

in their own faith. I find these little girls very able, and most of them take to education very well indeed. They have it in them to make most superior women; and in the regeneration of this great race, the education of the women is one of the most important points. I trust I will continue to be able to work for some years more, so as to establish this work well."

Miss Albers defrays her own expenses by working elsewhere three days in the week, and for the expenses of her missionary work she receives but a scanty support from personal friends.

BOOK REVIEWS AND NOTES.

CHRISTIAN FAITH IN AN AGE OF SCIENCE. By *William North Rice, Ph. D., LL. D.*, Professor of Geology in Wesleyan University. New York: A. C. Armstrong & Son, 1903. Pp. xi, 425.

Prof William North Rice, a scientist and a Christian, attempts in this book a reconciliation of his scientific convictions with Christianity, and while in our opinion he does not succeed, we become acquainted in the book with one who is both religious and thoughtful. He has gone deep and has succeeded in settling the problem to his own satisfaction. He is well aware of the change that has taken place by the expansion of science. He knows that the world has moved, that our knowledge has grown. The earth is no longer a flat territory covered with the heavens, and governed by a god who has his residence above the firmament. The universe has grown in space to be infinite, in time to be eternal, and the unity of the laws of the universe has to be recognised as an indispensable truth. To be just to the author we let him speak for himself. In the face of the intellectual growth of mankind he says:

"The question, then, before us is whether Christianity can survive the prodigious change which has taken place in the intellectual environment. It is obvious that so great a change in the knowledge and thought of the world must involve changes in the many beliefs more or less closely connected with Christianity. An alleged miraculous event is necessarily regarded in a very different light at the beginning of the twentieth century from that in which it was regarded in the first century. The miraculous character of a narrative was then no reason why any one should fail to believe it. In this age of scientific thought, every alleged miracle labors under a heavy burden of *a priori* improbability. There may be sufficient reason for accepting certain miracles as historic, but they can no longer be accepted in the unquestionable way which once was possible. The status of miracle in relation to scientific thought is of special importance, since one alleged miracle—the resurrection of Jesus—is not an incidental fact connected with Christianity, nor merely an evidence of Christianity, but an integral part of Christianity. The denial of the resurrection of Jesus would involve a radical reconstruction of Christian doctrine.

"In the Gospel according to Luke, and in the Acts of the Apostles, we are told that Jesus led his disciples to the Mount of Olives, and that after talking with them, 'he was taken up, and a cloud received him out of their sight.' Those men accordingly saw, or thought they saw, the body of Jesus ascending vertically from the earth until it was hidden from them by a cloud. It is not necessary for us here to discuss how far their impression corre-

sponded to objective fact, and how far it was merely subjective. Whatever they saw, or thought they saw, the phenomenon had one meaning to men who supposed that directly above the flat and stationary earth, and beyond the cloudy expanse of the firmament, was the throne of God; and it must have a very different meaning to men who believe that the earth is whirling through space at a rate of eighteen and one half miles per second, and that the direction of the zenith changes hourly through an angle equal to 15° multiplied by the cosine of the latitude. This story of the ascension is a very striking illustration of the truth that the progress of science renders inevitable some change in the beliefs that have been considered an integral part of Christianity. The question is whether the necessary changes can be made and the essentials of Christian faith preserved. Can Christianity be so modified as to bring it into harmony with the new environment? or must it share the fate of all ill-adjusted organisms, and become extinct?

"The discussion before us will be divided into three parts.

"In the first part we shall pass briefly in review the history of those scientific discoveries which have resulted in developing the three characteristic ideas of the extension of the universe in space, the extension of the universe in time, and the unity of the universe. The history will be sketched in an order partly chronological and partly logical. In connection with each series of scientific discoveries we shall consider what changes those discoveries have necessitated in Christian doctrine.

"In the second part, we shall consider the status of certain doctrines of Christianity, in relation, not to a single scientific discovery, but to the general intellectual atmosphere which the progress of science has developed.

"In the third part, we shall consider the general status of Christian evidence in relation to the intellectual atmosphere of a scientific age."

It almost seems that a man who takes his rigorous stand on science would be driven to a solution that would necessitate a reconstruction of Christianity, but strange to say, he finds a reconciliation which leaves the main truths and miracles untouched, and he rightly recognises the doctrine of Christ's resurrection as the essential dogma with which the old conception of Christianity must stand or fall. He says:

"The resurrection of Jesus may well claim special consideration, not only because it is the most important, but also because it is the best attested, of all miracles. Indeed, so greatly does the evidence of the resurrection exceed that of every other alleged miracle, that our chief reason for believing in any other miracle as historic, is that the strong evidence for the resurrection suffices to establish a probability that miracle is a part of the divine plan of revelation."

We will not here quarrel with Professor Rice concerning the statement that the resurrection is the best attested of all miracles. It is certainly well attested that the Apostle Paul believed in the resurrection, but the evidence upon which the personal connection is based by the vision upon the road to Damascus, is sufficient evidence to prove the looseness of his arguments. We will here limit ourselves to a mere statement of Professor Rice's views:

"I realise the improbability of an exception to a generalisation sustained by so immense a mass of accordant experience. But, when I think of the alternatives to belief in the resurrection, they all seem so much more improbable that I find it easier to accept the one mystery which explains all

mysteries. To believe that the faith in the resurrection was a delusion so contradicting all psychological laws, or a myth which was fully developed in a single day, or a falsehood perpetrated by the disciples to bring upon themselves imprisonment and death—to believe that the system of religious faith which has created a new and nobler civilisation had its origin in fraud or self-deception—taxes credulity more than to believe that Jesus rose from the dead.

“If we accept as probably historic the resurrection of Jesus, the obvious corollary is suggested, that miracle is part of the divine plan of revelation,—that the Ruler of the universe, in revealing himself to mankind, has seen fit to authenticate that revelation by extraordinary events in the physical world. From this point of view it appears probable that the miracle of the resurrection of Jesus has not been an isolated instance, but that other miracles more or less numerous have attended the critical epochs in the history of revelation.”

Professor Rice’s method of subsuming the miracle of the resurrection under the general natural law is ingenious and interesting. On page 331 and following, he introduces an instance from mathematics, the formula of a curve:

$$ay = \pm \sqrt{x(x-b)(x-c)}.$$

The curve represented by this equation shows an oval branch whose form is very similar to that of an ellipse and an infinite parabolic branch. But if we make $b = 0$, the equation ay is reduced to $\pm x\sqrt{x-c}$, and we shall find that the oval branch is reduced to a single point. This would explain how a supposed natural law may show a series of instances represented in a connected curve, while an apparently isolated phenomenon belonging to it has a single point that lies outside and has apparently no connection with the rest. The explanation is ingenious but not convincing. As to the God problem he declares that “God is everywhere or nowhere in the universe. He does everything or nothing” (p. 337). He feels the change in our conception of God without, however, clearly pointing out the differences, yet it is practically conceded by his view of prayer. Recognising the change of attitude in this phase of religious life, he says:

“In the future as in the past, advancing knowledge and deepening experience must change the form of prayer; but, in every stage of intellectual and moral development, that form of prayer is most fitting which is most natural and spontaneous. The value of prayer lies not in the consistency of its language with a high type of theistic philosophy, but in the genuineness of its expression of filial truths in a father’s love.

“The child that cries for soaring bird,
 For moon or radiant star,
 Is not rebuked with angry word,
 Though vain its longings are.
 If God is God, and God is love,
 And we his children are,
 He will not frown from heaven above,
 Though e’en we ask a star.”

“As knowledge grows from more to more, and more of reverence in us dwells, our prayers will more and more conform to the precept of the Master, ‘After this manner, therefore, pray ye: “Our father which art in

heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." 'After this manner'—not necessarily in these words (though the words may be fit to be the perpetual liturgy of the Church Universal), but rather in this spirit of trust and submission in the presence of infinite wisdom and perfect love. 'Thy will be done,' sounds now as a faint, sweet accompaniment, almost drowned in the vociferousness of desire."

LINGUISTIC AND ORIENTAL ESSAYS, Written from the Year 1840 to 1903. Seventh Series. By *Robert Needham Cust, LL. D.* London: Luzac & Co., 1904. Pp. 418, 237.

Robert Needham Cust, a venerable figure in the literary world of England, published his *Linguistic and Oriental Essays* in the year 1889 and began his preface with the words, "*Vocat labor ultimus*" ("The last labor calls"), and now he enjoys the good fortune to publish the seventh series of this book, which serves as a monument of his long and useful career.

Dr. Cust is a scholar of real accomplishments, belonging to a type that is fast dying out. He is versed not only in modern tongues but also in the classical languages to such an extent that for his own enjoyment he wrote some of his articles in several languages, including classical Greek. Whether he found many readers in the latter remains to be doubted, but an inspection of some passages picked out at random proves that his Greek style is both faultless and elegant, and it is doubtful whether at the present time any scholar may be found, even including the philologists of Germany, who would be able to write them with the same facility in his own vernacular and classical Greek.

Dr. Cust has been present at three coronations; he has travelled extensively he has played a prominent part in the evangelisation of the world; he is Honorable Secretary of the Board of Missions of the Province of Canterbury; he served as a member of His Majesty's Indian Civil Service; and he was Honorable Secretary of the Royal Asiatic Society.

The present volume contains a series of articles which characterise him as a pure-hearted pious Christian of great breadth, who has thought considerably about religions and moral problems, and has attended to the duties of life to the best of his knowledge and powers. The appendix contains his Greek translation of an essay on the religions and languages of India and "Voices of the Past," which are poetic effusions during sixty-four years of his life. The latter contains poems not only in English but also in Latin, Greek, Sanskrit, Urdu, and Persian. Most of his poems in these foreign tongues are translations of classical English literature, intended to make them accessible to other nations. His Latin verses breathe the spirit of the Gregorian hymns. His Greek lines, for instance a versified translation of Isaiah xlv, are an echo of the Græco-religious spirit, transfigured by his Christian faith. From his last lines which breathe the childlike piety of the Christian faith, we quote the following two stanzas:

"'Let me see Jesus!' All my earthly days
By *Faith I've seen Him* in my Prayers and Praise:
Let my *ears hear Him*, while I draw my breath:
Let my *eyes see Him*, ere they close in Death.

"'Let me see Jesus!' Let this my latest word
In Life and Death, *or after Death*, be heard!

Tell me, Lord Jesus, is Thy Gospel true?
Oh, true indeed, if I can once see You!"

THE BIBLE UNTRUSTWORTHY. A Critical Comparison of Contradictory Passages in the Scriptures, with a View of Testing Their Historical Accuracy. By *Walter Jekyll, M.A.* (Issued for the Rationalist Press Association, Limited.) Watts & Co., London, E. C. 1904. Price, 3/6.

This volume of 284 pages proposes the question, "Is the Bible the inspired word of God?" and naturally answers it in the negative. The author goes over many errors and objectionable passages, including the blood-thirstiness of Yahveh, the legend of the fall, the fish-stories of the New Testament, the prophecies, the sins of David, the inhumanities of the patriarchs, and other religious errors, miracles, authorship of the Fourth Gospel, etc., etc., and finds the book that contains them wanting. He is not an irreligious man. On the contrary, he believes that we need a religion, and on account of the untenableness of dogmas rejects the Christian creed and prefers a rationalised faith which recognises the truths of Eastern religions, especially Buddhism with its noble ethics and universal lovingkindness. The author condemns especially the efforts of the Bible League to establish faith in the Bible and to suppress the higher criticism as far as possible. For this purpose he criticises the leaders of this movement for their lack of truthfulness and concludes his book with the following conciliatory comment: "In parting from them let me ask their forgiveness if I have said anything which they may think too hard. I have written purely in the interest of truth. The war is with principles, not with them."

A misprint, due to the wrong reading of the handwriting of our informant, occurs on page 451 of the August *Open Court*, where the famous thaumaturgical icon of Athos is called "The Icon of Tverski." The "T" should be an "I," and it ought to read "The Icon of Iverski." The same mistake occurs in the text on page 453, the last word of line 3.

We are informed that the Russian Censor did not allow several articles of recent numbers of *The Open Court* to reach our Russian subscribers. Among them, strange to say, is Mr. Henry Ridgely Evans's essay on "Eli-phas Levi, Magician and Mystic, Fragments from the Philosophy of Levi: Immortality, The Great Arcanum of Death or Spiritual Transition, The Cabala," which appeared in the March *Open Court*, an article which contains no political allusion whatever, and it may be that the Russian Censor cut it out for fear of the spread of mysticism and religious heresies in Russia. Further we learn that in the August number Tolstoy's note on icons and also an editorial article, "The Lesson of the Russo-Japanese War," has been blackened over with printer's, or more correctly censor's ink, together with the titles of these articles in the Table of Contents on the cover. One of the copies goes to Tolstoy, and the Russian sage may wonder what black thoughts those blackened pages may have contained. We deemed them harmless enough, but we will not quarrel with the Russian Censor who watches over the spiritual welfare of the Czar's subjects.