

The Christian message concerning eternity sounded forth as a trumpet, not only proclaiming peace to all the weary and heavy-laden, but also calling to judgment. The missionaries impressed on the pagans the fact that the world would be judged. This brings us to the fourth distinguishing feature of Primitive Christianity. Outsiders must have been struck by *the moral earnestness of Christianity*. Personal responsibility, the necessity of conversion, the awfulness of sin, and the pangs of conscious guilt—how real and indispensable these all are! The ideas were not altogether new; much had been anticipated and prepared for by earnest thinkers. But for this very reason the message fell on the ancient world like fine wheat on freshly ploughed fallow. The close interlocking of religion with morality, which from the beginning was one of the essentials of Christianity, and which has been perpetuated in the Christian conception of God, was intelligible even to the simplest when love of one's neighbour was demanded as part of the love of God. The lower classes at that time, as the inscriptions have lately shown us, were permeated by a strong feeling of solidarity which led to the formation of innumerable associations of artisans, slaves, etc. And now arose the religious association, the brotherhoods of the first Christians, in which the fraternal principle took shape, and where the slave sat beside his

master, the wife beside her husband, and the Scythian beside the Greek and the Jew, because all were one body in Christ. There was St. Paul, with the countenance of a man dwelling upon the eternal, and yet with both feet firmly planted on the earth, organizing, building, collecting pence for the poor brethren abroad. A character such as this affected men profoundly, and it was in no small measure the social expression of Christian thought which contained the promise of victory over all the cults. They ravished the soul, perhaps, in the tremor of ecstasy, but forgot what St. Paul called the 'more excellent way.'¹

We believe that the religion of the primitive Christians, regarded from the point of view of contemporaries, presents four characteristics worthy of mention—God, Jesus Christ, Eternity, and Love. These stand out against the background of the ancient world, and, as we look at them once more, surely there can be but one conclusion. Is not the impression left by this scrutiny of the evidence for the history of religion the same as we received from our philological and literary inquiries—a conviction of the splendid simplicity of Christianity? And does there not lie in this simplicity, which is not indigence but innate strength concealed, the secret of its future conquest of the world?

¹ 1 Co 12³¹.

Literature.

THE CAMBRIDGE MODERN HISTORY.

THE CAMBRIDGE MODERN HISTORY, Vol. iv.
The Thirty Years' War. (Cambridge: At
the University Press. 16s. net.)

THE fourth volume of the Cambridge Modern History is not only the largest (it runs to just over 1000 pages), but also, in our judgment, the most important volume yet issued. It gives the best idea of the mental equipment of the man who projected the work, as well as of the unsparing fidelity to him and his plan of the men who are carrying it out. Its title is *The Thirty Years' War*, but the volume contains a history of Europe, and more than Europe, during that period: and not its political history only, the history of its thought as well as of its action. There is, of

course, a chapter on Richelieu and on Mazarin, on Gustavus Adolphus and on Wallenstein; but there is also a chapter on Descartes and Cartesianism, and a chapter on the Fantastic School of English Poetry. It is, let us repeat, a complete history of thought and action throughout the period of the Thirty Years' War.

So massive a volume as this is beyond the compass of the reviewer. He can only touch it here and there. A good deal of the earlier work has been retained by Dr. A. W. Ward and Dr. G. W. Prothero in their own hands; and it could not have been placed in better hands. In Chapter X., on the First Civil War in England, and in Chapter XI., on Presbyterians and Independents, Dr. Prothero and Colonel E. M. Lloyd,

R.E. have worked together. Both chapters are a little difficult to read, being so closely packed with facts, but they are worth reading carefully. Regarding the death of Charles I., the authors say, 'The impartial verdict of History must be that, if, as is true, he died a martyr to his convictions, he died also a victim of his own incapacity and untrustworthiness.'

There is a short chapter on the Westminster Assembly. It is written by Dr. W. A. Shaw, of the Public Record Office. It is not quite so well arranged as we think it might have been, but no doubt neither was the Westminster Assembly itself. There is, however, throughout the chapter a touch of something that is not very far removed from contempt. Says Dr. Shaw: 'It had none of the freedom of action of an ecclesiastical Council; its constructive proposals have, therefore, none of the constitutional significance attaching to the decisions of any of the Great Councils of the Church; there was no doctrinal width or scope in its debates, so that there attaches to its record not a particle of the intense dogmatic interest attaching to a great doctrinal synod such as, say, the Synod of Dort.' As for the Confession and the Catechisms, 'which have earned for it the gratitude and respect of the Presbyterian Churches from that day to this,' all that Dr. Shaw says is that 'it is uncertain whether they owe their origin to the divines of the Assembly or to the Scottish Commissioners.'

The chapters of the book lose half their value if they are not read in order. But one may perhaps read those on the Valtelline, by Dr. Horatio Brown, and on Richelieu and Mazarin, by Mr. Stanley Leathes, without feeling the loss so much. This is true, also, of the Scottish chapter by Professor Hume Brown. But the last two chapters in the book may be taken quite apart from the rest. And, on the whole, we have found them the easiest to read and the most instructive of all that the volume contains. They are the chapters on the Fantastic School of English Poetry, by Mr. Clutton-Brock, of New College, Oxford, and on Descartes, by Professor Émile Boutroux, of Paris. We have not seen Mr. Clutton-Brock's work before, but we shall certainly look out for it in future. Without the least appearance of seeking originality, he says some original and suggestive things about the Fantastic Poets, Donne, Herbert, Vaughan, Traherne,

Crashaw, Cowley, Marvell; and in a few suggestive sentences he succeeds in making them stand out distinctly from one another, without failing to show that their relationship is a real one, deserving a separate classification and a separate name. He is particularly good on Crashaw. 'There is something,' he says, 'in all Crashaw's poetry more congruous with Roman Catholicism than with Anglicanism. He is not, like Herbert or Donne, a critic of life, a searcher of his own heart. He does not argue. He has no anxiety to justify the ways of God to man. He does not look with curious wistful eyes, like Vaughan, upon the beauties of the earth. His gaze is set upon visionary celestial glories. His ecstasies are troubled by no misgivings. He is in fact, like Shelley, one of those purely lyrical poets whom English literature produces now and then, and who are always rebels against the current English ideas of their day.'

ARTHUR WILBERFORCE.

THE LIFE AND LETTERS OF FATHER
BERTRAND WILBERFORCE. Compiled by
H. M. Capes, O.S.D. Edited, with an
Introduction, by Vincent M'Nabb, O.P.
(Sands & Co. 10s. 6d.)

Arthur Henry Wilberforce was the grandson of William Wilberforce the Great. His father, Henry Wilberforce, under Newman's influence, entered the Church of Rome. Arthur was born in 1839 at Lavington Rectory, the home of Archdeacon (afterwards Cardinal) Manning, who was his mother's brother-in-law. One day when Arthur and his eldest brother were out walking with their nurse, a gentleman passed who seemed to be attracted by their appearance. He stopped them, asked their names, and spoke very kindly to them. After talking for a few minutes, he put a ribbon round the neck of each boy—one red and one blue—to which a shilling was attached, and said, 'You must remember that these were given to you by the Duke of Wellington.' The Duke was at that time living at Walmer Castle as Governor of the Cinque Ports, and it seems that he was in the habit of carrying these ribbons and shillings about with him, and of giving them to any children to whom he took a fancy. Long years afterwards, Arthur Wilberforce, now known by the name of Father Bertrand, told the story to an intimate friend, who, knowing his habit of losing things,

asked what had become of *his* shilling. He looked at her with a half-serious, half-quizzical smile. 'I suppose I lost it,' he said. Then after a moment's pause, 'But, my dear child, what does that matter if I have not lost the Image of the Heavenly King from my soul?'

He was always losing things. Being the grandson of William Wilberforce, we can hardly wonder, says his biographer, that he should have borne strong marks of individuality. This was one of them. To find anything in his cell required a long search. Though he had a faithful memory for recalling what was there, he could seldom remember where it was to be found. Another mark was unpunctuality. He was naturally and notoriously unpunctual. In the earlier years of his priesthood he was for some time chaplain to the Franciscan Convent, Woodchester. It could almost be said with truth that he was never in time for anything. When he was not too late, he was most unpunctually too early. A third mark of individuality was his humour. His humour, says his biographer, saved him from Puritanism. (His father must have had it also, whom it saved, says the same biographer, from the inconsequences and incongruities of Tractarianism.) There were hardly ten men in England who could tell a good story with more drollery. He was not one of those who kindle laughter by contact with their own. His face, when he chose to control it, never betrayed the slightest sign of fun even when the drollest anecdotes were convulsing his audience. He had a sweet voice, and would sometimes give his brethren the treat of hearing him sing 'Simon the Cellarer,' or read an Ingoldsby legend. 'Once when suffering from one of his most acute attacks of illness at Woodchester, two of the community were engaged in applying hot poultices to soothe the cruel spasms of pain. In the lulls between each attack, the patient would lay aside his pitiful moans and begin to declaim passages from *Pickwick*. His rendering of the two Wellers was so inimitable that his nurses were compelled again and again to ask him to stop, as their laughter made it impossible for them to do their work.'

But this is Arthur Wilberforce. The biography is of Father Bertrand. A small manuscript book which Father Bertrand always carried about with him contains the following rules. 1. In general strive to learn to refuse to nature everything not necessary. 2. Strive to give to self whatever he

would refuse without reason, through whim or mere inclination. 3. Self asks some minutes of rest after being called.—Refuse even a second. 6. Self suggests that prayer might be shortened.—If possible prolong it. 7. There is one bit on your plate self most fancies.—Offer it to Jesus. 10. Self is grumpy and cross.—Laugh. 16. Self wishes to avoid meeting some one.—Take him to the meeting. 24. There is some interesting object or something that every one is running to see.—Do not look; go not one step to look. 25. You much want to pick this flower.—Leave it.

And Father Bertrand preached as well as he practised. Writing to one of his 'penitents' in 1891, he said: 'I intend now formally to exclude you from my mass and from all my petitions, that day and every day on which you have not got up directly it is time. This will have effect for the day you lie in bed one minute past the time you ought to rise, if it be wilful.' 'Remember,' he writes to another, and it is good for us all to remember it, 'that the feelings are not to be considered in the spiritual life. God does not look to the feelings but to the will. This is of great importance, for the feelings reside in the sensitive part of the soul, which is the lowest part, and the feelings are influenced by health, weather, circumstances, etc. We must not mind them; if we do, we shall pray when we are inclined, and not when we feel no pleasure from our intercourse with God.'

Notes on Books.

Dora Greenwell's works have now all been issued in a new edition by Mr. H. R. Allenson. The last is a volume of *Selected Poems* (3s. 6d.). This volume and *Carmina Crucis* contain all the poetry by Dora Greenwell which is counted worthy to live. Miss Constance Maynard, who edits this volume and writes an Introduction to it, an Introduction that is both discriminating and sympathetic, says that it is by her prose and not by her poetry that Dora Greenwell will live. She says that her prose style has in it a distinction that is difficult to analyze, poetic and yet austere, with a charm all its own. Her verses, on the other hand, are often careless. This is true, but we should like some day to say something about Dora Greenwell; prose and poetry, she is most curiously and culpably neglected.

Miss Amelia Hutchison Stirling, M.A. (Edin.), has written *A Sketch of Scottish Industrial and Social History in the Eighteenth and Nineteenth Centuries* (Blackie; 6s. net). It is a book which exhibits the Scot at his best and his worst. Some Englishmen would say at his worst. For these are the men who elbow Englishmen out of the front seats all over the world. And here are the virtues (some Englishmen would say the vices) of ambition and tenacity of purpose by which they do it. It may be hard on some Englishmen, but England as well as Scotland has been the better for George Drummond, and William Ged, and Adam Smith, and Joseph Black, and James Watt, and John Rennie, and James Nasmyth, and David Napier, and David Livingstone. The portraits of some of these great Scotsmen are here, and the story of the work they did is told without partiality and without hypocrisy.

Mr. George Burroughs has published the 119th volume of the *Methodist New Connexion Magazine* (3s. 6d.). Its editor is the Rev. Henry Smith, who knows very well how to edit. Besides the news of the Connexion, there are sermons and other good things in the volume for the general reader.

The Rev. R. R. Ottley, M.A., recently published a translation of the Book of Isaiah both from the Hebrew and from the Greek, enabling us thereby to make an easy comparison between the Massoretic text and the LXX Version. He has now issued a companion volume giving us the Greek text itself, with notes upon it. The title is the *Book of Isaiah according to the Septuagint. II. Text and Notes* (Cambridge Press; 6s. net). The text is that of the Codex Alexandrinus, which is very rarely departed from. Both volumes are written for beginners in Septuagint study. Accordingly, the notes in this volume are very full and sometimes very elementary. But future commentators on Isaiah, as well as present preachers, will be wise to consult both volumes frequently.

Though the fashions change in bookbinding as in dressmaking, some books and perhaps some women wisely wait until they come round again. The *Oxford University Calendar* never changes. Its dark brown binding may be too sombre for to-day and too gay for yesterday, but it is familiar

and it can afford to wait. The contents are familiar also. There are more of them this year. No doubt the Rhodes Scholarships are chiefly responsible for the increased bulk. The book is printed at the Clarendon Press by Horace Hart, M.A., printer to the University.

Among the more recent enterprises of that most enterprising firm of publishers known by the name of the Clarendon Press, is the 'Oxford Library of Translations.' The most familiar volume of that Library to us is Driver's *Parallel Psalter*. But here is a book of no less beauty and scarcely less interest—*The Works of Lucian of Samosata* (4 vols.; 14s. net). The translation is done by H. W. Fowler and F. G. Fowler. The text followed is that of Jacobitz, published by Teubner in 1901. The difficulty of translating Lucian is a difficulty of vocabulary, the syntax is not so ill to manage. Take this description of the make-up of a philosopher—a Greek philosopher remember:—

'Off with your clothes first; and then we will see to the rest. My goodness, what a bundle: quackery, ignorance, quarrelsomeness, vainglory; idle questionings, prickly arguments, intricate conceptions; humbug and gammon and wishy-washy hair splittings without end; and hullo! why, here's avarice, and self-indulgence, and impudence! luxury, effeminacy, and peevishness!—yes, I see them all; you need not try to hide them. Away with falsehood and swagger and superciliousness; why, the three-decker is not built that would hold you with all this luggage.'

Have you never heard of the Abbé Dubois? Have you never heard of his *Hindu Manners, Customs, and Ceremonies*? In spite of all that Max Müller and all the rest have written, it is still the leading manual of Hindu belief and practice. For the Abbé Dubois was a genius. Doing this one work, he did it perfectly. Hindus carry the book with them and compare it with all they know and all they see, and they never challenge the Abbé Dubois' accuracy or his impartiality. It is not very long since the Clarendon Press issued the second edition of the English translation by Henry K. Beauchamp, C.I.E.; and now here comes the third edition. The third edition is quite complete, and it has the advantage over the second in size and price (crown 8vo, 6s. net).

From the Oxford Press comes also Mr. Abrahams' *Bibliography of Hebraica and Judaica*, reprinted from the *Jewish Quarterly Review*. It is a list which we could scarcely do without now. This number runs from October 1905 to September 1906.

From Drummond's Tract Depôt in Stirling come the annual volumes of *Good News* (4d.), *The Gospel Trumpet* (1s.), and *The British Messenger* (1s. 6d.), together with a little book called *Invitations* (6d.), written by Lady Hope of Carriden. They all urge the everlasting gospel in its simplicity and appropriateness.

Messrs. Eyre & Spottiswoode have sent out a new and very cheap Reference Bible (2s.), of which the special feature is its full-page illustrations. They call it *The Holy Bible Illustrated*.

M. Paul Geuthner, of Paris, has published a small volume of *Lectures on Babylonia and Palestine* (3s. 6d.), by Dr. Stephen Langdon, Fellow of Columbia University, New York. Dr. Langdon is an accurate scholar, with insight; and he can write for the uninitiated. The title of the book is taken from the subject of the first lecture, which is introductory. The other lectures deal with (2) Babylonian and Hebrew Literature; (3 and 4) Manners and Social Customs; (5, 6, and 7) Religion of the Babylonians and of the Hebrews. There is an Appendix of Cuneiform Texts from the Hammurabi epoch, which Dr. Langdon and Father Scheil have prepared together.

Messrs. Hodder & Stoughton have published another volume of Dr. Moffatt's 'Literary Illustrations.' It is occupied with *The Epistle of James* (1s. 6d. net). And where is there a book that lends itself to literary illustration like the Epistle of James? And where is there a scholar like Dr. Moffatt to illustrate it?

We have had theological creeds from scientific men—from Sir Oliver Lodge and others. We have had them in abundance. We can wait a little now. *The Scientific Creed of a Theologian* (Hodder & Stoughton; 6s.) is a welcome variety. No doubt, we have often had scientific creeds from theologians. But they have rarely been either theological or scientific. And unless they

are both, as Dr. Rudolf Schmid's creed is, they are useless. Books of this kind, however boldly they begin, usually drop either the Bible or science before they end. Dr. Schmid retains both. He retains both simply by giving each a distinct place. 'We are bound,' he says, 'to consider every attempt to find an objectively accurate description of the course of events in the first chapter of Genesis as a complete misrepresentation and misconstruction of the Bible's real value for mankind.' And yet he holds throughout to the belief that science is from God as well as the Bible, and that the Bible is good for man as well as science. It is altogether a useful modern book, and it has been well translated by J. W. Stoughton, B.A.

Under the title of *The Church's Worship* (Hodder & Stoughton; 3s. 6d.), the Rev. John McIlveen, B.A., of Belfast, has published a series of addresses on the Lord's Day; on Coming to the House of God, and going from it; on the Reading of Holy Scripture; on the Lord's Supper; on the Benediction; and other practical topics. A more useful book for these days of non-churchgoing and outcry about it, we do not know.

The new volume of Dr. Maclaren's *Expositions of Holy Scripture* deals with the Second Book of Samuel and the Books of Kings (Hodder & Stoughton; 7s. 6d.). It makes the fifth volume of the second series.

We sincerely trust that *The Student's Old Testament*, so ably edited by Professor Kent, of Yale, has taken a good hold in this country. It must be confessed that, though in general we are in advance of America in the critical study of the Old Testament, in particulars we are very far behind. That is to say, we are nearly all ready now in this country to accept the principles of Old Testament criticism, but comparatively few of us take the trouble to work them out in practice. We are still in that stage in which books like *The Student's Old Testament* are strong meat to us—too strong for our indolent digestion.

The second volume of Professor Kent's work has been published. Its title is *Israel's Historical and Biographical Narratives* (Hodder & Stoughton; 15s.). It is a handsome volume. It is packed with the results of the most thorough study of the

Old Testament Scriptures from the time of Saul to the end of the period of the Maccabees. Both for information and for edification it is of much more service than the simple reading of the Revised Version can be. If books like this were to become popular, we should soon be able to relieve our people, and even our children, of their anxiety over the apparent discrepancies which they come upon in the Word of God, by showing them how these discrepancies arose, and, in a study of the parallel narratives, making the whole history more intelligible.

Mr. John Lane has published a volume of *Heraldic Badges* (5s. net). It is a volume of much interest both to the antiquarian and to the aristocrat. First, it contains the whole story of the use and abuse of badges, flags, crests, and such other heraldic designs; and then it gives a list of badges in alphabetical order, so that if you know your name you may find your badge in a moment. Of many of the badges there are well-executed illustrations. Thus opposite page 132 we see the King's cypher, the bottle of the Earls of Oxford, the badge of the Lords Hastings, the garde-bras of Ratcliff, and the cypher of Queen Victoria. The author of the book is Arthur Charles Fox-Davies.

There has come from America (it is published in this country by Messrs. Longmans) an introduction to the study of Comparative Religion, the most suggestive and illuminating we have yet seen. It is a comparatively small book (3s. 6d. net), and, of course, it contains very few of the facts which make Mr. Jordan's *Introduction* of so much daily utility. But it sets us in the right way; it gives us an idea of the method we should follow; it catches our interest; it makes us students of Comparative Religion. The title of the book is *Practice and Science of Religion*. The author is James Haughton Woods, Instructor in Philosophy in Harvard University.

Messrs. Longmans have also published a new edition of Martineau's *Endeavours after the Christian Life*, first and second series (1s. 6d. net each).

We are not done with Bishop Westcott yet, and we do not want to be done. The new publication is a volume of *Village Sermons* (Macmillan; 6s.). What are they? First, they are very short; next,

they are very simple; and third, with all their simplicity, there is a mystical far-awayness in every one of them which lifts them clean out of the common crowd of short and simple village sermons. They were preached, for the most part, while Westcott was Professor of Divinity at Cambridge, and also Rector of Somersham. He had no bad conscience about that plurality, and was sorry when it came to an end in 1882. And how can we cry Fie! when it has given us these Village Sermons?

The much attached members of a great preacher's congregation are rarely satisfied with his printed sermons. And the congregations of Kinfauns and Morningside may be disappointed with the volume of sermons by their pastor, the late Rev. D. Fairweather, M.A., which has just been published by Messrs. Macniven & Wallace under the title of *Bound in the Spirit*. But we are not disappointed, we are delighted with it. We are delighted with its breadth of culture. We are delighted with its evangelical fervour. We are delighted with the union of these two in every sermon and in every sentence. Take the second sermon. Its title is 'Recollection'; its text is, 'When thou hast shut thy door' (Mt 6⁶). Has it breadth of culture? Mr. Fairweather has been reading Robertson Nicoll; he has been reading Faber also. 'Recollection,' he says, 'is only another name for Brother Lawrence's practice of the presence of God.' Is it evangelical? What a sense of sin it displays, what a need of a Redeemer.

Books about books will always be popular. For people have no time nowadays to read books, and they try to make it up by reading books about them. The Rev. Frederic W. Macdonald has written *In a Nook with a Book* (2s. 6d. net), and Messrs. Horace Marshall & Son have published it. It is easy unexact reading, and it is sure of much popularity.

Mr. W. G. Towers, M.A., has written a history of *Israel and Assyria in the Time of Isaiah* (Marshall Brothers; 3s. 6d.). It is a handbook to the first half of the Book of Isaiah. The prophecies are arranged in chronological order, and then the history is written of the period in which they fell.

Mr. Andrew Melrose has published new editions of two books which are all about Him who is the chiefest among ten thousand, and they are themselves of choicest quality. They are Alexander Smellie's *Talks about Jesus and His Friends*, and Helen E. Jackson's *Gentle Jesus* (each 2s. 6d. net).

In *The Evolution of Religions* (Putnam; 9s. net) another earnest layman sets forth his creed. Mr. Everard Bierer is a lawyer who has spent much of his leisure time in the study of religious literature. 'The Bible I have studied most thoroughly, and am well versed in the Buddhist Scriptures, the Zend Avesta of Zoroaster, the Analects of Confucius and Mencius, and the Koran, and have read the Book of Mormon, Brahmanic literature, and history generally, ancient and modern.'

Well, let us test him. What does he think of Christ? He thinks that He was 'more than human,' that He was 'grandly above all other men,' that He was 'the incarnation of truth, purity, and goodness,' and 'absolutely incapable of resorting to any device, sham, or deception.' He thinks that He had 'unquestionably communion with God in some way, such as His parents wot not of.' He thinks that during the silent years He may have been away in Persia, among the Jews there, studying the great religion of Zoroaster, or in India studying Buddhism. But he does not think that He is God; and He does not think the Scriptures say so. One text is sufficient: 'My Father is greater than I.'

So Mr. Bierer has not got it yet. He must either leave more of the Scriptures than he does, or else take more of Christ. But his book is an honest book, well informed too, outspoken, reverent.

Five volumes with the yellow wrapper of Revell have come this month. And again all five are both social and evangelical. The first is a new edition of the Rev. Len. G. Broughton's *Table Talks of Jesus* (1s. 6d. net).

The next is a volume of 'Studies in Human Experience,' by William T. Herridge, D.D., Minister of St. Andrew's Church, Ottawa. It is called *The Orbit of Life* (2s. 6d. net). It is a book for young men, a book to be given to the young man in whom you have most interest as he enters the battle of life. Take a note of it.

The third is entitled *New Life in the Old*

Prayer-Meeting (3s. 6d. net). It is written by John F. Cowan, D.D. It is thorough and practical. If it will do what it proposes, surely the money spent upon it will be well spent. And it will do it, with our help.

Then comes *Christ and Science*, the Cole Lectures for 1906, delivered before Vanderbilt University by Professor Francis Henry Smith, of the University of Virginia (3s. 6d. net). The theme is old now, but the treatment of it in this book is a surprise of freshness. For 'science' is a more natural and less mechanical thing to this writer than to most. And so Christ is found in intimate association with it. The fourth lecture, on 'Christ's love of nature,' is the centre of the book and the secret of the writer. It is a pleasant chapter to read, and it leaves us with the impression that Christ's view of nature was, after all, the most scientific view.

The last is a handsome volume of Sermons by Frank W. Gunsaulus, entitled *Paths to the City of God* (4s. 6d. net). The sermons have a large interest in the natural things of the Bible—the garden and the city, the river of Ezekiel's vision, the river of John's vision, the rainbow, the snow, the angel that stood in the sun. They are strong sermons, and not too short.

Wives and Daughters (Smith, Elder, & Co.; 4s. 6d. net). The last volume of the Knutsford edition of Mrs. Gaskell's works is out. It completes an edition that is in every way satisfactory, and is likely to become the favourite. And now let us notice the introductions. Every volume has an introduction by Mr. A. W. Ward. We may skip these Introductions, but we had better not. For Mr. Ward takes none of the edge off our interest by untying the knot of the novel before we come to it. Nor does he spoil our temper with haughty criticism or still haughtier appreciation. He simply tells us things that it is good for us to know before we read the story.

The words of Jesus have often been gathered together as if they were the most precious parts of the Gospels. Mr. John Boyd Kinnear has done it again. And he has arranged them under headings, great headings and small headings. And then at the end of the book he has given a few useful notes and a most useful index. The title is *The Teaching of the Lord* (Smith, Elder, & Co.; 2s. 6d. net).

Through Messrs. John Smith & Son, of Glasgow, the Rev. David M. M'Intyre has published *The Upper Room Company* (3s. 6d. net). It is an exposition of three verses (12-14) in the first chapter of the Acts of the Apostles. These verses give the names of the Eleven, and Mary the Mother of Jesus, and mention, without naming them, certain women and His brethren who all 'went up into the upper chamber' when they returned to Jerusalem from the mount called Olivet. And Mr. M'Intyre talks about them, their state of heart and hope, their dimness of understanding, their fellowship with one another, their unquenchable love to the Master. We sometimes wonder how the Puritans got people to listen to their endless discourses on a few verses of Scripture. Here is a whole book on three verses, and we have read it with growing interest to the end.

From the S.P.C.K. there comes a useful summary of *The Evidence for the Resurrection*. It is written by the Rev. E. Hermitage Day, D.D., Vicar of Abbey Cwmhir. It is more than a summary of the evidence, it is a short refutation of recent agnostic theories—a convenient and reliable little book, and of original value for the use it makes of the Emmaus narrative.

One of the by-products of the Centenary celebration of the British and Foreign Bible Society in 1904 was an exhibition of Welsh Bibles. The exhibition was held in Cardiff. Copies were shown of almost every edition of the Bible that has ever been printed in Welsh or in Wales. The next step was to give an account of all these editions. This laborious duty was laid upon Mr. John Ballinger, of the Central Library in Cardiff. First of all, he prepared a complete list of the Bibles, and then he wrote an essay on them. The essay and the list are now published together in a handsome volume by Messrs. Sotheran (8s. 6d. net). Its title is *The Bible in Wales*. The volume is illustrated, not to make it sell, but to make its contents more intelligible. To Welshmen the most valuable part of the book will be the list of Bibles; there are about four hundred editions described. Others will find themselves most interested in the preliminary essay. The book is altogether a substantial addition to Bible literature. And

more than that, it writes a chapter of the history of human culture.

Mr. Elliot Stock has published another volume of Archdeacon Wilberforce's sermons, calling it *Sanctification by the Truth* (5s.). It will succeed as the other volumes have succeeded, one of which has run into the sixth edition. For Archdeacon Wilberforce's sermons all deal with things in which men are interested, or, if not, they all interest men in the things with which they deal. They may be things of the moment, as the sermon on Nelson, but they are always set in the light of eternity. In this volume there is a series on the Lord's Prayer. And after all we have read on the Lord's Prayer, we shall find this series worth reading.

Mr. Stock has also published a volume of readings for children, by E. K. Ryde Watson, called *Heavenly Truths in Earthly Dress* (3s. 6d. net). Its special purpose seems to be to train the imagination in children that they may at last be able to love Him whom they have not seen.

Fragments that Remain (3s. 6d.) is a volume of twenty sermons, by the late Rev. William Miles Myres, M.A., also published by Mr. Stock.

Two books from the Sunday School Union are both addressed to young folks. The one is a volume of talks with children on *Things that are Lovely* (1s. 6d. net), by the Rev. A. A. Ramsey; the other is *Bible Stories Retold* (1s. 6d. net), by Robert Hyslop.

The Rev. David Dunford is making a collection of *Roman Documents and Decrees*, which he means to publish quarterly at an annual subscription of 4s. net. The publishers are Messrs. Washbourne.

When a man discards his doctrine of inspiration he does not need to dismiss his Bible. Mr. J. Horton, the author of *Tekel; or, The Wonderland of the Bible* (Wellby; 6s. net), lost the idea of inspiration in which he had been brought up, but it was only when he lost it that he found the Bible. In *Tekel* he goes through the Old Testament, and tells us what he understands it all to mean, and how wonderful it has all become to him. Perhaps a little more imagination would have saved him some of his first sorrow, and might

have got him even more joy now. He seems to have been much troubled with the number of the children of Israel who came out of Egypt. But there are greater things in the Book of Exodus than that. His lack of imagination makes his efforts at humour somewhat alarming. Still, we rejoice with him in his joy over a new-found Bible.

The great religious conflict of our day is the conflict about the very existence of religion. Unbelief in the fact and the need of religion, that is the unbelief which is most prevalent and most paralyzing. We must meet it in every way, with every tried weapon we possess. But first we must realize its existence, and we must know what it is. The book for our purpose is *Naturalism and Religion*, by Dr. Rudolf Otto, Professor of Theology in the University of Göttingen, which has just been translated by J. Arthur Thomson, Professor of Natural History in the University of Aberdeen, and Margaret R. Thomson; and edited, with an Introduction, by the Rev. W. D. Morrison, LL.D. (Williams & Norgate; 6s.).

Tent and Testament is the title of a new book on Palestine, by the late Herbert Rix, B.A. (Williams & Norgate; 8s. 6d. net). It is a record of travel, of travel in unfrequented ways sometimes, by a man of independent mind, who carried the Book with him to every spot of the Land which he visited, making his observations and forming his judgments for himself. Unfortunately, he was hampered by ill-health. 'We returned to Nazareth,' he says, 'by the road which had brought us there [*i.e.* to Bethlehem]. Had I been physically fit, my observations might have been more adequate; but ills of the flesh, from which I had long been suffering, rendered riding painful, and walking almost impossible.' But for this his book might have taken its place beside Stanley and Smith. As it is, we must value it for its information. The Bethlehem from which he returned to Nazareth was the Bethlehem of Galilee. His account of it is not very full, but distinctly suggestive, although he does not think that our Lord was born there.

The Liberal Movement in Germany.

BY THE REV. JOHN MACCONNACHIE, M.A., UDDINGSTON.

II.

The Methods of the Liberals.

WE shall now look at some of their *methods* of work, and first at the 'popular lecture' or 'Vortrag,' which has attained such vogue among them in recent years.

As far back as 1865 an association was founded in the interests of the liberal theology, called the 'Protestantenverein,' whose object was to disseminate the liberal views among the people, and especially among the non-churchgoing, by means of lectures, etc., and ever since it has maintained a vigorous life. But a new impulse was given to the use of the 'lecture' as a missionary agency by Harnack's famous lectures in Berlin in the winter of 1899-1900 on 'Das Wesen des Christenthum,' which was hailed by many as the first popularization of the new theology. Men saw how much interest

could be awakened, in spite of all the Cassandra cries about religious indifference, and the day of the 'Vortrag' was fully come. A second impulse was given by the lectures which Weinel delivered in Solingen in 1902-1903 on 'Jesus,' which created so much stir that the local authorities forbade him to continue them. Now, all up and down the country, lectures are being given by the 'Liberalen' to the educated laity on Old and New Testament subjects, on general questions like 'Faith,' 'Revelation,' 'The Nature of Religion'; in fact, an endless variety of themes is being dealt with, and the strongest men on the liberal side, like Bousset, Troeltsch, and Niebergall, are throwing themselves enthusiastically into the work. Professors and Privatdoctents are much more popular than