

Literature.

ZOE THOMSON OF BISHOPTHORPE.

A YOUNG Scotsman of the name of James Skene went to Athens and married a lady of high degree whose name was Rhalou Rizo-Rangabé. Zoe was one of their daughters. James Skene sold his commission and settled in Greece. When his father and mother, Mr. and Mrs. Skene of Rubislaw (they pronounce the word in two syllables in Aberdeen), visited them in Athens, they carried Zoe and her sister Janie back with them for education. She was educated in Oxford, her Scottish grandparents settling there for that purpose. And as she grew up, such was her beauty, that the undergraduates gathered round the door of any shop she entered.

She fell in love with William Thomson, Fellow of Queen's; but the aristocratic Greek mother opposed. An English peer had been in Athens, had seen Zoe's photograph, had proposed to the mother for her, and had been accepted—as they do these things in Athens. But the grandmother took Zoe's side, and she was as strong as the mother (you should see her photograph). William Thomson got a good living in London, and they were married. After a few years, he was chosen Bishop of Gloucester and Bristol; and within a year, before they had flitted, he was made Archbishop of York. They lived at Bishopthorpe for twenty-six years. Then he died. Zoe lived twenty-four years more, and was buried beside him.

The biography has been written by Miss E. C. Rickards. The title is *Zoe Thomson of Bishopthorpe and her Friends* (John Murray; 10s. 6d. net). It is the story of a life without many thrilling incidents, though there are a few. In any case its interest, which is unmistakable, is not due to the incidents. It is due to the personality of the woman. A certain expectation is roused on account of her parentage; and that expectation lives and is satisfied. Zoe Thomson of Bishopthorpe became a name for all that was tactful, sympathetic, self-effacing—for the ideal wife of a modern Archbishop. How many children? asked Queen Victoria once. 'Nine,' answered Zoe. 'It is a nice number,' said the Queen. It was the number of her own. And the nine children adored her and did well. No part of the book is more

beautiful than the occasional glimpse of the family at Bishopthorpe. 'I remember an occasion,' says Lady Rose Weigall, 'when a visitor, arriving on a wet day, found games going on in the hall, and a distinguished guest (I think it was the late Lord Houghton) careering on a rocking-horse, pursued by children. The children played a great part in the life of the house; their parents entered so thoroughly into their life, and it did one good to see their father's enjoyment over them. I shall never forget Zoe's telling me how one of them (I think it was Basil), at about three or four years old, having accomplished some acrobatic feat which had much amused his father, had asked her, "Does God laugh, too, when He sees me do this?" It spoke such volumes, with all its absurdity, as to the realisation of Fatherhood.'

There *were* incidents. Her younger sister, Janie, married Dr. Lloyd Bruce. Zoe tells this story: 'My sister came to Bishopthorpe for her first confinement, as I was unable to go to her in the south, and she kept me waiting for nearly a month. She was much troubled at my having to keep the house free from guests on her account, and I said, "The only engagement I cannot put off is the Judges' dinner"; and for that we had staying in the house, Lady Wightman, the widow of a judge, and an old friend. A few hours before the dinner the doctor had to be sent for, and Lady Wightman volunteered to stay with my sister during the dinner hour. Janie said afterwards she had a vision of me coming in to kiss her, in a dress of blue satin and white lace, on my way down to dinner; the doctor assuring me that I should be back in time. The Archbishop begged me to say nothing to the Judges, as it would make them uncomfortable. All went well, until a little note was brought to me during the fish-course, written by Lloyd Bruce, saying, "A little girl born; both doing well." I gave a sigh of relief, and was able to carry on the conversation much better. At the pudding-course another little note was brought to me from Lloyd, saying, "Another little girl born; all three doing well." This second note was too much for Lord Blackburne's curiosity, and he could not help asking what the little notes were about. I was wondering what to say, and had sent on the note to the Archbishop. As soon as he had looked

at it, he confided the contents to the High Sheriff's wife, Mrs. Gascoigne, who promptly made a sign to leave the table, and I was thus released and able to go up to my sister, where I saw the little twins in the same bassinet facing each other.'

Here and there throughout the book are thrown in narratives which belong to it only at one remove. One of the most remarkable and perplexing is of Dr. Keith of St. Cyrus; the book referred to is no doubt his *Fulfilment of Prophecy*, which was one of the successes of its day. This is the story:

Old Mr. and Mrs. Skene of Rubislaw were on their way home from Athens. 'It was at Pesth that they heard an extraordinary story, which, strange as it is, was afterwards fully corroborated, and which is worth recording here.

"We were told that not long before, Dr. Keith, who had written an account of his travels in the Holy Land, arrived at the hotel with a friend, and was taken ill of fever. The friend was obliged to leave him there, and his death was soon reported. On the day when it was declared to have taken place, an English lady arrived at the hotel, and seeing Dr. Keith's luggage in the hall, asked, 'Is Dr. Keith here? I have just finished reading his book of travels.' The landlord replied, 'I am sorry to say he died to-day.' 'Who was with him?' she inquired. 'He was quite alone,' was the answer; 'his friend had to leave him.' She then asked whether she might be allowed to see the deceased, which she much wished from the interest she felt in him after reading his book. The landlord agreed, and took her up to the room in which the body lay. After looking at him for some time, she said, 'I do not think he is dead; when is he to be buried?' 'To-morrow,' was the reply. She said, 'How can that be stopped?' The landlord told her that no one but the Landgravine of Buda had power to stop it. Without taking off her bonnet, and having engaged a carriage, she gave orders that she should be driven to the Palace at once. Here an audience was granted to her; and so urgent was she, that the Landgravine agreed to send her doctor with her to the hotel, and if he gave leave for the funeral to be delayed, it should be done. After examination, the doctor declared that Dr. Keith was dead. However, the lady pleaded so hard for delay, that at last the doctor gave leave for the funeral to be postponed until further symptoms should appear.

"A careful watch was kept by the body for forty

days, when the supposed dead man was heard to give a deep sigh and to murmur, 'Will those bells never cease ringing?' He said afterwards that he believed he was thinking of bells when he sank into the trance; but the explanation may have been the return of circulation to the head.

"Some years after that," writes Zoe, "my sister Janie met at Kissingen Dr. Keith and his daughter, Mrs. Wyllie of Eilenroc, Cap d'Antibes, and asked whether this story were true. 'Perfectly true,' was the reply; 'and as your sister is interested in it, I will, the next time I am in Oxford, call upon her and tell her all about it. My benefactress has since been to stay with me in Scotland, and so has the Landgravine of Buda.' My sister made a charming water-colour sketch of Dr. Keith, which is now at Eilenroc. The year after the meeting with my sister, Dr. Keith, with Mr. and Mrs. Wyllie, came to see me at Queen's College, Oxford, and repeated to me this interesting story as we had originally heard it."

It is puzzling that the present writer, who succeeded Dr. Keith in St. Cyrus, with only one life between, never heard this story before.

EARLY CHRISTIANITY.

The American Lectures on the History of Religions do not seem to have taken the place in this country that they deserve. The latest of the series, *Phases of Early Christianity* (Putnam's; 10s. 6d. net), will do something to bring them into better favour. It makes, we think, the largest volume of the series. It is almost certainly the best. The author is Dr. J. Estlin Carpenter, lately Principal of Manchester College, Oxford.

And yet Dr. Estlin Carpenter's account of the origin and development of Christianity is not faultless. To us at least it seems to err in two ways. Much emphasis, too much, is laid on the difference between one writer and another in the New Testament in respect both of doctrine and of worship. And too much is made of the debt which not only the later writers but even the authors of the New Testament owed to Jewish and heathen writings. The last fault is greater than the first.

As regards the first, read this: 'Primitive Christianity, as displayed in the New Testament, exhibits no dogmatic uniformity. The reporter of Peter in the Book of Acts differs widely from the Apostle Paul. The Christ of John discoursing at

the last supper concerning the mystic fellowship of the Father, the Son, and the disciples, is presented on another plane than the Christ of Matthew seated on the mount and issuing the charter of the kingdom of heaven.' That is too strong. Or at least it conveys an erroneous impression, due to the omission of any recognition of the fundamental unity between them all—Peter and Paul and Matthew and John. The fundamental unity is so manifold and it is so momentous that the differences are scarcely more than signs of that variety which is inevitable, if the witness of separate writers is to be of any avail.

Dr. Carpenter is here under the force of a conception of Christ and His Salvation which is not able to give all the facts their place or their significance. The same inability is seen in such a sentence as this: 'Like other contemporary religions it proclaimed a doctrine of Salvation, and it possessed the immense advantage of being able also to proclaim a Saviour who had lived on earth, who had been born, had taught and laboured among men, had died and passed into the heavenly world.' Observe the phrase 'had died and passed into the heavenly world.' That is not how any of the early Christians would have expressed it. They would not have omitted to interject the resurrection. And it would have been no interjection, but the most considerable of the three facts—death, resurrection, ascension.

But the greatest fault in Dr. Carpenter's volume lies in making far too much of the influence of the pagan philosophies and cults (and in a less degree of Jewish speculations) on the theology and practice of the earliest Christians. This fault cannot be shown here to be a fault, because it is the theme of the whole book. It ought however, in our judgment, to be distinctly kept in mind by the student of this volume. It is a most able work and most attractively written; and it would be a thousand pities if it led the serious student astray.

THE VIRGIN BIRTH.

'What is the real signification of the enforced celibacy of the Roman Catholic priesthood? It would seem to be that sexual congress marks a lust of the flesh the sensual gratification of which is opposed to the higher spiritual nature and incongruous with the performance of the sacred offices of religion; if it was not rather a well-calculated

worldly device to maintain and strengthen the power of the Church by keeping its priests a class apart, divorced from all outside personal affections and interests, bound to devote their whole energies to uphold a powerful organization always more regardful of its own interests than of those of the whole body of the State. Thus they are taught that, absorbed in its service, they will gain a higher life by losing so great a part of their natural life. What they do gain is a corporate life of dependence and irresponsibility by losing a civic life of personal independence and responsibility. Be that as it may, it is a curious surmise whether a progressive spiritualization of mankind is destined to issue at last in a revolt against their animal nature and its mode of reproduction which even savages have sometimes thought to require a sort of purification or placation by suitable rites. The mystery too of a virgin's conception, which is not peculiar to one religion, what does that ideal purity signify if not that the natural mode of reproduction common to animals is something of a degradation of the higher spiritual nature of man? Besides, as reproduction goes on without conjunction in some low forms of life, Parthenogenesis, miraculous as it seems in the human sphere, may be claimed as an exceptional reversion there to a natural process, the miracle-seeming event being a miracle only to a limited knowledge of nature and unlimited ignorance of what is beyond knowable nature. That many things were natural which were once thought miraculous is an undeniable truth which can always be adduced to justify a belief, however irrational, when there is a strong wish and consequent will to believe.'

That is not very satisfactory. Whose is it? It is the inconclusive conclusion of Mr. Henry Maudsley, M.D. Dr. Maudsley had to 'occupy the time and ease the burden of the dreary decline from three to fourscore years,' and against Montaigne and the judgment of all wise men, he decided to write a book. He has lived to write it, a volume of nearly four hundred close octavo pages; and he has lived to publish it, under the title of *Organic to Human: Psychological and Sociological* (Macmillan; 12s. net).

It is all conclusion. Dr. Maudsley attempts no new investigations. And it is all somewhat inconclusive. The mind is not so keen-edged an instrument in old age as it is in its strength. There is much agreeable writing. But its attitude is Vic-

torian. And nowhere has attitude changed more manifestly or more radically than in the scientific outlook on the world. So his conclusions, largely drawn from his own books, are inconclusive now. It is not that they do not seem to follow; it is that they do not now apply. The trouble is no longer with religion, it is scarcely any longer with the miraculous; the trouble to the scientific mind is now the personal appropriation of the Gospel, and for that disease Dr. Maudsley has no medicine. As we read the book, we are in a world of scientific aggressiveness in which our fathers lived and moved and had a very anxious being; to us it is only an interesting chapter of the past.

THE BIBLE STORY.

How many are the men and the women who have desired to rewrite the Bible in modern English? Some have begun and found the task, so easy in the prospect, hopelessly beyond them. Mr. William Canton is one of the few who have carried it out. His version—it is not a translation, but a paraphrase, a rewriting of the narrative in his own words—is published handsomely, with many coloured illustrations, under the title of *The Bible Story* (Hodder & Stoughton; 7s. 6d. net).

Mr. Canton has the literary sensitiveness—sensitiveness to the right choice of word, that it may express the meaning most faithfully and fit most aptly into the rhythm of the sentence. He has also had much experience of God and of His dealings with men. For you must not only write with something of the story-telling faculty in you, but you must also believe that the story stands for a reality. You must believe in the Bible.

For whom has Mr. Canton written? Not for children, and not for the Bible lover, who will prefer the Bible itself even to William Canton. Let us hazard: Is it for the men when they come home? It might be.

THE REV. R. J. CAMPBELL.

'In May last at the meetings of the Congregational Union of England and Wales, held in the City Temple, the Rev. Dr. J. D. Jones of Bourne-mouth made public reference to my ordination in the Church of England, and said he thought some explanation was due from me. The assembly seemed to be of the same opinion.' So Mr.

Campbell sat down and wrote *A Spiritual Pilgrimage* (Williams & Norgate; 7s. 6d. net).

Of Fairbairn Mr. Campbell says: 'His *Philosophy of the Christian Religion* was a piling Pelion upon Ossa without striking any fire out of them.' Of Dale he says: 'With deep respect be it set down, I have to make almost the same confession about Dr. Dale. Not much in the way of enlightenment did I ever get from his famous book on the Atonement or from his *Living Christ and the Four Gospels*, the latter the far more human book of the two because born of a vital experience of his own.' And of Mr. Campbell's *Spiritual Pilgrimage* we have to say the same: 'No fire,' 'no enlightenment.'

What is the meaning of it? why is it that a man who cannot enter the pulpit without thrilling his hearers, sits down at his desk and sends them to sleep?

And yet there are few public men for whom we have more respect. His sincerity is unchallengeable; his ability and industry are undeniable; his fight for life has been admirable. When he speaks, all this is seen in its true magnitude. But when he writes, even these great and moving virtues are made to look trivial. His sincerity seems only to send him astray—first into Congregationalism, where he had no business to be; and then, when he should have stayed where he was, back to the Church of England. Such sincerity as his is so rare and precious that we feel the calamity of having to look upon it as if it were no virtue at all. His scholarship is real and broad, yet he compels us to say that if a little learning is a dangerous thing a little more is only more dangerous. Had he known less he would have been ordained at the first in the Church of England; had he known more he would have rejected without a moment's hesitation the idea of reordination. The very struggle in which he has engaged, keen as it has been and prolonged, has quixotic aspects as he presents it. He has smitten when he should have held his hand; he has bared his back to the smiter when he ought to have answered the fool according to his folly.

And yet there is one thing, and a great thing it is, that this spiritual biography has done. It has made it impossible for any one to refuse to love the author of it. Much to be respected he has always seemed to be; now he is seen clearly to be a man greatly to be loved.

*PSYCHICAL AND SUPERNORMAL
PHENOMENA.*

A book by Dr. Paul Joire of the Psycho-Physiological Institute of France has been translated into English by Mr. Dudley Wright under the title of *Psychical and Supernormal Phenomena, their Observation and Experimentation* (Rider; 10s. 6d. net). It is a large handsome octavo volume, admirably produced by the publisher; and it contains a full account of the latest developments and present position of the science (if it is a science) of Psychical Research.

The wealth of material it contains is overwhelming. No sooner have we passed from one phenomenon, upon which the doubtful mind still lingers dissatisfied, than we are in the heart of another which is just as doubtful and distracting. And it does not matter whether the subject is telepathy, crystal-gazing, audition, typtology, lucidity, or levitation. All these subjects are here, treated in great fullness and faith. With apologies (but we are reviewing the book) we shall quote the communications that were held with Simonne de Lewitz:

The personality that took this name must have been that of a young girl who died at fifteen years of age a hundred years ago. She is intelligent, talkative, exceedingly curious, and seemed to be familiar with the use of sharp language.

She said she belonged to a family of Lewitz, which had emigrated during the Revolution, and that she had been brought up with an aunt in Brussels. She stated, moreover, that she had been very badly brought up, in the company of servants, who had taught her to swear. The one she preferred was Pierre, the gardener, whom she had met in the Beyond.

Simonne was never willing to give us any information that would help to establish her identity: one of her defects is her self-will and her disturbance of the séances with her jokes, which are often annoying. The following are the accounts of the most interesting séances which she gave us:—

SÉANCE OF JUNE 15TH.

Question. Since you are not willing to say anything concerning yourself to-day, tell us of Pierre. What was his family?

Answer. Batoix.

Q. Had he any children?

A. Yes, five.

Q. What were their names?

A. (Simonne gave several names, Jean being among them.)

Q. Has Jean also left any children?

A. I think so; I will tell you that to-morrow.

Q. Why not to-day?

A. That is my business.

FOLLOWING SÉANCE.

Q. You can tell us if Jean, son of Pierre Batoix, has left any children?

A. Yes.

Q. Has he at present any descendants?

A. I believe so.

Q. Then there are still some Batoix?

A. No; they are called Louvet. Their mother married a Louvet.

Q. Do you authorise me to write to this Louvet, to know if you have not deceived me?

A. He will not reply.

Q. Why?

A. He is dead.

Q. I believe that you are making game of me.

A. Not at all. His wife still lives.

Q. And is she called Mme Louvet?

A. No doubt. What would you have her called?

Q. Has she any children?

A. Yes.

Q. How many?

A. Twelve.

Q. Simonne, I believe more and more that you are making game of me.

A. If you do not believe me, write to the Mayor.

Q. Then tell me the name of the town.

A. Acquin.

Q. I do not know any place of that name.

A. Write nevertheless.

Q. In that case tell me the name of the post-town.

A. Lumbres.

Q. These are strange names you have given me. If I write to the Mayor of Acquin, *via* Lumbres, do you think that I shall get a reply?

A. I know nothing myself; I am not his secretary. But write all the same.

The following day I looked up a directory, and, much to my surprise, I found the name of Acquin

as a town, with Lumbres (Pas-de-Calais) as the post-town. I wrote to the Mayor of Acquin and received the following reply:—

‘ACQUIN, June 28, 1906.

‘SIR,—The widow Louvet has always lived in Acquin. Several of her numerous children are in situations, but she has still eight, all young, to support. She is well worthy of interest, especially considering that her health is very precarious.

‘MASSON, Mayor.’

The Mayor, we should say, is the only man or woman here who has a head upon his shoulders. The rest are simply silly.

Messrs. Allen & Unwin have found that Mr. F. C. Conybeare's edition of Lotze's *Outlines of a Philosophy of Religion* is a selling book. Once more they have had to reprint it.

In *The World, the War, and the Cross* (Allen & Unwin; 2s. net), Mr. F. J. Clarke lets himself go. He detests the worldling, who out of pure selfishness, though in the name of patriotism, cries out for heaped-up armaments to prevent war, and so inevitably brings on war. He is one of the meek of the earth; but he takes the offensive, and lets it be seen that meekness is neither weakness nor wobbling.

To get our children interested in Missions—how great a triumph it would be, only how difficult a task it is. Emily E. Entwistle tries the method of *Outline Missionary Talks and Stories* (Allenson; 1s. net).

It is when we read the attempts of others at consolation, or make the attempt ourselves, that we discover how little we can venture for God. The difficulty is always the same—to give some comfort to those who mourn the untimely taken, taken in the midst of indifference or sin. Then we look around and remember how the living and sinning will be affected by what we say. And what we say about God is not what we really know about God. He is greater and better. In all the letters of ‘A Parish Priest,’ published under the title of *Death and Life* (Allenson; 2s. 6d. net), there is this hesitation, this hedging, one might say, this reluctance to let God look after His own reputation.

The author often writes sensibly, always sympathetically; but he does not remember that it is from Jesus we have our knowledge of God, and that He dealt with Zacchæus, with the woman that was a sinner, with the woman taken in adultery, with a generosity of acceptance that takes our breath away.

So utterly has the war and its demands taken possession of us that it seems almost unpatriotic for a man to write and publish a book on *The Days of Alkibiades* (Arnold; 5s. net). It feels almost treacherous to read it. But it is good to get away from the war sometimes. This book must have rewarded the author; it rewards its readers. There is rest in it, quiet rest and refreshing.

It is not that the world of Alkibiades differed so much from the world of to-day. The Athens which Mr. C. E. Robinson describes is the very Athens we have heard so much of recently, so much more than we ought to have heard. But it is an old-world tale with old-world customs, and Mr. Robinson has told it in so easy and gracious a language that none of its terror touches us. We smile at the eagerness of the Athenian for entertainment; we pity (but very calmly) his sorrow in the presence of disease and famine and death.

Reports are usually for the members of the Society and for them only. But the British and Foreign Bible Society issues two reports, one for its members and one for the general reader. The latter is entitled this year *For the Healing of the Nations* (London: The Bible House). It is written to be read. Statistics are thrown into small space at the end. Incidents are gathered out of the colporteurs' letters and set forth attractively. Is the preacher in search of anecdotes, fresh and reliable? He will find them here. Is the lover of the old Book in need of half an hour's restful enjoyment? He will find it here. The next best thing to circulating the Bible is to circulate this Popular Report.

Messrs. A. & C. Black have achieved in war time a feat which any publisher might be proud to achieve in time of peace. At the price of 4s. 6d. net they have published a history of *Europe in the Nineteenth Century* in an octavo volume of three hundred pages, handsomely bound, illustrated,

furnished with maps, and written by one of the most accomplished of our historical writers. The historian is Mr. E. Lipson, M.A. Mr. Lipson's *Introduction to the Economic History of England in the Middle Ages* gave him an enviable place among the more scholarly of historical students. This volume will commend him to that great world of readers who lay no claim to scholarship but wish to know a little more than they do of the history of the countries about which they read in the newspapers. Epitomes are usually quite impossible: this epitome is most pleasant reading. Mr. Lipson has all the historian's gifts—industry, imagination, accuracy, style.

Mr. W. F. Burnside, M.A., who writes the commentary on *The Acts of the Apostles* for the Cambridge Greek Testament series (Cambridge: At the University Press; 4s. net), is a headmaster, and rigidly keeps his comments within the needs of the public school boy. Hence there are explanations of phrases and customs which may not seem to some of us to require explanation, and there is silence over difficulties that are ever with us. The explanations are full and accurate, and the author uses his literature with evident mastery. The scholastic character of the book is no fault, of course, but a merit. Mr. Burnside has done that which it was his duty to do, and he has done it well.

The books published by the Christian Student Movement seem to be all issued in cheap unbound editions. They are all occupied with some aspect of the religious life, and they are themselves always alive; and therefore 'sought out they are of every one that doth therein take pleasure.' Two new volumes have been issued. One is an edition for this country of Professor J. E. McFadyen's *Ten Studies in the Psalms*. The 'Studies' have been revised; questions have been set for United Study, in order to adapt the book to the Circle Method; and a short bibliography has been added. The title is now *Studies in Psalms* (1s. 6d. net).

The other book is called *The Ordeal of the Church* (6d. net). It is anonymous.

A volume of addresses on *War and Immortality*, by the Rev. H. W. Morrow, M.A., has been issued by Messrs. James Clarke & Co. (2s. 6d. net). They are for comfort in sorrow. And Mr. Morrow wisely takes the life to come into account. We

have much to do, by better instruction on God and His providence, to make this life less mysterious and miserable. But this life will never be explained if it is explained by itself. These addresses are comforting because they recognize that Christ—our Christ—is the same yesterday and to-day and for ever.

Dr. W. B. Selbie has given his time to the writing of an elementary book on *The Nature and Message of the Bible* (Clarke & Co.; 2s. 6d. net). He has done it out of regard for the Student Missionary Movement. The members will recognize the worth of the book. But let it pass beyond them. Let the men and women, old and young, who are finding that the Bible is more to them now than ever, turn to this book for a reliable introduction to its meaning.

What is Public Worship? How is it to be conducted? How may it be enjoyed? These are the questions which Mr. H. Jeffs answers in his book called *In the Father's House* (Clarke & Co.; 3s. 6d. net). He answers them out of an experience that is rare in its fullness and sensitiveness, out of much anxious thought also, for he sees beyond most how mighty an instrument for the progress of the Kingdom public worship might become. Is the book for the preacher or the public? It is for both.

Professor W. G. Jordan, D.D., of Kingston has studied the Psalter for many years, psalm by psalm, verse by verse. Now he turns back upon his studies and takes the Psalter into his view as a whole. It is *Religion in Song* (Clarke & Co.; 3s. 6d. net). And the song is sometimes the song of a pilgrim, sometimes of a patriot, sometimes of a politician, sometimes of a broken-hearted sinner. Dr. Jordan gathers the songs of a kind together and takes their meaning from them that he may pass it on to the men and women of our day. How appropriate it is. How it magnifies God. How it strengthens man. There are those who cannot study the Psalter verse by verse, or even psalm by psalm, for that needs scholarship and endurance. Yet a real knowledge of the Psalter is not denied to them. They will obtain it, and the good of it, from this book.

Mr. Gilbert T. Sadler, M.A. (Oxon.), B.A., LL.B. (Lond.), has made a great effort to write about *The*

Origin and Meaning of Christianity (Daniel; 5s. net) without admitting that there was anything very extraordinary in its origin, or that there is anything very salutary in its meaning. All was and is on a level of ordinary humanity. Mr. Sadler is quite fond of 'the peasant Jesus,' and is sorry that He was so misunderstood, or at any rate has been so misrepresented, by the writers of the New Testament. According to these writers, 'the teaching Christ was not a man Jesus teaching disciples, but was the divine Love-spirit in the early Christians, by which they selected ideas from current Judaism, and added their own thereto, and so produced a body of ethical and spiritual truths, some of which came to be focused into the gleaming mosaic of gems called The Sermon on the Mount. That sermon was no sermon really, but a long process in the Church lay behind it. It implies, e.g., that persecutions had taken place, and false teachers had arisen, and so is not a product of a teacher Jesus, teaching at the beginning of Christianity.'

The author of *The Parliament of Man* (Daniel; 6s. net) has made the reviewer's task easy by stating very plainly in the Preface to his book what it is all about. It is, he says, all about the establishment of an international court of justice, which would have strength enough to settle (forcibly) disputes between one nation or group of nations and another, and so put an end at last to war. But Professor Maximilian A. Mügge is too interesting a writer to let off the reviewer so easily. To read the Preface is to read the book. If you have any interest in the subject at all, you begin at the beginning and proceed to the end. And you find first that the advantages of war are set forth fully and fairly, next that its disadvantages (which are much more and greater) are set forth similarly; then that the international court, to be called the Parliament of Man, is a possible cure for war; and lastly, that certain steps should be taken at once towards its establishment when this war is over.

One thing that should be done, thinks Mr. Mügge, as soon as the war is over is this: 'The settlement of the war ought not to be left to the belligerents alone. *The Dutch Government ought to convene a terrestrial Peace Congress of all the civilized nations. This Congress should settle the claims of the belligerent parties according to justice and to the interests of the whole of humanity. If a belligerent nation should not want to come in, the*

combined Neutral Powers, certain to be assisted by some if not all the other belligerents, ought to compel the recalcitrant nation to join the Peace Congress.'

It is often said that the opposition to Christianity is less formidable now than it was a generation ago. We believe that the saying is entirely true. Not only are men less antagonistic to Christianity, they are less suspicious of earnest evangelical Christianity. It is knowledge of Christ that has made the difference. Our witness has been no more victorious than before. But the study of the Gospels has brought men into contact with Christ, and He has won.

It was very wise of Dr. W. E. Orchard to tell the whole story of *The Necessity of Christ* (Dent; 2s. 6d. net). It is His necessity to Thought, to Religion, to Christianity, to Personality, to Society, and to God. It is all these, in separate chapters. But it is first of all, and most of all, the Necessity of Christ to Dr. Orchard himself. It is a true Apologia pro Vita Sua.

Friends beyond Seas (Headley; 3s. 6d. net in cloth; 2s. 6d. net in paper) is a title which shows the hand of an artist. For books about missionaries have to catch us with guile—more's the shame. And the artist—his name is Henry T. Hodgkin, M.A., M.B.—is present in every sentence. It is a history of Quaker Foreign Missions. Mr. Hodgkin resolved that Quakers should read it and do better. He hoped the rest of the world might read it also and see that Quakers are doing something. And he has never forgotten that the only force a Quaker can use is love. He has made a book which others as well as Quakers will enjoy reading and will read more than once.

On the 31st of July 1914, Jaurès the French socialist leader was shot. The present writer entered Paris that night and will never forget the sensation caused by the murder. War was imminent, but the assassination of Jaurès was the first topic of conversation. For he was a great force and an impressive figure. And the air was full of foreboding.

What *Jean Jaurès* was has been told shortly by Mrs. Margaret Pease (Headley; 2s. net; in paper, 1s. net). It has been told sympathetically.

'Jaurès was a patriot in the highest and purest sense of the word. He loved France with the Hebrew prophet's love of Israel, he loved her with an intensity of which the ordinary patriot is incapable. He could "easily scorn delights and live laborious days" for her welfare. He had a vision of her glorious destiny in which he really believed as few men believe in anything, and love of one's country was in his eyes a natural, a healthy and a fundamental instinct.' But it is not as patriot, it is as socialist and humanitarian that he is here set forth.

Sir W. Robertson Nicoll has reissued in book form certain articles on *Prayer in War Time*, which he contributed to the 'British Weekly' (Hodder & Stoughton; 2s. 6d. net). They take up aspects of prayer, not at random, although there is no system to confine us, nor for any catch in their titles, though the titles are always arresting, but as being most urgently called for by the present conflict. Humiliation—that is obviously a demand. And thanksgiving—that is less obvious while the 'fortune of war' is uncertain, but just then most fruitful. On these and on all the topics there is a wide command of literature with which to wing the appeal; and there is an assured entrance into the very sanctuary of life.

Dr. J. H. Jowett has preached and published a series of sermons on the equipment of the Christian for his war on earth. It is not the first time that *The Whole Armour of God* (Hodder & Stoughton; 5s. net) has been taken as the subject of a course of sermons, but perhaps it is the first time that all the resources of scholarship and preaching power have been given to it. Something is gained by turning our attention, in the midst of this war, which will end, to that war from which there is no discharge. Dr. Jowett recognizes the terrific intensity of it, the momentous issues that hang upon it, and the perfection of the equipment that is ours for the victorious waging of it. We have had a Minister of Munitions whose enterprise and energy have won our grateful admiration; we have a greater Minister of Munitions than he, a Minister whose foresight and resource keep the supply ready always for our utmost need. And Dr. Jowett does not forget to be grateful.

Prayer is a subject that will stand so much

thinking, and even demands it, that we can accept Dr. P. T. Forsyth on Prayer with all his crowd of ideas and quick transitions. What is that? we say. And we stay to consider until we know, and as we wait and ponder the virtue of Prayer has been taking possession of us. *The Soul of Prayer* (Kelly; 2s. 6d. net) is an instructive book. We see how great Prayer is that so much can still be said about it beyond the knowledge that we had before.

Many a preacher has preached on the Prophets of Israel, finding attentive hearers when they gave themselves to the exposition painfully. The Rev. George W. Thorn has done it for one, and right well. His aim is to educate, especially the young men and women. For he knows very well that half the indifference to God and the Church is ignorance. To know the God of the prophets is to be brought without surprise into the presence of the God and Father of our Lord Jesus Christ. Mr. Thorn never lets Christ out of sight; yet he never ignores the horizon of the prophet. His title is *The Prophets of Israel and their Message for To-day* (Kelly; 2s. 6d. net).

The Rev. A. W. Cooke, M.A., has written a readable description of the Holy Land as seen in both Old and New Testament times, calling his book *The Land of Israel and of Christ* (Kelly; 1s. 3d. net.). Readable, we say; that is the surprise. We knew that Mr. Cooke was one of the few to whom Palestine was familiar as a native land; we understood that the series to which the book belongs was meant for students. But while it is accurate and educative; it is readable besides. 'Those holy fields' are present to the author's inner eye; he makes them over to us in perpetual possession.

It is customary from of old to hold (or should we say deliver?) 'Conferences' in the Oratory of Princeton Seminary. A volume of them, by Professor Benjamin B. Warfield, has been published with the title of *Faith and Life* (Longmans; 7s. 6d. net). It is a large volume. It contains something like forty 'Conferences,' and each conference is a study and application of a strong text of Scripture. Out of the abundance of his great learning, and out of the certainty of his faith, Dr. Warfield speaks unhesitatingly, and he is well worth listen-

ing to. The work is all 'experimental,' and the preacher handles the Word with such dexterity that it searches the heart and conscience.

It is not easy to follow the Bishop of Zanzibar in what he says about unity in his book on *The Fullness of Christ* (Longmans; 6s. net). Dr. Frank Weston is very earnest in his desire for the reunion of Christendom, but he seems to offer no opening for even a discussion of the subject. He has a great fear of what he calls 'compromise.' But it looks as if he confounded compromise in morals with compromise in belief. He cannot think that all the men and women on the face of the earth will believe exactly as he believes, and express their belief in ritual or observance exactly as he expresses his. Yet that does seem to be the only way to unity that he has yet discovered.

But whatever we think of his opinions on reunion, we cannot but approve of his doctrine of the Atonement. 'Atonement,' he says, 'is the Keynote of the work of the Lord Jesus Christ. In His own Person He links God with creation, because in His own manhood all creation is included. And all that we mean by personal salvation is merely the first step towards the unification of the individual with the brotherhood and the common Father.' That is well said, and it is followed up by much else that is strong and true and welcome.

The Problem of Personality (Macmillan; 5s.) is the title of a book by Mr. Ernest Northcroft Merrington, M.A., Ph.D., Lecturer in Philosophy in the University of Sydney. The problem has come down to us through the ages, and it is as keenly debated now as ever it was. Quite recently several books have been written on it—Messrs. Macmillan alone publish Illingworth's *Personality, Human and Divine*, and Temple's *The Nature of Personality*—and Professor Bergson has taken it as the subject of his Gifford Lectures.

Professor Merrington has not solved the problem. But he has done better. He has epitomized the opinions of all the best recent writers on it—James, Bradley, Royce, Howison, Schiller, Rashdall, and Pringle-Pattison; and then he has set forth very clearly the elements that enter into its perplexity. All is done so competently and even gracefully that it is better for the student to read this book and give his own mind to the problem than to receive a ready-made solution of it.

Is there anything like a definition of Personality in the book? There is this:

'Personality includes all the foregoing meanings of Ego, Self, Individual and Person, with the full circle of relationships to other Selves, the world and God. Moral character, rights and duties are provided for by this concept. Æsthetic, social, intellectual and religious ideals are the portion of man as the possessor of Personality. But God is regarded as the Source and Inspiration of all such aspirations, and is the Ideal and Perfect Personality.'

The question of *Recognition within the Gates of Pearl*, as the Rev. C. H. Winter expresses it, is of perpetual interest. Messrs. Marshall Brothers have published three sermons on the subject by Mr. Winter (1s. net). Bishop Taylor Smith, Chaplain General, writes a Foreword, and says: 'It speaks to all who in the midst of this great unrest would know the secret of peace and happiness and would understand the meaning of that sentence in the Apostles' Creed which speaks of the "Communion of Saints."'

The Right Rev. Arthur Chandler, Bishop of Bloemfontein, is one of the most original and suggestive writers on theology of our day. He is not so original and he is not so suggestive when he writes on ecclesiastical politics. He has written a book which he calls *The English Church and Reunion* (Methuen; 3s. 6d. net). Why? To prove, or at least solemnly to say, that reunion is a foolish dream. Absorption, absolute and entire, is the only reunion that can ever be considered. But we knew that already. Why should so fertile a mind spend itself at such length on platitudes? We have long hoped that Dr. Chandler would write a great living, lasting book. He has it in him.

A new, cheap, and attractive edition has come out of Mr. Robert Bird's book, *A Child's Religion* (Kegan Paul).

Has anybody ever gathered together the testimonies of rulers and magistrates to the work of the Christian missionary? Here is an addition to the collection. The Hon. Sir Arthur Lawley, late Governor of Madras, has written a Foreword to *The Students of Asia* (R.T.S.; 3s. 6d. net), by Mr. G. Sherwood Eddy, M.A.; and in the Foreword

he says: 'I may speak as one who for several years in India had peculiar opportunities of gauging the strength of the forces which are at work in that great sub-continent, and I have no hesitation in saying that among all the influences by which the social and political life in India is now being stirred to its profoundest depths, that of the missionaries is *wholly* for good.'

The book itself is a contribution to the study of the problem of education in Asia, and especially in Japan, China, and India. It is written, as Sir Arthur Lawley says, 'with familiarity and great literary charm.' Mr. Eddy is an accomplished and devoted American; this is the British edition of his book, edited for the United Council for Missionary Education by Mr. Basil Yeaxlee, B.A.

'No bishop: no king'—probably the Rev. J. J. R. Armitage would assent. What he asserts at present, however, is *No Church: No Empire* (Scott; 3s. 6d. net). His argument is: 'If there had been no Church of God, there would not have been a British Empire to-day.' That argument he establishes, not by arguing, but by appealing to history. How has the British Empire come? It has followed the preacher, and the preacher has represented the Church. So to all who do not acknowledge the Church, especially the irreligious socialist, he says in effect 'Little Englander!'

The Rev. Edward S. Woods, M.A., Chaplain of the Royal Military College, Sandhurst, has published a small volume of addresses delivered by him to soldiers. General Sir William Robertson commends the book in words that are weighty: 'I commend this little book to all soldiers, and more particularly to the younger ones, who desire to go into battle properly prepared, for I am satisfied that definite and practical religious convictions form an essential part of every soldier's equipment.' The addresses are four in number. Their topics are Courage, Chivalry, Purity, Loyalty. The title is *Knights in Armour* (Scott; 1s. net).

One of the most delightful books of classical antiquities is Mr. Warde Fowler's 'Greek City State.' On the same lines, but in much greater fullness, M. Fustel de Coulanges has published a study of the Religion, Laws, and Institutions of Greece and Rome. His book has been translated

into English, and issued by Messrs. Simpkin under the title of *The Ancient City* (7s. 6d. net).

M. Coulanges describes every ceremony which the Ancient City ever witnessed; investigates every belief which it ever entertained, and contributes to every controversy which we in our ignorance or prejudice have ever raised about the daily religious life of the Greek and Roman citizen. His research, moreover, has given him sufficient confidence. He expresses his mind both freely and firmly. Speaking of Rome, he says: 'In time of peace, as in war time, religion intervened in all acts. It was everywhere present, it enveloped man. The soul, the body, private life, public life, meals, festivals, assemblies, tribunals, battles, all were under the empire of this city religion. It regulated all the acts of man, disposed of every instant of his life, fixed all his habits. It governed a human being with an authority so absolute that there was nothing beyond its control.' He condemns Montesquieu for the foolish statement that the Romans subjected religion to the State. The contrary is true. The State was enslaved by its religion.

The Rev. S. W. Key, M.A., has collected some illustrations of Biblical and Theological truth from nature and science. The collection is published under the title of *The Material in Support of the Spiritual* (S.P.C.K.; 1s. 6d. net).

In *The Christian's Claim about Jesus of Nazareth* (S.P.C.K.; 6d.) the Rev. Clement F. Rogers, M.A., asks three questions about the Deity of Christ: Was the belief held by the First Christians? Did Jesus claim it? Is the claim credible? He answers each question affirmatively.

Three new volumes have been issued by the S.P.C.K. of their Early English Classics (2s. net each). They are: (1) *St. Gregory of Nyssa, the Life of St. Macrina*, by W. K. Lowther Clarke, B.D.; (2) *The Treatise of Irenaeus of Lugdunum against the Heresies*, in 2 vols., by the Rev. F. R. Montgomery Hitchcock, M.A., D.D.

If those who repeat the Psalms regularly would read a good introduction to the Psalter, even so elementary and excellent an Introduction as that of Miss Gertrude Hollis, they would enjoy the repetition more, and it would do them much more

good. The title of Miss Hollis's book is *Praises with Understanding* (S.P.C.K. ; 1s. 6d. net).

A first book of Bible Study has been prepared by Miss G. M. Bevan and Miss A. E. Brewin, both Licensed Teachers of Theology. Its title is *The Steps of a Disciple* (S.P.C.K. ; 1s. net). It fulfils its promise of being 'a simple course of teaching on the Gospels, designed primarily for those who hope to work for the Church at home or abroad.'

Canon J. Howard B. Masterman has the gift of interest. What is it? Personal magnetism? The man who has personal magnetism does not always have it on paper. But we recognize it when we come upon it. So well worked a theme as an exposition of the *Sunday Collects* (S.P.C.K. ; 2s. net) is good reading in his hands. What is his object? To make the Collects understood? He does that and more. He finds room for much instruction both Biblical and historical.

'The doctrines of the Christian religion require to-day new methods of approach, by reason of the changed outlook and broader education of the modern layman, whether definitely a "Church worker" or not.'

So says the Rev. Edward William Winstanley, D.D., in the Preface to his book, *The Divine in Human Life* (S.P.C.K. ; 1s. 6d. net). Not many men are better fitted to do what he sees so clearly has to be done. His present book proves it. The contents were delivered as popular lectures. And they are popular. But there is just that touch of the vital in every one of them, and in every sentence of every one of them, which redeems their popularity from the commonplace. The method is this. After the Anticipation, we have the Revelation as Man, as Messiah, as Son, as Lord, as God; and then the Experience in the Soul, and in One's Work.

The Rev. Walker Gwynne, D.D., has published a volume of illustrations for the use of teachers and preachers. It is a volume of more than four hundred pages, pretty closely printed. The title is *Seven Hundred Stories and Illustrations of Christian Doctrine* (S.P.C.K. ; 5s. net).

Now there is nothing easier than this, and there is nothing more difficult. It depends upon the

illustrations. If you are not particular they are plentiful; if you must have them fresh and to the point they are very scarce. Has Dr. Gwynne been particular? Very often, but not always. There are some of the old familiar faces here again, although they are rubbed like a Queen Anne coin. But the most are fairly new and acceptable. We wish he had given the source of more of them, and been more minute when he gave it: 'Baring-Gould' is not enough.

The Bible: What is it? and How to Read it, is the title of a very small book by Henry Phipps Denison, Prebendary of Wells (Society of SS. Peter and Paul). Whether it leads many to the Bible and the reading of it or not, there are many who will read itself, so modern and lively is it. Here is a central sentence. 'The subject of the whole Bible is that God has an Anointed One, that is to say, a Christ.'

Miss R. M. Wills has made the Life of our Lord the occasion, step by step, for the exercise of prayer. *The Sacrifice of Prayer* (Stock; 2s. 6d. net) is a book to be worked through slowly and penitently; it is not to be read and forgotten.

Mr. Arthur H. Stockwell has published a volume of Sermons by the Rev. James Learmount. The title is *God's Endings* (2s. 6d. net). We have known Mr. Learmount hitherto only as a preacher to children. There he is always most acceptable. But he can preach to adults also.

From the same publisher there come several small books: *God and the War, and other Sketches*, by I. M. S. (1s. net); *Patriotic and Other Verses*, by J. E. Lovett (6d. net); *Through Rough and Smooth*, by Mary C. Hamilton (6d. net); and *The Good Fight of Faith*—a small volume of Addresses to Children on War Subjects, well worth reading—by the Rev. A. Scott Murray, B.D.

The Rev. R. H. Gilmour has prepared a *Young People's Catechism* (Tract Society: Toronto, Canada; 5 cents). Its first question is, 'What is a Christian?' The answer is, 'A Christian is a disciple or follower of Jesus Christ.' So the learner is brought at once into the presence of Jesus, and he never leaves it.

More disturbing than even the war itself—in

the stage it has now reached—is the hopelessness of the outlook for peace in the future. Everybody says that we must see to it that we obtain such a peace as shall last for generations. But where is he who can tell us how? Lord Grey has been appealing to neutral nations. You have time on your hands, he says, devise some workable method.

Why will not the statesmen try Christianity? It has not been tried yet. This is the recommendation of Mr. J. H. Oldham, M.A., Secretary of the Continuation Committee of the World Missionary Conference and Editor of *The International Review of Missions*. Mr. Oldham has written a book on *The World and the Gospel* (London: United Council for Missionary Education)—a book of intense timeliness and remarkable force. And this is why he has written it—that statesmen, and all others who have at heart the hope of peace to come and to last, may try Christianity as the means. 'As the months of war have passed, the conviction has grown in my mind that if the missionary movement is to maintain its place among the many urgent tasks which will claim our attention on the restoration of peace, and to accomplish its work in the new world into which we are being brought, it is necessary for us to go back to first principles and take a fresh hold of the fundamental truths on which the whole undertaking rests. I believe that if we do this we shall find in the missionary idea, truly apprehended and heartily embraced, the liberation and inspiration that we need if we are to succeed in the difficult tasks before us in days to come. To meet the moral and spiritual needs, which in the light of the war are so patent and real, the Church requires a more passionate, exultant, venturesome faith in the Gospel entrusted to it, and the one sure way in which we can learn anew what the Gospel means is boldly to assert its right to rule the whole life of the world.'

That is Mr. Oldham's faith.

Since the war began few facts have been more disquieting than the rapid sale of Mr. Oliver's *Ordeal by Battle*. It denounces German militarism, but only in order to exalt British militarism. It attributes the war partly to German preparedness,

more to British unpreparedness. And it offers as the guarantee of peace that after the war is over we shall increase navy and army to proportions hitherto unheard of. The book has been answered by 'Roland' in *The Future of Militarism* (Fisher Unwin; 2s. 6d. net). It is an answer that should satisfy.

Two of his friends, Mr. William Taylor, M.A., and Mr. Peter Diack, M.A., have written a memoir of J. K. Forbes, M.A., who fell in the war in September 1915. The memoir has been published by Messrs. Hodder & Stoughton with the title of *Student and Sniper-Sergeant* (2s. 6d. net).

Nothing is more wonderful in this war than the number of men of education who at once offered themselves and were accepted—accepted both by the War Office and by the Angel of Death. J. K. Forbes was one. When he entered upon his studies in theology at the United Free Church College in Aberdeen, he had an easy lead over all the Colleges (Edinburgh, Glasgow, and Aberdeen) in the examinations, and held it throughout. He joined the army as a private and with a keen wish to be one of a battalion drawn not from the Universities but from the crowded and mean streets of the city. And he had his will at first. He writes in his diary: 'Ah, God, reveal it to me more clearly than I have seen it heretofore: give me the power to see, and the power to proclaim to others what I see that I may lift many to see with me.'

His experiences as a mountain-climber and his long sight singled him out from his companions, and he was raised to the rank of sergeant and made the head of a band of snipers. He was careful of his men but without fear, and his daring adventures saved many a life, for he had a marvellous way of discovering the enemy sniper's nest and disturbing it. When he was held at last, but not by a sniper, he gave himself without a grudge. From the first he had heard the call of God more than the call of country, and he was content.

The book is right well done. Not a word of rhetoric intrudes on the stirring narrative. The man was one of the best beloved, and the two friends have made the whole world love him.