

reflects the teachings of the Kingdom of God than did the social order which put Jesus to death." If that be true, then Christianity has accomplished nothing in the way of social amelioration. Again, we do not quite agree when he insists that the man-woman-child group is fundamental; important, we should say, but not quite fundamental. The *fundamental* thing is the individual; at any rate, the individual is the unit of value, for there is no value conceivable except in terms of consciousness, and there is no consciousness except in the individual. We also think that the author goes astray in his chapter on "Political Machinery and the Kingdom." To insist that the ballot should be placed in the hands of the negro in order to develop in him the sense of social responsibility is not scientific and not Christian. Experience has shown too well that to follow this policy is to go too fast in the social education of that race. There must first be laid in negro character a foundation on which this sense of social responsibility may be developed through the exercise of the suffrage.

But notwithstanding some faults, Mr. Hall has given us a book of real value, and we hope that it may have a wide reading among the subscribers to this Review.

C. S. GARDNER.

**The Problem of Unity.** Preface by the Right Hon. Lord Kinard. London, 1911. Robert Scott. vii+210 pages. 2, 6.

This volume is composed of addresses at the sixty-third annual conference of the Evangelical Alliance, held in Dublin last year. There are sixteen addresses by nine contributors, dealing with "the problems of unity" under various aspects.

One is impressed with the conservative and rational view of the "problem" taken by practically all the speakers; by the frank recognition of very great difficulties to the union of Protestantism and the utter impossibility of a general union of Christendom so long as the Roman and Greek churches continue in the line of their history. It is gratifying to find little disposition to minimize doctrine or to compromise principle for the sake of formal union. "Comprehension without compromise" is recognized as the only possible policy of true Chris-

tians in seeking union. Strong emphasis is placed upon the fact of unity in all the parts of the redeemed body of Christ. The "unity of the Spirit" needs only to be recognized and guarded in the bonds of peace to promote fellowship and ultimate union.

The volume should be studied by all who pray for the union of Christ's disciples and even more by any who are so far unwilling to see progress toward that unity for which the Master Himself so eagerly prayed.

W. O. CARVER.

**Servant of God and Other Sermons.** By W. B. Selbie, M.A., Principal of Mansfield College, Oxford. New York, 1911. Hodder and Stoughton (Geo. H. Doran Co.). Pages 299. Price \$1.75.

These sermons develop the Scripture teaching concerning the Suffering Servant—Isaiah 53, and the Cross, in the New Testament. The fulfillment of the famous chapter of Isaiah in Jesus Christ is shown with great ability and scholarship. Principal Selbie is abreast of the best modern knowledge, and at the same time loyal to the fundamentals of the faith. He writes with freshness and force and great persuasiveness. There is a distinction in his style commensurate with the dignity of the theme.

A. T. ROBERTSON.

**The Early Letters of Marcus Dods, D.D.** Edited by his son, Marcus Dods, M.A., Advocate. New York and London, 1910. Hodder and Stoughton. Pages 390. Price \$1.75 net.

These letters stop at the point where Marcus Dods is called to the pastorate of the Renfield church, Glasgow, July 22, 1864. There are many delightful touches in these fresh and joyous epistles to his sisters and intimate friends. The pen pictures of men like Rainy, Innes, Candlish, Whyte are interesting. But it is Marcus Dods himself that attracts one in these letters.

It is a great human document, the story of how a really great soul met supreme disappointment with Christian resignation and searching of heart. For six years he was a pro-