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whose labour the well-being of the lord and his retainers after all depended, but also by the necessity of keeping within bounds the power of the manorial staff of which the lord had to avail himself. This staff comprised the *stewards* and *seneschals* who had to act as overseers of the whole, to preside in the manorial courts, to keep accounts, to represent the lord on all occasions; the *reeves* who, though chosen by the villagers, acted as a kind of middlemen between them and the lord and had to take the lead in the organisation of all the rural services; the *beadles* and *radknights* or *radmen* who had to serve summonses and to carry orders; the various warders, such as the hayward, who had to superintend hedges, the woodward for pastures and wood, the sower and the thresher; the *graves* of moors and dykes, who had to look after canals, ditches and drainage; the *ploughmen and herdsmen*, employed for the use of the domanial plough-teams and herds. All these *ministri* had to be kept in check by a well-advised landlord, and one of the most efficient checks on them was provided by the formation of *manorial custom*. It was in the interest of the lord himself to strengthen the customary order which prevented grasping stewards and serjeants from ruining the peasantry by extortions and arbitrary rule. This led to the great *enrolments* of custom as to holdings and services, of which many have come down to us from the twelfth, thirteenth and fourteenth centuries; they were a safeguard for the interests both of the tenants and of the lord.'

But we need not quote. It is not by extracts that this work is to be judged. Let us note that one of the most useful as well as interesting of its chapters is the Introduction, by Professor J. P. Whitney. The maps are, as formerly, in a separate case.

FERRERO.

Signor Guglielmo Ferrero is the modern Gibbon. He has written a history in five volumes on the greatness and decline of Rome. He has style and he has scholarship. And he is courageous enough to write ancient history and make it a model for to-day. A recent book of his on *The Ruin of the Ancient Civilization and the Triumph of Christianity* has been translated by the Hon. Lady Whitehead (Putman; 12s. 6d.).

Signor Ferrero finds more than one cause for the fall of Rome, but he finds one cause more corrosive than all the rest. It is the fact that Rome could not make up its mind between an absolute monarchy and a free democracy. Trying to combine both methods of government it failed and fell.

Then comes the moral. 'The nations have not yet realized the political results produced by the World War, quite independent of the will and the plans of the men who seemed to guide its movements. Men still reason as if it were only the day after the Treaty of Utrecht. They have seen and still see only conquerors and vanquished, as if there had taken place a mere transfer of power and prestige from certain Powers to certain other Powers. They have not yet perceived that in the month of March, 1917, one of the two political principles on which rested the whole system of social order in Europe received its first formidable blow when the revolution in Russia broke out; that it received another blow, this time a decisive and mortal one, in the month of November, 1918, when the Empire of the Hapsburgs and that of the Hohenzollerns tottered and fell. They do not see that the overthrow of the monarchical system in Europe and the discrediting of the theory of rule by divine right, is an event of enormous importance; that it completes a political crisis begun two centuries ago; and that Europe is again in danger as in the third century of finding herself without any assured principle of authority.'

What, then, would Signor Ferrero have us do? That is just what he does not tell us. He shows us very clearly the danger of the division of authority between sovereign and people, but he shows us just as clearly the danger of resting authority either upon the will of the people alone, or upon the will of the ruler alone. He sees danger ahead whatever way he turns. He leaves the Powers to solve the problem of government in Europe after the upheaval of the War, for to him the problem seems insoluble.

THE SCOTTISH COMMUNION OFFICE.

The Scottish Communion Office, 1764, with Introduction, History of the Office, Notes and Appendices, by John Dowden, D.D., LL.D., sometime Bishop of Edinburgh. New edition, seen through the Press by H. A. Wilson (Oxford: at the Clarendon Press; 14s. net).

'The first edition of this work, published in 1884, has for a good many years been "out of print, and scarce." The author had been for some time

making preparation for a new edition, and his work had been practically completed, when in 1908 the desire which he has expressed (see p. 98) for a renewed attempt at a revision of the Scottish Liturgy was fulfilled. It was natural that he should then have delayed any further steps towards publication till the question of revision should be settled; and its conclusion was not reached till nearly two years after his death.

'The need for a new edition of the book may be said to have become more apparent in the course of the discussions concerning the proposed revision: and arrangements were made for the publication of the late Bishop's work by the Delegates of the Clarendon Press. The book was, as its author had left it, almost in readiness for printing: but some delay was necessary for the revision of Appendix C; and before the work of printing could be taken in hand, the war of 1914 had begun: it was still delayed by the war and its results when the editor to whose care the material had been committed was removed by death.

'Thus the book appears after repeated delays, and under less competent care than it would have had if it had been issued either in 1908 or in 1914.'

The only dissent from these words is in respect to the last sentence. No one could be, no one is or has been, more competent to edit and issue such a work as this than Mr. Wilson. Long ago he edited the Gelasian Sacramentary and sprang into the first rank of liturgical scholars. He has spent his life since then on the same study. This volume, so finely produced by the Oxford Press, is the last word of scholarship on the Scottish Communion Office.

The Abingdon Press of New York, enterprising in many ways, is especially so in the department of Education. The latest in their list of publications is an astonishing array of pamphlets, thirty-seven in number, from 24 to 64 pages each, and all offering instruction to the teacher of the infant school or to the parent in the home. The topics have a range which itself is something of an education. They run from so simple a subject as 'The Nation's Challenge to the Home' to so serious a subject as 'Thumb-sucking.' They include 'The Education of the Baby until it is One Year Old,' 'The Problems of Fighting,' 'The Dramatic Instinct in Children,' 'The Use of Dolls in Child-Training.'

For the earliest of introductions that treat of the New Psychology, by all means choose *The Machinery of the Mind*, by Violet M. Firth (Allen & Unwin; 3s. 6d. net). It is a perfect triumph of simplicity and science.

We have just named an elementary introduction to the New Psychology. The book in which to follow up the study is *The New Psychology in its Relation to Life*, by Mr. A. G. Tansley (Allen & Unwin; 10s. 6d. net). Published in June 1920, it reached its fifth edition in March 1922—a pretty conclusive proof of the interest in its subject and of the value of the book. The fifth edition has been revised and enlarged.

There is in the city of Boston, America, the Boston Vocation Bureau. It was started in 1908 by Professor Frank Parsons. Its business is not so much to find occupations for grown lads, as to train lads for their occupations. Professor Parsons believes not only that boys and girls should be educated, but that they should be educated from the very beginning for the particular work in life for which God has called them. And how do you know for what work God has called them? By their aptitudes. Terrible stories are told of boys who manifested an aptitude for electrical engineering, fitting up a whole installation in their homes before they were sent to a public school, and who were sent there to learn Latin and Greek. It is all worked out systematically, scientifically, in a book with the title of *The Find Yourself Idea*, published at the Association Press, New York ($1.40). The author is Mr. Clarence C. Robinson, Secretary for Employed Boys International Committee of Young Men's Christian Associations.

Two excellent evangelical sermons by the Rev. William Kirk Bryce, of Bromley, Kent, have been published as a single pamphlet. The title is *What is True Christianity?* They are published by the author.

The Hon. Edward Lyttelton, M.A., D.D., D.C.L., late Headmaster of Eton, has written and published a volume of *Letters on Education* (Cambridge: at the University Press; 5s. net). We wish we could persuade every one of our own readers to read the volume. We have been most unusually moved by it ourselves. What is the

theme? Well, it is the one and only theme, if we would be followers of the Lamb. For it is 'Seek ye first the Kingdom of God,' and with such emphasis on *first* as arrests us there. There is no second. First the will of God and all else left alone. First touch with Him, and self dethroned. That is the aim of education. There is no other. But how tame and bare it is when set forth so. Read the book.

If there is not much for the advanced student of Dante in the three essays which have been published under the title of *Dante: Poet and Apostle* (Chicago: at the University Press; $1.25), there is enough for the beginner, and it is right well fitted to give the beginner an appetite. 'The Years of Preparation,' 'Dante as Apostle,' 'The Divine Comedy as Poetry'—those are the titles. The author is a well-trained Dante enthusiast, Ernest Hatch Wilkins, Ph.D., Litt.D., Professor of Romance Languages in the University of Chicago.

Messrs. Constable have reissued Mr. A. Clutton-Brock's *Studies in Christianity* (4s. 6d.).

Messrs. Hodder & Stoughton have published a volume of sermons on Prayer by Dr. Alexander Whyte. The title is *Lord, Teach us to Pray* (7s. 6d. net). It will be received as a gift from the dead, and with affectionate reverence. More appropriate gift could not have been given.

A wonderful power of appeal to the mind of the common people has Dr. J. Paterson-Smyth. He chooses the popular subject, he speaks the popular word on it. He does both unerringly every time. This time it is in a small book with the unerringly popular title of *On the Rim of the World* (Hodder & Stoughton; 3s. 6d. net). 'Comfort ye, comfort ye my people,' said God to the ancient prophet. This is the modern prophet of comfort.

Few men have the ear of the intelligent student of Scripture more emphatically than Professor A. S. Peake. His latest volume is a collection of papers on *The Nature of Scripture* (Hodder & Stoughton; 6s. net), every one of them marked by the simplicity of utterance, clarity of thought, and profundity of scholarship which together have given Dr. Peake authority and eminence.

The last paper in the volume discusses the place of the Gospel in the preaching of to-day. 'I prefer,' says Professor Peake, 'to regard the Gospel as Christocentric rather than Staurocentric, if I may coin the term, understanding, of course, that any truly Christocentric theology will attach a very high significance to the Cross.' All the same, he considers that the Church was entitled to develop its theology on Christological lines, and not only entitled, but bound to do so. 'In making its theology Christocentric it obeyed an inevitable impulse which had been communicated to it by its experience of its Founder and was sanctioned by His teaching.'

With the modern demand, 'we must get to God,' he has no sympathy whatever, if it means that we may pass by Christ. 'It ought to be inconceivable that a Christian service should take place in which Christ should be excluded from the hymns sung by the congregation. From such services, when it has been my misfortune to attend them, I have gone away chilled. The great theistic hymns have their place in our worship: but the hymns which move us most profoundly are the hymns which are definitely Christian.'

Messrs. Macmillan have under issue Professor R. G. Moulton's *The Modern Reader's Bible for Schools*. It is an abridged edition of the well-known book. The Old Testament volume is ready (12s.).

It is thirty years since C. H. Spurgeon died, but his sermons seem to be living yet. Out of the unpublished manuscripts twenty sermons have been selected—twenty 'gospel' sermons, as they are superfluously called on the title-page—and have been published with the title of *Able to the Uttermost* (Marshall Brothers; 5s.). To some Spurgeon never appealed, but they were few. To the vast multitude his appeal, even on the printed page, was very strong. That strong appeal is present now as ever.

The best Life of Christ in existence is that which was written by the four Evangelists, Matthew, Mark, Luke, and John. The next best is that which adheres most closely to them. All imaginative working up is intolerable to those who are familiar with the Gospels themselves. In *The Story of the Passion* (Murray; 7s. 6d. net) the

Very Rev. Henry Wace, D.D., Dean of Canterbury, has not deviated one hair's-breadth from the original narratives. Hence the entire acceptability of his book. And what a persuasive story it is! How good to read, but also how good to move to right living! We hear all through the very words our Lord addressed to the lawyer: 'This do, and thou shalt live.' For here 'believe' and 'do' are interchangeable.

For many years Dr. A. E. Garvie has given himself to the Sunday-school teacher. And his original gifts of sympathy and discernment have been made more by experience. In *The Old Testament in the Sunday School* (Pilgrim Press; 2s. 6d. net) he is supremely helpful. Not for the immediate daily need—give us this day our daily anecdote—does he write, but for the mind that will be ready at all times. Let the teacher 'get up' this book and a foundation is laid for all future daily portions to build upon.

After Miss Firth's little book, referred to previously, by all means choose *The Hidden Self and its Mental Processes*, by Mr. H. Ernest Hunt (Rider; 4s. 6d. net). One could begin with Mr. Hunt, but Miss Firth will break the ground a little. It is not a long book, but it is astonishing how much Mr. Hunt gets into it, and just as astonishing is it how clear he makes the most complicated matters. Even psycho-analysis becomes intelligible in his hands, and the difference between Freud and Jung quite manifest. More than all that, the book, though it deals so fully with matters of sex, is entirely unobjectionable, and not only unobjectionable but distinctly favourable to religion and morals. Mr. Hunt has a sense of responsibility both to God and to man. We commend this book unreservedly and most heartily.

The English Catalogue of Books for 1921 is out (Office of the Publishers' Circular). It contains the authors' names, titles, size, pages, and price of every book published in the United Kingdom that year, and every new edition, with the exact month of publication. The particular book wanted, if the author's name is forgotten, may be found under its own title. It is thus both an author and a subject index. If a man cannot attain immortality otherwise, he publishes a book. Does it not sell? Never mind; it is recorded in the English Catalogue, and that is immortality.

But, besides the double index, the Catalogue contains a list of learned Societies, two lists of Publishers (United Kingdom and United States), and an analysis of the books published throughout the year.

The analysis shows that 11,004 books were published in 1920, and 11,026 in 1921. Religion is up by nearly a hundred—679 in 1920, 775 in 1921. After fiction will any one guess the most popular subject?

What did Jesus mean when He said to Peter, first 'Feed my lambs,' and then 'Feed my sheep'? In particular, Who are the lambs?

Provost H. Erskine Hill does not think they are children. He will allow a possible and preliminary reference to infants and sucklings. 'But,' he says, 'it is only in a limited sense that the distinction which the Master draws between His "lambs" and His "sheep" can be so applied. His standard of maturity is not physical but spiritual, and spiritual development is measured by the capacity for self-sacrifice.

'In God's great human family there are some who are becoming more and more "fellow-workers" with Him. These correspond to the elder children moving on towards real companionship. But there are others who are spiritually undeveloped—His dearly-loved little ones, who need constant guidance and watchful care, the ignorant and the unintelligent, the savage and the hooligan. "Make allowance," He seems to say, "for their backwardness, make provision for their need. Feed My lambs."'

Provost Hill has written a devotional exposition of the last chapter of St. John's Gospel. The title is *The Master Teacher* (Skeffingtons; 2s. 6d. net).

It is no surprise to find Professor S. H. Hooke's book on *Christ and the Kingdom of God* already in a new edition (S.C.M.; 4s. net). For it is one of the two most creative books of its size within memory, the other being Hogg's 'Christ's Message of the Kingdom.' To the new edition there is prefixed a chapter on the Synoptic Problem, and there is affixed a note on the title 'Son of Man.'

In the interpretation of Jesus to modern men,

even to modern young men, a distinguished place is likely to be taken by a book on *The Authority of Jesus*, written by the Rev. R. Winboult Harding, B.D. (S.C.M.; 5s.). The subject is clearly central and determining; the treatment is open-hearted and adequate. In touch with the latest results of scholarship, not even neglecting the peculiarities of scholarship which can never yield results, Mr. Harding is at the same time quite conscious of the value of that Christian tradition of Christ handed down from generation to generation which has given Him His authority over men and marks Him to-day as the only force unquestionably making for righteousness throughout the world.

In describing the disposition of our Lord he does not find it necessary to draw very largely upon his imagination. He sees the danger of doing so as well as the needlessness of it. Careful study of what we are actually told in the Gospels of His early life is enough. He is just as much opposed to the notion that the idea of the Cross came upon Jesus as a complete surprise and only when He stood at the foot of it. In short, he is convinced that the humanizing of the history of our Lord has been carried much too far in some recent volumes, the popularity of which is no proof that they are not pernicious. The authority of Jesus is a greater fact than His gentleness, greater even than that idea of His goodness which some have been offering us as His supreme claim to our admiration, and which ought to be called 'goodiness' instead. His authority came certainly from His character, but His character included the power of raising the dead and casting out devils. Yes, and a greater power than that, the power of forgiving a sinner his sins.

The Rev. A. E. J. Rawlinson, B.D., is Student and Tutor of Christ Church, Oxford. He is also a favourite lecturer in connexion with the Student Christian Movement. In response to an invitation from the committee of the Cambridge branch of that Movement he delivered a course of lectures in the Lent Term of 1922 at Cambridge, the subjects being chosen for him by the Secretary. These lectures are now published under the title of *Studies in Historical Christianity* (S.C.M.; 4s. net).

Two things are arresting. One, that Mr. Rawlinson is less of a modernist than was supposed. His first book seemed to leave Jesus at the Cross. This book carries Him to glory. There is no doubt that Christ is 'in some sense God.'

The other thing is that he is more of a sacramentalist than was realized. The first lecture is on Catholicism, the second on Episcopacy, the third on the Sacraments. The first and second lectures are noticeable only in that the Episcopacy advocated is, unexpectedly and no doubt unintentionally, Presbyterianism. In the third lecture he quotes that *enfant terrible* Professor Kirsopp Lake, and says: 'I think Professor Kirsopp Lake is right when he remarks that the controversial appeal of Protestant theologians in support of their views about sacraments to primitive Christianity has failed, and that "the Catholic doctrine is much more nearly primitive than the Protestant." When, however, he adds that "the Catholic advocate, in winning his case, has proved still more: the type of doctrine which he defends is not only primitive, but pre-Christian," the statement needs qualification.'

Now whatever is to be said about Dr. Lake's notion of the Protestant theologian, there is no doubt what must be said about his reference to the Catholic advocate. It is substantiated by Mr. Rawlinson himself, whose doctrine of the Sacraments is simply pagan animism.

The Rev. A. T. Cadoux, B.A., D.D., has published a volume of *Essays in Christian Thinking* (Swarthmore Press; 6s. 6d. net). His aim is not to throw a bundle of miscellaneous papers at our heads, but in a series of chapters to tell us what the truth is, as he conceives it, on the whole connected range of theology. 'Essays in Thinking' is a good title, for Dr. Cadoux is a thinker. And he has courage. The central thought of his book, the thought which determines all that goes before and all that follows after it, is the limitation of God. God cannot do what He would like to do—that is the explanation of all the evil and of all the attempts made to remove it, including the Cross of Christ. If you do not agree, Dr. Cadoux will not be dismayed. St. Paul does not agree, and yet he holds to his opinion. St. Paul 'shared with many of his age a belief in the unlimited nature of God's power with its corollary that man is morally predetermined, but where he brings this tenet into direct touch with

man's moral life his argument is reversed by the figure he uses. "Hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another unto dishonour?" (Rom. ix. 21). Precisely, but only in so far as he has no one but himself to blame for the dishonour of the second lump. And since, in dealing with his own moral life, Paul never seeks to escape the burden of responsibility by an appeal to God's unlimited power, we must suppose that his doctrine of the latter belonged rather to the traditional theology of his day than to the experience by which he made a living contribution to Christian thought.'

Was Mark the Gardener of Gethsemane?

By Edmund D. Jones, M.A., Headmaster, County School, Barmouth, N. Wales.

Various conjectures have been made about the identity of the 'young man . . . having a linen cloth cast about him,' mentioned in Mk $14^{51.52}$. Some commentators base their conjectures on an attempt to answer the question, How came it about that this young man was present in his night attire? and accordingly they make one or other of the following suggestions: (*a*) that the young man was the owner of Gethsemane; (*b*) that he was Lazarus; (*c*) that he was a member of the family at whose house Jesus had eaten the Passover. Undoubtedly the first is the most natural suggestion, but they all fail to give an adequate explanation of the insertion of such a seemingly trivial incident in Mark's narrative. Other commentators have therefore approached the problem by endeavouring to answer the question, Why was this incident recorded by Mark? And they argue that only by assuming that the young man was Mark himself can a satisfactory reason be given for any mention of such an insignificant occurrence in such a tragic scene. And in confirmation of this is the fact that only Mark mentions it. It has also been pointed out[1] that the theory that the young man was Mark would explain how our Lord's prayer in His Agony came to be reported—it was Mark himself who heard it. But this theory still leaves unanswered the question—which the first-mentioned class of commentators attacked—How came it about that the young man was in the garden clothed in his sleeping garment? Until we have an answer to the *two* questions there can be no satisfactory solution of the problem. Now, it seems to me that the most natural explanation is that *Mark was the gardener of Gethsemane.* Indeed we may go even nearer to the first suggestion mentioned above, and say that he was the son of the owner—for it is generally held that the *sindon* was not worn by the lower classes, and we know (from Ac $12^{12.14}$) that Mark's mother, Mary, was a matron of some position. It is also a natural inference from the same passage that Mary was a friend of Jesus and His disciples. If Mary owned the garden we can understand how it was that 'Jesus ofttimes resorted thither with his disciples' (Jn 18^{2}).

[1] In a paper read before the local Baptist Association at Barmouth by the Rev. J. Williams Hughes, B.A., B.D.

Now I believe it is possible to adduce from the Gospel of Mark internal evidence to confirm my suggestion that he was a gardener. It will be found that he employs words and expressions that reveal an intimate knowledge of plant life and garden operations; and when we compare his language with that of parallel passages in the other Gospels we are at once struck by its greater exactness. The following points seem particularly noteworthy:

(i) In his account of the Parable of the Wicked Husbandmen, Mark says: 'digged *a pit* for the winepress' (12^{1})—ὑπολήνιον, a word used only here in the N.T. Matthew has merely the less accurate 'digged a winepress' (21^{33}).

(ii) In his account of the Feeding of the Five Thousand, Mark uses the technical expression πρασιαί—'garden beds' (6^{40}), translated in R.V. 'in ranks.' This word again occurs only here in the N.T. Commentators generally suggest that this picturesque detail is to be attributed to 'the impressionable Peter.' Surely it is more likely to be an added touch of vividness by Mark—a term familiar to a gardener rather than to a fisherman!

(iii) In their account of the Parable of the