

of the sources of the Fourth Gospel. Mark and the matter peculiar to Luke seem to me to depend on oral tradition rather than written Aramaic sources, though a great part of this oral tradition was doubtless Palestinian and, in the first instance, Aramaic.

Note.—Since the above was set up in type, an important article by Professor E. Littmann has appeared in the *ZNW*, xxxiv. pp. 20-34. This article contains a detailed discussion of Torrey's work on the Gospels. Littmann (p. 34) regards it as probable that Mark is a translation from Aramaic.

Littmann's article leads me to add a note on

another point. In the story of the Centurion of Capernaum, Torrey gets over the difficulty in Mt 8⁹, Lk 7⁸ by supposing a confusion of the active and passive participles אֲרַם and אֲרָם. He is then able to translate 'exercising authority' rather than 'set under authority,' and this gives a good sense. But Littmann points out that in unpointed Aramaic the participles are commonly distinguished, the active being written אַרַם and the passive אֲרָם. In my opinion the solution of the difficulty lies elsewhere, in the ambiguity of the Aramaic preposition תַּחַת = τὰς. Aramaic תַּחַת, like Hebrew תַּחַת means both 'under' and 'in place of.' What the centurion said was, in effect, 'I am the representative of the Government.'

Literature.

THE BOOK OF EZEKIEL.

READERS of THE EXPOSITORY TIMES need no reminder of the way in which Canon J. Battersby-Harford has followed up the work done years ago by his brother on the Pentateuch. He has now laid all serious students of the Old Testament under a fresh obligation by his new book on Ezekiel—*Studies in the Book of Ezekiel* (Cambridge University Press; 7s. 6d. net). We have learnt to recognize in him a gift for summarizing and assessing the work of other scholars, a searching and decisive method in criticism, and an unlimited capacity for that exhaustive drudgery without which no conclusions can be valid. Others may be content with general impressions; when Dr. Battersby-Harford tells us that a phrase is commoner in one book than in another, his statement is mathematically accurate.

The new work falls into three parts: nearly one-third is given to the statement of earlier theories, particularly those of Hölscher, Torrey, James Smith, and Hertrich, about half that amount to the author's positive contribution to the subject, and just over half the book to a tabular exposition of two linguistic points which have been regarded as pivotal by certain critics. These are the use of the phrase 'House of Israel,' and the double divine name ('Adonai Yahweh'), which appears in Ezekiel no less than two hundred and seventeen times out of a total of three hundred and five for the

whole of the Old Testament. Needless to say, the evidence of the Versions is given due place in this discussion.

The views of earlier scholars are stated with absolute fairness; Canon Battersby-Harford is an ideal antagonist. Hölscher's drastic surgery, Torrey's theory of a third-century controversialist writing as though he lived under Manasseh, Smith's attribution of the book to a seventh-century North Israelite, Hertrich's location of the prophet in pre-exilic Jerusalem—all are set before us with lucid brevity. There follows a critical discussion which is always strict—indeed, in dealing with Dr. Smith it is devastating. Even in his position, however, Dr. Battersby-Harford is prepared to find positive virtues, and he frankly admits the contribution made also by the other three to the elucidation of the critical problems with which the book bristles. He uses much of their work in his own reconstruction, which he sums up himself under two heads: (1) that 'the main body of the prophecies bear all the marks of delivery in person to the people in their own land,' while there are 'later passages which attribute them to a prophet living in exile in Babylon, who may or may not be Ezekiel himself.' This is the author of chapters 40-42. (2) Criteria for the separation of these two elements can be found in 'the vision of i. 4-28b, with the later references to it and certain characteristic phrases (as in xl. 1-3).' We must congratulate Canon Battersby-Harford on a piece of

work which is indispensable to every one who wishes to know the lines on which the modern study of Ezekiel is proceeding.

COMMUNISM.

In the Preface to his Beckly Lecture for 1935—*Communism, Christian and Marxist* (Epworth Press; 2s. 6d. net)—Mr. Herbert G. Wood tells us that his handling of this great theme has not satisfied himself. That is in accord with his native modesty. But his readers, who ought to be numerous, may well feel that the imperfections of the book are not due to any incompetence on his part, but to the exigencies of time and space, and still more to the difficulties which beset the subject. In spite of his own misgivings, his little book reveals his well-balanced and penetrating mind.

Many recent writings on the same subject have shown distinct signs of panic. Mr. Wood refers to some of these and points the way to soundness and sobriety. He gives ample acknowledgment to the merits of communistic experiments, but argues strongly that these merits are not organic to the fundamental principles of Communism of the Marxist order. For instance, whatever genuine success has followed Bolshevik planning in Russia can be secured equally well by planning which has nothing to do with Bolshevism. But what is much more important, the kind of planning which the economic world needs to-day will avoid the bitter fruits of Bolshevism by recognizing the supremacy of the spiritual and allowing a field for individual freedom and initiative. It will see the wisdom of letting public control and private control go on side by side, the proportion between the two being determined not by doctrinaire theory, but by the dictates of experience.

It is not within the scope of the book to attempt any detailed scheme over against the Russian plan. Mr. Wood has undertaken a comparison of the Christian with the Marxist type of Communism, and he makes it plain that these differ *toto coelo* from each other. According to Lenin, conflict is the absolute. 'We do not believe in eternal principles of morality and we will oppose this deception. Communistic morality is identical with the fight for the consolidation of the dictatorship of the proletariat.' Such is a fair sample of the avowed principles of Marxist Communism as it is being put into practice in Russia, and any one who supposes that such principles can issue in anything in the long run but horrible evil and apocalyptic ruin, or that Christianity can make any compromise

with such principles, has lost all sense of proportion and is playing with fire. A system which is founded upon the notion that religion is the opiate of the people, that morality must be made subservient to politics and violence, and that science and the proletarian revolution can alone bring salvation, is a system to which anything that can be called Christian Communism must be resolutely opposed. The only kind of Communism that Christianity can recognize is the Fellowship of the Spirit, and that is a fellowship in faith and hope and love. Marxist Communism is a sinister travesty of it. We heartily commend Mr. Wood's book.

THE LIFE OF JESUS.

Undoubtedly one of the most ambitious adventures in the annals of book publishing is the series entitled 'The History of Civilization' which is being published by Messrs. Kegan Paul, Trench, Trubner & Co. under the editorship of Mr. C. K. Ogden, M.A. The latest addition to the series is *Jesus*, by Professor Ch. Guignebert, who lectures in the Sorbonne on the History of Christianity. The translation from the French has been made by Professor S. H. Hooke of the Chair of Old Testament Studies in the University of London. The price of the volume is 25s. net.

An elaborate Foreword is supplied by M. Henri Berr, who is collaborating with the leading savants of France in the production of the new series, 'L'Évolution de l'Humanité,' which is being incorporated in 'The History of Civilization' above named. In this Foreword are sketched the outlines of the figure of the historical Jesus, as it is represented by Guignebert as the result of his critical investigation, and Berr concludes, following up Guignebert's representation: 'Thanks to the progress of historical criticism, we are enabled to understand the peculiar and ambiguous nature of the influence exercised by Jesus. The faith that he inspired—for the reason that he himself was filled with a simple and overwhelming faith—made on the souls of men an impression of which the effects, near and remote, would have astonished him. His transfigured person became the centre of a doctrine which he himself had neither foreseen nor desired. Christianity issued from Christ; but it cannot be said that he was its founder.'

It will be gathered that the life of Jesus which is before us in this volume is on advanced modern lines; and it is in keeping with the above that the belief in the Resurrection is stated to be the result of a return of confidence in Jesus on the part of

Peter and his companions, which the unexpected arrest and crucifixion of their Master had almost shattered. It is possible, adds Guignebert, that Peter had a visual hallucination, but it is also possible that the state of anxious expectancy in which he lived and the indefinite but irresistible hope which sustained him may have created their object for him, that is to say, caused him to interpret some visual phenomenon, much more indeterminate than an hallucination, as a manifestation of the presence of Jesus.

While, of course, such a position and explanation will not satisfy the conservative critic, he cannot but be impressed with the scholarship, learning, and eloquence that characterize this work. Two-fifths of the work treat of the Life of Jesus, two-fifths of the Teaching, while the remainder deals with the Death of Jesus and the Easter Faith. And such is the scope of the work, and so eminent its author, that the publishers claim that Professor Guignebert's contribution is 'the fullest and most authoritative study of the life of Jesus that has appeared for many years.'

Points of special interest are his elaborate treatment of the sources for the Life of Jesus, his refutation of the mythological explanation of the Christian movement, and his discussion of the personal appearance and mental characteristics of Jesus; and other points of special interest might also be named. On the subject of the method of *Formgeschichte* he remarks that it is not so entirely novel, as its ingenious practitioners appear to think. It was introduced by J. Weiss and Loisy, but it has now been systematized, and a great service thereby rendered to exegesis. He further remarks that it is only a special and somewhat limited application of the historical method. Nor has it revolutionized anything. Even so radically negative a critique as that of Bultmann in his 'History of the Synoptic Tradition' (1921), issued in his 'Jesus' (1926) in a kind of revival of faith 'well calculated to delight the conservatives.'

THE COSMIC TRAGEDY.

God: A Cosmic Philosophy of Religion (Macmillan; 8s. 6d. net) is a sequel to other works on religious philosophy by the same author, Dr. John Eloh Boodin, who is Professor of Philosophy in the University of California. It consists of a series of eight essays written at different times and some of them already published in the 'Hibbert Journal' and elsewhere. The titles of the essays—'The Crisis,' 'The Idea of God,' 'God and Cosmic

Structure,' 'The Universe a Living Whole,' 'A Dualistic Cosmology,' 'Matter, Space, and God,' 'The Cosmic Tragedy,' 'Divine Laughter'—are sufficient to indicate that, if the essays are bound together by the thread of consistency of thought, they do not constitute a logically progressive development of the general theme.

The author's standpoint is theistic and liberally Christian, and he presents his 'cosmic philosophy of religion' in an attractive and often eloquent style, illuminated by quotations from the poets, such as Wordsworth and Walt Whitman. The presentation is in line with the progress of history and science. A good and characteristic example of the essays is that on 'The Cosmic Tragedy,' which does not appear to have been already published in any form, and parts of which we would now place before our readers.

It begins by saying, with Maeterlinck, that 'the web of our life is of a mingled yarn, good and ill together,' and then proceeds to put the question Which dominates? Is life fundamentally comedy or tragedy?

From any naturalistic point of view, whether that of the hard naturalism of yesterday or the soft idealized naturalism of to-day, Nature is indifferent to individuals and their hopes, offering no goal except dust and ashes, and life is a tragedy, spelling futility and defeat. And a pan-cosmic idealism is merely an inverted naturalism. To say that mind alone exists, and that the sensible world of earth and stars is but a projected shadow of mind, is to translate Nature into a dream, but yet it is not emancipation from Nature. The tragedy of Nature becomes the tragedy of mind, which is nothing but the subjective feeling of matter.

If we measure life in terms of happiness, it is no less tragic. Naturalistic optimism has no remedy against the mystery of death. All death in the order of Nature is a tragedy. It respects no quality of life. It destroys the noble and the ignoble alike. It robs love of its fulfilment. All love is lovely when it is idealized by imagination and freed from carnal desire; and the more spiritualized, the lovelier the communion of love becomes. But the sad thought steals into the moment of joy; it cannot last.

In this mortal world the individual goes under in the struggle. But if he has caught a glimpse of eternal meaning, and realized the vision of beauty even for a moment, he has proved himself superior to the course of Nature. In his very tragedy he takes on a divine quality. A vista is opened up to him into the meaning of life. Nature is perceived

to be not an end in itself, but an instrument for realizing spirit. And only spirit is immortal. And spirit is conserved in the life of the eternal Spirit, who creates the universe out of mortal chaos, travelling throughout all the ages.

It is not given to us to understand how finite spirit persists in the enveloping field of Spirit. But the Eternal Spirit of the ages may say: 'I cannot give permanency to spirit *in* the world. But I am not of the world, and I shall save what is significant in spirit out of the wreck of the world. If your life is tragic, do I not suffer with you? If you die with me, shall you not also be resurrected with me? For I am the resurrection and life eternal.'

Life, concludes our author, is ever the mingling of two strains—the jangling passions of Nature and the celestial chorus of our ideals. The strain of our ideals, though almost submerged at times in the discords of this world, is the eternal inspiration of life. And if we remain loyal to our faith in a kingdom we cannot see, with undying hope for a better future, and with a love that works unceasingly for its actuality, we shall in some mystic moment feel an intimation of the divine harmony, and dying with God will also be for us rising with God. The true mystery of the Cross is that love is victorious through suffering.

EVOLUTION.

We welcome a new book by the Rev. Dr. R. R. Marett, the well-known writer on Anthropology and the History of Religion. It is entitled *Head, Heart, and Hands in Human Evolution* (Hutchinson; 10s. 6d. net). The work is in three distinct parts, although a certain unity pervades the whole. In the first we have three valuable discussions of evolution and progress, fact and value, race and society. It is all interesting, and some of the points made are very important though they are often neglected. The second section deals with pre-theological religion in general, and the discussion treats of religious feeling, thinking, and acting. To this is added another group of chapters on ritualism as a disease of religion, the sacrament of food, religion and the means of life, religion and trade, religion and blood-revenge, war- and love-charms, the medicine-man, taboo, totems.

The third section of the book—though it is numbered part four—deals with primitive technology, and is in two chapters—one on arts and crafts of prehistoric man, and the other on arts and crafts of the modern savage.

It will thus be seen that the contents are sufficiently varied to arouse wide interest. The reader has here in convenient compass a mass of information not to be easily obtained, and may be well assured that he is in the care of a master of the subjects handled. Scholarly in substance, the book is written in delightful literary style.

BRADLEY'S ESSAYS.

For half a century onwards from 1874, Mr. F. H. Bradley occupied an outstanding place among British philosophical writers. His four books—'The Principles of Logic,' 'Essays on Truth and Reality,' 'Ethical Studies,' and 'Appearance and Reality'—were notable contributions when they first were issued, and they still command attention. All evince power of thought, brilliant critical faculty, and literary grace. In addition, Mr. Bradley produced a considerable number of essays on philosophical subjects which appeared mostly in the pages of various journals. In the two handsome volumes now in our hands, *Collected Essays* (Milford; 36s. net), these have been reprinted in chronological order along with two that are here printed for the first time. It was well worth while to rescue them from the sepulchre of magazine files. Each has its own interest, and the intrinsic value of quite a few of them is great. The chronological arrangement has its obvious utility in enabling one to watch the development of the thought of a singularly brilliant mind.

A book on married life which is frank and comprehensive is a decided acquisition. And this, and more, can be said for *Growing Together in the Family*, by Mr. Leland Foster Wood, Ph.D. (Abingdon Press; 50 c.). Everything is discussed—finance, children, religion, temper, and a hundred matters. It is a wise book.

Professor N. O. Lossky, of the Russian University in Prague, and Professor John S. Marshall, of Albion College, have collaborated to produce *Value and Existence* (Allen & Unwin; 7s. 6d. net). Professor Lossky writes Part I., which has been admirably translated by Mr. Sergei Vinokooroff; in Part II. and in the Preface, Professor Marshall expounds his master's views. The book is illuminative and stimulating. A valuable chapter in the first part is that which subjects to penetrating criticism the theories of Meinong, Heyde, Scheler, and others.

Epistemologically Lossky shows affinities with S. Alexander, metaphysically he is reminiscent of Dean Inge; in his treatment of Evil he reminds us of Royce. All through, however, the independence and originality of his own thought are manifest. In characteristically Russian mode the whole treatment is imbued with deep religious feeling. The view set forth may be described as a modified Neo-Platonism. Professor Marshall's part has been well done and is a very real help to our understanding.

'Within a long generation practically the whole content of inherited Christianity has come up for re-examination, asked to be taken back into the Christian mind and re-issued, charged with proper power and meaning for its contemporaneous world.' This is the task for the Christian preacher, says Professor Gaius G. Atkins in *Preaching and the Mind of To-day* (T. & T. Clark; 6s. net). Accordingly, the Professor sketches the mind of to-day and shows how the preacher is to interpret the Christian revelation to it. One of the best chapters is 'The Challenge of Secularism,' but the whole book is suggestive and stimulating.

Mr. Joseph Malins, M.A., has written a Memoir of the Rev. *Wilson Stuart, M.A., B.Sc.* (James Clarke; 3s. 6d. net). It will have a special appeal to those who are actively engaged in the Temperance cause, for from 1919 till the time of his death Mr. Stuart was Organizing Secretary of the United Kingdom Alliance. After a brilliant academic career, followed by a number of years in the Methodist ministry, Mr. Stuart gave up his prospects there and hopes of promotion to devote all his time and strength to the Temperance crusade. What he was may be gathered in some measure from the letter written after his death by Mr. W. E. 'Pussyfoot' Johnson to Mr. Stuart's sister—Miss Mary Stuart. 'Your letter telling of the passing of Wilson came as a grievous shock to me. I loved that man. He was so big—big in body, in mind, and heart. When I think of him, I always think of that wild night at Essex Hall. He fought for my protection with the fury of a tiger.'

'But you must let your grief give place to pride that you had such a brother, just as I find satisfaction in the fellowship that kept us together.'

The Fernley-Hartley Lectureship has produced some notable volumes, and *Jesus and the Moralists*, a comparative study of the Christian ethic, by the Rev. Edward Wales Hirst, M.A., B.Sc. (Epworth

Press; 5s. net), is worthy to stand beside the best. Its contents can be guessed from the title. Mr. Hirst discusses the great ethical systems and teachers of history, and compares them at all points with the ethical teaching of Jesus. The critical summary at the close is noteworthy. The book is in the best sense educative, for the author knows his material so well and handles it so lightly that his discussion is interesting throughout. Hellenism, Stoicism, Rationalism, Hedonism, and Modern Humanism are examined in turn, and the supremacy of Jesus vindicated.

Four more volumes of the 'God and Life' Series have been issued by the Epworth Press (3s. 6d. net each). *Have Faith in God*, by the Rev. Norman H. Snaith, M.A., deals with the problem of the suffering of the righteous as it appears in the Psalms, and shows how the Psalmists' answers were reached and how they were bettered in the New Testament. *What I Believe*, edited by Mr. B. Aquila Barber, is a symposium to which forty-two writers contribute, stating, each in a thousand words, what his personal creed is. *The Heavenly Octave* is a study of the Beatitudes by that ever-fresh writer, the Rev. F. W. Boreham, D.D. It is suggestive, and full of bright illustration. *Methodist Good Companions*, by Mrs. G. Elsie Harrison, B.A., contains a series of interesting biographical studies of Methodist saints.

Miracles and Critics (Faith Press; 3s. net), by the Rev. Hubert S. Box, B.D., Ph.D., to which a foreword is provided by the Bishop of Gloucester, is an exposition and a defence of the traditional view of the miraculous in reply to the attacks of its critics. The writer gives a useful historical survey of the attack against the Gospel miracles, and each critic is allowed to put his case in his own words. Indeed, the quotations in this little volume form no small part of its value. On the whole, attention is concentrated on the philosophical aspects of the question, and these are treated with great lucidity. Sanction is given to the claim that miracles provide an 'incontrovertible' testimony to the supernatural, and it is asserted that the purpose of Christ's miracles 'was to lead men to accept His Divine mission and Divine sonship.' There is much that is of value in the book, especially a useful account of modern methods of healing by suggestion and autosuggestion, but the writer deals too summarily with the historical difficulties raised by the modern study of the Gospels. It is surprising that so exhaustive an investigation of the

whole problem as Professor C. J. Wright's 'Miracle in History and in Modern Thought' (1930) is not mentioned.

What Religion Is and Does, by Professor Horace T. Houf of Ohio (Harper Brothers; \$3.00), has been written to supply what the author has found to be a distinct need as suggested to him by the persistent questions asked by his students. It takes its title from the first two chapters which answer respectively what religion is, and what religion does. Then we have a discussion of the oft-handled topic of the relation of science, and of some sciences in particular, to religious faith and practice. Hebrew-Christian Religion gets a Part II. to itself. The book is somewhat overloaded, and the 'natural theology' is not too convincing, but there is much that is well said and persuasively argued.

Polarity (Milford; 8s. 6d. net), by Mr. P. Erich Przywara, S.J., translated by the Rev. A. C. Bouquet, D.D., is 'A German Catholic's Interpretation of Religion.' The author, a Munich Jesuit, is a religious philosopher of high standing in modern Germany. The translator is a well-known Anglican scholar. The title of the work is not of the author's own choosing, but has been given by the translator, in view of the author's 'reiterated emphasis upon opposing yet complementary poles of thought, upon tensions, rhythms, oscillations, explosions, and balanced unities.'

There is a certain topical interest in this essay. It is largely a defence of the fundamental principle of the *analogia entis* (God and Creation, as the principle is classically expressed in Roman Catholic doctrine, are like one another, but even in their similarity unlike one another), and this principle has been vigorously attacked by Karl Barth in recent years in the presentation of the New Evangelicalism.

It must be a difficult essay to read in German. It is certainly difficult to follow in the English translation. Dr. Bouquet tells us that he has kept as faithfully as he could to the text, even at the risk of clumsiness. We daresay he could have avoided it only by recasting the whole work.

When the Revised Church Hymnary was issued a Handbook was brought out at the same time, designed to give information about the hymns and their writers, which would make the use of the Hymnary more pleasurable and edifying. The Handbook was both interesting and valuable, but

there were omissions, and additional material has appeared in the intervening years (since 1927), so that a supplement has become a necessity. This has now appeared—*Handbook to the Church Hymnary Supplement*, edited by the Rev. Millar Patrick, D.D. (Milford; 1s. 6d. net). In addition to the new material indicated, a great deal of interesting information is given in the supplement about psalm tunes which were not included in the Hymnary. The name of the editor is sufficient guarantee that the book is scholarly and reliable as well as interesting.

We have received three volumes of sermons from Messrs. Pickering & Inglis. One of these is a small paper-bound volume costing only 6d. and containing eight sermons by Dr. W. Graham Scroggie. The title is *Eight Things that Matter*, and it was suggested to Dr. Scroggie by Lord Riddell's book with the title 'Some Things that Matter.' What are these eight spiritual qualities that matter so profoundly? They are 'Assurance of Salvation,' 'Yieldedness to God,' 'Knowledge of the Bible,' 'Power in Prayer,' 'Missionary-Mindedness,' 'Specific Service,' 'Christian Stewardship,' and 'Spiritual Fellowship.'

Before Dr. Stuart Holden died he had agreed that the addresses which he gave at the Port-stewart Convention in 1934 should be published, and wished them dedicated to Mr. Stephens Richardson, the Chairman of the Convention. Dr. Holden did not live to see the addresses prepared for the press, but eight of them have now been collected and published with the title *Some Old Testament Parables* (1s. net). They will be treasured by the friends in Ireland who heard them and by the many others in all parts of the world—for Dr. Holden was a great traveller—who owed to him the deepening of their spiritual life.

The third volume contains six sermons by the late Rev. John McNeill. They have been chosen from his early volumes. The title is *I Go A Fishing* (1s. net).

From the same publishers also comes *They that Sow* (3s. 6d.), short studies by Miss Mary Warburton Booth dealing with different aspects of her work in India. In one chapter, 'Where are the Reapers?' she tells how she had a copy of the Report of the Keswick Convention with her and read to two Indian women a sermon that Dr. Stuart Holden had preached. One of them was a Brahman. "See me! See me!" she cried. "I was a Brahman. I am not that now. I am Thine. I have been too proud for Thee to dwell with me.

I know it. Forgive—forgive!”’ The preacher at Keswick had delivered his message.

Four Girls and a Fortune (2s. net) is a story by Miss Esther E. Enock which might very suitably be given to girls in their teens.

What Shakespeare knew of the Bible, where he got his knowledge (in school? in church? through home teaching? through personal study?), and what use he made of his knowledge, are questions discussed in a scholarly and elaborate study presented in *Shakespeare's Biblical Knowledge and Use of the Book of Common Prayer*, as exemplified in the plays of the First Folio, by Mr. Richmond Noble (S.P.C.K.; 10s. 6d. net). This is a notable book by an expert who knows all that has been written on his subject, and has reached his conclusions through prolonged study. He discusses the Tudor printed versions of Scripture, and the extent and value of the poet's acquaintance with them. Over a hundred and fifty pages are devoted to a detailed examination of the references in the plays.

A book of popular apologetic has been written by Mr. McEwan Lawson, *Adventure and Discovery* (S.C.M.; 3s. 6d. net). The aim of the book is to help the 'ordinary man' (and especially the ordinary young man) who, in these bewildering days, is wondering, in face of science, psychology, and higher criticism what he can believe. And this aim the writer, on the whole, achieves with considerable success. He is obviously alive to all that is being written in discredit of the Christian faith. And he does not make the mistake of underestimating the enemy. These qualities inspire confidence, and throughout the book we are agreeably conscious of the writer's own honestly and modestly held convictions. It is not a profound book. We are sometimes left with questions that have not really been satisfactorily answered. But there is a great deal of help to be got from the points the writer makes. And it may be that the 'ordinary man' will find more in these slight discussions than he would in a much deeper and more thorough treatment. It ought to be added that the book is written in such a fresh and vivid style that one finds it difficult to lay it down. Mr. Lawson has done a real service to a class of religious people who need guidance and assurance more perhaps than any other.

The latest additions to the 'Religion and Life

Books'—the 1s. reprint series which the S.C.M. is publishing—are *The Christian Adventure*, by the Rev. A. Herbert Gray, D.D., and *Christ and Money*, by the Rev. Hugh Martin, M.A. Both books are too well known to require commendation. The first has passed through ten editions. *Christ and Money* was first published in December 1926. In the earlier edition we must have somehow missed the author's foreword, for this pleasant paragraph is new to us. 'The Irish peasant who was asked the way to Ballymore, after much cogitation replied, "If it's Ballymore you want to get to, it's not from here I would be advising you to start." It is very inconvenient to have to start from A.D. 1926 in an endeavour to reach the Kingdom of God, but that is where we are.'

Three perfectly charming little books—Bible Books for Small People—have been prepared by the Student Christian Movement Press (1s. 6d. net) for children from three to six years of age. One is bound in blue, one in red, and one in green. They are only four inches by five and a half inches, and they are called respectively *Hosanna to the King*, *The Nobleman's Son*, and *Jesus, Friend of Little Children*. The author is Miss Muriel Chalmers, and the delightful coloured illustrations are done by Miss Roberta F. C. Waudby.

A Pilgrimage to Palestine, by the Rev. Harry Emerson Fosdick, D.D., should now be within the reach of every one, for the sales of the early editions have enabled the Student Christian Movement Press to publish a cheap edition at 5s. net.

A delightful monograph on the famous 'Malines Conversations,' and the part played in them especially by the late Lord Halifax, is presented in *A Catholic Memorial of Lord Halifax and Cardinal Mercier*, by the Rev. Anselm Bolton, B.D. (Williams & Norgate; 3s. 6d. net). Every one knows the extreme Anglo-Catholic position held by Lord Halifax, and his passionate ambition for the re-union of the Church of England with Rome. The nearest efforts got to fulfilment was at the Conferences at Malines, which were held largely through the broad-minded catholicity of Cardinal Mercier. The whole story is told here again, and is of endless interest.