

does it yield its wealth of harvest. We feel that we are in the company of a sincere, masculine, Christian mind, steeped through with love to his Lord, with an earnest desire to make all men know and love Him better. He shows that all life can be divine, and no department of its many-sided activity need necessarily be kept apart from the influence of Jesus. Thus he sums up all he has to say on this great theme: "The idea of Jesus—the relation of childhood and fatherhood between God and man—is the illumination and inspiration of existence. Without it moral life becomes a barren expediency, and social life a hollow shell, and emotional life a meaningless excitement, and intellectual life an idle play, a stupid drudgery. Without it the world is a puzzle and death a horror and eternity a blank. More and more the wild, sad, frightened cries of men who believe nothing, and the calm earnest patient prayer of men who believe so much that they long for perfect faith, seem to blend with the great appeal which Philip of Bethsaida made to Jesus at the Last Supper: 'Lord, show us the Father, and it sufficeth us,' and more and more the only answer seems to come from His blessed lips, 'Have I been so long time with you, and yet hast thou not known Me? He that hath seen Me, hath seen the Father.'" Such is the man whom the Church, whom America, whom Christendom mourns to-day; of him, indeed, it is most true "He was not, for God took him." To many of us another star has set, another light has faded, and life must be in some degree all the darker, all the poorer. His people mourn him as orphans mourn their father. The other world is the richer for our loss, and shall be one day all the more a familiar meeting-place. "For all such we bless and praise Thy holy name, beseeching Thee to give us grace to follow their good examples."

RICHARD W. SEAVER.

Reviews.

William Law: Characters and Characteristics. Second edition. Pp. 328. Price 9s. Hodder and Stoughton. 1893.

The celebrated non-juror and mystic, William Law, is chiefly known by his "Serious Call," which appeared in 1729, and was one of the earliest impulses to the great Evangelical movement. The present volume, which is printed in Messrs. Constable's best style at the Edinburgh University Press, contains forty-eight well-chosen passages from his numerous works, chiefly on devotional topics; then follow thirty-two characters taken from the "Christian Perfection" and the "Serious Call."

These are full of the most delicate touches of humour and spiritual insight. There is an able and interesting introductory lecture by Dr. Alexander Whyte, of St. George's Free Church, Edinburgh. The volume concludes with some valuable rules and prayers, not printed during the life of the author. There is nothing in the English language superior of its kind to the writings of Law, and the readers of the present selection will certainly desire to be better acquainted with the writer.

The Confessions of St. Augustine. Books I. to X. A revised translation. Pp. 227. Price 1s. and 1s. 6d. Griffith, Farran and Co. 1893.

This is a volume of the re-issue of the Ancient and Modern Library of Theological Literature. The volumes are brought out at intervals of a fortnight. The old familiar red cloth has had to be abandoned on account of the increased cost of binding, and the books appear now in gray paper boards with a pasted label. It is very satisfactory that this great, immortal and most instructive work should be brought in this clear and well-arranged form, within the reach of the working classes. There are few works which breathe greater spiritual reality, or suggest loftier aims in religious life. To young men particularly it is full of encouragement and suggestions of self-denial, purity and true elevation of soul.

The Biblical Doctrine of Sin. By Professor Candlish, D.D. Pp. 128. T. and T. Clark, Edinburgh.

This is a very valuable and thoughtful treatise by one of the ablest Scottish theologians of the age, on a subject which modern optimism is too much inclined to neglect. The point of view may be indicated by the following sentence: "When it is said that man's native depravity is total it is not meant in any sense that there is no good in him. . . . Depravity may be called total in the sense of affecting all the parts of our being, producing an entire alienation from God, and leaving in us no recuperative power or tendency, if left to ourselves, to return to God." The treatise is throughout profoundly learned, thoughtful and scientific. It is one of what appears to be a very valuable series of handbooks for Bible classes and private students by Scottish writers, edited by Professor Marcus Dods and Dr. Alexander Whyte.

The Sacrifice of Praise. A Manual for Communicants. Pp. 430. Price 2s. Griffith, Farran and Co.

The object of this work is thus stated: "The widespread and successful effort that has been made to restore to us our long-discarded inheritance of Catholic ritual is likely to be rather harmful than beneficial to the cause of Catholic truth unless the why and wherefore of the ornaments and ceremonies be understood of the people." The theological standpoint is indicated by the following brief extracts: "The Sacrament is not valid unless consecrated by a priest, *i.e.*, one chosen out of the people to serve the Altar, and ordained by Christ through His representative the Bishop, to feed His flock. . . . consequently the communions of those sects which have no duly ordained ministry are not real communions of the Body and Blood of the Lord, but simply 'love feasts,' commemorative of His death and passion; and as such blessed to the souls of the communicants, in proportion to their faith and innocence of schismatic intentions."

The Super-Human Origin of the Bible. By Henry Rogers. With a Memoir by R. W. Dale, LL.D. Eighth edition. Pp. 359. Price 5s. Hodder and Stoughton.

Mr. Rogers was head of a Congregational College at Highbury, and he died in 1877. He was a very fertile writer, and, besides numerous

important publications, constantly contributed to the *Edinburgh Review*, the *British Quarterly*, the *London*, the *Fortnightly*, *Good Words*, the *Encyclopædia Britannica*, and *Kitto's Encyclopædia*. The present volume consists of a very interesting biography by Dr. Dale, of Birmingham, with nine lectures on the Eternal Evidence of the Bible to its own superhuman character. As may be seen by the number of editions, the work has been accepted as a really weighty contribution to the proper estimation of Holy Scripture. In the first chapter, for instance, the following sentence indicates an important line of thought: "That the Christians were as little capable as the Jews of originating such books as the Gospels, or rather such pamphlets—for all put together make less than 100 quarto pages, though they had made such a prodigious noise in the world—is very distinctly shown in the Apocryphal Gospels. All that the Christians of after-time could do with the original delineation of Christ was to spoil it." The scope of the third chapter may be gathered from the following words: "I think that taken altogether the conduct of the Apostles, as contrasted with that of the generality of those who have propounded systems of religion to the world, and as contrasted also with what might have been reasonably expected from such men from their origin and antecedents, does exhibit a considerable paradox to be added to the many others I have dwelt upon, and which justify the presumption that the New Testament is not simply a book of man's origination." The fourth lecture draws out the impressive argument of the unity of the books of the Bible, though by so many writers, and extending over 2,000 years. Mr. Rogers goes on to answer objections to the form and structure of the Bible on the part of those who arbitrarily assume that it should have been different. The lecture on Scripture Style has some very acute and eloquent passages. The Exceptional Position of the Bible in the World, and a lecture on Analogies between the Bible and the Constitution and Course of Nature, conclude a very important theological argument, which should be in the hands of all students and preachers, and which will greatly increase the interest of all pleading for the circulation of the Scriptures.

Short Notices.

The Everyday of Life. By J. R. Miller, D.D. Price 3s. 6d. Pp. 283. Hodder and Stoughton.

THIS dainty and beautiful volume consists of twenty-two short papers or meditations on carrying the religious temper into every department and phase of life. It takes its title from the first meditation, and the others are in sequence. Some idea of its gist may be gathered from the following sentence: "There is glory everywhere in life, if only we have eyes to see it. The humblest lot affords room enough for the noblest living. There is opportunity in the most commonplace life for splendid heroism, for far higher than angelic ministries, for fullest and clearest revealings of God." Amongst the topics treated are, "Our Debt to the Past," "Making Life a Song," "Loving the Unseen Friend," "The Duty of Speaking Out," "The Influences of Companionship," and "The Cost of being a Friend." Others are on "Ill-success," "Quietness," "Peace," "Loneliness," "Experience," "Patience," and "Endurance." Almost every page has some choice and appropriate lines from the religious poets; and the witness of great thinkers and workers is frequently added.