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is made of the spiritual significance of money and our dealings with it, it is to be remembered that in any case our attitude to money is one of the great tests of character. The demand of the gospel on the practical side is that the idol of self be dethroned, and that we give ourselves to the service of God and of our fellow-men; and one of the safest working tests as to whether our life is or is not self-centred is that which is applied to average humanity when a demand is made on the purse in an unselfish and beneficent cause. The demand to give ourselves, of course, includes much more—sacrifices of time, of ease, of labour, of reputation, but of these and other features of the self-sacrificing life the money-gift is at least an eloquent symbol, and on it is not unfitly bestowed the commendation which properly belongs to those who have been remade in the Spirit of Him who was among us 'as one that serveth,' and who 'went about continually doing good.'

Literature.

THE THINKERS OF THE CHURCH.

The value of *The Thinkers of the Church*, by the Rev. A. B. D. Alexander, M.A., D.D. (James Clarke; 6s. net), is not to be estimated by its size. That is conditioned by the limits placed on the series of which it is a volume, and the result is a marvel of condensed and well-grounded knowledge, with discerning and appreciative criticism. Every one who knows the contributions of Dr. Alexander to Philosophy and Ethics, and especially 'The Shaping Forces of Modern Religious Thought,' will be prepared to find these studies of the most formative thinkers in the realm of religious thought and life to be vivid and illuminating. The writer confesses, at the outset, that he finds himself faced by two limitations. The first is the suggestion of the title that these leaders of thought and life must be thinkers of 'the Church.' He recognizes that the Church is 'a unified and closely-knit body of redeemed personalities—men and women in whom Christ lived.' But, most wisely, he pleads for a more liberal interpretation, and regards it as 'that part of humanity, in all places and all times, which has been held together by the possession of a common Christian consciousness.' The second limitation is the conception, which some may hold, that these thinkers should be in a distinctive relationship to the Church. But again he lifts our minds to look out on a larger field, and to mark that succession of seekers after the good, the beautiful, and the true, who have given a spiritual interpretation of the desires and aspirations, and especially of the intellectual assurances of humanity. He justifies his method on every page. The reader is like one who is being led, by a competent guide, down a broad corridor of intellectual endeavour, on whose walls the portraits of the great thinkers of the Christian era are hung. Now and again these are touched in with a paragraph or two of descriptive analysis, and with a few brief historical notes. But when the greater personalities are considered, their inheritance, their characteristics, their ideals, their careers, and, finally, their special contribution to the ever evolving and more keenly questioning spiritual apprehensions are set out in masterly analyses. One notable feature is that the exposition and the interest become more compelling as the record is transcribed. Another is that the thinkers of diverse and sometimes contending schools are set in their places in the historic progress, and always with a non-polemical charity. But the most valuable contribution is to be found in the succinct and balanced summing up of the conclusions, and of the ultimate influence, of the greater masters of thought. Origen, Augustine and Thomas Aquinas, Erasmus, Luther and Calvin, Descartes and Pascal, Butler and Leibnitz, Kant and Hegel, Schleiermacher and Ritschl, all stand out in clear portraiture. To a student who has entered in at the gate of that world of thought in which these thinkers lived, the characterizations of these leaders of thought are invaluable. At times, in a few pages, the chief elements of their interpretation of life and of the spiritual consciousness are tersely and convincingly set down. But the consummating interest lies in the closing chapter where the issues of the long succession of strenuous thinking are shown in their action upon the doctrine

and faith of the Church. Here Dr. Alexander makes his own contribution. He affirms, and he proves, that the prevailing unsettlement of modern religious thought, and the wistful questioning of the devout minds of our generation, are the issue of the interpretations of life, and of the human consciousness in facing it, on the part of these intellectual adventurers. He points out that the problems which are assailing all earnest minds focus on the Person and work of Christ. In no part of his sustained exposition is Dr. Alexander more lucid and convincing than in his estimate of the influence of Schleiermacher on the one hand, and of Ritschl on the other. In these two religious forces he sees the thought of the past becoming both light and impulse in our modern religious life. Yet here a reader may be troubled by the impression that Dr. Alexander has a tendency to see more in and to place more value on the masters in Philosophy than is deserved, and, at times, to overestimate their significance. The most vital forces and the real leaders of the Christian Church and its life are not so greatly dependent upon these notable thinkers. Hegel is dead and buried. His band of disciples still inscribe their eulogies on his stone. They still bring the flowers to his grave. But John Wesley, to whom Dr. Alexander pays a fine tribute, and his spiritual kin, and all the millions of believing men who have been quickened by their message, know another Master of their thought and life, whose words are grace and truth.

SEEING JESUS.

Two books which have come for review recall the desire of the Greeks, 'Sir, we would see Jesus.' This may be said to be the great religious endeavour of modern times. There is already a long list of books in which the writers have striven to get back into the conditions of the early disciples and to look at Jesus as if they had never seen Him before. And they have been very successful. Dr. Glover, Papini, Professor Findlay, Professor McFadyen, to name only a few, have helped us to pierce the haze of centuries and to stand beside Jesus. This is the obvious purpose of Canon A. W. Robinson, D.D., in *The Christ of the Gospels* (S.C.M.; 4s. 6d. net). It is a good book and achieves its purpose with a good measure of success. Canon Robinson takes us back inside the New Testament and asks us to consider 'The Wonderful Life,' 'The Mystery of His Person,' 'His Teaching about God,' 'The Way of Redemption,' and other great topics. The book is conservative in its conclusions, and a young student will receive real help from this competent guide.

The other book is of a totally different kind, *Christ in His Mysteries*, by the Right Rev. Dom Columba Marmion, O.S.B., Abbot of Maredsous Abbey, translated from the French by a Nun of Tyburn Convent (Sands; 12s. 6d. net). The book consists of a series of spiritual and liturgical 'Conferences' and is honoured with a letter of approbation from the Pope. It is in its tenth French edition. It goes over the whole ground of the life and ministry of Christ, and here also we have an effort to 'see Jesus.' But how different the attitude and spirit! This book might have been written any time during the last thousand years. Very probably its author would claim this as the highest praise. Why not? It is the atmosphere of the Roman faith. It is the age-long attitude to the evangelical story. It is seeing Jesus through the atmosphere of Catholic devotion.

Which is the true attitude? There is probably room for both, as there is place for the Fourth Gospel as well as for the first three in the New Testament. These two books may be said to represent roughly the Synoptic and Johannine attitudes and atmospheres. John looked back to Jesus through the spiritual experience of many years, and gave us an interpretation of Jesus. The Synoptic tradition presents Him as He was. There is a place for both, and both these conceptions are found largely in our own day, the critical and the catholic, the scholarly and the devotional, the historical and the mystical. We may prefer the former, but the latter also is an attempt to 'see Jesus.'

ISRAELITES AND ARABS.

Only a first-rate Arabist, and perhaps only Professor Margoliouth himself, with his wealth of recondite learning, could have given us the discussion on *The Relations between Arabs and Israelites prior to the Rise of Islam* (Humphrey Milford; 6s. net), which is embodied in the *Schweich Lectures* for 1921. The first lecture deals with the pre-Biblical period, the second with the Biblical period, the third with the early Christian centuries. For the last period the evidence has to be drawn chiefly from Moslem historians, for the second the Old Testa-

ment records furnish some material, notably the Book of Job, the Appendix to Proverbs, the account of the commerce of Tyre in Ezk 27, and the story of the visit of the Queen of Sheba to Solomon. For the first period we have to rely largely on inferences drawn from the facts of comparative Semitic grammar and vocabulary—as, for example, coincidences between Hebrew and Ethiopic—and of Hebrew proper names, such as Joash and Josiah, which cannot be adequately explained from Hebrew, but which in Arabic would mean 'Jaho gave' and 'Jaho will give' respectively. Indeed there is very little evidence that is at once direct and reliable for any of the periods; what Dr. Margoliouth says of the Judaism present in the Qur'an is applicable to large stretches of the discussion: 'here inquiry seems to bring us into mist which we are at present unable to clear.' For the most part we are moving in the region of precarious inference. The conclusion of the matter is that 'it is clearly less certain than it used to be that Judaism ever held sway in any part of Arabia.' On the other hand, 'the origin of the Israelitish people from Arabia, if not ascertained, seems at least the hypothesis best suited to the facts which are before us.'

To students of the Old Testament there are many incidental points of much interest, and one of great importance. In discussing the difference between Hebrew poetry and the rhymed verse of Arabia, Dr. Margoliouth says: 'The Psalms and the prophecies have acquired an earnestness and a profundity which would have suffered seriously from the artificial restraints of counting syllables and searching for rhymes.' Again, he suggests that the last syllable of the words Jeroboam and Rehoboam have nothing to do with the Hebrew word for *people*, but rather with the god 'Ammu, to whom Winckler detects a reference in Dt 32^{43}. Most important of all, however, is the conclusion that if Joash and Josiah are really explicable only from Arabic, then Jaho would be the name of a very ancient deity whose habitat (though perhaps not necessarily his actual origin) would be Arabia, and the worship of Jaho would be, as the document claims that it is, immensely older than Moses.

MORAL OBLIGATION.

We welcome a new book by Professor J. E. Turner, M.A., of Liverpool—*The Philosophic Basis of Moral Obligation: A Study in Ethics* (Macmillan; 12s. 6d. net). It possesses all the literary charm which marked his former work, 'An Examination of William James's Philosophy.' Professor Turner is convinced that obligation is a most important element alike in the moral life and in ethical theory, and he has little difficulty in showing that it has not recently been receiving adequate attention. Whether we consider ordinary conduct or moral theories, obligation does not get the place or the consideration it deserves.

What is the philosophical basis of obligation? Our author holds that too often morality has been treated on too narrow a basis. Useful and necessary as it is that the various sciences should limit themselves each to a strictly defined aspect of reality, it is important to remember that after all reality is one, and ethical theory should take account of nothing less than the Whole. The Whole is not static but progressive. The Absolute is not a dead sea. Each individual is in the last analysis related to the Whole. His environment is not less than that, and between himself and his environment it is not possible to make a clear severance. The moral End and the moral criterion can therefore be nothing less than the subservance of the fuller, richer quality of the Whole. The Real is the rational and also the moral. To recognize this, as we must, is to own the obligation to morality. While the Whole imposes *commands* which we perforce obey in the physical realm, so it makes *demands* in the moral sphere which we ought to obey.

It is a suggestive and on the whole a satisfying view, worked out with marked ability. We doubt, however, whether it is not liable to the same kind of objection as is usually raised to Kant's view.

The author regards as the really new element in his theory a doctrine of the conservation of Value, to which he desires special attention. We may refer to that on a future occasion.

In some respects we think that the matter of the book might have been better arranged, so as to avoid the frequent breaks off from the main theme.

SAINTS TO-DAY.

Few things are harder than to keep firmly in mind that God is as much alive to-day as at the greatest moments of the world, and that all the saints are not far-off figures, growing dim on the

faded tapestries of the long ago, but that now, too, in this prosaic looking earth of ours of factories and belching chimneys, there are still obviously dramatically saintly souls at this very moment living out their high lives. That is why the Sadhu Sundar Singh has become a kind of vogue in many countries: and why one can be sure that this little volume of his, dashed off in twelve days, *Reality and Religion* (Macmillan; 2s. 6d. net), is certain of a welcome from many minds. The Sadhu himself has been in many places since he was here four years ago, living out his strange life under many skies. There is a dramatic story of a band of brigands who had stripped him being overawed by his saintliness, quite in the mediæval way, as real now as then. Of the book itself, as Canon Streeter says, the characteristic mark is clarity. It is not especially Eastern, and draws its illustrations from as far away as Lapland and Niagara. Some of them are quaint, as when he tells us men are like small kettles that boil at the least wrong. Many of them are striking, as when he adds that, if God had been a man, the world would have been in ruins long ago! He agrees with Meredith, that 'whoso rises from prayer a better man, his prayer is answered': he joins issue with Stevenson when that good soul, stating the Protestant position too truculently, hoots at the monks in their cells as at mere idlers, contends that a man praying in a cave is issuing potent influences over the whole world. He believes that philosophy has almost absolutely failed, and that we must depend on intuition. For him, time is an illusion; in any case there is no present, only the future flashing back into the past: and God is the one real glory: to live with Him the only true life—nothing very new, but all set down pointedly and often movingly.

GIOVANNI PAPINI.

A Man—Finished, by Giovanni Papini, translated by M. P. Agnetti (Hodder & Stoughton; 10s. 6d. net.), is, as a human document, one of the most remarkable productions that have seen the light for many a day. As a piece of unconscious apologetic it is invaluable. It is true, the writer does not in this book emerge into the light. We leave him still in the dim twilight of uncertainty. We should like to have had here an account of the conversion which led to his writing some years later his great life of Christ. Still, the very negations with which the course traced in this book is strewn are significant and enlightening. Moreover, sincerity is stamped deep into the narrative. The writer does not hide any of his moral aberrations, and conceals none of his opinions. Few men, *e.g.*, would have had the courage (or the effrontery) to say in print what he says about women, even if they believed it. 'As far as I can see and remember, woman has never given me anything in return, never anything at all, neither an idea nor any strength, and still less has she helped me to scale those divine heights towards which my restless spirit has ever aspired.' And this: 'I know well enough that by reason of her very need and essence woman is a parasite, a despoiler, a thief.' A pleasing sort of knight-errant!

As a child Papini confesses himself to have been a 'toad'—lonely, disliked, hostile to everybody and surly. He lived in books and in books alone, the few that could be found in a basket at home, and later the many in the public library. Already at fifteen years of age the megalomania which is one of his chief characteristics revealed itself in his ambitions. He began an encyclopædia which was to supersede all others, getting no further than 'AD.' A universal history was also speedily abandoned. His rationalistic commentary on the Bible, after two hundred pages on Gn 1^1, got no further than the third verse. He was a pronounced atheist from childhood, and the poverty and suffering of his early years bred in him a pessimism which never left him.

As he grew in years his feverish exploration of the universe carried him into the realms of philosophy, of art, of history. He was an idealist of the Berkeley school. He was an anarchist. He was a universal sceptic. He repudiated all reality in order to create a better world. He began to conceive of himself as a modern Messiah with a mission to regenerate mankind. To effect this, however, he must regenerate himself first. But how? At this point he was disposed to consider the claims of religion. But religion demanded a surrender of self which his egotism would not allow him to concede. From religion he turned to occultism, only to find disillusionment and defeat.

We do not get much beyond this dénouement in the present confession. The closing pages are perhaps the most attractive in the book, for they

are occupied with a self-examination which really does seem to bring the writer nearer reality. And we seem to descry the beginnings of that poverty of spirit which wins the Kingdom. To be frank, the egotism everywhere naively revealed in this book is colossal. Papini was born evidently with 'the malady of greatness.' And there is a kind of greatness in the man. He is a misanthropist, a pessimist, an egoist, and yet everything about him is big. His thoughts soar up to the infinite. His words pour out like a stream of molten lava, words that are always striking and picturesque, vivid with emotion and life. Perhaps we colder races can hardly estimate a human high-explosive shell like this. Sometimes Papini seems hardly sane, but perhaps it is the Latin temperament that is to blame.

At any rate this book is extraordinarily interesting, and in one aspect religiously helpful. It is the best commentary one could wish for on Francis Thompson's 'Hound of Heaven.' You see a soul madly pursuing every beckoning hand, seeking a refuge in this system and that, in tears and laughter, in superstition, in action and in negation. And all the time you hear the pad, pad of the hound tracking him down. We know the sequel. The quarry was brought down at last. And we possess one great result in the life of Christ which stands alone in its vivid, splendid realism. 'A man—finished?' No. We can agree with Papini. He is only begun.

In the present welter of confusion there are many voices calling us to consider the value of the Christian solution. Mr. Horace G. Alexander, M.A., Lecturer at Woodbrooke, has written a competent and illuminating book, *The Revival of Europe: Can the League of Nations Help?* (Allen & Unwin; 5s. net), in which he deals with the outstanding economic and moral problems of the time, and points out the only possible way of rescue if Europe is not to drift back to barbarism. He steers a way between the two extremes of undiluted praise of the League of Nations and its works and unmitigated condemnation, examining impartially what it has done and pointing out wherein it has failed, and why. The book is an earnest and able contribution to the effort in which all men of goodwill are co-operating to produce a new and better world.

The author of another book on the Crimean War needs to have a special message for its readers. We have already a catalogue of History and Biography which includes Kinglake's formidable volumes, the official and long-drawn out Lives of the Prince Consort and of Queen Victoria and of Napoleon III., and the Biographies of the Queen's Prime Ministers —Peel, Russell, Aberdeen, Palmerston, Gladstone, Disraeli—all intimately concerned with what the 'Times' described as 'so great an effort' 'for so worthless an object.' Now Mr. B. Kingsley Martin has written *The Triumph of Lord Palmerston* (Allen & Unwin; 10s. 6d. net) as 'A Study of Public Opinion in England before the Crimean War.' He deals with the diplomacy of Lord Aberdeen's Coalition Cabinet preceding the declaration of war against Russia, and though he has had to retell a tale that in many of its aspects has been told many times, yet he has written a most interesting story. Here was a war made by public opinion, and a Cabinet of men of peace made a terrible mess of it. It was a public opinion, moreover, which became anathema to the succeeding generation.

A second edition has been issued of *Justice in War Time* (Allen & Unwin; 5s. net), by the Hon. Bertrand Russell, a grandson of Earl Russell, so notable a Prime Minister in his day; and the second son of that exceedingly able agnostic the late Viscount Amberley. This is the volume dealing with the beginnings of the Great War, and with the ethics of war generally, that was banned by the censor acting for the War Office. One wonders more than ever why such a prohibition was ever enforced. Strange that the descendants of Earl Russell should all alike have had experiences either tragic or pathetic.

We have received a number of pamphlets from the Association Press, New York, nearly all dealing with group discussion of great questions. They were prepared specially for students, and the Student Volunteer Movement, the Y.M.C.A., and the Y.W.C.A. co-operated in the compilation. *The Why and How of Group Discussion, International Problems and the Christian Way of Life, Youth and Renaissance Movements* (racial questions), *Economic Problems and the Christian Ideal,* and *Facing the Crisis* are the titles of the most promising. They are all well done and provide material for the intelligent consideration of all the chief

questions facing the modern post-war world. They will appeal specially to the inquiring and befogged student. The price of each booklet, of one hundred pages on the average, is about 25 cents.

It is not often that modern Judaism expresses itself in literary form. All the more welcome is a little book by Mr. H. G. Enelow entitled *The Diverse Elements of Religion* (Bloch Publishing Co., New York), in which, in twelve chapters, the author discourses engagingly on such subjects as 'The Mystic Element in Religion,' the Communal —the Ceremonial—the Ethical—and so on. These are all, the writer points out, found in the religion of Judaism, and no doubt he is right, and we are glad to recognize his intelligent defence of his faith.

Messrs. James Clarke & Co. are issuing a popular edition of the works of Mr. J. Brierley, B.A.—'J. B.' of 'The Christian World.' The volume this month is *Religion and To-day* (3s. 6d. net).

The Christian's God, by the Rev. William Burton, D.D. (James Clarke ; 5s. net), is the work of a mind vigorous and well informed, but lacking in depth and in humility. The writer begins with a demonstration of God's existence which he declares to be as conclusive as a proof in Euclid. Thereafter he deals in succession with God's attributes, God's works, and God's gifts. Only in the last section do we come to a somewhat slight treatment of the Person of Christ, who is presented as the second in order of God's gifts, the others being Immortal Life, the Holy Spirit, and Eternal Life. From this it will be seen that the architectural structure of the book is rather loose. The tone throughout is dogmatic, and confident assertions are mistaken for proofs. At the same time, while the argument is not such as would impress the unbelieving, the writer has many interesting and instructive things to say on various topics connected with the revelation of God and the destiny of man.

Every month brings some additions to the already large library of children's sermons. Mr. H. Jeffs, Editor of 'The Christian World Pulpit,' has combined, in a volume entitled *The Art of Addressing Children* (James Clarke ; 4s. 6d. net), a series of chapters giving a study of the child mind and the religious ideas of the very young, followed by a number of typical children's sermons, all of them based on well-told illustrations. Mr. Jeffs may claim that he has made a close study of children, and not only of the art of exposition in a general way, but of the kind of exposition that appeals to the minds of the young people in every congregation.

The Journal of George Fox, a Revised Text prepared and edited by Mr. Norman Penney, F.S.A. (Dent ; 5s. net), has been issued in connexion with the tercentenary of the birth of Fox. Numerous excisions have been made from the Ellwood Text, but everything vital has been preserved and the reader will find it a live book, 'just because it reveals a genuine man engaged in a dramatic struggle for reality and for truth.' The publication is timely, for Fox is perhaps better understood and appreciated to-day than he has ever been. He had an unlimited faith in the effectiveness of the spirit of love, and whatever criticisms may be passed upon some of his methods, it will be readily admitted in this dark after-time of war that at least 'nothing else has ever worked any better than has this method of love and friendship, this transmission of the spirit of Christ.' The book is beautifully got up and enriched by ten illustrations. To very many it will be a treasure to have and a joy to read.

The Rev. C. J. Cadoux, D.D., has written a book on *The Christian Crusade* (Dent ; 3s. 6d. net), in which he sets forth the Kingdom of God as the goal of all true endeavour. This is the worthy cause to which the Church should direct its energies, in worship and teaching, for this is the cause at the heart of its Founder. There is nothing very original in Dr. Cadoux's treatment of the theme, but his words carry intense conviction and a very earnest and persuasive spirit, and his book is a good honest stroke on the side of the angels.

Problems of Belief, by Mr. F. C. S. Schiller, D.Sc. (Hodder & Stoughton ; 3s. 6d. net), is an extremely fresh and able treatment of a subject of living interest. The writer's style is pungent and epigrammatic, with a strong dash of cynicism. He is a knight-errant who feels impelled to ride a course against everything that is established in the world of thought ; he does not hesitate to have a tilt at the Categorical Imperative itself. 'Every religion soon sells itself to the rulers of this world.' 'Politics

for the moment still seems to be the art of fooling the people.' 'Great as is the vogue of humbug in politics, it is even greater in education.' And so on. Yet it would be a mistake to think of this book as a mere diatribe. Here is much acute and sound criticism, with a most thorough and comprehensive survey of the nature and grounds of belief. The conclusion reached is that 'at the core of being there is always found a human *value-judgment*, which approves the reality it acknowledges. It forms the axis on which our life revolves, and we can make, withhold, or vary it. It is never mere acceptance of a "given," but always an interpretation, which selects and rejects "appearances." And its intention is prophetic. It is justified, or falsified, by the consequences it entails. Thus the all-pervasive presence of a final act of Faith may never be omitted from a survey of beliefs.'

A third, revised and rewritten edition of *The Spiritual Interpretation of Nature*, by Professor J. Y. Simpson, D.Sc., F.R.S.E., has just been issued (Hodder & Stoughton; 7s. 6d. net). This book was received with much approval on its first appearance, and the new form will increase its popularity and value. It is to some extent a new book, and, as it deals with the spiritual issues raised by the discoveries of science and faces many of the problems which science presents to religion, it is a book fitted to help the perplexed and intelligent seeker for truth. Professor Simpson is a competent guide in this region, and his chapters are not only fascinating as science, they are reassuring to faith. Such titles as 'Evolution and Morality,' 'Evolution and Evil,' 'Science and Miracle,' and 'Evolution and Immortality' will serve to show what the reader may expect.

A second edition of 7000 copies has been issued of *Dr. Ian Macfarlane, Soldier and Missionary* (Josiah Livingstone, Juniper Green, Midlothian; 1s. net). The success of the little book is due to the charm of Ian Macfarlane's Christ-like life. The Foreword is by Dr. Reid of Eastbourne, who says: 'I have never known a young man who carried so wonderfully the suggestion of Jesus Christ.'

The Wonder of Lourdes: What it Is and What it Means, by Mr. John Oxenham (Longmans; 2s. 6d.), is an account of a personal impression of the miracles of Lourdes by a Protestant and a Free Churchman who is also a famous novelist. His conclusion is: 'For myself, I believe Lourdes to be a genuine revelation of the goodness of God to a world which, every day, stands more and more in need of it.'

God's Eternal Purpose, as interpreted by the Apostles Peter and Paul, by Mr. Joseph Beck (Marshall Brothers; 5s. net), is an earnest exposition of the trend of New Testament teaching, laying emphasis on the Second Advent as the great consummation. The book is commended in a Foreword by the Rev. Dinsdale T. Young.

Under the title *Noble Martyrs of Kent* (Morgan & Scott; 3s. net), the Rev. G. Anderson Miller, a Baptist minister in the cathedral city of Rochester, has been moved to call to mind what Protestantism owes to notable natives of that county. Out of the various places in Kent represented in the list of Protestant martyrs of whom the little volume gives an account, there are nine towns and no fewer than nineteen villages. 'Brave victory of the village,' Mr. Miller exclaims.

Messrs. Pickering & Inglis are publishing a series of Handbooks on the Fundamentals, and among them is Canon H. P. Liddon's *The Divinity of our Lord* (2s. 6d. net). It is not the original Bampton Lecture, but the original in a briefer form. Certain parts of the older book are deleted, such as the footnotes, some scholarly discussions, certain controversial passages which are out of date, and quotations from the Fathers. The essential parts of the original book are retained in the author's own words.

Mrs. Howard Taylor has written an account of a journey which she and Dr. Taylor paid to Kansu and the regions beyond. The title is *The Call of China's Great North-West*, and the publishers are the China Inland Mission, with the R.T.S. as agents (3s. 6d. net). The book abounds with photographs, and, as we would expect from Mrs. Howard Taylor, the story is well worth reading. In the lonely regions from the Sian plain to Kansu and beyond, English missionaries are few, and until recently there were few native pastors. The first to set out on his own charges was Dr. Kao. Dr. and Mrs. Howard Taylor found Dr. Kao at Kanchow, and

he reminded them that they had met before, and what the first meeting had done for him.

'We had been travelling at the time with Mr. Hudson Taylor, just a few weeks before his Home-going, and at one of the stations in Honan a bright lad had been set free to accompany and help us, a lad who watched more keenly than we realised the family-life of the little party. After some weeks together we came to the railway-line at which he was to leave us. It was dear Father's parting words that so impressed him, carried home by what he knew of the life that lay behind them. "The Lord be with you," was all he said, looking into the eager face. "I shall be waiting for you in heaven."

'"Waiting for you in heaven"—the words would not leave him. Within a fortnight the speaker had passed in to see the King, and the Honan lad, who had given his heart afresh to the Lord after that parting, longed as never before to live for eternity a life of which he would not be ashamed when his call came.' It was the first step in the making of a missionary. And then Mrs. Taylor tells this story of Dr. Kao's influence. 'In the Inn at Kanchow with what thankfulness Dr. Kao listened to the soldier who was talking to his restive horse. He had been seeing patients and preaching the Glad Tidings, and this man had shown no little interest, but in a quiet, retiring way had not said much about the change that had come to him. The horse could not be unconscious of it, however. As he rubbed it down, he was remonstrating over its bad behaviour, little thinking he was overheard.

'"You know very well what I was before I became a Christian," he was saying. "You know how I would have beaten you and sworn at you for carrying on like this! Can't you see I am changed? Come now—you must change too and learn better ways!"'

Nature books are always fascinating, and when they are well done nothing could be more acceptable. Miss Marian H. Crawford has produced a delightful volume on *Little Nurseries in the Fields* (R.T.S.; 7s. 6d. net). It is a very handsome book, and its hundred photographic illustrations are charming. There are coloured drawings also by Miss Janet Hewson that add to the value of the book. The letterpress is as good as the illustrations. Miss Crawford writes simply and interestingly, and her chapters on the homes of spiders, butterflies, and birds will be eagerly read. The book has been 'tried on' two young people of nine and six years of age, and been received with enthusiasm.

Mr. Lloyd C. Douglas is an American preacher of twenty years' experience, and in *The Minister's Everyday Life* (Scribners; $1.75) he gives much sound advice—though little that is striking or new—to the younger ministers of this country. Mr. Douglas describes himself as a 'preacher's kid.' This is his advice on the Minister's library. 'The minister's chief task is to set forth a correct portrait of Jesus Christ. That being true, he should own every recognized book dealing with the Life of Christ—all of them, ancient and contemporary! And since Christianity owes so much to the Pauline influence, there should be plenty of help, in the minister's library, to an understanding of the man of Tarsus.'

The Rev. William George Taylor is the founder of the Central Wesleyan Mission in Sydney. He is an old man now, and in *Pioneers of Evangelism 'Down Under'* (Sharp; 3s. 6d. net), he looks back on his life-work as a Pastor-evangelist. He is still as convinced as ever that the great need of the Church is a passion for soul-winning, and this book is a record of changed lives.

The Rev. H. E. Langhorne, M.A., Rector of St. John-sub-Castro, Lewes, gave a course of Sunday evening Sermons on favourite hymns. These have now been published under the title of *Some Favourite Hymns* (Skeffington; 3s. 6d. net).

The title of a volume of Autobiography by the Rev. John Harland, *Only the Minister* (Stockwell; 5s. net), is taken from the story of the minister who called one evening at the house of a member. The door was opened by the daughter of the house who called to her mother, 'It's only the minister, mother.' Mr. Harland is a singularly pessimistic Irishman and a strangely pessimistic minister, and he is not without his due share of egoism. This is his conclusion of the relation of the Church to the mass of the population. 'The Church started out to capture the world for Christ, and it looks as if it has ended in the world capturing the Church.'

Mr. Hugh Martin, M.A., Literature Secretary of the Student Christian Movement, has written an excellent book in which he traces and expounds the gradual revelation of 'the missionary purpose of God.' The title is *The Kingdom without Frontiers* (S.C.M.; 3s. net). Either as a study of the religion of Israel and its development in Christianity, or as a strong plea for increased interest in missionary enterprise, it is well worth perusal.

The fourth volume in the series of 'Missionary Biographies' which the Student Christian Movement is publishing is *Robert Morrison* (5s. net). It is written by Mr. Marshall Broomhall, who is the Editorial Secretary of the China Inland Mission. This volume possesses the qualities of picturesque writing and clearness, which we now associate with the series.

Many are probably unaware that there is a problem about the institution of the Lord's Supper. Careful study, however, suggests several. Are the accounts in the Gospels and in St. Paul's Epistle contradictory in any important particular? When was the Supper instituted? Was it indeed instituted by Jesus at all as a permanent rite for the Church? If so, was it a new rite, or one already familiar given a new significance?

In *Was Holy Communion instituted by Jesus?* (S.C.M.; 6s. net), the Rev. Douglas S. Guy, B.D., discusses all such questions, and is led to answer them in a sense of which all who love and value the Ordinance will approve. The sub-title 'A Candid Enquiry' is justified. Mr. Guy reveals himself as a competent scholar well able to give reasons for the faith which he holds.

Messrs. Thomson & Cowan of Glasgow are becoming known as enterprising theological publishers, and it is an excellent idea on their part to issue a volume of *United Free Church Sermons* (5s. net). But perhaps the credit of the idea belongs rather to Mr. Hubert Simpson, and to Mr. D. P. Thomson, the editors. The bulk of the contributors are well known to readers of THE EXPOSITORY TIMES. The Rev. A. J. Gossip of Aberdeen has chosen for his subject 'What Christ does for a Soul.' Four of the sermons are by professors of the Church—Principal Clow, Professor Macgregor, and Professor Moffatt of Glasgow, and Professor H. R. Mackintosh of Edinburgh—for it is a tradition of this Church that its professors should add to other gifts that of preaching. But what the volume contains may be best seen by an abbreviated address. Look for it in 'In the Study.'

From the University of Chicago Press comes a second edition of Emily Clough Peabody's *Lives worth Living*. Its studies of Biblical and modern women were first given to a Sunday-school class of elder girls, and they are eminently suited for this purpose. At the end of the volume are some suggestions for teachers. This is one of them. 'The class should have access to a dictionary of the Bible, such as Hastings', in order to understand the customs and local conditions.'

An Unrecognized Latinism in St. Mark.

By J. Rendel Harris, Litt.D., LL.D., D.D., Manchester.

It will be remembered by those who are diligent readers of THE EXPOSITORY TIMES that, some time ago,[1] I drew attention to what might be described as an unrecognized Aramaism in the text of Mark. It was in the opening verse of the fourth chapter where Jesus is said to have 'gone up into a ship, and sat in the sea.' We pointed out that the discomfort, nay! the impossibility of such a proceeding was got rid of by observing that to 'go up into a ship and sit' is the regular Syriac equivalent for 'to embark.' Not only was the sense of the passage cleared by this simple linguistic explanation, but a flood of light was thrown on the Synoptic parallels, as one observed how Matthew and Luke endeavoured to improve and rationalize the text of Mark. Since then, a number of similar instances have come to light, especially in the new Latin

[1] March 1915.