

sense. And the Samaritans accepted their place under Him in a world-salvation.

Thus from Judea Jesus returned equipped for His work, not as the Baptist in the spirit and power of Elijah (Lk 1¹⁷), but in the power of the

Spirit, as yet undefined, but to be manifested in His own life, and to define itself as His, His last gift to His Church, her necessity as His own.

A. THOM.

Tullibody.

Entre Nous.

Alexander MacLaren.

'An interpreter, one among a thousand'
(Job xxxiii. 23).

'NOTHING is here for tears, nothing to wail.'
So said old England's poet: even so
We say to-day of him beyond the veil,
Whose spirit God has summoned hence to go.

For all is noble: all his voice and pen
Interpreted from heaven; the last and best,
His life's great sermon, ends; its grand Amen
At last is said: God's servant is at rest.

His field was more than aught of England's
soil;
His pulpit's base was ever deep and broad;
His field was all the world, wherever toil
The ministers and labourers of God.

'They sow the precious seed, and God supplies,
By human hands sometimes, the golden grain;
His hands supplied it. God from out the skies
Sends down in blessing His abundant rain;

And lips of men God wills His channels be.
His lips were touched as from the altar's fire;
From out those lips was heard Heaven's melody,
And now they praise Him in the heavenly
choir.

R. L. JAFFREY.

Edinburgh.

Encyclopædia of Religion and Ethics.

Church Quarterly Review, April 1910.

Dr. Hastings' great undertaking may fairly be said to have now established itself as so far original that it cannot be disregarded or neglected by students on the ground that the same information can be obtained elsewhere. They may wish that

it were not so expensive (though the volumes can, we believe, be bought by instalments), or fancy that their own special subjects might perhaps have been treated even more fully; but the *Encyclopædia* contains so much—we had almost said 'so much that is unexpected'—and is so admirably edited, that the note of criticism seems out of place.

The Sayings of Muhammad.

Messrs. Constable have published very prettily, a collection of *The Sayings of Muhammad*, edited by Abdullah Al-Mamun Al-Suhrawardy (1s. net). There are no fewer than 1465 collections of the Prophet's Sayings extant, of which the more generally used amongst the Sunnis are the 'Six Correct' collections, and those amongst the Shi'ahs, 'the Four Books.' We offer four of the sayings:

Ye followers of Muhammad, I swear by the Lord, if ye did but know what I know of the future state, verily ye would laugh little and cry much.

My sayings do not abrogate the word of God, but the word of God can abrogate my sayings.

A man cannot be a Muslim till his heart and tongue are so.

He will not enter hell, who hath faith equal to a single grain of mustard seed in his heart; and he will not enter paradise, who hath a single grain of pride equal to one of mustard seed in his heart.

Arithmetic.

Arithmetic is the title of a chapter in the Rev. R. C. Gillie's *Little Talks on Temperance* (Allenson; 1s.). It contains this riddle. If there are two public-houses, which each do a trade of a hundred barrels a week, and you take away one public-house, what do you have? 'More business for the remaining public-house,' says one; 'Less

drinking in the district,' says another. 'Both can't be right,' growls a third. But the curious thing is that both are right.

It also contains this anecdote: 'A man who had the reputation of being a very hard bargainer, asked his little boy, soon after school had begun, how much twice two was. His son answered, "Five!" The father was very angry, and said, "Five, Ikey, five! shame on you to have learned so badly. Try again." Immediately the little boy answered, "Four." "Quite right, quite right," said the father; "now, why did you make that ridiculous mistake and tell me five?" "Because I was sure *you would try to beat me down.*"'

George Herbert.

In *George Herbert, Melodist* (Elliot Stock; 2s. net), Mr. E. S. Buchanan tells the short but moving story of Herbert's life, and then estimates his worth for personal piety. He says that in Herbert more than in any poet, except Spenser, we have the union of lyric power with true religion, of poetry with piety. He says that it is of Herbert we think when we read the fine utterance of Browning in 'Mr. Sludge, the Medium':

Religion's all or nothing; it's no mere smile
O' contentment, sigh of aspiration, Sir—
No quality of the finelier-tempered clay
Like its whiteness or its lightness; rather, stuff
O' the very stuff, life of life, and self of self.

Lessing's Dictum.

Early Church History, i. 10.

By far the strongest blow yet struck at Christianity is Lessing's *dictum*, that events of time cannot prove eternal truth. Its tone of reverence for the eternal contrasts well with the vulgar clap-trap of, Miracles do not happen now, and attracts a more serious class of thinkers; yet it is at bottom no better logic than the other. It of course carries a direct denial of the claim which the Gospel makes to be a revelation of eternal truth through certain events of time; but its own validity depends on the substantially atheistic assumption that there is no God who guides the course of such events.

H. M. GWATKIN.

Thomas.

Ibid. i. 60.

Dr. Grierson tells me that there is Indian evidence, which ought not to be ignored, in favour

of a visit of Thomas to India. On the value of that evidence I am not competent to speak; but thus much seems fairly proved: (1) That if the apostle came to India at all, he would come to the north-west and not to the Malabar coast, and would there meet the king actually named in the legend; (2) that Christianity may have touched India from the side of Bactria in the third century; (3) that Christianity, and in particular its doctrine of the Incarnation, may very well have been one of the factors which shaped the later growth of Brahminism. In this case Brahminism will be akin to Gnosticism, though with the important differences that incarnation, not salvation, is the idea taken up, that it is more subordinate, and that it is quite separated from the historical Christ.

H. M. GWATKIN.

Joy.

Ibid. i. 206.

The Latins could preach righteousness, the mystics peace; but only the Greeks before the Reformation fully understood that the kingdom of God is also joy.

H. M. GWATKIN.

Not mad, Most Noble Festus.

Memoirs of Dr. Chalmers, i. 504.

A gentleman and his wife, one Sabbath, going to church in Glasgow, met a friend who spoke to them, and inquired where they were going. They said, 'To hear Dr. Chalmers.' He said, 'What! to hear that madman?' They said if he would agree to go with them, and hear Dr. Chalmers for once, and if, after that, he persisted in talking in such a manner of him, they would never dispute the matter with him again. He accompanied them; and, singular to relate, it happened that when Dr. Chalmers entered the pulpit that day, he gave out as his text, 'I am not mad, most noble Festus, but speak forth the words of soberness and truth'; and the gentleman, who I rather think was a medical man, became from that day a changed man—a convert to evangelical Christianity. I had often heard and related this story without being able to authenticate it, till, on happening to mention it to my friend Dr. Welsh, he told me that he knew it to be *perfectly authentic*, and knew who the party was. I was delighted with this confirmation of the story, as I think it one of the most interesting anecdotes in modern biography.

The Heavings of Incipient Civilization.*Ibid.* iv. 462.

Dr. Chalmers had a wonderful store of anecdotes, of which he could avail himself with a happy promptitude, for the illustration of any subject that turned up in conversation, and on such occasions his keen sense of the ludicrous was often evinced with irresistible effect. One evening as we were walking together silently, after I had come to this parish, he was much gratified with the respectful demeanour of the people whom we met, and in particular with the fact (afterwards described by himself in broad Scotch), that 'an auld wife hirsled aff a dyke to mak' her courtesy.' Towards the end of our walk, a person having passed without making any sign of recognition, Dr. Chalmers observed, 'I perceive your people don't all recognize you yet. This brings to my mind a story connected with Buckhaven, which, you know, is a peculiar sort of place. It was long, and is yet, to some extent, behind other places in point of civilization; but some few of the inhabitants got a little in advance of the rest. The minister of the parish went one day to solemnize a marriage; he made the bridegroom, of course, promise to be a faithful, loving, and indulgent husband—at least, he put the question to that effect, but could not get him to alter his stiff erect posture. Again and again he repeated the form, but the man remained silent and stiff as ever. A neighbour was present who knew more about the forms and footsteps of the thing, and was considered to have advanced a little more in civilization than the rest. Enraged at the clownishness of the bridegroom, he stepped forward, gave him a vigorous knock on the back, and said to him with corresponding energy, "Ye brute, can ye no boo to the minister!"' Dr. Chalmers's commentary on this scene was brief but emphatic: 'The heavings of incipient civilization, you know.'

Not Feeling Well.

At a public dinner Mark Twain's name was associated with the toast of literature by an orator who, in the course of his speech, eloquently referred to Homer, Milton, Shakespeare, and—Mark Twain! The humorist, in reply, thanked the speaker for his allusions, and excused himself for acknowledging them at greater length by saying: 'Homer is dead; Milton is dead; Shakespeare is dead; and I am not feeling any too well myself!'

The Apocalyptic Hope and the Teaching of Jesus.

This is the subject of keenest contention at present. There is an article on it in the *International Journal of Apocrypha* for April. It is

written by the Rev. Cyril W. Emmet, M.A., and it is right well written.

The Great Text Commentary.

The best illustration this month has been found by the Rev. G. C. Gould, Kettering, to whom a copy of Downer's *Mission and Ministration of the Holy Spirit* will be sent.

Illustrations for the Great Text for July must be received by the 1st of June. The text is Rev 22¹⁴.

The Great Text for August is Rev 22¹⁷—'And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.' A copy of Gordon's *Early Traditions of Genesis*, or of Scott's *Pauline Epistles*, or of Walker's *Gospel of Reconciliation*, will be given for the best illustration.

The Great Text for September is Ps 1³—'And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper.' A copy of Clarke's *Sixty Years with the Bible*, or Adams's *Israel's Ideal*, or Downer's *Mission and Ministration of the Holy Spirit*, will be given for the best illustration.

The Great Text for October is Ps 4⁶:

'Many there be that say, Who will shew us any good?

Lord, lift thou up the light of thy countenance upon us.'

A copy of Clarke's *Outline of Christian Theology*, or Clarke's *Sixty Years with the Bible*, or Inge's *Faith and Knowledge*, will be given for the best illustration.

The Great Text for November is Ps 8^{3, 4}:

When I consider thy heavens, the work of thy fingers,

The moon and the stars, which thou hast ordained;

What is man that thou art mindful of him?

And the son of man, that thou visitest him?

A copy of Leckie's *Authority in Religion*, or Barry's *Ideals and Principles of Church Reform* along with Anderson's *St. Matthew's Gospel*, 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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