

## Short Notices.

*A History of the Jewish People in the Time of Jesus Christ.* By EMIL SCHÜRER, D.D., Professor of Theology at the University of Giessen. Vol. i. Edinburgh: T. and T. Clark. 1890.

THIS "History" is a second and revised edition of Professor Schürer's "Manual," a learned and able work, which those who know how to use it will find very helpful. The professor's standpoint may be shown, in some sort, by the following extract, relating to the time of the Maccabees :

A large circle of the people, notwithstanding all the violent measures of the persecutors, remained true to the faith and customs of their fathers. For their encouragement an unknown author, under the name of Daniel, published a hortatory and consolatory treatise, in which he set before his fellow-believers for stimulus and incitement stories culled from the history of earlier times, and with confident assurance of faith, represents the speedy overthrow of the heathen rule, and the downfall of the worldly oppressors of the people of God.

*The Life and Writings of Alexander Vinet.* By LAURA M. LANE; with an Introduction by Ven. F. W. FARRAR, D.D., Archdeacon of Westminster. Pp. 328. T. and T. Clark. 1890.

With this volume many admirers of Vinet, the "Pascal of Protestantism," will be (as we are) much pleased. "Vinet," says Archdeacon Farrar, "was a critic, a man of letters, a graceful and eloquent writer, a profound theologian."

We have received a copy of the new Annotated Edition of the Bishop of Exeter's hymn-book, *Hymnal Companion to the Book of Common Prayer* (Sampson Low, Marston, Searle, and Rivington). This is the third edition of the *Hymnal Companion*, revised and enlarged. The first edition appeared in 1870, and the second in 1876. So far as we have been able to examine, the work is greatly improved. A review of the hymns and of the tunes will follow. The editions with music are not yet out.

A well-written and interesting book is *Heavenly Teachings in Earthly Proverbs* (Griffith, Farran and Co.). With "A bird in the hand is worth two in the bush" is given, we notice, a West African proverb, "The palm of the hand never deceives." It is not stated that "God tempers the wind to the shorn lamb" comes from a work of fiction, or that "Man proposes, God disposes," often spoken of as a French proverb, comes from Thomas à Kempis. But it was not necessary to enter into the question of authorship.

In *Murray's Magazine* appears an interesting little article on Richard Jefferies. It is proposed to erect a bust of Jefferies, the prose-poet of the Wiltshire Downs, in Salisbury Cathedral. We read: "It was during this 'tedious and hopeless illness that the faith of earlier days came back to him. 'Those who have read his autobiography, entitled 'The Story of My Heart,' over which he tells us he had pondered for seventeen years, will know that he had abandoned all belief in the Christian Revelation. But as he lay 'awake at night, thankful to be free from pain, if only for a few minutes, 'the words of the old Book spoke to him again of comfort and of hope. 'As the end drew near, the faith of his childhood came back to him, and he 'who had had the vision of the 'Fuller Soul,' died at last a humble be-

"never in Him who cared for the birds of the air and for the flowers of the field, who created all things, and without whom was not anything made that was made.

"On Sunday morning, August 14th, 1887, at the early age of thirty-nine, after five years of constant and intense suffering, Richard Jefferies, died. Ten years had barely elapsed since the publication of his first successful work, and half of that short period had been passed in chronic pain; yet, short and full of suffering as the time was, it was long enough for Jefferies to produce work which has placed him in a foremost position among the prose-poets of nature, and which will live in the literature of his country as long as the English language endures."

The new *Biblical Atlas and Scripture Gazetteer*, published by the Religious Tract Society, will be found a very helpful volume. The edition of 1877 has been enlarged and revised; in many respects, indeed, this is a new work. The maps are excellent.

The *Leisure Hour* papers on the Sovereigns of Europe, as we have before said, are very well written and full of interesting information. The paper on the King and Queen of Italy is one of the best of the series.

The *Art Journal* is a good average number.

*A Young Oxford Maid* and *Not by Bread Alone* are two of the newest of the pleasing and tasteful gift-books, very cheap, published by the Religious Tract Society. These Tales are reprinted from the "Girls' Own Paper" and the "Sunday at Home." We heartily recommend them.

To the *Newbery House Magazine* the Rev. Canon Griffith Roberts has contributed a timely and interesting paper, "Difficulties Peculiar to the Church in Wales: How they are met." We give an extract: "Another mischief arising from the strife of sects is the very prominent part taken by the Welsh Nonconformist ministers in the politics of the day. 'Politics first, politics second, politics to the end of the chapter'—this is the description which a recent Nonconformist writer in the *Homilist* gives of the conversation of the Dissenting preachers. What is worse, urged on by the desire of political triumph, they have not hesitated at times deliberately to encourage deceit and prevarication on the part of voters in a Parliamentary election. A leading Calvinistic Methodist minister in North Wales, in the beginning of the year 1874, openly defended the action of such voters as promised their support to one candidate and voted for another, on the ground, *inter alia*, that 'it is better to break a bad promise than to keep it.' This dictum, coming from a leading man, was embodied in various leaflets and election songs instructing people how to deceive the friends of the Church, and urging the importance of being early at the polling-booth, and of placing the required mark against the name of the Liberationist candidate. The advocates of this practice have at last found out that it is a dangerous weapon to play with. In a pamphlet called 'Wales and its Prospects,' recently published by the North Wales Liberal Federation, the writer, Professor Henry Jones, a Nonconformist and Liberationist, says that the practice of 'acting hypocritically' at elections is 'so common an evil as to almost tempt one to despair of the future good of the people,' and proceeding to give instances, he adds, 'In one district more than one out of every three, and in another one out of five, deliberately deceived the candidates.' I venture to believe that the writer exaggerates the extent of the evil; but when it is remembered that the doctrine of prevarication and deceit began to be upheld by the opponents of the Church fully sixteen years ago, the harm done must be very considerable. It is to be hoped that the teachers of the doctrine that it is noble and praiseworthy

“to refuse payment of just debts, when those debts take the form of tithe, may learn the dangerous character of the weapon they are handling before its edge is felt upon themselves.”

In the *Church Missionary Intelligencer* Dr. Cust continues his “Clouds on the Horizon.” The remarkable letter from the Keswick Convention to the C.M.S. is given.

In the *Homiletic Magazine* (Nisbet and Co.) appears a sermon by the late Rev. Aubrey L. Moore.

In the *Theological Monthly* (Nisbet and Co.) the Rev. J. J. Lias continues his able and interesting article “Wellhausen on the Pentateuch.”

“Rome and the Romans,” in the *Cornhill Magazine*, is well worth reading.

The *Bible Society Monthly Reporter* contains an eloquent Sermon by the Bishop of Derry. Here is one of the gems :

There are three Testaments which I may mention in one breath. There is the New Testament of Bishop Ken—still, so many years after his death, opening of its own accord at the fifteenth chapter of the first Epistle to the Corinthians. There is the New Testament of the lyrical poet, Collins, of which Dr. Johnson tells us that he asked to see the companion of a man of letters in times of toil and sorrow, and that Collins handed to him a New Testament, such as the children then carried to the village school, saying—“I have but one book, but that book is the best of all.” And, later on, there is the New Testament of Alfred de Musset—that child of the sunshine and the storm—which the old servant, who attended faithfully upon him, gave to a friend who came to inquire about him, saying, “I know not what Alfred found in that book, but he always latterly had it under his pillow, that he might read it when he would.”

In the *Expository Times* (T. and T. Clark), a good average number, appears a summary of recent discoveries by Mr. Flinders Petrie. The great Egyptian explorer has been excavating in Palestine this spring, and he tells (in the “Quarterly Statement of the Palestine Exploration Fund”) a most interesting story of his identification of the sites of two ancient Amorite cities—Lachish and Eglon. Having obtained official permission from the Turkish authorities to excavate within a certain area, he had first to settle where to commence. Amongst the various “tells” two names seemed likely—Umm Lakis (probably Lachish) and Ajlan (probably Eglon). Both proved misleading. “As soon as I arrived and could examine our ground, I saw, from my Egyptian experience, that both sites were of Roman age and unimportant.” The same proved to be true of every site within the area of permission except one, Tell Hesya. “I therefore attacked Tell Hesya, a mound of house-ruins, 60 feet high and about 200 feet square. All of one side had been washed away by the stream, thus affording a clear section from top to base. The generally early age of it was evident from nothing later than good Greek pottery being found on the top of it, and from Phœnician ware (which is known in Egypt to date from 1100 B.C.) occurring at half to three-quarters of the height up the mound. It could not be doubted, therefore, that we had an Amorite and Jewish town to work on.” Mr. Petrie believes that Tell Hesya is the site of Lachish, and that Tell Nejileh, six miles south, is the site of Eglon. The most fruitful result of Mr. Petrie’s excavations at Tell Hesya, continues the *Expository Times*, “is in the department of pottery. When he began his work there “nothing was known of the history of pottery in Syria; now it is “sufficiently ascertained that, by its means, the ages of towns may be

“told at a glance in Syria as in Egypt. He distinguishes four layers. The Amorite pottery has very peculiar comb-streaking on the surface, wavy ledges for handles, and polished red-faced bowls, decorated by burnished cross-lines. These date from about 1500 to 1100 B.C., and deteriorate down to disappearance about 900. The Phœnician is thin, hard, black or brown ware; bottles with long necks, elegant bowls, and white juglets with pointed bottoms. Beginning about 1100, it flourishes till about 800 B.C. After the Cypriote bowls with V-handles, painted in bistre ladder patterns, which range from 950 to 750, comes the Greek ware, massive bowls of drab pottery, like those of early Naukrates, and long loop handles, from 750 to 600 B.C.”

The *Quiver* well keeps up in all ways its high standard. We give an extract: “On the mission field, in the slums of great cities, in lonely hamlets where men are few and their ambitions mean, it is no small test of sincerity and fortitude to work on year after year, and have no gathered sheaves to prove to the common eye that harvest follows seed-time. When the clouds of ignorance, vice, and misery seem to lighten not at all, it is hard to remain a volunteer. Nevertheless, the history of Christian and philanthropic enterprise in all lands shows that perseverance conquers. Many times deserts deemed the most barren have blossomed like the rose, and a glad recompense has been made for weary waiting. Consider such an example as that of the Telooqoo Mission in India, where the most zealous and indefatigable labours seemed hopelessly wasted, and the cry was, ‘We are spending our strength for nought.’ After long trial and no result it was almost determined to give it up. But one missionary pleaded to be allowed to stick to his post. His sphere of apparently thankless toil was named the ‘Lone Star Mission,’ but he was permitted to stay, and preach, and teach still; and the heroic endurance and high faith reaped a signal reward. The heathen left their idols, and to-day the converts of Telooqoo number many thousands. It was worth while to refuse to despair. There are times when the test of entire faithfulness takes a different shape. In the life of Dr. Lyman Beecher it is related that one wild winter’s day the good doctor was promised to preach at a little out-of-the-way country church in America. Not wishing to fail in an engagement, he cheerfully faced the situation, and, after a disagreeable journey, got to his destination. But it seemed that he was given up. Instead of a thronged building, there was a congregation of one. Lyman Beecher preached to the one, and being forced to be personal, wished to shake hands and speak a word on his hearer’s own level afterwards. Of this, however, there was no chance, for the man was gone. Many years went by, and in a great city a stranger touched one day the doctor’s arm, and introduced himself as the single listener in the tiny church long ago—an impressed listener, who had thought over what he had heard, and acted thereupon. He was now himself a preacher of the Gospel, with a church gathered around him numbering a thousand adherents. Lyman Beecher had resisted the temptation to let the service go by default, and, sticking to his post, had been instrumental in bringing about these wonderful results.”