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Christian sepulchral monuments in the British Isles. The period dealt with in Mr. Kermodé's volume is from the end of the fifth to the beginning of the thirteenth century.



Yet another Baring-Gould! It seems that I chronicle a book almost every month. His output is the most prodigious of all writers. This time it is a study of history, landscape, and archæology, and is to be called "A Book of the Cevennes."



A new work on Confirmation, by Rev. Dyson Hague, of Toronto, is announced for immediate publication by Mr. Elliot Stock, under the title "Confirmation: Why we Have it; What it Means, and What it Requires." The Bishop of Durham has written a preface to the volume.



Notices of Books.

BIBLICAL AND THEOLOGICAL.

LUX HOMINUM. Edited by F. W. Orde Ward. London: *Francis Griffiths*. Price 7s. 6d. net.

A series of eleven essays by various authors, whose aim seems to be to combine orthodoxy with the acceptance of a good deal of modern criticism of the Old and New Testaments. We cannot say that it is very hopeful to read in the preface that "we are all well aware that the Church created the Bible, under the guidance of the Holy Ghost." Our Article XX. avoids this serious error by speaking of the Church as "the witness and keeper of Holy Writ," not its maker. Any view of the Canon which regards the Church as the *maker* of Scripture must inevitably involve false and serious issues. Nor do we feel inclined to endorse the view that "the efforts and accomplishments of Strauss and Renan were in their issues helpful, and not hindering," unless we are to understand this as having taken place in spite, and not because, of them. It seems to us the height of impossible paradox to say that "as we recognize the part they played and their unconscious aid, we may well say now 'noster' Strauss and 'noster' Renan. They were, in their measure, and according to their respective abilities, defenders of the faith." The first essay, on "The Christ of the Old Testament," has not a few useful points, though it is lacking in some of the essential aspects of the Old Testament revelation which are emphasized in the New Testament. The view taken is undoubtedly inadequate, for the Church has seen much more in the ancient Scriptures than is here presented. It is only possible to arrive at the general teaching of this essay by omitting some of the distinctive elements of the New Testament view of the Old. Professor Peake discusses "Messianic Prophecy," and his position on Old Testament subjects is, of course, well known. We are told that "throughout the New Testament writings we are constantly confronted by a use of the

Old Testament which would be endorsed by hardly any scientific commentator to-day" (p. 50). Professor Peake, of course, favours the scientific commentator rather than the New Testament, with the inevitable results. He considers that the Servant in Isaiah is not to be identified with any individual person, but with Israel (p. 64), and that we cannot justify the Christian identification of the Servant with Jesus of Nazareth on the traditional assumption that Isaiah directly foretold the death and resurrection of Jesus. It is only by identifying Jesus with Israel that we can justify in a measure "the transference to Him of what was originally spoken of with reference to the nation." It will be seen from this how utterly unsatisfactory and impossible Professor Peake's position is from the standpoint of those who believe in the authority of the New Testament. The third essay, on "The Divinity of Christ and Modern Criticism," is by Mr. W. J. Williams, a Roman Catholic of the Liberal school. It is not without suggestion, but in saying that Christianity is, in the first place, "rather a revelation of man to himself than a direct revelation of God, the revelation of a problem to be solved rather than the solution of a problem," we cannot feel that we are being given very much light. The New Testament fares on the whole better at the hands of the writers than does the Old, though here also there are positions taken up that are eminently unsatisfactory. The writer of the essay on "The Synoptic Gospels" speaks of the thankfulness of many devoted and earnest Christians for what they have derived from the modern criticism of the Old Testament, and then proceeds to say that the time has now come for the application of these principles to the Gospel narratives. For our part, we cannot accept this expression of thankfulness, and we do not hesitate to prophesy that, given the same principles and the same application, the results will be practically the same in the New Testament, as, indeed, the recent commentaries of Wellhausen on the Synoptic Gospels clearly show. By all means let us "court the fullest investigation" (p. 158), but let us not start out by ignoring some of the facts and factors. They must all be taken into consideration, though this is what a good deal of the modern criticism of the Old Testament has not done. The discussion of the Synoptic Gospels is, on the whole, helpful, though again we are met with the fallacy that "it was the Christian Church founded by Jesus Christ which produced the New Testament." It is astonishing that men cannot see the inaccuracy and impossibility of this position. It is not only poetry but fact that says,

"The Church from her dear Master
Received that gift Divine."

There are few things that need more thorough and careful consideration to-day than the questions connected with the ground of the canonicity of the New Testament. Professor Allan Menzies discusses "The Christ of the Fourth Gospel." He cannot accept the authorship of John the Apostle, and seems to favour that mythical personage of nineteenth-century scholarship John the Presbyter. He considers that the Gospel is dramatic rather than historical, and that "it has suffered greatly from being taken as a book of history." Nor will he allow it to be a book of doctrine, but only a book of religion and devotion. In view of the inaccuracies with which the author of the book is charged in this essay, it is difficult to see precisely what

its religious value can be. Professor Adeney has a good essay on "The Resurrection," which is exceedingly well done, and written in full view of the latest theories. The next essay is on "St. Paul's Presentation of Christ," and is by the Rev. H. D. A. Major. He also cannot accept the Fourth Gospel, and his view of St. Paul's presentation of Christ, while not without suggestion, is, on the whole, inadequate. The author of "The Faith of a Christian" writes on "Christ and Society"; Miss H. A. Dallas discusses "Christ the Mystic"; Mr. C. E. Larter has an essay on "Christ and Popular Science and Philosophy"; and the Editor closes with an essay on "The Truth as it is in Jesus." What is the sum-total of our impressions of this volume? First, that in the endeavour to accept certain positions of modern criticism the authors have relinquished some of the essential positions of supernatural Christianity in relation to the Word of God. Second, that the view of Christ here presented almost entirely omits the consideration of the one central truth which is so prominent in the New Testament—the atoning sacrifice of Christ. Systems of theology are to be judged by the place and meaning they assign to Calvary, and tested by this criterion the present volume is sadly lacking. It has not been by the Christianity expressed herein that the Church has won her greatest victories through the centuries. And so, while there is not a little that is useful and suggestive, we cannot feel that the book has a clear, definite, positive, spiritual, satisfying message for our day, a real Gospel for the heart and life of sin-stricken man. The "Light of Men" as revealed in the New Testament is something far other and otherwise.

THE BIBLE UNDER TRIAL. By James Orr, D.D. London: *Marshall Brothers*. Price 6s.

The sub-title describes the aim and purpose of this work—"Apologetic Papers in View of Present-Day Assaults on Holy Scripture." It is a book of very great value for its purpose. It is written by one who is a perfect master of his subject, whose scholarship is of the very first rank, and whose absolute fairness and entire courtesy are evident on every page. It covers a great deal of ground, discussing the main problems connected with Old and New Testament criticism, and considering most of the modern sceptical objections to the Bible. It is written in full view of the latest German and English works. The treatment is at once scholarly and popular, and the reader feels that he is under the guidance of a master. We would call the special attention of clergy to this volume, for, if we mistake not, it will prove of the greatest possible service as a handbook to Bible difficulties of the present day. It shows with convincing power the supernatural character and authority of the Bible. We could wish that our younger men and women would give this book their thorough study. It would do them untold good.

BIBLE TEACHING BY MODERN METHODS. Edited by the Rev. Frank Johnson. London: *Andrew Melrose*. Price 3s. 6d. net.

Everything that makes for efficiency in Sunday-school work is to be heartily welcomed, and we are glad that it should be receiving attention from leading educational authorities. This is a valuable collection of papers read at a recent conference convened by the Sunday-School

Union. The first paper states the primary aims of the Sunday-school, and is by Dr. Davison. Then come two essays on "Modern Biblical Criticism and its Bearing upon Sunday-School Teaching." The one on the Old Testament is by Professor Orr, the one on the New by Dr. Horton. Dr. Orr's contribution is solid, valuable, and masterly, like everything that comes from his pen. It deserves special attention. Two essays discuss "The Method of Teaching the Bible," and here we are, perhaps, most conscious of inability to follow the general theological line of the writers. Then come essays by two leading educational authorities, Mr. Adams, of the London University, discussing "The Essential Equipment of the Sunday-School Teacher," and Dr. Forsyth, of Leeds, "Teacher Training." Three essays discuss "The International Lessons," and then the book closes with papers on the Theological College in Relation to Educational Leadership, the Sunday School, and the Training of Teachers. We do not pretend to endorse all the principles and proposals here set forth, but no one who has to do with Sunday-schools could study this volume without deriving valuable suggestion and guidance. To clergy and theological students in particular it may be commended. The work of Sunday-schools needs to be set on a far better basis by being associated more definitely and closely with the curriculum of theological students and the regular work of the ministry.

THE SCIENTIFIC CREED OF A THEOLOGIAN. By Rudolf Schmid, D.D.
London: *Hodder and Stoughton*. Price 6s.

A work by a well-known German theologian, who is already known by a similar book published a good many years ago on "The Theories of Darwin and their Relation to Religion." Dr. Schmid's position is one which he describes as demanding "perfect freedom for science on the one hand, and on the other adherence to the truths of Christianity in their full extent." The first chapter discusses Creation as a whole from the scientific and religious point of view. Then comes a chapter on "The Conception of Creation as recorded in the Bible." Here the author takes the view that we have two entirely separate and different accounts of Creation in Genesis, but the unsatisfactory point is that he does not say how it comes to pass that two such incompatible stories are found in one and the same book, a book, moreover, which claims to be part of the Word of God. Nor does he solve the problem of what we are to do with one of the accounts if the other is to be set aside. He will not allow that the first chapter of Genesis can be reconciled with science. The main chapter of the book deals with "Religion and the Scientific Record of Creation," and here the author is quite at home, and has much that is valuable to say, including some very acute criticisms on Darwinism and modern materialism. This chapter is in every way admirable and informing. The fourth chapter discusses "Providence, Prayer, and Miracles," and the last chapter deals with "The Person of Jesus Christ." As to the Virgin Birth, while Dr. Schmid appears to accept it himself, he considers that we can neither prove nor deny it, whether on the ground of history or of science, and he is, therefore, quite prepared to argue for our Lord's uniqueness apart from the Virgin Birth. The same spirit of concession is found in the discussion on miracles, where

the author is ready to surrender one or another characteristic in the record of a particular miracle, or even the entire narrative of a miracle, without lessening our conviction of our Lord's miraculous power. The discussion on the Resurrection is very satisfactory, the position being clear and undoubted. The book is marked by a strong faith in Christ and a genuine acceptance of supernatural Christianity. As will have been seen, we consider that Dr. Schmid is far too concessive on points that seem to us of essential importance, but as a whole the book stands firmly for faith, and will do good service.

WHAT ABOUT THE NEW THEOLOGY? By W. L. Walker. Edinburgh: *T. and T. Clark*. Price 2s. 6d. net.

The author tells us that some twenty years ago he went even further than Mr. Campbell in some directions, and was able in time to work his way back to the Evangelical faith, without any sacrifice of the truth or inconsistency. He is, therefore, well qualified to pass judgment on Mr. Campbell's book, and he does this with adequate scholarship, acute criticism, balanced judgment, and a fine spirit. In several essential respects Mr. Walker's theological position is not ours. His view of the Trinity seems to be essentially modal, and his statement of the doctrines of the Incarnation and the Atonement is not in complete accord with Holy Scripture; but as a criticism of the New Theology this little work is able and convincing, and will do real service in showing the utter impossibility of accepting Mr. Campbell's position without evacuating Christianity of all its distinctive features.

PAUL THE MYSTIC. By James M. Campbell, D.D. London: *Andrew Melrose*. Price 4s. 6d. net.

The writer believes that in the many lives of St. Paul which have appeared insufficient justice has been done to the mystical elements in his experience and teaching. He therefore sets out to depict the Apostle's inner life, defining mysticism as the experience of the Holy Spirit realized in the soul. We have eight chapters dealing with various aspects of St. Paul as a mystic—religious, Christian, Evangelical, rational, practical. The book is marked by true spiritual experience, and is written in a cultured style. The author is not able to escape the fault of writers of this school in depreciating the objective revelation of God in His Word. His view of St. Paul's relation to Scripture is, in our judgment, seriously inadequate and even misleading. To say that St. Paul found the source of authority in religion, not in external things, but in the things of the spirit, is seriously to misconceive of the Apostle's true position, while to quote with approval Sabatier's book on "The Religions of Authority and the Religion of the Spirit" is to swerve almost entirely from the Pauline position and spirit. There is a real confusion of thought here. To the Apostle the source of authority was the Lord Jesus Christ, at once objective and subjective, and the seat of authority for every one of us, as for St. Paul, must necessarily be the best and purest embodiment of the historical revelation of Jesus Christ. It need hardly be said that this is found in Scripture, not in the spirit of man. Apart, however, from this very serious blot, as we deem it, the book is well

worthy of a prominent place in the lives of the great Apostle. No one can read it without deriving spiritual enrichment and inspiration.

THE REPRESENTATIVE WOMEN OF THE BIBLE. By George Matheson, D.D.
London: *Hodder and Stoughton*. Price 6s.

Another, and we suppose the last, of this author's remarkably suggestive works. This portrait gallery of eleven of the women of the Bible is quite equal in power to former works which dealt with the men of the Bible. Dr. Matheson had a marvellous insight into the Bible and into human nature, and though we may, and often do, disagree with his way of putting things, we are arrested and fascinated on page after page by some felicitous characterization or some bold flight of imagination. Like all that he wrote, this is a book especially valuable for preachers and teachers, and while warmly commending it, we would lay our wreath of gratitude on the grave of one of the most suggestive and inspiring teachers of the present generation.

THE UNIVERSALITY OF JESUS. By the Rev. G. A. Johnston Ross. London: *Hodder and Stoughton*. Price 2s. 6d. net.

The theme of this little book is the truth that in Christ is presented to our view the Representative Man in whose Person "all that belongs to the perfection of every man is included, and who will continue to draw men everywhere to Himself, because He has realized in Himself the final type of Humanity." The importance of this truth is said to lie in the fact that "the pivot of a convincing apologetic must be the impression which Jesus Christ makes upon us." The author, however, has much more than an apologetic purpose; he endeavours to serve a religious need by showing that Jesus Christ is still to-day man's Representative, and that Christ as a present Saviour can meet all human needs. There are twelve chapters, starting with the consideration of the uniqueness of Christ's humanity, and then taking up various aspects of the records of our Lord's life in the Gospels—His origin, His baptism, His temptation, His transfiguration, His teaching, His prayers, His death, His resurrection—with a closing chapter on the Witness of Pentecost. The author wields a graceful pen, and his work is marked at once by an accurate scholarship and a deep spiritual experience. We have greatly enjoyed this little work, and would commend it to all who desire to see how an old theme can be invested with freshness and forcefulness. The book is full of seed-thoughts and spiritual inspirations, and is one of the most suggestive and helpful of its kind that we have read for some time.

THE FOURFOLD PORTRAIT OF THE HEAVENLY KING. By Interpreter.
London: *Elliot Stock*. Crown 4to. 600 pages. Price £1 11s. 6d.

This embraces a new translation of the Four Gospels side by side with the Authorized and Revised Versions, quotations from the Old Testament Scriptures and parallel passages being arranged to facilitate comparison of the Gospel narrative. The writer is a devout student of God's Word and a believer in its inspired authority. He is striving to bring home to the heart and conscience of the English people the message of that Word. We like his divisions of the materials of the Gospels, which certainly bring out the

salient features in the portrait of Christ presented by each Evangelist. He gives us a new harmony of the Gospels, and though expecting us to consult commentaries, also gives such notes as are necessary to bring out the meaning the translation could not be made to express. We are sure the book helps to give a clear and fresh vision of the contents of the Gospels, and its size and print make it useful to the weakest eyes.

SOUND WORDS. By Canon Jelf, D.D. London: S.P.C.K. Price 3s. 6d.

These are addresses on the English Prayer Book. For much spiritual counsel we are indebted to the writer. He loves God's Word and his own Church, but we demur to the title of his book for the following reasons: He calls the Lord's Table "an altar." This can be justified neither by Prayer Book or Canons. He forgets that "whosoever sins ye remit," etc., was a commission given to the whole Church. In his chapter on Baptism he does not emphasize the importance of the word "rightly" (Article XXVII.). The Latin rendering is "recte," not "rite." In his teaching on Holy Communion he does not make it clear that after consecration there is a change of use only, not of nature. He says, "they are not changed in substance, though they are essentially changed." Perhaps he means what we do, but haziness of expression will produce haziness of idea, and the child of both will be superstition. Against the context and scholarship he urges "we have an altar" (Heb. xiii.) means the Table of the Lord. This particular word for altar occurs some sixteen times in the New Testament, and not once is it used of the Lord's Table. Even Thomas Aquinas says: "The altar is either the Cross of Christ or Christ Himself."

CHURCH AND EMPIRE. Edited by Rev. J. H. Ellison, M.A., and Rev. G. H. S. Walpole, D.D. London: Longmans, Green and Co. Price 3s. 6d.

Imperialism now runs upon three lines—first, political; second, educational (*e.g.*, the Imperial Educational Conference lately held in London); and, third, spiritual. These essays by various well-known men concern themselves with the third aspect, and we cannot but be struck with them. Dr. Lock opens with an essay on "Mission Work in the New Testament," and the two editors give useful contributions on "The Vocation of the Anglo-Saxon Race and England's Responsibility," and "The Church and National Life." Then follow eight essays from representative clergy in our Empire—Bishops and others—calling us to a sense of the needs of India, Burmah, Canada, Australia, New Zealand, West Indies, South Africa. The territory of the Anglo-Saxon race extends over more than a quarter of the globe, and she directly influences nearly one-third of the inhabitants of the world. No writer belittles the world-commission of our Lord, but emphasizes England's first duty to those within her Empire, and through them to the world. We must confess this seems to us to strike the note of a true Imperialism. It makes the races of an Empire the objects of our spiritual solicitude, rather than of our commercial enterprise. The plea is "Let us specialize, that we may more easily universalize." Well, the Lord said, "To the Jew first," and the limited resources of our missionary societies, side by side with the enormous needs, make us pause and consider. Will people more readily give for the spiritual needs of the Empire? God forbid that

we should in any sense lose sight of the last command! The question is, Will this facilitate its execution? This book will, as the Archbishop of Canterbury says, "set men thinking."

MY KINGDOM OF HEAVEN. By Peter Rosegger. London: *Hodder and Stoughton*. Price 6s.

The writer is a delightful companion. We frequently disagree with him, but we cannot part company. His charm of style, quaintness, naïveté, reverence for God and man, and true spirit of catholicity, keep us gladly at his side. He tells us here his creed. His point of view is curious. He is a Romano-Protestant. We ask ourselves, Is it possible to serve two such masters at the same time? It is only possible to Peter Rosegger. He takes a long leap from the "communion of saints" to our intercession of them. His views with regard to miracles seem too subjective. "If you think it helps you, believe it," he says in so many words. There is too much of this in the book. His story of "Christ on the Heath" is beautiful, touching, impossible, and an excellent picture of his own mental attitude. His witness that among genuine Evangelicals—and he knows Germany and the life of the peasantry—there reigns less religious indifferentism than among Roman Catholics is striking. He has vague views of the personality of the devil, and while bidding us "give Sunday a soul," seems to advocate rather a secular one. Sometimes his style—not his opinions—reminds us of Tolstoy; at other times we recall Ian Maclaren; and he winds himself about the heart of his reader with all the skill of those writers.

MYSTICAL FELLOWSHIP. By Richard de Bary. London: *Longmans, Green and Co.* Price 4s. 6d.

The science of Christliness and encouragement of brotherhood must claim our heartiest approval. Fellowship with God and one another can never be over-emphasized. All the writer and medieval saints would say on this we should endorse. At the same time, no stretch of imagination could call the book a Catholic eirenicon. To take two instances, the practical acceptance of transubstantiation and the invocation of saints will pain true sons of the Church of England. If the writer could move God's Word and the Book of Common Prayer from his path his course might be clear. As it is, he stands confronted by a battlemented city with walls.

TRUTH OR ERROR. By Rev. J. R. Palmer. London: *C. J. Thynne*. Price 2s.

This book is excellent. It is calm, temperate, convincing, and uncompromising. It comprises seven chapters. Papal Infallibility, Transubstantiation, The Immaculate Conception, Mariolatry, all come in for careful, critical, and decisive treatment. As the late Dr. Wordsworth once said, "Rome makes Scripture a palimpsest" by writing her own traditions over the Divine text. This book proves the truth of this, and we heartily commend it to all who love their Church, and protest against the ousting of Scripture.

CHRIST OUR EXAMPLE. By Caroline Fry. London: *C. J. Thynne*. Price 1s. net.

Another edition of what the venerable Canon Christopher in his new preface calls an "inspiring book." We echo his wish that it may be widely read by all who have not hitherto met it.

THE MAKING OF A MIRACLE. By T. W. S. Jones. London: *Elliot Stock*. Price 6s.

This is the true story of another Romanist cult and the account of the wonder-working (?) shrine of the Madonna of the Rosary of New Pompeii. It is painful reading and written by one who knows Naples from forty years' experience. No such nonsense could take place in England, but Italy shows us Romanism in all its nakedness. It is only the story of another attack on the sovereignty of Christ, and can be well termed "another Gospel." The manufacturer of the cult is Bartolo Longo, apparently an honest soul, and one strongly imbued with the religious sense. His "conversion" is strange and pathetic reading. "The whole fabric of his life and the establishment of this new sanctuary," specially favoured by Pope Leo XIII., rests on an asserted promise of the Virgin Mary to St. Dominic, "He who propagates the Rosary is saved." Miracles are supposed to be wrought here, but we hear of no drunkards, sensualists, or backbiters reformed. They are miracles which do not move in the moral sphere. The writer, who knows South Italy well, has gathered a lot of interesting material, which he has put together well. The book should be read for the lurid light it casts on modern Romanism.

THE IRISH NATIONALIST IDEAL. By Devonia. *Grievances from Ireland Offices*, Strand. Price 2d.

Our advice is, Take up and read this open letter to all parties. It will open the eyes to the true nature of the Irish question, and make us more determined than ever that Home Rule, either in the open or "on the sly," shall not be conceded to Ireland.

OUR SISTER BEATRICE. By Grace Grier. London: *Longmans, Green and Co.* Price 3s. 6d. net.

The biography and letters of Beatrice Allen, a missionary in Japan from 1895 to 1905, in connexion with the Church Missionary Society. The record of a consecrated life.

"CAN THE WORLD BE WON FOR CHRIST?" By Nathanael Wiseman. London: *C. J. Thynne*. Price 2s. 6d. net.

An earnest book on soul-winning. The first part consists of eight addresses, containing some pungent sayings and quotations. The remaining two-thirds of the book records "Incidents in a Pastor's Life." These are of an awakening and pathetic character.

QUIET TALKS ON PERSONAL PROBLEMS. By S. D. Gordon. London: *Hodder and Stoughton*. Price 2s. 6d.

Though the subject lends itself to less directly spiritual treatment than the previous "quiet talks," we think that this is, on the whole, the most permanently useful of the author's works. It contains eight essays or instructions on the problems of "Sin," "Doubt," "Ambition," "Self-mastery," "Pain," "Guidance," "The Church," and "Questioned Things." These are often searching, sensible, and valuable to mind and conscience, especially those on sin, doubt, and pain. It is distressing to think, from incidents referred to under "Questioned Things," the lengths of inconsistency to which some "Church members" apparently go in Germany and America. The

"Problem of the Church" is not dealt with as we would wish, the Church of England coming in only for three lines when "the Reformation took on national proportions, the King leading in the break." This book contains vigorous and helpful writing.

SHORT SERMONS. By Francis Bourdillon. London: *C. J. Thynne*. 1907.

A popular re-issue "for household, social, and private reading." As the author justly claims, they might be very useful at lay services, cottage lectures, in the colonies, and where simple Gospel expositions would be welcome.

"BE STRONG." By Bishop Welldon. London: *R.T.S.* Price 2s.

A volume of addresses preached to Harrow boys, reprinted from *The Sunday at Home*. Excellent, direct, short; calculated to impress boys far more than many volumes of school sermons that we know; suitable for any boy at any school. There is nothing here contrary to wholesome, practical New Testament interdenominational Christian teaching.

HELP AND COMFORT FOR WIDOWERS. London: *Longmans, Green and Co.* Price 1s. 6d.

The writer addresses a neglected class, and the burden of the message is that true faith and hopeless sorrow cannot go hand-in-hand. The counsels given from the heart will reach the heart, but the views on Holy Communion and the future life are unscriptural.

EXPOSITION ON THE GOSPEL OF ST. MARK. By the late William Kelly.

Edited, with additions, by E. E. Whitfield. London: *Elliot Stock*. Price 5s. net.

We are always glad to welcome any exposition of Scripture by the late Mr. William Kelly, who was one of the ablest scholars and expositors among the Brethren. We do not pretend to agree with all his interpretations, but no serious student of the Second Gospel will be able to consult this work without deriving suggestion and guidance. The editorial notes are especially valuable, while the two indexes add greatly to the real usefulness of the book. Scholarship and spirituality are here combined, to the profit of mind and heart.

PERIODICALS AND PAMPHLETS.

CHARACTERS AND CHARACTERISTICS OF WILLIAM LAW. London: *Hodder and Stoughton*. Price 1s. net.

A new and cheaper edition of extracts from the great nonjuror, prefaced by an introductory lecture by Dr. Alexander Whyte. This treasure-house of thought and inspiration will be very welcome in this cheap form.

THE ETHICS OF DIET. By Howard Williams, M.A. London: *Richard R. James*. Price 1s. net.

A biographical history of the literature of human dietetics, from the earliest period to the present day. An abridged edition. A strong plea for vegetarianism, though we entirely dissent from its attitude to Christianity.

LUNCHEON LECTURES AT ST. PAUL'S CATHEDRAL. By Rev. C. H. Grundy, M.A. London: *Elliot Stock*. Price 1s. net.

A second and cheaper edition of a book that we noticed some months ago.

REDEMPTOR MUNDI. A scheme for the missionary study of the four Gospels. By Mrs. Ashley Carus Wilson. London: *Hodder and Stoughton*. Price 1s. 6d. cloth, paper 1s.

Another of Mrs. Carus Wilson's admirable schemes for missionary study. In the course of eight sections the life of our Lord is practically covered, from the missionary

point of view. This is just the book to put into the hands of all serious missionary students. It is full of suggestive material well arranged.

MATRICATION DIRECTORY. No. xlvi., June, 1907. Cambridge: *Burlington House*. Price 1s. net.

The newest directory of this very valuable help and guide to all things connected with the London University.

THE "NEW THEOLOGY." By the Rev. W. Lieber. London: *R. and T. Washbourne, Ltd.*

The refutation of Mr. Campbell's position by a Roman Catholic priest, taking, of course, the Roman view of things.

JESUS IN MODERN CRITICISM. By Dr. Paul W. Schmiedel. London: *Adam and Charles Black*. Price 6d. net.

An English translation of the lecture by the now well-known author of the article "Jesus" in the *Encyclopædia Biblica*. A characteristic illustration of the extreme subjectivity of modern criticism, by which the figure of Christ as it appears in the Gospels is sublimated until very little reality is left.

THE NEW THEOLOGY AND R. J. CAMPBELL'S TEACHINGS EXAMINED AND CRITICIZED.

By Henry Varley, sen. London: *Alfred Holness*. Price 6d.

A trenchant criticism of Mr. Campbell's teachings, and while we entirely agree with the general position of the author, we do not for a moment consider that his method is the wisest and best. We do not need such severity of statement in opposing what we believe to be error. Such an attitude only reacts for harm.

THE NEW TESTAMENT BOOKS. By Arthur Bevil Browne. London: *S.P.C.K.* Price 3d.

An admirable popular lecture, well worthy of the attention of all who are called upon to do battle for the authenticity of the Scriptures.

CANTICLES FROM THE SIMPLE PSALTER. Arranged by Rev. H. K. Hudson. London: *Henry Frowde*. Price 1d.

Pointing adapted to plain-song, and for this reason never likely to be generally acceptable to the English Church.

PORTFOLIO OF ENGLISH CATHEDRALS. Nos. 27-30. London: *S.P.C.K.* Price 1s. net.

The last four numbers of this admirable series. The letterpress is quite sufficient to explain the varied and well-produced views that accompany it. A truly useful and cheap series.

THE SUNDAY QUESTION. An Address to Men. By Rev. John H. Ellison. London: *S.P.C.K.* Price 1d.

COMING TO THE POINT ABOUT FOREIGN MISSIONS. By the Rev. W. G. White. London: *S.P.C.K.* Price 1d.

THE BIBLE IN THE FULL LIGHT OF MODERN SCIENCE. By William Woods Smyth. London: *Simphin, Marshall and Co.*

A lecture advocating the agreement of the early chapters of Genesis with modern science. The author believes in pre-Adamite man.

JUDAISM AND CHRISTIANITY. By the Rev. Canon Girdlestone. London: *Longmans, Green and Co.* Price 3d. net.

An admirable summary of the teaching of the Old Testament on the subject of monotheism, especially adapted for circulation among educated Jews.

THE INTERNATIONAL JOURNAL OF APOCRYPHA. July, 1907. London: *International Society of the Apocrypha*. Price 6d. net.

A collection of very interesting material dealing with various problems connected with the Old Testament Apocrypha.

RECEIVED:

Our Little Dots, The Child's Companion, Church Missionary Review, Church Missionary Gleaner, Awake, The Round World, India's Witness, The Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, The Church Gazette, Grievances from Ireland (No. 30), The Dawn of Day, Orient and Occident, The Expository Times, Open Doors (organ of Mrs. Meredith's Institutions).