

Into a substance glorious as her own,
 Yea, with her own incorporated, by power
 Capacious and serene—like power abides
 In man's celestial spirit: Virtue thus
 Sets forth and magnifies herself; thus feeds
 A calm, a beautiful, and silent fire,
 From the encumbrances of mortal life,
 From error, disappointment—nay, from guilt;
 And sometimes, so relenting Justice wills,
 From palpable oppressions of despair.¹

¹ *Excursion*, iv.

No image could more fitly express the transforming power exercised upon the experiences of life by the abiding sense of the unseen. Gleams of τὰ ἐπουράνια lit up for St. Paul the darkest disciplines of the soul, and he could face without despair 'the sufferings of this present time,' because he was able in the power of his Master ever to discern through time's many-coloured dome 'the white radiance of eternity.'

Literature.

ST. FRANCIS OF ASSISI.

AN English translation of the biography of *Saint Francis of Assisi*, by Johannes Jørgensen, has at last appeared (Longmans; 12s. 6d. net). It might have come earlier, for it was issued in Danish in 1906, and its devotional fervour and literary grace were at once recognized. Of course we have Paul Sabatier in English; but there is room enough for Sabatier and Jørgensen together.

The features of the book, we have said, are fervour of devotion and grace of style. Let it not be supposed, however, that these features carry with them uncritical credulity. Jørgensen has no horror of the miraculous, but he does not receive every miracle without question; he tries the miracles by the fair modern test of historical research. He is not, however, so much interested in possible cases of interference with natural law as he is in the development of the saint's character, in the events of his life, and the thoughts of his heart.

Not far from the beginning of the book there is this incident which occurred at the leper's hospital. It will give a fair notion of Jørgensen's manner of telling a story:

'On his walks in this place, Francis now and then passed by the hospital, but the mere sight of it had filled him with horror. He would not even give an alms to a leper unless some one else would take it for him. Especially when the wind blew from the hospital, and the weak, nauseating odour, peculiar to the leper, came across the road, he would hurry past with averted face and fingers in his nostrils.

'It was in this that he felt his greatest weakness, and in it he was to win his greatest victory.

'For one day, as he was as usual calling upon God, it happened that the answer came. And the answer was this: "Francis! Everything which you have loved and desired in the flesh it is your duty to despise and hate, if you wish to know my will. And when you have begun thus, all that which now seems to you sweet and lovely will become intolerable and bitter, but all which you used to avoid will turn itself to great sweetness and exceeding joy."

'These were the words which at last gave Francis a definite programme, which showed him the way he was to follow. He certainly pondered over these words in his lonely rides over the Umbrian plain and, just as he one day woke out of reverie, he found the horse making a sudden movement, and saw on the road before him, only a few steps distant, *a leper*, in his familiar uniform.

'Francis started, and even his horse shared in the movement, and his first impulse was to turn and flee as fast as he could. But there were the words he had heard within himself, so clearly before him—"what you used to abhor shall be to you joy and sweetness. . . ." And *what* had he hated more than the lepers? Here was the time to take the Lord at His word—to show his good will. . . .

'And with a mighty victory over himself, Francis sprang from his horse, approached the leper, from whose deformed countenance the awful odour of corruption issued forth, placed his alms in the outstretched wasted hand—bent down quickly and kissed the fingers of the sick man, covered with

the awful disease, whilst his system was nauseated with the action.

'When he again sat upon his horse, he hardly knew how he got there. He was overcome by excitement, his heart beat, he knew not whither he rode. But the Lord had kept His word. Sweetness, happiness, and joy streamed into his soul—flowed and kept flowing, although his soul seemed full and more full—like the clear stream which, filling an earthen vessel, keeps on pouring and flows over its rim with an ever clearer, purer stream.

'The next day Francis voluntarily wandered down the road he had hitherto always avoided—the road to San Salvatore delle Pareti. And when he reached the gate he knocked, and when it was opened he entered. From all the cells the sick came swarming out—came with their half-destroyed faces, blind inflamed eyes, with club-feet, with swollen, corrupted arms and fingerless hands. And all this dreadful crowd gathered around the young merchant, and the odour from their unclean swellings was so strong that Francis against his will for a moment had to hold his breath to save himself from sickness. But he soon recovered control of himself, he drew out the well-filled purse he had brought with him, and began to deal out his alms. And on every one of the dreadful hands that were reached out to take his gifts he imprinted a kiss, as he had done the day before.

'Thus it was that Francis won the greatest victory man can win—the victory over oneself. From now on he was master of himself, and not like the most of us—his own slave.'

THE BISHOPS OF SCOTLAND.

'In the year 1755 Bishop Robert Keith published in quarto his important work, "A Large New Catalogue of the Bishops of the several Sees within the Kingdom of Scotland down to the year 1688. Instructed by proper and authentic vouchers, etc." When we call to mind that none of the Chartularies or Registers of Religious Houses, or of Cathedrals, and none of the Public Records (with the exception of certain of the Acts of the Scottish Parliaments) were in print, it is quite wonderful to observe how diligent Keith had been in researches among the manuscript sources of information. In the year 1824, the Rev. Michael Russel, LL.D. (afterwards Bishop of Glasgow),

published in octavo a new edition of Keith. In this he corrected some errors of Keith, and imported some new errors of his own.'

With these sentences the late Bishop John Dowden begins his preface to *The Bishops of Scotland* (Maclehose; 12s. 6d. net). The book has been edited by Dr. Maitland Thomson, who tells us that Bishop Dowden had no thought of superseding Keith. His purpose certainly included the correction of Keith's errors, and Russel's errors in addition; but his chief desire was to supplement the indispensable book of his industrious predecessor, and to that end he had access to a very great amount of valuable new literature. He had access to the Registers of the Cathedrals of Moray, Glasgow, and Brechin as published by the Bannatyne Club, of Aberdeen as published by the Spalding Club, and to a large number of Chartularies, for the issue of which we have to thank the Bannatyne Club, the Maitland Club, the Abbotsford Club, the Scottish History Society, and the New Spalding Club.

And, beyond all these Registers and Chartularies, 'the publication at Rome in 1864, in folio, of Augustine Theiner's *Vetera Monumenta* was an epoch-making event in the study of Scottish ecclesiastical history. This great work has since been supplemented by the series of precious volumes (begun in 1893 and still in course of publication) issued under the direction of the Master of the Rolls, entitled, *Calendar of Entries in the Papal Registers relating to Great Britain and Ireland*. The volumes are edited by the late Mr. Bliss and by Mr. J. A. Twemlow, and commence with the year 1198. Many difficulties have been cleared, and in many respects precision secured by the records here made public. And yet the volumes come down only to 1447.'

These notes are enough to show what could be done by a diligent student to supplement Keith; and assuredly Dr. Dowden was diligent. Keith carried his Catalogue down to the Revolution, Dowden stops at the Reformation; for by that time the accumulation of new matter was enough to make a large volume, notwithstanding the freest use of abbreviations, and the tersest control of language.

The volume, we have said, is edited by Dr. Maitland Thomson. The editing is a triumph of loyalty to friendship and to truth. That is to say, love for Dr. Dowden set the task and sustained it,

but love for truth kept friendship from overlooking error. The editor's notes, whether corrective or supplementary, are distinguished by square brackets.

In a long and valuable appendix the history of the sees of Aberdeen and of Moray have been carried down to the present day. There is one name for Aberdeen now to be added, however. The record ends with Bishop Rowland Ellis, after whose name occur the words *multos annos*; and even as these words were passing under the press, Bishop Ellis had passed away.

EDWARD KING.

Edward King, Bishop of Lincoln, is the title which Mr. G. W. E. Russell has given to his biography of Bishop King (Smith, Elder & Co.; 7s. 6d. net). It is not a great biography. Three things, says Sir W. Robertson Nicoll, are necessary to make a biography great, nobility in the subject of it, plenty of material, and capacity in the biographer. We may admit the existence of the first and third necessities here, but the second is wanting. Dr. King was notoriously *not* a letter-writer—'never answered letters' is what is admitted of him here. And his life was too uneventful to furnish materials for a great biography without them.

For all that, his was a life that deserved to be put on record, and Mr. Russell has been loyal. There is no difficulty whatever in reading the book right to the end, and when it is read the impression left on one is that the time has been well spent; for it is always well spent time that is spent in a good man's company.

The qualities for which Bishop King's character was most conspicuous were shrewdness and sympathy. They are qualities that probably do not lie very far apart. 'His power of sympathy amounted to genius, and gave him an almost supernatural insight into human hearts.' It was probably this combination of sympathy and shrewdness that made him so strong an advocate of the Confessional. For otherwise he was not an extreme ritualist. After every Archiepiscopal judgment he counselled obedience, and practised it. When 'The English Hymnal' appeared he forbade its use in Lincoln on account of the hymns it contained implying Invocation of the Saints; and he did not practise prayer for the

dead. He writes, 'I have just seen in the "Church Times" that your dear brother Willie has gone to his rest. Deo gratias! Dear, lovely, brave, saintly fellow! Thank God! I have prayed for him every day for years. I shall miss him in that way, but I can remember him still.'

Mr. Russell, we have said, is loyal. His loyalty to King leads him very near disloyalty to Creighton and to Temple. To the former especially he is somewhat unfair. That he was called (by Temple himself, as it happens) 'abominably clever' is true, but he did not make an entire mess of things in London, and it is not just to say, 'The stupidest bishop on the Bench could not have mismanaged the controversy of 1898-1900 more completely than it was mismanaged by the cleverest.'

A Short Syntax of New Testament Greek has been written by Rev. H. P. V. Nunn, M.A. (Cambridge University Press; 2s. 6d. net), for the use of students in the Theological Colleges. Mr. Nunn is content with an introduction to his great subject in the hope that theological students once set on the right lines will pursue it further in other and larger books, of which there are some in existence and others about to appear. His book is quite elementary, making one wonder that students could be in attendance at Theological Colleges without already knowing as much as this about the Greek of the New Testament. But no doubt Mr. Nunn is aware of what he is about. For a beginner's book it could not easily be surpassed.

The Cambridge University Press has issued a translation of Professor Marucchi's elementary treatise on *Christian Epigraphy* (7s. 6d. net). They have issued the translation in an extremely convenient volume to handle; and for that, as well as for the excellence of the translation itself, the clearness of the printing, and the accuracy of the plates, they will receive the hearty thanks of that rapidly increasing band of students who are giving themselves to the study of Early Christian Inscriptions. There are thirty plates, and as each plate contains on an average three inscriptions, it is evident that we have a very good representation of the discoveries that have been made, not only in Rome, to which the greater number of these inscriptions belong, but also in Asia Minor and elsewhere. The little book is sure to give a dis-

tinct impetus to the popularity of this fascinating study.

The eighth volume of *The Cambridge History of English Literature* (Cambridge University Press; 9s. net) deals with the Age of Dryden.

To Dryden himself it does justice. It is a long time since Sir Walter Scott expressed his astonishment at the neglect of Dryden, and he at least did all that a man could do to restore him to his place. But Dryden is less popular now than ever. And again it seems to be out of pure ignorance and its offspring prejudice. Certainly Dryden is coarse even for a coarse age and society; but that is not the cause of his disparagement when coarser and infinitely more corrupting novels are read in thousands. The truth seems to be that we are too introspective, and too anxious to be considered mystical, to care either for Dryden or for Pope. The new volume of *The Cambridge History of English Literature* will at least give us the opportunity of recognizing our loss. The chapter on Dryden has been written by Dr. A. W. Ward.

Of the other chapters we are perhaps most struck by that on the Cambridge Platonists. Its author is Mr. Bass Mullinger. Clearly this is a story to which Mr. Mullinger has given many years and much affection. His style has that touch of warmth which makes writing literature.

A conspicuous feature of the volume is, as usual, its bibliography. How difficult it is to make up a complete bibliography of any subject under the sun. One of the attempts that come near completeness is the bibliography of Dryden in this volume, which has been prepared by Mr. Henry B. Wheatley, and is based on his own unique collections and researches in the subject. Mr. Bass Mullinger misses some things in the Cambridge Platonists—among the rest a fine article in *The Encyclopædia of Religion and Ethics*, by the White's Professor of Moral Philosophy in the University of Oxford.

It is now generally recognized that there are in the New Testament two types of doctrine, the one Pauline and the other Johannine. Their distinctive words are 'righteousness' and 'life.' The one type came from a study of the Law, the other from acquaintance with Eschatology and Apocalyptic. At the present time the Johannine type of doctrine receives most attention. It is there-

fore with unusual expectation that we open a handsome volume on *Primitive Christian Eschatology* (Cambridge University Press; 10s. 6d. net) which has been written by a young and brilliant Cambridge scholar, the Rev. E. C. Dewick, M.A., now Tutor and Dean of St. Aidan's College, Birkenhead. The volume contains the essay which gained the Hulsean Prize for 1908. Its author has used all his spare time since then in improving it; so that now we have a fresh, vigorous, and sufficiently mature discussion of the whole subject of early Christian eschatology, together with an introductory survey of the Eschatology of the Old Testament and of the Apocalyptic Literature of later (prechristian) Judaism.

The keenest edge of the Eschatological problem is that which cuts into the doctrine of the Person of Christ. The broad question is whether Christ taught a speedy and catastrophic end of all things, or a gradual and long-continued growth of the Kingdom. The answer affects our doctrine of His Person; just as our doctrine of His Person is very likely to affect our answer. So Mr. Dewick states plainly his doctrine of the Person of Christ:

'Of all these problems,' he says, 'the most vital is that which concerns the Person of Jesus Christ; and the attitude taken up with regard to this question will inevitably modify the whole method of studying a subject such as Christian eschatology. Any attempt at precise definition in this matter is liable to lapse either into shallow irreverence or meaningless obscurity; but perhaps the standpoint of the present essay with regard to this fundamental question will be sufficiently indicated by two quotations. The first is from the definition of Christ's Person in an ancient Confession of Catholic Christendom:

"Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting:

"Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood."

The second quotation is from Dr. Moberly:

'In [our Lord's] human life on earth, as Incarnate, He is not sometimes, but consistently, always, in every act and every detail, Human. The Incarnate never leaves His Incarnation. . . . Whatever the reverence of their motive may be, men do harm to consistency and to truth by keeping open, as it were, a sort of non-human sphere, or aspect, of the Incarnation. . . . By looking for

the Divine side by side with the human, instead of discerning the Divine within the human, we miss the significance of them both.'

The 'International Critical Commentary' on *Isaiah*, much longed for, has appeared. At least the first volume has appeared. That volume is edited by Professor Buchanan Gray of Mansfield College, Oxford (12s.). It covers the first twenty-seven chapters, and contains a long and momentous Introduction. Dr. Buchanan Gray will write the Commentary on the next twelve chapters also. Then the Commentary on chapters 40 to 66 will be written by Professor Peake, and, with Dr. Buchanan Gray's second portion, will form the second volume.

We have called the Introduction momentous. For it will settle for a long time to come many disputed matters, so sane is it and so thoroughly have all the conditions been appreciated and all the literature studied.

But it is too great a book for a brief notice. It must be kept for a fuller review.

To Messrs. T. & T. Clark's series of 'Primers for Teachers and Senior Bible Class Students,' edited by the Rev. George Henderson, B.D., a volume has been contributed by Professor Edgar McFadyen, D.D., on *The Historical Narrative of the Old Testament* (6d. net). He divides the Old Testament narrative literature into six portions, beginning with 'The Fathers of the Hebrew Nation' and ending with 'The Restoration from Exile'; and of every portion he gives first a historical sketch, and then an estimate of its spirit and resources. For this delicate work Dr. McFadyen is fitted almost ideally. In this book, small as it is, he has shown himself a master of clear thinking and picturesque wording.

The English translation of Professor Albert Thumb's *Handbook of the Modern Greek Vernacular* (T. & T. Clark; 12s. net) appears most opportunely. Are not delegates being sent from all our Universities to Athens this very summer to attend the University celebrations there? They must be able to speak Greek. And it is probable that the most fluent acquaintance with the tongue of Thucydides will not serve their purpose in an Athenian restaurant.

Now Professor Thumb is the greatest authority

on the language of modern Greece. And he has the gift of lucid exposition. More than that, his enthusiasm for his subject is catching. Besides the delegates to Athens, there will be not a few found studying the grammar of modern Greek this summer for the mere love of it. Between the Greek grammars of our school days and this fine volume there has been thrown a bridge by the discovery that the language of the New Testament is the vernacular of the time of the Apostles. From the study of the New Testament it will be natural to pass to the study of the Greek tongue spoken to-day. And then, again, it will be found that a knowledge of the Greek tongue spoken to-day is indispensable to a thorough understanding of the Greek of the New Testament. Thus for many reasons the translation of Professor Thumb's volume is timely. And the translator, Dr. S. Angus, has done his part irreproachably.

When Professor Flint published his *History of the History of Philology* the flippant saw their opportunity. Give them another opportunity. Mr. William Prideaux Courtney has published the third volume of his *Register of National Bibliography* (Constable; 15s. net)—that is to say, his *Book of Books about Books*. But tell them also it is the best time-saving book that this century has seen. Since the first two volumes came out the blessings of innumerable workers have fervently fallen on Mr. Courtney's head.

This volume will have a wider circulation than the first two volumes; for, as the author says in his preface, 'the science of bibliography has made great strides in public opinion' since the first two volumes were issued seven years ago. There are about ten thousand new entries in this volume; and as each entry describes some book which gives a list of other books on the subject, the actual number of volumes covered by it probably runs into millions.

It is strange that at every turn of the road of life we seem to need once more to be assured of our immortality. Has Christ not risen? Has He not risen as the first-fruits of the harvest? Yet here is Professor Adams Brown of New York with another book on the doctrine of Immortality. He calls it *The Christian Hope* (Duckworth; 2s. 6d. net). He feels that the book needs an apology. Its apology is the chaos into which recent eschatological dis-

cussions have cast our thinking on the future. We need a guide. He offers himself. And he is very sane, as well as thoroughly furnished.

We are best acquainted with the earlier years of the Apostle to the Gentiles. A study of *The Later Years of Saint Paul* is therefore very acceptable. It comes from a Scottish manse, and it is informed with both scholarship and unction. The author is the Rev. John Rutherford, B.D., of Renfrew (Paisley: Gardner; 3s. 6d. net). Mr. Rutherford, we say, is a scholar. He is intimate with the recent literature of his subject, and recognizes its influence so far, for example, as to speak, not of the Epistle to the Ephesians, but of the Epistle to the Laodiceans. But he is a pastor also. What he writes on St. Paul he would have the common people believe, in order that they may grow in grace and in the knowledge of our Lord Jesus Christ.

Messrs. Wells Gardner have published four small books of devotion, which deserve to be mentioned, and which it will do us good to read. They are *Knights of the Holy Eucharist*, by V. M'Ewen (2s. net); *The Heavenward Way*, by the Rev. Canon Sidney Phillips (1s. 6d. net); *Confirmation*, by Canon Newbolt (1s. 6d. net); and *Emmanuel*, or Brief Helps to Meditation on the Incarnate Life of Our Lord, by Canon Henry Arnott (1s.).

Under the title of *The Plain Man's Creed* (Wells Gardner; 2s. net), Canon E. C. Owen, the Headmaster of St. Peter's School, York, has given an account of the faith that is in him, as well as a reason for it. He writes for the plain man, and wisely concludes that what the plain man looks for is experience. He himself believed these things, and they have stood the test of a life built on them. In the end of the volume he offers a more detailed discussion of the science and morality of the Old Testament, and a criticism of Mr. J. M. Thompson's book on *Miracles in the New Testament*.

The parents of Raymond Frederic West, a student in Leland Stanford Junior University, who was drowned on the 18th of January 1906, have instituted in his memory a lectureship at his University, calling it the Raymond F. West Lectureship, and making the subject of it 'Immortality,

Human Conduct, and Human Destiny.' The first lecturer is the Rev. Charles Edward Jefferson. He has published his lectures under the title of *Why we may believe in Life after Death* (Hodder & Stoughton; 2s. 6d. net). From first lecture to last, Mr. Jefferson makes an earnest appeal to those who, through fear of death, have all their lifetime been subject to bondage, to find in Christ the hope that is sure and steadfast. But the appeal is based, not on Scripture, but on the nature of things, which is the nature of God as seen in the face of Jesus Christ.

Mr. Lynn Harold Hough has written a book on *The Theology of a Preacher* (Kelly; 3s. 6d. net). He does not mean to say that the theology of a preacher should be different from the theology of any other man. He means to say that no man can be a preacher without being first of all a theologian; and that there are certain doctrines of theology which are especially necessary and useful for a preacher. In this book he states these doctrines. They are such as the Place of Christ, the Deed on Calvary, the Goal of Sainthood. And he is particular to state them out of his own experience of their value and use for a preacher.

Messrs. Longmans have issued a new edition of Dr. J. N. Figgis's Hulsean Lectures on *The Gospel and Human Needs* (6d. net).

Canon Robinson of Ripon has prepared an edition of the Psalms for private use. Its title is *A Devotional Psalter* (Longmans; 1s. net). In preparing the book he has had three objects in view: first, to relieve the readers of the Psalter from the necessity of uttering imprecatory psalms, by simply omitting the imprecations; second, to provide brief summaries of the contents of each of the psalms; and, third, to attract attention to the improvements in translation made by the Revised Version.

It is the especial and urgent duty of the modern preacher to interpret Christ to his own generation. This duty presses upon the Bishop of Salisbury with unusual insistence. He has issued a volume of those sermons in which he has been wont to tell the men and women of London not only who Christ is, but particularly how He touches every issue of their lives. He is an expositor, certainly.

All his work has careful exegesis of the Bible as its basis. But the exposition is made that the truth arising out of it may the more closely be brought home to life and conscience. The very first sermon strikes the note to which all the book is tuned; it is a sermon on 'Christ and the People.' To the volume the title is given of *Calls to Service* (Longmans; 5s. net).

It is easier now, but it is not very easy yet, to write the history of the Protestant Episcopal Church in the Confederate States of America. This has been done successfully, however, by the Bishop of North Carolina, Dr. Joseph Blount Cheshire—*The Church in the Confederate States* (Longmans; 6s. net). Dr. Cheshire has even succeeded in covering different ground from Dr. Fulton, who wrote the volume on the same Church for Perry's 'History of the American Episcopal Church.' He has kept clear of Fulton by giving himself more to incident and personality than to constitution or law. His account of the dilemma in which the Church found herself after the Civil War is full and fair and extremely interesting. For that matter the whole book is interesting, for Dr. Cheshire has his pen well in hand and chooses his topics skilfully.

Order your copy of *The English Catalogue of Books* for 1911 (Sampson Low; 6s. net). It is 'bonnie reading,' as Mr. Andrew Lang says of the antiquarian booksellers' catalogues. And it is as good as it is good-looking. We detect more care as the years pass. And in truth the cataloguing of a year's books needs both care and consideration. Here we have the book under its author's name, and under its own name, the month and day of issue, the size and the price. The directory of publishers is up to date.

The Rev. James Smith of Bombay recently issued an easy introduction to the study of the Life of Christ. He has now published as easy an introduction to the Old Testament; that is to say, he simply tells the stories of the Old Testament over again in modern and easy English. The title is *Patriarchs and Prophets* (Macmillan; 6d. net).

Abide with Us is the title of a volume of prayers for home use which has been written by Miss Constance Coote (Marshall Brothers; 2s. 6d.). There is one for every morning and one for every

evening throughout a month, and there are separate prayers for special occasions. The spirit is good; the language is natural.

Mr. Murray has issued a popular edition of Sir M. E. Grant Duff's *Notes from a Diary, 1851-1872* (1s. net). It is a marvel that Grant Duff's notes have not been ten times more popular than they have been, they are such a frank revelation of the literary and political life of his time. Perhaps this cheap edition will set the heather on fire.

The National Free Church Council (Memorial Hall, E.C.) has issued a volume of sermons by Dr. Wilbur Chapman, entitled *Bells of Gold* (2s. 6d. net). Now Dr. Chapman's sermons are not good reading. He loses in the printing press more than most men. But if the sentences do not always hang together, and if the thought is often ordinary, there remains a sense of intense earnestness and much effective illustration.

The National Council of the Evangelical Free Churches has a series of small volumes in hand, under the editorship of Mr. H. Elvet Lewis, M.A., and under the title of 'Leaders of Revival.' The series is to include 'George Fox' by Mr. H. G. Wood, 'Richard Baxter' by Mr. George Eayrs, 'The Moravians' by Bishop Hassé, 'The Welsh Revivalists' by the editor himself, 'Wesley and Whitefield' by Dr. H. M. Hughes, 'M'Cheyne' by Dr. Alexander Smellie, and 'American Revivalists' by Mr. F. B. Meyer. *Richard Baxter* by Mr. Eayrs is out (1s. net). And it is a relief to find that it is not a colourless skimming of the surface, as so many of the cheap epitomes of the present day are. It has matter in it; it has living human interest; it has even good telling anecdotes; and, above all, it has Baxter, with all his soul-saving earnestness.

Dr. James H. Brookes answers the question, *Did Jesus Rise?* (which he has made the title of a new book) by what he calls 'a fearless facing of the vital fact of Christianity' (Glasgow: Pickering & Inglis; 1s. net). He has no new arguments, but he states the old over again with some emphasis.

A new, courageous, scholarly, and utterly futile effort has been made by the Rev. Clayton R. Bowen, A.B., B.D., Professor of New Testament

Interpretation in the Meadville Theological School, to account for the belief in the Resurrection of Jesus from the dead while denying the fact. The belief was due to the extraordinary force of His personality. 'This is, after all, the great miracle, the impress of Jesus' personality on his disciples. It was so deep and strong, in a word, that they saw him after he had died. This is the real secret of the "appearances."' And if you are inclined to ask, 'Is that all?' Professor Bowen will answer, 'For a man by his gifts of soul, by *what he was*, to produce this great conviction of his immediate victory over death, how much grander and truer a thing is this than a conviction based on the crude material sensible evidences of a corpse revived, of wounded hands and feet that are touched and felt, of a body that eats and drinks and walks and talks.' He will even cast Scripture at you reproachfully, saying, 'Because thou hast seen, hast thou believed? Blessed are they that have not seen, and yet have believed. An evil and adulterous generation seeks after a sign; and there shall no sign be given to it save the sign of Jonah the prophet.'

And yet the book is scholarly. Its title is *The Resurrection in the New Testament* (Putnam; 6s. net).

The Yale Lectures on Preaching for 1911 were delivered by the Rev. Frank W. Gunsaulus, D.D., LL.D., Minister of Central Church, Chicago. They have been published by Messrs. Revell, under the title of *The Minister and the Spiritual Life* (4s. 6d. net). So many courses of Yale Lectures have been delivered and published, that, to avoid overlapping, a lecturer must now choose some definite topic, even if it be limited, and endeavour to treat it exhaustively. Dr. Gunsaulus chose the spiritual life. Now by the spiritual life he did not mean the life of the regenerate. In its fulness it depends upon 'our apprehension of the mercy of God in Christ'; but in itself it is the gift of God to every man. He would divide life in the usual way into physical, social, and spiritual; and his purpose is to commend the cultivation of the spiritual life as the highest and most enduring form of life with which man is endowed. The Yale Lectures are, of course, addressed to students in training for the ministry. Dr. Gunsaulus seeks to equip them for their work, not by describing the best methods of doing it, but by showing them how to be themselves fit to do it.

This is only one of a considerable bundle of books which Messrs. Revell have published this spring season.

There is, besides, a small volume of practical ethics entitled *Essential Elements of Business Character* (2s. 6d. net), written by Mr. Herbert G. Stockwell. It is not an encouragement to seek success in business, but to seek a successful character. Mr. Stockwell is not afraid to say that good character is likely to make good business, but he knows very well that if a young man attempts to obtain character in order that he may be successful in business he is not likely to obtain it. Character is the end of desire or it is not in it.

Then there is a wise book on *The Modern Man and the Church*, by the Rev. John F. Dobbs, Pastor of the First Reformed Church, Syracuse (3s. 6d. net). And its wisest chapter is on the Bible, the most difficult of all things to speak a wise word on to 'the modern man.' The question is, What authority should at present be given to the Bible? Now Mr. Dobbs does not insist on the infallibility of the Bible either in matters of fact or even in cases of conscience. It is no authority to the unthinking. 'The science of the Bible will be found to be that of the age when that part of Scripture was written. History in the Bible without exception will be found to be the conviction on such matters as are presented in the common lives of the people of that time. Fact, fancy, imagination, imagery, poetry and its licences, superstition and prejudice, will all be found there. But there will also be something more. There will be the highest, purest, clearest conception of God that the mind of man has ever entertained, and that much in advance of the times when the book was written. There will be something that ministers to the inner sense, and feeds the soul with spiritual food. That shows the divine in the Bible.'

Then come two books, both daintily illustrated and both delightful, though they differ in topic and treatment as India differs from America and mice from men. One is the pathetic story of what a little Indian girl is expected to suffer (and sometimes revolts from) in this enlightened century. Its title is *The Revolt of Sundaramma* (3s. 6d. net). The other is the story, scarcely less touching or even tragical, of two little field-mice who dwell in the old oak stump on the bank of Pleasant Run brook, just above where it flows into Nineveh

creek. The title is *Woodsy Neighbors of Tan and Teckle* (3s. 6d. net). The author is Charles Lee Bryson and the artist Charles Livingston Bull.

But the greatest and best in Messrs. Revell's bundle is a new Life of Christ. A new Life of Christ must be great or be nothing. The author must have a great ideal and he must have great ability. There is no book one opens with so much fear and trembling. The author of this Life of Christ is Mr. G. M. Peters. He calls his book simply *The Master* (6s. net). It is a good title, for it is the lordship of Christ, a lordship gained by sympathy and sacrifice, that most of all appeals to him. The story is retold, from the Manger to the Ascension Cloud, in simple unsensational language, but with manifest emotion. No matters of doubtful disputation interfere with its restfulness. For Mr. Peters made up his mind on these matters before beginning to write and then he set down his convictions quietly.

Mr. Robert Scott has issued the 3rd edition, revised and enlarged, of *Fishers of Men* (2s. net), by the Rev. J. E. Watts-Ditchfield, M.A. The purpose of the book is to show the clergy how to reach the men of their parishes. In this edition the author has altered some of his methods in order to adapt them to the rapidly altering conditions of parish and labouring life.

Canon Robert Charles Joynt, M.A., not only prays according to the Prayer-Book, but also preaches. He finds his text in the Lessons, and more than that he finds the subject of his sermon in some doctrine or encouragement contained in the Book of Common Prayer. And now, when he has selected four-and-twenty of his Sermons for Mr. Robert Scott's series, 'Preachers of To-day,' he calls the volume *Liturgy and Life* (3s. 6d. net).

We have received a book which we have been looking and longing for, that is, the second volume of Dr. Alfred Plummer's history of *The Churches in Britain before A.D. 1000* (Robert Scott; 5s. net). For the first volume is one of the most delightful volumes of historical narrative we have ever read, so free is it in judgment, so reliable in fact, and so well written. The second volume has just come and we have not had time to touch it yet, but it is not likely to be inferior to the first. Dr.

Plummer does not, like Macaulay, give his strength to the occasional great event, but maintains a steady conscientious excellence of writing throughout.

Is St. Paul's conversion the norm of all conversion? The modern answer is rather emphatically no. Is St. Paul's method of evangelism the example for all evangelists? The Rev. Roland Allen answers with an unhesitating yes.

Mr. Allen, who was at one time missionary in North China, has written a large book with this title, *Missionary Methods, St. Paul's or Ours?* (Robert Scott; 5s. net). In that book he expresses plainly and at length his utter distrust of the methods of modern missions and his dissatisfaction with their results. Among the rest, and perhaps most of all, he disapproves of all coddling. We must encourage the natives to walk alone; we must trust them with responsibility. This was St. Paul's way. And from first to last the advice that Mr. Allen gives is simply 'Back to Paul.'

Through Discipline to Victory is the title given by Dr. W. E. Chadwick to a volume of 'Instructions for Lent, Holy Week and Easter' (Robert Scott; 2s. 6d. net). The purpose, which gives unity to the addresses, is to discover where self-discipline is to be found. Dr. Chadwick recognizes its necessity as we all do. But is it self-discipline to wear unsavoury garments or do any form whatever of acknowledged penance? Is not this the true direction: 'Rend your hearts and not your garments'? So we have first an exposition of the Biblical idea of sacrifice, and its application to daily duty; then of certain qualities of the Christian life, as pureness, kindness; and after that we are brought to the example of the Master and pass with Him through Gethsemane to the opened tomb.

'The Apostles' Creed in its final form reflects and embodies two different aspects of the Christian faith. Christianity in its primary aspect is a historical religion resting on a basis of historical facts, and appealing to history, earlier and later, for their due corroboration and explanation. On the other hand, the Christian religion is a life of direct communion or friendship between God and man. This latter is what we mean by the mystical aspect of Christianity, and it is important to

realize that "Mysticism" is a vital and essential element in a spiritual religion. Christianity includes not only the intellectual apprehension of the revelation involved in the Incarnation of the Son of God, but also a direct experience of the power and presence of the indwelling Spirit of Christ. The possibility and normality of such an experience is implied in that expansion of the doctrine of the Spirit which seems to have begun in the fourth century. Two points in particular should be noticed: the idea of the Church as the special sphere of the Holy Spirit's operation was further defined by the addition of "the communion of saints," while the final issue and purpose of the historical Incarnation was summed up in the words "the life everlasting." Thus the spiritual experience of the Church gradually interpreted and supplemented the facts of the Gospel record. The things wrought and suffered by the Word made flesh were seen to bear their fruit in a supernatural life—a life of fellowship or union with God and with the children of God; and the consciousness of this union as a matter of living experience for the intellect, the affections, the will of the individual Christian, is what we mean by mysticism.

That paragraph is taken from a new exposition of the Apostles' Creed which has been published by Canon Ottley of Oxford, under the title of *The Rule of Faith and Hope* (Robert Scott; 5s. net). We have quoted it because it is so fair an example of Dr. Ottley's style, and contains so clear a statement of his theological position. We are likely to have a good many books on the Creed before it is abolished. This is one that will still the enemy and the avenger.

A few weeks ago a deputation waited on the Archbishop of Canterbury to urge his approval of a scheme for a new translation of the New Testament. He did not approve. He thought the time for it had not come. But, as he spoke, a new translation of the Pauline Epistles, exactly on the lines advocated by the deputation, was ready. It is now issued by Messrs. Smith, Elder & Co., with the title, *The Epistles of St. Paul* (2s. 6d. net). What is it? It is 'the Authorized Version amended by the adoption of such of the alterations made in the Revised Version as are necessary for correcting material mistranslations or making clear the meaning of the inspired writer.' So we have a return from the R.V. 'All Scripture, given by

inspiration of God, is profitable,' to the old way, 'All Scripture is given by inspiration, and is profitable.' But in the same Epistle, 'He who was manifest in the flesh' is retained instead of 'God was manifest,' though 'manifest' is preferred to the R.V. 'manifested.' The text has been prepared by the Right Hon. Sir Edward Clarke.

The Society for Promoting Christian Knowledge has issued a fourth edition of the English translation of Mgr. L. Duchesne's *Christian Worship, its Origin and Evolution*.

The author has carefully revised this new edition, and has added a considerable number of short notes, which have been printed at the end, and the pages containing them have been numbered 577A, 577B, and 577C. He has also added a note discussing the spelling of the name of the lady who wrote the *Peregrinatio*. He comes to the conclusion that the correct form of her name is neither Eucheria nor Egeria, but Aetheria. As for the date of the work, he holds that it belongs to the time of Theodosius. Some scholars refer it to Justinian's time. Dr. Duchesne is convinced that 'there is no agreement between the situation in the Seventh Century and that described by the traveller.'

Mr. E. Savell Hicks, M.A., has written a short account of the Higher Criticism of the Bible. He follows the most advanced of the critics, and he offers us their latest results. In the end of the book there is an appendix containing the narrative of Abimelech and his successors from the Book of Judges, cleverly printed in eight different kinds of type to show that the chapter has been compiled from eight different sources. The title of the book is *The Bible Literature in the Light of Modern Knowledge* (Sunday School Association; 2s. net).

Mr. Edward Grubb, M.A., has issued the seventh volume of his *Bible Notes*. This volume touches the subject of the Person of Christ in the New Testament. Touches it, for the subject is so vast that even these Notes, plentiful as they are, well packed, and of wide literary range, only touch the hem of it. The volume is prepared for the use of teachers; and, as in former volumes, a number of leaves are left blank at the end for their own notes and reflections. The publishers are The Woodbrooke Extension Committee, George Street, Croydon (1s. net in cloth; 6d. net in paper).