

operation. All I want men to think of now is the probability of mental operations of definite kinds being the peculiarities of certain races. Some years ago a clergyman in Wales told me that in his youth he was staying at a farm where one night some young men were expected to pay a visit, but whose presence was undesirable. To frighten them away my friend went out of the house late in the evening, about the time the men were expected to be on the road, and walked about the fields with a lighted candle on his head, in a flat-bottomed candlestick. He did this on the supposition that the young men, seeing the weird light and mysterious movement, would get nervous and retire. His plan succeeded. They saw the light, and went home believing they had seen Canwyl Corph. But the odd thing is that a death did take place in that farmhouse within a fortnight of the experiment with the candle. The person

who died was not ill at the time of the experiment. This was, perhaps, merely a coincidence, but then—What is coincidence? Was the trick due to a sub-conscious suggestion on the part of one in the house who possessed prescience?

A. T. FRYER.

St. James's Vicarage, Walthamstow.

Hebrews iii. 8, 15.

'As in the provocation' was left unchanged by the R.V. in the N.T., while in Ps 95⁸ the Revisers changed it to 'as at Meribah,' with the note, 'that is strife.' In the articles 'Meribah' and 'Provocation' (*D.B.*) there is missing the hint, that the translation παραπικρασμός rests on a confusion of Meribah (*Ex 17⁷*) with Marah (*Ex 15²⁵*). EB. NESTLE.

Maulbronn.

Entre Nous.

LOT⁸.

The letters are familiar, but the figure is new. LOT stands for Driver's *Introduction to the Literature of the Old Testament*, and the small superior figure means that that book has reached its eighth edition. It is a great record. In a new preface to the new edition, Professor Driver draws attention to the progress which the critical study of the Old Testament has made within the last ten or twelve years. But the best proof of that progress is his own book.

The sixth edition was re-set. With the eighth edition that has not been necessary, but it is a thorough revision. The literature has been brought up to date throughout. We notice several entries belonging to the present year. Then there are some additional notes, which, although they are brief, are of the utmost importance. Two at least of the notes make use of the recent discovery or publication of inscriptions which throw light upon the languages used in the Old Testament. There is a note of this kind on p. 153 ff., which contains all that the student of the Bible needs to know about recent contributions to the study of the language of Daniel—a marvellous note for compactness and clearness combined. We wondered if Dr. Driver had seen the articles which

appeared in the *Princeton Theological Review* in 1904 and 1905 on 'Royal Titles in Antiquity.' Another compact note at the very end of the volume answers them.

These additions are valuable. But other ten years of study have done nothing to suggest that the book should be altered essentially.

Saints as Gods.

Messrs. Oliphant, Anderson & Ferrier have published another book by Dr. Ross of Manchuria. It is worth buying for its binding alone; but we cannot all afford to buy binding. It must be bought for the great interest in the study of Religion in our day, and for the fact that it is the only convenient and complete account in our language of the earliest Religion of China.

Dr. Ross surpasses himself in this book. He has cut out all irrelevancies and repetitions. He has risen to the height of a really great descriptive style. To the English resident in China his book will be indispensable. To the student of Religion it will be scarcely less necessary. To the student of men it will be a surprise and delight. What a revelation it is of the kinship of the whole world. 'What we believe to be the spirit of the devout Roman Catholic is precisely the spirit of the

ancient Chinese as we find it in the Book of History and the Book of Odes.' When he has said that, Dr. Ross proceeds to give an account of the saints, or angels, or inferior deities (the name does not seem to matter) to whom the Chinese look for aid and whom they worship, without for a moment dreaming that they are doing anything inconsistent with the worship of the Supreme God. There are traces, it is true, in China of Roman Catholicism that has forgotten its origin, such as the worship of the Queen of Heaven, a modern introduction and probably an adaptation of the worship of the Virgin Mary. But the worship of the inferior deities of China belongs to the most ancient period of all.

The title of the book is *The Original Religion of China* (5s. net).

It will be convenient to notice here some other books which Messrs. Oliphant, Anderson & Ferrier have published this month. They arrived too late for their place in the Literature. The most important is a translation of Warneck's *Die Lebenskräfte des Evangeliums*. This is the book which was so fully and admirably reviewed by Professor Paterson in THE EXPOSITORY TIMES for October. It is enough now, therefore, to say that the translation is made from the third German edition, and that it is a very good translation.

Other volumes received are (1) *Truths of To-day: A Young Man's Creed*, by Albert G. Mackinnon, M.A. (2s. 6d. net); (2) *The Child in the Church*, by W. McNeill, B.A. (1s. 6d. net); (3) *Satan and the Saint; or, The Present Darkness and the Coming Light*, by the Rev. James M. Gray, D.D. (1s. 6d. net). Dr. Gray and Mr. Mackinnon are authors with whom we are acquainted. Mr. McNeill is new to us. He is minister of Adelaide Road Presbyterian Church, Dublin. His book has to do with a subject which is making many of us very uneasy at present, so haphazard is the dealing of the Church of to-day with children. It is not, of course, the question of infant baptism. Mr. McNeill is not so greatly exercised about that, though he has a chapter on it. The matter of most importance is how the child may realize his membership in the Church. It is an amazing commentary on our conception of the subject, that a phrase like 'joining the Church' should still be used by us.

But there is another. If it has not attained to the dignity of a book, it is an indispensable accompaniment of one of the most familiar books in Scotland. It is called *Companion to the Church Hymnary*. First of all it contains a concordance to the subject-matter, themes, and poetical images employed in the hymns. And then it offers an index to the Scripture references. Something of this kind should be done for every hymn-book that is largely in use. This is the first time, so far as we know, that it has been done scientifically. The author is the Rev. G. A. Frank Knight, M.A., F.R.S.E., of St. Leonard's United Free Church, Perth.

Black and White.

If we all sinned in Adam, how are we responsible? If we did not all sin in Adam, how is it that we all sin? Mr. W. B. Norris has found a solution for this ancient problem. This is the way he puts his solution: 'One end of our unstable oscillating heart is self-seeking, the other end of it is self-sacrificing; at the black end is our false self, trying to induce our will to let up black by weighing down white; at the white end is our true self trying to induce us to let up white by weighing down black. We did not put these two selves in our hearts, we found them there, hence for their presence in us we are not responsible; but for the present *position* of black and of white in our hearts, up or down, we *are* responsible.'

Other men seem to be of the same opinion, many other men; for *A Key to Life's Mystery* (Simpkin Marshall), which is the title of the book, is almost entirely made up of extracts. Mr. Norris is particularly fond of George Herbert. Here is a verse from one of the quotations:

Although there were some forty heav'ns, or more,
Sometimes I peer above them all;
Sometimes I hardly reach a score;
Sometimes to hell I fall.

Carnal Formalities.

Minutes of the General Assembly of the General Baptist Churches in England, with kindred Records, edited with Introduction and Notes for the Baptist Historical Society by W. T. Whitley, M.A., LL.D., F.R.Hist.S. Vol. I. (Kingsgate Press).

That is the full title-page. The volume is admirably edited; for Dr. Whitley is one of the

small band who still find the history of the Church in this land a congenial study.

Here is a literal transcript of Dr. Whitley's literal transcript from the Minutes of the General Assembly of 1689. The question in debate is whether the congregation should join in the praise of God.

'The psons holding the Affirmative in this Question were desired to show us what Psalmes they made use of for the matter & what rules they did settle upon for the manner. Hereupon was produced not the Meeters composed by Mr. Steerhold & Mr. Hopkins, but a book of Meeters composed by one Mr. Barton And the rules used to sing these petitions by also set down secundum artem vizt. as the Musician do sing according to their Gammut sol-fa-la my-Re-ut &c. All which appeared so' strangely foreign to the Evangellicall worship that it was not conceived anyways safe for the Churches to admit to such Carnall formalities But to rest satisfied in this till we can see something more Perfect in this case, That as Prayer of one in the Church is the Prayer of the whole Church so the singing of one in the Church is the singing of the whole Church, and as he that prayeth in the Church is to pforme the Service as of the ability wch. God giveth even so he that singeth praises in the Church ought to pforme that Service as of the Ability reced. of God & as a mournfull voice becomes the Duty of prayer so a Joyfull voice with gravity becomes the Duty of Praising God with a song in the Church of God This is the sum of what passed wth. ye generall Approbaçon of the representatives of the Assembly in this prticular.'

In an Orchard.

February.

I heard the tree complaining:
'Oh, this incessant raining!
My branches bleak and bare—
So cold! God does not care!'—
I heard the tree complaining.

October.

I heard the tree regretting:
'O God, forgive my fretting!
My cup it runneth o'er;
Faith ne'er shall fail me more!'—
I heard the tree regretting.

The Great Text Commentary.

The best illustration this month has been found by the Rev. F. W. Boreham, Hobart, Tasmania, to whom a copy of Law's *Tests of Life* has been sent.

Illustrations for the Great Text for December must be received by the 1st of November. The text is Rev 7¹⁴.

The Great Text for January is Rev 14¹⁸—
'And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.' A copy of Geden's *Introduction to the Hebrew Bible*, or of Scott's *Pauline Epistles*, or of Wilson's *How God has Spoken*, will be given for the best illustration.

The Great Text for February is Rev 20¹²—
'And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works.' A copy of Law's *Tests of Life* or Newton Clarke's *Doctrine of God* will be given for the best illustration.

The Great Text for March is Rev 21¹—
'And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.' A copy of Dykes's *Divine Worker in Creation and Providence*, or Walker's *Gospel of Reconciliation*, or Forrest's *Christ of History and of Experience*, will be given for the best illustration.

The Great Text for April is Rev 21⁵—
'And he that sitteth on the throne said, Behold, I make all things new.' A copy of Walker's *Gospel of Reconciliation*, or Holborn's *Architectures of European Religions*, or Geden's *Introduction to the Hebrew Bible*, will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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