hodder & Stoughton; 5s.).

*A Short Grammar of the Greek New Testament*, by A. T. Robertson, A.M., D.D. (Hodder & Stoughton; 6s. net). But there are three possible grammars. There is the grammar that teaches Greek, the grammar that teaches New Testament Greek, and the grammar that tries to teach both. Professor Robertson's Grammar tries to teach both. Not the very elements of Greek. Still, he does not confine himself to what is peculiar to the Greek of the New Testament. And so, as he is an accomplished and experienced teacher, he will have many students of his book.

Dr. S. D. Gordon still adds to his 'Quiet Talks' series. The latest volume is *Quiet Talks with World Winners* (Hodder & Stoughton; 2s. 6d. net).

The new volume of Dr. Horton's 'Books of the Inner Life' is the work of the Rev. George Wade Robinson, of Brighton, who died thirty years ago. His manner of life and the worth of his writing have been set forth by Mr. F. B. Meyer in an intro-

ductory biography. The title of the book is *The Galilean Philosophy* (Law; 2s. 6d. net).

It is an experiment, the issue of the book now. But it will be justified. The end of the Law of Liberty is LOVE; to that all that Christ did and all that the Spirit does, is directed. And to that end must the believer co-operate. It is the apotheotic of the cross for thoughtful earnest men.

In a series of short sermons, the Rev. Charles Brown tells us why the Bible contains the history of Israel from the Call of Abraham to the Death of Solomon. It is for our edification. The title of the volume is *The Birth of a Nation* (Law; 2s. 6d. net).

Professor Currie Martin has written the story of *The New Guinea Mission* for the London Missionary Society (6d. net).

*Principles of Logic*, by George Hayward Joyce, S.J. (Longmans; 6s. 6d. net). This is the second important volume on Logic that has appeared this month. It differs wholly from the first. It is a student's manual, introductory, counting on no acquaintance with its subject, but sufficient to give any earnest student a very real introduction to it. Commend us to a Jesuit for a book on Logic. There are those who say that he studies it to fit him for being the son of his father, who was a liar from the beginning. But he studies it. He knows it. And he knows how to teach it to others. This volume is built up in regular steps; each step is just high enough for an easy ascent; and the author sees to it that the footing on one step is secure before he invites us to mount to another. The publishers also have printed the book so clearly that the eye becomes a constant assistance to the mind.

There are three ways of expounding the Lord's Prayer. One way is to illustrate it by our own experience. No one has ever attempted that. Another way is to illustrate it by the experience of others. That is the ordinary method of expounding it. The third way is to illustrate it by the experience of our Lord.

The third way is the way of the Rev. Walter Lowrie in his book, *Abba, Father* (Longmans; 4s. 6d. net). Mr. Lowrie, who is Rector of S. Paul's American Church in Rome, recently wrote

a book on the *Seven Last Words*, which is one of the few that are suggestive. His new book will take its place among the few that are of use on the Lord's Prayer.

Miss E. M. Knox, the Principal of Havergal College, Toronto, knows exactly what teaching the Bible in school means. She is producing a series of Bible Histories which are unrivalled for practical teaching purposes. Already Genesis and Exodus have appeared, and now comes *The Acts of the Apostles* (Macmillan; 3s. 6d.).

Professor Westermarck's *Origin and Development of the Moral Ideas*, of which the second volume has now been published (Macmillan; 14s. net), is the first book on its subject which the student should obtain, and it is so full and sufficient that it may easily be the last. Professor Westermarck has acquired a knowledge of English which enables him to write not only clearly, but with idiomatic interest. And then he is steeped in the minutæ of his subject, calling to his aid as many examples of the particular custom he is describing as he pleases, and never passing from a topic until he has made his position strong if not impregnable.

The subjects which he deals with in the second volume are these: the Right of Property; the Regard for Truth and Good Faith; the Respect for other Men's Honour and Self-Regarding Pride; Politeness; Regard for other Persons' Happiness in General; Gratitude; Patriotism and Cosmopolitanism; the Origin and Development of the Altruistic Sentiment; Suicide; Self-regarding Duties and Virtues; Diet; Cleanliness; Marriage; Celibacy; Regard for the Lower Animals; Regard for the Dead; Cannibalism; Duties to Gods; and Gods as Guardians of Morality. There is also appended to the volume a valuable Bibliography and a useful Index.

These are the topics of most helpfulness and most freshness for the preaching as well as the practice of our day. They are of more reach and they are of more depth than the theological distinctions which were so dear to our fathers. And if they do disturb us more, if they seem to be shaking the very foundations of our belief, that is not to be made an excuse for neglecting them by any higher animal than an ostrich.

There has been great need for a book which

should gather up the results of discussion on the Person of our Lord since Liddon's day. It has been written by the Rev. C. F. Nolloth, M.A., of Oriel College, Oxford. Mr. Nolloth has kept, or has made himself (for we know not whether he is old or young), thoroughly acquainted with the literature of the subject, abroad and at home. And he is not hampered with too rigid an orthodoxy. He does believe that the result of all the recent controversy has been to confirm the Nicene interpretation, and he rejoices in that; but he has an open mind and would undoubtedly have said so if it had been otherwise. He writes clearly, and he has been considerate enough to translate the German which he quotes, that his book may reach a wider circle than that of the professional theologian. The title is *The Person of our Lord and Recent Thought* (Macmillan; 6s.).

He fought his doubts and gathered strength—and then went and wrote a book of apologetic. But the doubter is not the only apologist. Less likely to let some essential slip, more likely to give the beauty of form to the edifice of faith, is the man or woman who has been loyal from the beginning to the faith once delivered to the saints. And so we rejoice to receive a volume of Apologetic from Miss Margaret Benson—*The Venture of Rational Faith* (Macmillan; 6s. net).

Do not let our illustration of the edifice suggest a volume of systematic theology. Miss Benson is theologian enough to write such a volume. But this is a well-reasoned persuasive volume of Apologetics, showing how hard it is not to believe, how healthy and how helpful, having proved all things, to hold fast that which is so good.

Messrs. Macmillan have issued Illingworth's *Reason and Revelation* in their unbound Sixpenny Series.

Messrs. Marshall Brothers have this month published a romance based on Scripture, and with much fidelity to Scripture surroundings, by Irene H. Barnes. Its title is *Prisca*.

They have also issued a series of outline lectures on the Atonement, by Mr. F. E. Marsh, of which the title is *The Greatest Theme in the World*.

But their most important book has been written by Mr. Claud Field, M.A. Its title is *With the*

*Afghans* (3s. 6d.). It is a record of missionary work, and it is more. It contains an accurate, admirably written history of the Afghans, an account of their customs and characteristics, and a reliable chapter on the Religion of the Pathans, with much else that touches but is not always included in records of the work of the missionary. The last two chapters deal with the poetry and folklore of the Afghans. Such volumes as this is will reach a far larger multitude than does the ordinary missionary narrative, and will be the means of extending the interest in missions.

When addressing young men talk ethically. So at least the practice is of all the great and successful speakers to young men, including Archdeacon Sinclair. Dr. Sinclair's new book, *A Young Man's Life* (Melrose; 3s. 6d. net), is separated into six-and-twenty short chapters, and nearly every chapter has an ethical topic for its heading and for its contents—Enthusiasm, Friendship, Temperance, Recreations, Self-Discipline, Honour, Self-Respect. Perhaps Archdeacon Sinclair will not be offended if we say that his book would have been better if he could have used the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*. That work would have given him more precision here and there, and more illustration.

The edition of *The Minstrelsy of the Scottish Border*, which has been edited by Mr. Alfred Noyes (Melrose; 5s. net), will not rank in magnificence with the four-volume edition of Mr. Henderson, but it is within the reach of a much lighter purse, and it is a very beautiful edition. There are six full-page engravings by Mr. John Macfarlane.

Another attractive and welcome republication by Mr. Melrose is Walter Bagehot's *Estimations in Criticism* (vol. i., 3s. 6d. net), edited by Mr. Cuthbert Lennox. The essays have been taken from the *Prospective Review*, the *National Review*, or the volume entitled *Estimates of some Englishmen and Scotchmen*, and the text has in every case been thoroughly revised. Bagehot has been a power with the older men of our time; let the younger men now learn the secret of it. This is the first of two volumes. It contains essays on 'Poets and Poetry,' that is to say, on Hartley Coleridge, Cowper, Shelley, and Milton, and on Art in English Poetry.

It is a rare thing to find an author who is able to produce two books in the month, unless he belongs to the company of those who write for boys and girls. The Rev. David M. M'Intyre has done it. And his second book this month deals with the most difficult of all subjects that can occupy an author—the inspiration of Scripture. His title is *The Spirit in the Word* (Morgan & Scott; 3s. 6d. net).

Now Mr. M'Intyre is not an advanced critic. His chapter on Criticism might even be called an alarmist chapter. But he has knowledge both of the subject and of his audience. And when both are borne in mind there is no difficulty in predicting that his book will do good.

Messrs. Morgan & Scott's other publications are *An Irish Saint*, by Helen E. Bingham (1s. 6d. net); *The Cross in the Old Testament*, by the late Mr. R. C. Morgan (1s.); and *Finders of the Way*, a volume of studies in New Testament conversions, by the Rev. James Stirling (2s. 6d. net).

When Professor J. B. Mayor edited the *Classical Review* we were sure of a note on some passage of Scripture every month. So it is not surprising to find him now the editor of a volume of *Select Readings from the Psalms for Family and Private Use* (Murray; 3s. 6d. net). He uses both the Revised and the Prayer Book Versions, presenting them on opposite pages. It is a goodly volume to look to—large type and ample spacing.

Canon Beeching has published through Mr. Murray six lectures given in Westminster Abbey on *The Bible Doctrine of the Sacraments* (2s. 6d. net). It is interesting to observe that on the controversy, which is coming again, as to whether the Last Supper was a Passover, Canon Beeching has already taken his side and says it was not. He prefers St. John to the Synoptics.

Mr. Murray has done a graceful act in issuing the *Letters of Queen Victoria, 1837 to 1861*, in three attractive foolscap octavo volumes at the manageable price of 6s. net.

The *Epistle to Diognetus* has been described by Bunsen as the finest Christian writing outside the Bible. It was surely worth while, therefore, for Mr. W. S. Walford, M.A., of Caius College, Cambridge,

to prepare a critical edition of the Greek text and a translation. Let those who are entering into the study of early Christian Greek enter by this gate. Messrs. Nisbet are the publishers (1s. 6d. net).

Messrs. Nisbet have also published a volume of sermons for Sundays and the chief holy-days by the Rev. C. Rhodes Hall, B.D., with the title of *Advent to Whitsun-day* (3s. 6d. net).

Dr. Horton's little volume on *The Bible a Missionary Book* has already reached a second edition. It is a most encouraging sign of the times. No doubt Dr. Horton's name will always carry a book of his a good long way. And no doubt the fascination of his style and his manifest scholarship will steadily enlarge the influence of his name. Yet the extensive circulation of this book is encouraging. For it is an appeal to the student of the Bible to look upon the missionary and the missionary's work as the proper fruit of Bible study, and at the same time it is an appeal to the missionary to look upon the scientific student of the Bible as his friend, and not his foe. The new edition is produced in the perfection of book production, and the price should now secure a very large circulation (1s. net). It is published by Messrs. Oliphant, Anderson & Ferrier.

Messrs. Oliphant, Anderson & Ferrier have added to their 'Living Thoughts' series a short study by Mr. Stuart Holden of the words, 'It is the glory of God to conceal a thing' (Pr 25<sup>2</sup>). The title is *The Glory that Conceals* (6d. net).

The interest in Exploration in the East is extending without losing its intensity. It is felt to be a kind of gambling, the one and only innocent kind. For the most experienced explorer never knows what a day may bring forth, or, for that matter, what a single thrust of the spade may produce.

So there is a great opportunity for *The Exploration of Egypt and the Old Testament*, by Mr. Garrow Duncan (Oliphant, Anderson & Ferrier; 5s. net). The volume possesses just the necessary combination of fulness of knowledge and untechnicality necessary to give it a large circulation. It contains much illustration for the pulpit, all fresh and realistic. And then it is enriched with page upon page of photographs in the most perfect style of photography and reproduction.

*Oremus* is the title of a new book by the Rev. J. R. Cohu, who lately wrote a very clever book on the Old Testament. The title is explained in a sub-title as 'The Place of Prayer in Modern Religious Life' (Parker; 3s. net). Mr. Cohu is an advanced critic. Now it is often urged against the criticism of the Old Testament that its advocates are purely naturalistic. But here is Mr. Cohu with his belief in, practice of, and arguments for, Prayer. And who is he that believes in Prayer and does not believe in the Supernatural?

It is again a clever and convincing book. It is doubly convincing. For it reasons with the unbeliever, and it confirms the believer. It has both arguments for the theory and encouragements for the practice of prayer.

The old phrase 'mens sana in corpore sano' now reads 'mens sana in corpus sanum'; not a healthy mind *in* a healthy body, but the effect of a healthy mind *on* the health of the body. That is the meaning of *Health and Happiness*, by the Rev. Samuel Fallows, D.D., LL.D. (Putnam; 5s.). Dr. Fallows is not a professional physician apparently, though his book suggests it. He is not practising mental therapeutics for a living, but to induce others to lead a healthier and a happier life. He is not content with less than a life hid with Christ in God.

This month, again, there comes from Mr. Revell something like a bookshelf. This enterprising American publisher must have secured the attention of a wide reading circle in Britain. And there is no surprise in that. His books are largely of that sermon-essay or essay-sermon class which is so much appreciated at present.

*The Bible and the Problem of Poverty* (3s. 6d. net) is the only one of the five that has even the appearance of sustaining one subject throughout. That subject is the social condition of Israel under its succession of Patriarchs, Prophets, Priests. The author is the Rev. Samuel M. Godbey, editor of *The Christian Advocate*. Christ came to common people, who followed Him because they 'did eat of the loaves and were filled.' Mr. Godbey traces the history of these common people and the effect of their worship on their social condition, both from the beginning until Christ came, and for some time after He ascended.

*Old Events and Modern Meanings* (3s. 6d. net)

is a volume of sermons. But the author, the Rev. Charles F. Aked, D.D., is so modern a preacher that the sermons have all the literary and political surprise of the essay. It would not be possible for any man to plagiarize here, nor would it be possible for many men to work a sermon out of one of these. But for every man there are illustrations and sleepless attention.

*The New Things of God* (3s. 6d. net), by the Rev. Henry A. Stimson, Pastor of Manhattan Congregational Church, N.Y., is also a volume of sermons. It has a thread of connexion, however, in the word 'new.' It is a volume of sermons on the 'gospel,' the word and the thing.

Now comes the original book of the bundle—original and heterodox. Its title is *Supremacy of the Heart Life* (5s. net). How did Mr. Revell dare to publish it? For Dr. W. T. Moore (the same, we are sure, who once edited *The Christian Commonwealth*) believes that there was evil in the world before the Fall, and the Tree of the Knowledge of Good and Evil was planted in Eden, not to test or tempt man, but to warn him to be on the outlook. And this is not the only orthodox thing which Dr. Moore throws doubt upon. He is not sure what the 'lost' are whom Christ came to save; nor what the 'hell' is from which He sought to rescue them. But he is not a mere agnostic. He believes in Love. He believes that the cross of Christ is an offer of Love. He believes that Love is the only thing worth offering any man. And he believes that the cross is the only offer that is not a delusion.

The last of the five is a book about Persia. *Twenty Years in Persia* is its title (5s. net). Its author is John G. Wishard, M.D. Now Dr. Wishard is a missionary, but that does not make his book any the less human and informing. 'We carefully kept out of the bills all reference to missions,' said a minister recently, as he described a successful missionary meeting. Keep out of the bills the fact that Dr. Wishard is a missionary if you like. But read his book, and get others to read it. It is better than many travellers' tales.

It is good advice to advise no one to meddle with books of medicine. But Dr. C. W. Saleeby's *Health, Strength, and Happiness* (Grant Richards; 6s. net) is not a book of medicine. Instead of advising your friends to avoid it, send it to them.

You could scarcely send a better gift for the New Year.

Dr. Saleeby is a sensible man. He thinks it his duty as a doctor to make us independent of doctors, by keeping us all in good health. What will become of the profession then, he does not seem to consider. And it is so easy to keep in good health, if— Now to know what we have to do to keep in health and fitness, we must read Dr. Saleeby's book. But one prescription must be copied from it. Perhaps it is the best, certainly it is often enforced in the book: Do not eat too much.

A fourth edition has been called for of Professor Lake's *Text of the New Testament* (Rivingtons; 1s. net), and he has taken the opportunity to discuss von Soden. He does not change his own exposition yet, but he gives the best popular exposition of von Soden's theories and notation that we have seen.

Canon Sell has written a short popular account of *The Religious Orders of Islâm* (Simpkin; 1s.).

Canon Beeching is a Shakespeare scholar, and in *William Shakespeare, Player, Playmaker, Poet* (Smith, Elder, & Co; 2s. net), he answers the argument of Mr. George Greenwood, M.P., that Shakespeare the player was not identical with Shakespeare the poet.

*Do we Believe?* The famous controversy has some echoes still. Bishop Barry has written a small book with this title (S.P.C.K.; 2s. 6d.). His order of exposition is, first the universal law of faith, next the essence of Christian faith, then the grounds of Christian faith, and lastly, the verification of that faith in life.

There are no *Suggestions for Bible Study* so necessary as the suggestion to study the Bible as a translation. First know the English of the Bible, then you will begin to know the Bible. So we are glad that the Rev. F. R. Montgomery Hitchcock has given considerable space and attention to the language of the Bible. His chapter on the use of the Revision says some things nicely, but there is still a fine generous field there to work in. Of course Mr. Hitchcock goes beyond the language to the thought of the

Bible, but the value of his book lies in the fact that he goes through the language (Elliot Stock; 2s. net).

Mr. Frank Mundell is a new and more religious Smiles. His book, *Success in the Making* (Sunday School Union; 1s. 6d.), gives a good idea of what success is, as well as of the way to reach it.

The title and topic of the Jowett Lectures for 1908 is *Modernism* (Fisher Unwin; 5s. net). It looks like a descent in dignity from Professor Charles's *Eschatology*. But the author is Dr. Paul Sabatier, and that is enough. There is no descent. Modernism is a reality, a force that is to be checked by no encyclical, a power that makes for righteousness. 'It is a welling-up of sap, of life, of which one is conscious, but which nothing could have brought about if the time had not been fulfilled.'

In addition to the lectures, the volume contains the encyclical *Pieni l'Animo*, the Petition from a

group of French Catholics, the syllabus *Lamentabili*, and the encyclical *Pascendi*.

Messrs. Williams & Norgate are among the most enterprising of the publishers at present; and their latest is one of the most enterprising of their efforts. It is the issue of a translation of the second edition of Harnack's *Mission and Expansion of Christianity in the First Three Centuries* (2 vols., 25s. net). For they had already issued a translation of the first edition, of which the first volume, which is not yet out of print, can be of no more use to them.

The second edition is a new book. In the German it was published in 1906, with large additions and some omissions, thoroughly worked over from beginning to end, including the index, and with eleven maps. All this the English edition contains. For it has been made directly from the second edition of the German, including the maps. The translator is Dr. James Moffatt.

## Books for the New Year.

MACMILLAN.

THE most difficult thing we know is to write a really good children's story, one that they will read again and again till it becomes old and tattered, and will love all the more then. The difficulty is that we have forgotten how to be young; we have even forgotten what we said and did when we were young, or, if not, we have at least forgotten *how* we said and did the things. Mrs. Molesworth has not forgotten. How subtle is the atmosphere of her earlier stories 'Mary' and 'Carrots.' We have it no less impalpable in her latest book *Fairies—of Sorts* (3s. 6d.), which contains four delightful short tales. 'The Groaning Clock,' 'Those Green Ribbons,' 'The Bunnies' Home,' and 'The Toyless Visit.'

Messrs. Macmillan have issued at this time a Christmas story by F. Marion Crawford, *The Little City of Hope* (5s. net), which it is a great pleasure to handle. The paper is thick and white and the margins are wide. There are four illustrations, and a decorative title-page to each chapter. These are done in the softest shades, and are evidently the work of an artist who has entered into the spirit of the book. The name of the artist is A. S. Hartrick. We hope to see his (or her?) work again. It would be hard to find a daintier Christmas present than this imaginative little story.

Macmillan's 'Pocket Classics' series is too well known to need recommendation. To it has been added Sheridan's *The School for Scandal* and *The Rivals*, in one volume (2s. net). The illustrations are by Edmund J. Sullivan.

SUNDAY SCHOOL UNION.

The smooth scarlet binding of the volumes of 'The Red Nursery' series and the two or three small brightly coloured pictures on the front board catch the eyes of the children, and immediately they want one of them. Well, we cannot do better than give them a copy of *Alice in Wonderland* (1s.), the latest issue of the series. We wish the Sunday School Union could see their way to issuing more of the children's classics in this bright and cheap form.

MORGAN & SCOTT.

There are fourteen stories in the *Go-to-Bed Stories* (3s. 6d. net), and they are all true. Some are old friends, from the Bible or from history, and some are modern; but they are all told with the same charm, and all leave the child with a stronger desire after the good and the beautiful.

WELLS GARDNER, DARTON, & CO.

From Messrs. Gardner, Darton, & Co., have come two attractive annuals. The larger of the two, *Chatterbox*, is a bargain. It contains as much matter as three ordinary six shilling novels, and over three hundred illustrations, some of which are coloured, and it costs only 3s.

A want is often felt of a magazine suitable for boys of, say, from eight to twelve. They are out of reach of the