

'Gospel collected from the four Evangelists beginning with Matthew, Section 21.'

One naturally jumped at such a suggestion of a Nestorian Passion Gospel, compiled from the four; for we may be pretty certain, that if it could be demonstrated, the independent detection of this form of composition in the separated Syrian Churches, would be likely to lead to the inference that there was in Syria an original Passion Harmony from very early times. Unfortunately for this hypothesis, there does not seem any possibility of extracting from the Gannat any Gospel passages which would not be just as easily explained by the supposition of a series of non-harmonized Passion Gospels, such as are still current in the Greek Church.

The reader may be interested to see how the passage in the Gannat opens.

Mt 27¹ 'When then it was dawn, they took counsel about Jesus, the chief priests and elders of the people, how they should put him to death. For they were reasoning and agreeing and discussing, how it was best for them to act, and by what means they should hand him over to death, for they themselves had no authority to kill him. For the sceptre of the kingdom of the Jews was brought low; since they were under the tribute of the Romans. For also the chief priests were appointed by the Romans through bribes. For the enemies of God laid plans and made schemes; for in this way only was it possible for them to accuse him (they themselves were not able to put him to

death)—namely, that he wished to take the kingdom by violence. And this is clear from their saying to the governor, "If thou loosest this one, thou art not Cæsar's friend, for he himself said, 'I am king of the Jews.'" And they bound him and brought him and handed him over to Pilate the governor. For Pilate was entrusted by the king of the Romans in that time with authority to judge; both to acquit and to condemn and to kill, also to set free according to the law of the Romans.'

Mt 27²

This is followed by a very long comment of Mar Abba, and then comes Mt 27³.

There is a Mar Abba, a disciple of Mar Ephrem. Zahn, following a suggestion of Dr. Rendel Harris, showed that this father had used the Diatessaron. There are two other Syrian fathers of this name, both Nestorians. Mar Abba I, the patriarch (536-552 A.D.), and Mar Abba II, who died in 751 A.D., bishop of Kashkar (Duval, *La Littérature Syriacque*). Though here the Gannat only has 'Mar Abba,' yet elsewhere in the Gannat, comments of Mar Abba are introduced as, 'Of Mar Abba of Kashkar,' and never once, so far as I am aware, is there a comment with the heading, 'of Mar Abba, disciple of Ephrem'; so that it is not possible on this evidence to bring the Harmony in the Gannat within the sphere of Mar Ephrem's activities.

In short, there is nothing in this nor in what follows which would lead one to believe in the existence of the Nestorian Passion Harmony. The matter, however, deserves further investigation all round.

Literature.

THE RELIGIONS OF THE EAST.

ALTHOUGH it is only fifteen years since Professor A. S. Geden published his *Studies in Comparative Religion*, and only thirteen years since he published his *Studies in Eastern Religions*, so rapid has been the progress of that branch of knowledge to which these contributions were made that he has found it necessary to rewrite the books. In particular he

has rewritten the second book. He has used the first rather as background and introduction. And so widespread is now the interest in this study that he has had no hesitation in turning the unassuming little volume of 1900 into a great demy octavo of more than nine hundred pages. The title he now uses is *Studies in the Religions of the East* (Kelly; 12s. net).

The difference in bulk is not the only difference

between the earlier volume and the later. Those fifteen years have certainly gathered much store of new material, of which the vast enlargement of Frazer's *Golden Bough* is evidence that cannot be overlooked. But the change in the Christian attitude to other religions is so remarkable that Professor Geden has had to write as for a different audience. He can now take it for granted that his readers know something about Comparative Religion, something also about the religions that are to be compared; he can count upon their sympathy in every effort he makes to introduce them to an understanding of these religions; and he can enter into greater detail, making his book a far more circumstantial and consequently far more interesting examination of the great religions of the East than it would have been wise to attempt fifteen years ago.

As for new material, there is no religion that has not furnished something. Dr. Geden makes constant reference to the work of the experts in the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*. Thus he speaks of 'the very able article' of Professor L. de la Vallée Poussin on Buddhist Agnosticism as furnishing knowledge of the primitive teaching of the Buddha on the future; and of the importance of Mr. R. W. Frazer's article on the Dravidians of Southern India, where the soil had scarcely been scratched before.

In a study like this one's books are apt to get out of date. Dr. Geden's volume antiquates all previous popular work on the Eastern religions. But that is what gives zest to this study. In that lies its fascination and its increasing popularity.

THE CROWN OF HINDUISM.

The Crown of Hinduism is Christianity. What a revolution in thought that simple statement signifies. Not many years ago it would have been called a contradiction in terms. Hinduism and Christianity had nothing in common. But, to quote the first words of this book, 'we have entered on a new era.'

The Crown of Hinduism is the title of a book which has been written by Mr. J. N. Farquhar, M.A., Literary Secretary of the National Council of Young Men's Christian Associations in India and Ceylon. It is published by Mr. Humphrey Milford at the Oxford University Press (7s. 6d. net). It contains an exposition of Hinduism,

made by a man of great ability, who has given himself with open mind to this study throughout a residence of many years in India, and who from his position and duties has had quite exceptional opportunities of seeing what Hinduism now is. It also contains an exposition of Christianity. And it brings the two religions together. This is its object, to bring together Hinduism and Christianity, doing entire justice to both, in order that the educated Hindu may see for himself, not that Christianity has come to destroy Hinduism root and branch, but that it has come to replace all that is inferior in Hinduism with that which is better in Christianity; and in particular, to persuade the Hindu that Christ, and God in Christ, accepted by the reason solves every problem of his life, accepted by faith wins this life as well as that which is to come. A fairer or more reliable exposition of Hinduism will not easily be found. More than that, a finer statement of what is essential in Christianity than that which is contained in the tenth chapter, under the title of 'God with us,' has rarely been written.

To a non-resident in India the greatest surprise of the book is the evidence it offers of the gradual transformation of Hinduism under the influence of Christianity. Thus there is no attempt made now to justify caste from the point of view of the old religious beliefs. Social reformers do not find it necessary to argue against the old doctrines. 'Who believes nowadays that the Brāhman is so much more spiritual than other men that all religious authority, teaching, and ritual ought to be in his hands? Who now holds that it is sinful to allow a Sūdra or a foreigner to hear the Veda? Who now subscribes to the doctrine of the Gītā that it is better for the Brāhman to be a bad priest than a good doctor or business man? Who now believes that the Outcaste is a man whose former lives have been so foul that physical contact with him brings spiritual pollution to a high-caste Hindu? The truth is that the atmosphere of the new age makes the old ideas which lie at the basis of caste 'incredible.'

Again, 'idolatry is dying among educated Hindus; and the exigencies of the time will soon compel Indian leaders to seek to destroy the practice among the common people.'

Whereupon Mr. Farquhar offers Christ. 'One writer proposes to cleanse the temples from idols and use them as schools for religious instruction.

But that will not prevent the reappearance of idols. We must find a spiritual force as vivid and as real as idolatry, and as fully charged with religious emotion, a spiritual dynamic which will render idols obsolete by appealing as successfully as they do, and yet in healthy spiritual fashion, to the religious imagination and feeling. It is one of the marvels of Christ that He is able to make such an appeal and to make it effectively; so that the man who has been used to the accessibility of idols and the joy and passion of their worship finds in Him, in purest spiritual form, more than all the emotion and stimulus to reverent adoration which their vividness used to bring him.'

PHILIP, DUKE OF WHARTON.

Why should an account be given of *The Life and Writings of Philip, Duke of Wharton*? His life was a scandal, politically and morally, a scandal in an age that was not easily scandalized, and to our mind now a disgrace to the human name. His writings are of no permanent value, though some of them created a stir in the day of their publication. Why should a handsome volume be occupied with the perpetuation of his infamy? Nothing conceivable can have drawn Mr. Lewis Melville to the task except the knowledge that vice is more interesting than virtue—in print—or else that the Duke of Wharton was a Duke.

But with all the advantages of having a real villain, so scarce in modern novels, it cannot be said that Mr. Melville has compelled his readers to take an interest in Philip, Duke of Wharton. His follies were too foolish to put on paper, his vices too vicious; and the mere statement that he was foolish and vicious does not impress us, however often it may be repeated.

Yet the book has a value that is as great as it is unexpected. It brings before us that period in the history of this country in which the word 'Pre-tender' had terrors or hopes for men and women, and that far more truly and far more vividly than could the biography of any well-behaved person, however eminent. The Duke of Wharton passed from side to side in the great struggle with amazing impulsiveness, and never was wholly trusted by either. And just on that account he is the centre of surmise and distrust, and the occasion of correspondence in which not only is the political and social life of the time laid bare, but the primitive

instincts, as they are called, have a unique opportunity of discovering themselves.

It is enough to add that the publishers have done their part handsomely (John Lane; 16s. net).

Into a small volume entitled *Readings for Mothers* (Allenson; 1s. net), Mrs. Edward Wayne has brought some simple talks about things in the Bible and in daily life. The same publishers have issued a small square handsomely bound volume by Mrs. S. B. Macy on *Some Mistakes of the Higher Critics* (1s. net). Most unfortunately no references are given. One would like to know who said that 'the story of the butler offering the wine to Pharaoh could not be true in Egypt, as vines did not grow there, and wine was not known there so early.' The mistakes of the critics have been rectified by the monuments.

The Baptist Congress of America held its thirtieth annual session at Ithaca in November 1912. The Proceedings have been published in this country by the Cambridge University Press. The volume is worth securing, for its own worth and for the certainty that it will go out of print and rise in price. The discussions were short, but the papers that introduced them were often full of matter. The topics were Basic Principles, the Baptist Church, the Effect of Democracy on Religious Thought and Practice, the Religion of the College Man, the Problem of the Rural Church, and the Efficient Christian Life.

On Democracy, the President of Bucknell University said: 'I suppose if the New Testament were to be written now—as I remember hearing Professor Bliss say as far back as 1866—instead of having the term "kingdom of God" we should probably have the term "commonwealth of God." That was an idea worth going to college four years to learn. Some church government to-day is monarchical in form, some is aristocratic in form; but in substance, in most cases, all churches are democratic. That arises from two facts: The first of these is that men have conquered the right to stay away from church if they want to. When I was pastor, on rainy days, and sometimes on pleasant days, if they wanted to, the people stayed away from church. I looked for some reason to be thankful, and I came to the conclusion that I ought to be thankful that I was preaching in a day when

people could stay away from church if they chose. Now, we preachers are not always thankful for that.'

Mr. W. F. Burnside, M.A., Headmaster of St. Edmund's School, Canterbury, has edited *The Gospel according to St. Luke in Greek*, with Introduction and Notes, for the Use of Schools (Cambridge: At the University Press; 3s. net). The text used is Westcott and Hort. The Notes are chiefly grammatical, or at least lexical, as they ought to be. Yet there is an occasional shrewd bit of exegesis which the advanced expositor will find suggestive.

The Report of the Second Conference of Secondary School teachers, held at Oxford in April 1913, is issued under the editorship of Mr. H. Cradock-Watson, M.A., and under the title of *Scripture Teaching in Secondary Schools* (Cambridge: At the University Press; 1s. 6d. net). It is a book for teachers; but let the preacher reckon himself among them; for it contains papers which tell not only how to teach the Miraculous, the Idea of God in the Prophets, and the like, but also what (to the lay mind) these matters seem sincerely to be.

Mrs. E. May Crawford, the wife of a Medical Missionary, and herself much of a Medical Missionary also, has written the story of her life among the Kikuyu, a Bantu tribe of British East Africa. She has called her book *By the Equator's Snowy Peak* (Church Miss. Soc.; 2s. 6d. net).

The Kikuyu are not altogether uncivilized. They know how to buy and sell, how to govern themselves, and how to look down on their inferiors. The Kikuyu Missionary has no easy 'walk over,' his motives are doubted, his peculiarities (from the Kikuyu point of view) are ridiculed. But these Medical Missionaries have had perseverance along with their other graces. And they have realized that to deliver the Kikuyu from their subjection to the terror of the spiritual world is itself worth all the sacrifice.

Mrs. Crawford describes the Kikuyu themselves, and that so sympathetically that her book contains material for the student of Comparative Religion. 'The elderly people,' she says, 'have a curious way of bestowing a blessing by spitting on the head of the favoured individual! It is also considered a token of good will to spit on one's hand before

extending it to greet a friend! It does not do for a missionary to reject such a mark of friendship, though it really requires a little nerve to reciprocate the grip!'

Mr. Alonzo Rosecrans Stark, Ph.D., of the University of Chicago, has published a dissertation on *The Christology in the Apostolic Fathers* (Cambridge: At the University Press), in which he seeks to show that by their Christology the Apostolic Fathers may be divided into three groups. In the first group he places Clement of Rome, the Didache, and the Fragments of Papias. In these writings God the Father is Supreme and the centre of interest. The second group contains Ignatius, Polycarp, and Second Clement. Christ has now become the centre of interest. Prayer is offered to Him; and He is called God. He is still subordinate to the Father, but the subordination is less emphasized. To the third group belong Barnabas, Hermas, and the Epistle to Diognetus. Christ is now Creator and Maintainer of the Universe; universal dominion is ascribed to Him; and the idea of subordination passes out of sight.

The Early Life of Mark Rutherford (W. Hale White), by himself (Oxford University Press), is surprisingly interesting seeing that there is so little of it and that little so uneventful. But Mark Rutherford always had a genuine interest in himself and knew how to make us feel as genuine an interest in him. Always, too, he gives one the impression of something greater behind, an enviable gift when, as in this case, it points in the way of the truth.

The second volume has been issued of the Rev. J. Ironside Still's Text-book for Bible Classes on the Acts of the Apostles. The title is *The Early Gentile Christian Church* (Offices of the United Free Church of Scotland; 6d.). By a clever use of square brackets and small type the book is made suitable for students and classes of all grades of progress, even up to the well-furnished scholar—for Mr. Still has not allowed the latest change of opinion on the part of Sir W. M. Ramsay or any one else to escape him. An appendix of 'Points for Heart and Life' will be of no little service even to the preacher.

Professor T. W. Arnold's *The Preaching of Islam*

(Constable; 12s. 6d. net) is one of the necessary books for the study of Muhammadanism. On its own special topic it stands nearly alone. In English certainly it has no peer and no competitor. And Professor Arnold is more than a scholar and a pioneer, he is an English writer. The English language is a willing instrument in his hands.

It is sixteen years since the first edition of the book was published, and for some years it has been out of print and almost unprocurable. The new edition is more than a reprint. It has been revised and enlarged. The literature of these sixteen years has been consulted—an enormous list is given at the end of the volume. And now no student need hesitate to buy and use the volume, reading it for very joy at first, consulting it ever after for facts which have been verified to the last minuteness.

If A. C. Bradley is the first of living expositors of Shakespeare, Stopford Brooke will not be denied the second place. He is even the more pleasant of the two to read, so rich is his vocabulary and so sensitive his ear for rhythm. He has just published *Ten More Plays of Shakespeare* (Constable; 7s. 6d. net). He takes space for each play—it is a handsome volume of over 300 pages—but there is never enough, and however familiar the play may be, what he says about it is worth reading, and very often seems to be just the right thing to say. Even the long lecture on Hamlet will be read with eagerness. It is almost entirely a study of Hamlet's personality, for that is the play. And it is not mere appreciation. The Fourth Act is called 'very long-winded.' We are told that it might have been made shorter and more effective had Shakespeare managed it better. 'I can fancy even an Elizabethan audience crying to the dramatist, "Get on, get on!"' The explanation offered is that parts of this Act were never intended to be acted, but were inserted by Shakespeare, in his revision of the play, in order to add some further metaphysical thoughts to his delineation of Hamlet.

One thing especially seems to interest Stopford Brooke. It is Shakespeare's examples of insanity. Insanity has been studied already—what subject in Shakespeare has not? Stopford Brooke is fresh, because he studies each case on the spot. He finds in the madness of Ophelia nearly the highest attainment of poetic art.

Stopford Brooke gives reality to all his work on Shakespeare by bringing the dramatist himself into

touch with it. What led him to say this, and what were his feelings when he said that? Thus the study of the plays becomes also a study in biography. If he would now write an imaginative biography of Shakespeare, a biography of Shakespeare's thoughts and spiritual experiences, how gladly should we read it!

Messrs. Dent have published *A Plea for the Thorough and Unbiased Investigation of Christian Science* (1s. net). Some of its statements cannot be verified. Some can:

'There was a time in living memory when nearly all English Christians regarded the King James version of the Bible as if it had been sent down from heaven, printed and bound complete, and believed that if it were not actually written by God it was at least inspired by Him from cover to cover.'

A One-sided Autobiography, by Professor Oscar Kuhns (Eaton & Mains; \$1 net), is the story, told in great detail, of its author's intellectual development. What other development he has had will presumably be told in another one-sided autobiography. Here it is his answer to the question, What Books have influenced me? And truly he has been a great reader, on a great variety of subjects and in a great number of languages. And whether from his beloved poets or not, he has obtained from his reading the use of a highly imaginative English style. Thus in reading Shakespeare he says, 'we catch a glimpse of the wonderful spectacle of the world—singing bird and perfumed flower, heaven-kissing hill and green valley, river and sea, and over them all the spangled canopy of heaven.'

On November 15, 1912, Gerhart Hauptmann celebrated his fiftieth birthday, in the midst of his beloved family, near Obersalzbrunn in the Silesian mountains. And that event seems to have suggested to Dr. Karl Holl, Lecturer in German at the University of Liverpool, the necessity of making Hauptmann known in this country. The result is *Gerhart Hauptmann: His Life and his Work, 1862-1912* (Gay & Hancock), in which we find a glowing appreciation of Hauptmann's Plays, Novels, and Theories of Art, as well as of Hauptmann himself. Whether we desire to make the acquaintance of this very modern and harrow-

ing artist or not, we love a book that is well written; and this is such a book. What is Hauptmann's theory of art? 'What he wants to impress on our minds,' says Dr. Holl, 'is that tragedy and comedy do not originate in feebleness and flight from life.'

The Rev. William Moran of Maynooth College has written an important book on *The Government of the Church in the First Century* (Gill; 5s. net). It is important because it is the work of a scholar, and because it is fair-minded work. It cannot be hidden, certainly, that the author writes as an apologist: how otherwise, when he has to satisfy the 'Nihil Obstat' at the beginning? But no censor has been allowed to come between him and the facts which modern scholarship recognizes. Of the identity in the earliest Church of presbyter and bishop, for example, he is quite convinced and says so. He proves it indeed at some length. On the doctrine of Apostolic succession he writes at still greater length, and although there is never any doubt as to the conclusion, he does not hide all the difficulties, or attempt to hide them. He knows the protestant literature of his subject scarcely less intimately than the catholic. Hatch and Harnack and Lindsay he has at his fingertips.

Dr. Moran is probably a young man. He presented this book as a thesis 'for the Degree of Doctor.' We shall hear of him again.

Under the title of *A Pioneer in Madagascar* (Headley Brothers; 3s. 6d. net), a biography has been written of Joseph Pearse of the L.M.S. We are very grateful to Dr. C. F. A. Moss for rescuing the memory of so faithful a servant of the Lord Jesus Christ. There are too many of these quiet workers whose example is lost to the world. The biography is of surprising interest, considering the daily repetition of unobtrusive service which Mr. Pearse had to engage in. But then the field is Madagascar, the land of missionary romance above most lands.

The Rev. James T. Pinfold, M.A., B.D., has written an introduction to the study of the Psalms under the title of *Songs of the Jewish Church* (Kelly; 3s. 6d. net). The value of the critical part of the Introduction (the Nature, Authorship, Dates, and Compilation of the Psalms) is con-

siderable, but it is not so great as the value of the devotional part, in which Mr. Pinfold discusses the Conception of Deity, Ideas about Man, Sin and its Consequences, Personal Religion, and other doctrinal and mystical topics.

A book on the *Symbols of the Holy Spirit* (Kelly; 1s. 6d. net) is to be approached cautiously. The book with that title, which has been written by the Rev. James H. Hodson, B.A., B.D., is a work at once of thorough scholarship and of devotional value. Widely and even curiously read in the literature of devotion, the author has brought all his reading into subjection to a scientific study of the Bible and its original language. The symbol of the Dove, for example, is illustrated from the writings of Tertullian, Wesley, Faber, Dora Greenwell, and from the 'Lancashire Idylls,' and all is in harmony with the revelation which the Bible gives of that daring and delightful image.

The 'Manuals for Christian Workers' published by Mr. Charles H. Kelly are not surpassed in any respect by other and similar series of books, whether those of the Cambridge Press, Messrs. Williams & Norgate, Messrs. Harper, or Messrs. Jack. And they have this advantage over all these series—they are addressed to a definite and easily remembered class of readers. They are written for Christian workers.

It is for Christian workers that the Rev. T. F. Lockyer, B.A., has made an estimate of *Religious Experience: Its Reality and Value* (1s. net); that the Rev. A. W. Harrison, B.Sc., B.D., has compressed the history of *The Church of Twenty Centuries* into 194 precious pages; and even that the Rev. Ernest E. Kellett, M.A., has told afresh and from original study the story of *The French Revolution* (1s. net each).

A 'short way' with Christian Science is that of Professor Henry C. Sheldon of Boston University in his little book entitled *Christian Science So-called* (Eaton & Mains; 50 cents). It is a short way, for Dr. Sheldon condemns utterly, and does so out of the mouth of the scientists themselves.

A definition of Heresy and a history of 'its ancient wrongs and modern rights in these king-

doms' was given by the Rev. Alexander Gordon, M.A., as Essex Hall Lecture on 14th May 1913. The lecture, which is now published under the title of *Heresy* (Lindsey Press; 1s. net), was delivered in connexion with the centenary of the Trinity Act, passed on the 21st of July 1813. To the lecture as delivered Mr. Gordon has now added historical notes.

What has the Church of Rome done for the translation of the Bible into English? We know about its translations from the Vulgate. What about translations from the Hebrew and the Greek? In 1836 there appeared 'A New Version of the Four Gospels, with notes critical and explanatory, by a Catholic.' The 'Catholic' was Dr. John Lingard the historian. Sixty years passed. Then in 1898 the Rev. Francis A. Spencer, an American Dominican, published 'The Four Gospels: A New Translation from the Greek direct with Reference to the Vulgate, and the Ancient Syriac Version.' And that is all.

But now 'The Westminster Version of the Sacred Scriptures' has begun to appear, under the editorship of the Rev. Cuthbert Lattey, S.J., and the Rev. Joseph Keating, S.J. The first issue is *The Epistles to the Thessalonians*, edited by Mr. Lattey (Longmans; 6d. net). It is in paper covers, being intended to become part of the third volume of the work, should the editors receive encouragement to proceed. The introduction and the notes, which are quite up to date in scholarship and well expressed, are directed solely to the elucidation of the translation. The translation is the principal thing. Take two ordinary verses as a test:

'For this we tell you as the Lord's word, that we who live, who survive until the Lord's coming, shall not precede them that are fallen asleep. For the Lord himself at a signal—the voice of an archangel and the trumpet of God—shall come down from heaven; and the dead in Christ shall rise first' (1 Th 4^{15, 16}).

'Your duty does not end with subscribing to the missionary societies. It requires you to watch wherever over the world the advance of Christianity is being hindered by the wicked practices of white men, to see that the adventurer and the trader are restrained if they wrong the natives by force or fraud, and absolutely to pro-

hibit the sale of liquor to the natives. The natives ought to be regarded as children, and have the measure both of care and of tenderness which is given to children, for under the conditions in which their life has been passed, they cannot be expected to rise quickly to the level of civilized man.'

This was said by Mr. James Bryce to an American audience during his residence in the United States as Ambassador of Great Britain. The address has been reprinted, along with one and twenty more, in a volume entitled *University and Historical Addresses* (Macmillan: 8s. 6d. net). The whole address should be read with care, and, we may add, with prayer also. The one fact about missions which strikes Mr. Bryce most forcibly is the difference between the rapid progress of early Christianity and the slow progress of modern evangelization. And he accounts for the slow progress on the simple and sufficient theory that the white trader's ways contradict the white missionary's promises.

Of the other addresses we may notice especially fresh and wise 'The Influence of National Character and Historical Environment on the Development of the Common Law,' 'Allegiance to Humanity,' and 'National Parks—The Need of the Future.' 'Some Hints on Reading' are wise also if not so original. For example, on 'How to read,' Mr. Bryce says, 'Read with a purpose. Bend your mind upon the book. Read it so as to get out of it the best it has to give you.' Do you ask, What book? He has just been recommending 'the ancient classics.'

By *The Larger Aspects of Socialism* (Macmillan; 6s. 6d. net) Mr. William English Walling means socialism as applied to every department of life. Fundamentally, he says, 'Socialism means, not merely a political and economic revolution, nor even a revolution in history, science, literature, and art, but both of these together. The conflict is between two classes and the whole of the two civilizations they represent.'

Thus, you see, he holds that there are two classes of men in the world, and only two. Socialists (the one class) he identifies with humanity! And so he says that the other is the class that wants to rule humanity and must be conquered by humanity.

Socialism, thus understood, should include religion. But there is no such thing in the world as religion. There are many persons who call themselves religious, but they are fools or hypocrites. Socialism has before it as one of its most unmistakable duties to root religion (or what is called religion) out of the world. Mr. Walling has the utmost contempt for those who call themselves socialists and yet would recognize any form of religion. And he strives to show that just in proportion to his loyalty to socialism does a socialist wage war to the knife with every religious pretence or professor. 'Engels said: "Beyond nature and man there exists nothing." Wilhelm Liebknecht wrote in *Der Volkstaat*: "It is our duty as Socialists to root out the faith in God with all our zeal, nor is one worthy of the name who does not consecrate himself to the spread of atheism."'

Messrs. Morgan & Scott have published *The Bible Remembrancer* (1s. 6d.), which is after the manner of the 'Oxford Aids to Bible Study,' but shorter, more homiletical, and with some new features. Of the new features notice Ancient Capitals, Deaths by Violence, Instances of Divine Judgment, Remarkable and Devoted Scripture Characters.

Messrs. Morgan & Scott have also published in a cheap form *The Acts of the Holy Spirit*, by Arthur T. Pierson, D.D., and *Ruth, and other Bible Readings*, by Henry Moorhouse.

Our better knowledge of the religions of the world is sure to be a temptation. So is all knowledge. Are we to be tempted to dally with the idea of reincarnation? There are signs. Here is a book entitled *The Origin and History of Reincarnation* (Power-Book Co.; 2s. 6d. net). It is a 'symbolism' cleverly culled by S. George from the writings of Archdeacon Wilberforce, Mrs. Besant, Dr. Paul Carus, and others.

The Rev. A. R. Buckland, M.A., the editor of the Religious Tract Society's 'Devotional Commentary,' gave *The Gospel according to St. Mark* into the hands of the Rev. J. D. Jones, M.A., B.D., recently Chairman of the Congregational Union. It was an act as wise as courageous. The result is altogether a success. Only the first six chapters of St. Mark are expounded in this first volume

(2s.); but they are expounded for the preacher as rarely before. The old method of 'lecturing,' so popular once, so lamented now, will soon be back again. Such work as this is will recover it.

After the issue of Wilfred Ward's *Life of Newman* it is probable that there was a demand for the first edition of Newman's *Apologia pro Vita Sua*. For the *Life* made it manifest that that book could not properly be understood when, as in the second edition, all trace of the controversy out of which it came had been cut out. But it has become difficult to find a copy of the first edition. The Walter Scott Publishing Company have come to the assistance of the book-hunter and have reprinted the first edition word for word in two convenient volumes (1s. net each). They have also included the two pamphlets which preceded the writing of the book—Newman's 'Mr. Kingsley and Dr. Newman: A Correspondence,' and Kingsley's 'What, then, does Dr. Newman mean?' And they have given the whole work into the hands of the Rev. John Gamble, B.D., who has contributed a useful introduction and has seen the book through the press.

When the question is discussed whether or not Christianity is the final religion, it is the claims of Muhammadanism, Buddhism, and Parsism that are examined in competition. But quite recently Bahaim, or the religion of the Bab, has entered the field, and pursues its claim with amazing assurance for so juvenile and so inexperienced a religion. This claim on the part of Bahaim is set forth with much rapture and repetition in a book entitled *The Modern Social Religion*, written by Mr. Horace Holley, and published by Messrs. Sidgwick & Jackson (5s. net).

Twenty years ago, when theology was in the ascendant and the doctrine of the Atonement was central, the claim would not have been considered for a moment. It is otherwise now. Bahaim claims to be scientific and social, and those are the words to conjure with, almost to set up a religion with, in our day. But this is the defect, if it is also the virtue, of Bahaim—it is too modern; it was born yesterday; it has been made to fit to-day's way of looking at things; it is likely to pass when the fashion of to-morrow comes in.

And yet Baháism is not to be neglected. It is a great advance on such practice of religion as it came to the birth among. With a little persecution it might deceive many of the elect of Christendom. The figure of the Master, as Abdul Baha is lov-

ingly called in this book, has a certain dignity about it, and an unmistakable fascination for the impressionable. The question yet to be answered, however, is, Will his followers die for him? No, the question is, Will he die for them?

Contributions and Comments.

Dr. Hirschfeld's Hebrew Grammar.¹

THE author states the aim of his work thus:—'The following little "Sketch" is chiefly meant for beginners. It will also serve as a handbook for Undergraduates reading for the Honours course, who will find the most important facts summed up in it.' We have read the whole book with care, and feel constrained to say that, however well it may serve the second of the purposes defined, the 'beginner' who essays to learn the elements of Hebrew Grammar from it will find the task quite beyond his powers. Far too much is taken for granted by the author. In the hands of a skilful teacher, no doubt this 'Sketch' might serve well as a text-book, although even then the order in which the various themes are treated does not strike us as always the best. One who has a fair acquaintance with Hebrew will acquire a good deal of valuable information, especially from the small print sections, which elucidate many obscure Hebrew terms and usages. The most serious defect in the book is due to want of care in the reading of the proofs. Short as is the Preface, it has not escaped a glaring misprint—*Lehrgebände*; and all through the book we meet with the omission or misplacing of vowel points or *shewas*—sometimes in cases where the error may occasion serious misunderstanding. We have marked 40 of these misprints in our copy, and we fear there must be considerably more.

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Canaan and the Babylonian Civilization.

I HAVE read Dr. König's valuable paper on 'Canaan and the Babylonian Civilization' with

¹ *Sketch of Hebrew Grammar*, by Hartwig Hirschfeld, Ph.D. Published for the University of London Press by Hodder & Stoughton, London, 1913. Price 5s. net.

great interest and, I hope, profit; but I must venture on a word of remonstrance about what, I am sure, is an inadvertence concerning an occurrence at the very end of the last century. Has Professor Petrie ever claimed that he was the discoverer of the Lachish tablet? Was it not rather his pupil and successor, Dr. Frederick Bliss? I once had the privilege of hearing Dr. Bliss describe the manner of its finding in a lecture which he gave in the Grand Hotel at Jerusalem in the year 1896. And I have till now understood that it came to light a year after Professor Petrie had given over the Lachish excavations into the hands of his successor; and so little was anything of the kind expected, that the works were just on the point of being closed down for altogether.

Dr. Flinders Petrie has quite enough of important discoveries to his credit without adding to them what really belongs to another. Nor have I ever before heard any name mentioned except that of Dr. Bliss in connexion with this important cuneiform tablet. He is at present so far away in America (his fatherland, though not his native one), and his countrymen are so sensitive about the honour due to each other, that I feel we ought to put this right; and besides, as a writer in this month's *Presbyterian* truly observes, 'It is well that history should, as far as possible, be absolutely correct.'

AGNES SMITH LEWIS.

Cambridge.

John xii. 32.

'And I, if I be lifted up from the earth, will draw all men unto me.'—Jn 12³².

THE Greek word for 'to lift up' is *ἵψοῦν*. In the LXX *ἵψοῦν* is used to translate the Hebrew *רום*, or *נשא*. The Aramaic equivalents of these are generally *רום* and *נמל*. (Gn 14²² 39^{15, 18} and often: 7¹⁷ 21¹⁸ etc.). Each of these four verbs may mean either (1) 'to lift up,' or (2) 'to take away,' precisely as the