

impotent in the heart as in the limbs. The calls are precisely the reverse of one another. The fault of such exposition, which is radical, lies in fixing the attention upon petty and external points, and failing to recognise the grand and spiritual resemblances and variations which at once identify the agent and distinguish the acts.

When we have grasped these realities we need only smile at freaks like those of Strauss, for whom the story is a parable, the sufferer is the Jewish nation, the thirty-eight years are those of his penal wandering in the wilderness, and the five porches in which he vainly sought for health are the pentateuch.

The resemblances relied upon by scepticism and by the church are as different as a frosted window-pane and a forest of palms: in the one all is external, superficial, unreal, and evanescent; the other has roots and organic cohesion and the flow of sap. The miracle according to Strauss has crystallized in the frost of a German study; the other is worthy of an apostle, and has helped to convert mankind.

G. A. CHADWICK.

SURVEY OF LITERATURE ON THE NEW TESTAMENT.

INTRODUCTION.—For the most instructive work in this department during the last few months, one must look to the pages of this Magazine, in which the researches of Professors Sanday, Ramsay, and Smith have appeared. For an account of the newly published fragments of the Book of Enoch, and of the Gospel and Apocalypse of St. Peter, the enquirer will also turn to this Magazine. And it may suffice to say in addition that Messrs. Hodder and Stoughton have published in a handy form *A Popular Account of the Newly Recovered Gospel of St. Peter* from the competent hand of Prof. Rendel Harris. In this convenient shape may be read an English translation of the recovered portion of the Gospel, together with such an account of its origin and use in the primitive Church, and

of its recent discovery, as a reader requires. Prof. Harris gives precisely the amount of information which the public will seek regarding this interesting "find."

The Trustees of the Lightfoot Fund, in the discharge of their literary executorship, have issued in a collected form five of the Dissertations which added so materially to the value of Bishop Lightfoot's Commentaries. These are published by Messrs. Macmillan & Co., under the title, *Dissertations on the Apostolic Age*. The essays chosen for republication are those on The Brethren of the Lord, St. Paul and the Three, The Christian Ministry, St. Paul and Seneca, and The Essenes. These, it need not be said, are all of great and permanent value. They are republished without alteration or addition, save that to the Essay on the Christian Ministry two short appendices are added, in the one of which his final opinion on the genuineness of the seven Greek Ignatian Epistles is given, while in the other there is printed a collection of extracts which he himself made in order more clearly to illustrate his view of the origin and growth of the Episcopate. By the kindness of Prof. J. E. B. Mayor the references to the works of Seneca, in the essay bearing upon his relation to Paul, are made more exact and available. It is a great convenience to have these Dissertations in this convenient and handsome form.

A large amount of excellent material will be found in *Book by Book* (Messrs. Isbister & Co.). In this full and compact volume are reprinted from Messrs. Virtue & Co.'s *New Illustrated Bible* the introductions to the various books. These introductions were supplied by such scholars as Prof. A. B. Davidson, Prof. Sanday, the late Prof. Elmslie, Archdeacon Farrar, and Dr. Salmon; and although written in a popular form many of these introductions are of quite exceptional merit. Prof. Sanday's account of the Gospels may be instanced as a triumph of skill in popularizing scientific knowledge. There does not exist a more thoroughly satisfactory account of the origin and relation of the Synoptic Gospels.

Another reprint is, it is to be feared, born out of due season. This is the late Prof. Birks' *Horæ Evangelicæ*, now edited by Rev. H. A. Birks and published by Messrs. George Bell & Sons. Prof. Birks was a man of very wide reading and of great mental vigour, whose work has scarcely been duly appreciated, perhaps chiefly because of his conservatism and advocacy of failing causes. It is

pathetic to read this volume and see so enormous an amount of painstaking study and sometimes brilliant suggestion thrown away in the vain attempt to buttress a doomed position. That position is that our four Gospels were written in the order in which they now stand in our Bibles, and that they were successively dependent. The present conclusions of criticism are not indeed certain, but they so command the attention of workers in this field that Prof. Birks' theory will scarcely get a patient hearing. His arguments ought, however, to be taken into account. And every reader of the volume will endorse the words of his son in his modest and manly and pious preface: "I do feel confident that those who will take the pains to study these early labours of my father's ripe manhood carefully, whether or no they can assent to all his arguments, will find some mists removed and some fresh light upon a subject that ever must remain of deepest interest."

From America (Fleming H. Revell Company) we have received *An Introduction to the Study of the Books of the New Testament*, by the Rev. John H. Kerr, A.M. This is an unpretentious but thorough piece of work. It is not intended for scholars but for popular use, and for this purpose nothing could well be better. It covers the whole ground, it is well proportioned, and although conservative it is fair and reasonable. It is written in a pleasant style and is very prettily printed. It should find a large circulation in this country.

A second edition has appeared of Mr. F. P. Badham's *Formation of the Gospels* (Kegan Paul, Trench, Trübner & Co.), a fact which speaks volumes for the interest taken in the Synoptic Problem. For Mr. Badham's essay is not at all in the line of current criticism but follows a path of its own, and that by no means an easy one to follow. The theses he supports are two: (1) "That our canonical St. Mark[™] cannot in whole or in part be identified with the document described by John the elder, but that there is a document, peculiar to St. Matthew and St. Luke, and alien to the remainder of both, which answers to John the elder's description"; and (2) "That the lowest stratum of the triple tradition is generally to be found in our first canonical Gospel, occasionally in our second, and that this lowest stratum consists of *twin* Gospels." If these theses be proved then our second Gospel is not St. Mark's reminiscences of the preaching of St. Peter, but is an attempted harmony of two Gospels which were in the hands of disciples of

St. Matthew. St. Mark did write down what he could recall of the preaching of St. Peter, but this is not to be found in the second but in the third Gospel, in which it is combined with our second canonical Gospel. In the support of these positions a thorough and independent examination of the Gospels is made, and many interesting facts are brought out; but Mr. Badham's idea runs so counter to recent criticism, and at least *apparently* to tradition, that perhaps he may find it difficult to gain a patient hearing.

Two works of importance in apologetic literature, which have recently appeared, deal so largely with questions of New Testament criticism that attention must here be called to them. These are Dr. Bruce's contribution to Messrs. Clark's International Theological Library, and Dr. Fisher's *Grounds of Theistic and Christian Belief*. They differ widely, the former being the more original and powerful, the latter the more comprehensive. Dr. Bruce by his previous writings has won for himself the foremost place among living apologists, and although he has never concentrated his ideas in one well-wrought whole, as Butler did in his *Analogy*, it might fairly be questioned whether he has not served his generation as well as the immortal Bishop of Durham. He has the gifts, experience, and training, which go to the making of a perfect defender of the faith. One feels that he is intellectually on a level with the ablest assailants of our religion and has a sanity and balance which they sometimes want. He has read widely, and understands the philosophical presuppositions of Christianity; he has also that aptitude for philosophical discussion without which no man in our day can be a successful apologist. He never underestimates the importance nor misconceives the significance of an assault upon Christianity. He has sufficient sympathy with doubt to enable him to enter into the doubter's point of view; and although on rare occasions he indulges in a kind of grim banter, he is always respectful to earnest thought and treats with seriousness the serious antagonist. Too much interested in the subject of debate to condescend to personalities, he at all times penetrates to the very heart of the difficulty, and treats it radically. No apologetic writing of our time presents so few superficial or partial criticisms, or deals so persistently with the fundamentals of the argument. Like Samson he always lays hold of the two main pillars.

The present volume at once gains and suffers by the fact that

it is not the first apologetic work Dr. Bruce has undertaken. It gains in maturity, in ease and force, in all that results from familiarity with the ground. It suffers, because, apparently from the author's reluctance to repeat himself, he does not give us a full treatment of points he has treated elsewhere, and when he does go over ground he has previously covered, his abundant references to his own books show us we are not getting many fresh ideas. This applies especially to his treatment of the important subjects of revelation and miracles. These had been so thoroughly handled in his *Miraculous Element in the Gospels*, and his *Chief End of Revelation*, that advance was scarcely to be expected. It is possible, therefore, that those who make Dr. Bruce's acquaintance for the first time, through the present volume, may be disappointed that certain subjects, which they might expect to be treated in a volume entitled *Apologetics*, are either omitted altogether or receive slender notice. But, accepting Dr. Bruce's idea of apologetics, and taking into account that this is not his only work in this department, the reader will unquestionably find himself gaining a clearer view of what Christianity really is, and a firmer hold of its reasonableness and truth.

Dr. Bruce is nowhere more successful than in his exposition of the origins of Christianity. He is nowhere so much at home as in dealing with the Gospels and the history they embody. And there does not exist in our language so satisfactory or original a treatment of the historicity of the Gospels, the claims of Jesus, and the significance of His appearance; nor have we so just and informing a criticism of the theories of primitive Christianity. The entire third part of the book will be accepted as a most substantial contribution to New Testament criticism. It effectually disposes of objections which have annoyed if they have not alarmed the faithful, and it lifts the religion of the New Testament, and even its documents, into a region in which many of the usual objections are at once seen to be irrelevant. The Church at large will inevitably recognise Dr. Bruce's *Apologetics* as a volume of great and permanent value. [In a second edition, which will soon be called for, the views of Holtzmann on the Gospel of Mark might be brought up to date; many misprints of proper names and titles of books must be purged out; and on p. 473 for "fifth decade" read "sixth decade."]

Dr. George P. Fisher, of Yale, published in 1883 a volume

which he named *Grounds of Theistic and Christian Belief*. This is now re-issued by Messrs. Hodder and Stoughton, and will be found an excellent manual of apologetics. Dr. Fisher is a sober and forcible thinker who has thoroughly informed himself on all matters connected with his subject. He sets himself courageously to the task of defending the entire circumference of the bulwarks of the Christian faith, and is equally at home in expounding the argument for the being and personality of God as in refuting Baur's theory of the primitive Church. The whole work is competently done, and it is satisfactory to have a book which adequately covers the entire field. Dr. Fisher's strength as an Apologist has been manifested in his essays on the Supernatural Origin of Christianity and in other volumes; the present work shows the ripe fruit of prolonged acquaintance with the subject.

A very able and important book has been issued by Mr. Robert F. Horton on *Revelation and the Bible* (T. Fisher Unwin). Believing that the Bible contains a substantially accurate record of the progressive revelation of God, and accepting the main conclusions of criticism regarding the human origin of its various parts, he aims at proving that faith has nothing to fear from criticism. Manifestly it is a delicate business to disentangle the human element from the Divine; but by bringing into prominence and stating with clearness and force the various stages of revelation Mr. Horton gives the reader so firm a hold of what is positive that reassurance must necessarily result from a perusal of his volume. Mr. Horton's method is simple: he takes up each portion of Scripture and indicates the revelation it contains, and while conducting this process he takes occasion to illustrate the true bearing of inspiration upon the efficiency of the record. No book contains so many just thoughts regarding the Bible, or is likely to be so helpful at the present time. It is of the utmost importance that it should be widely read.

Another excellent book on the Bible is Mr. J. Paterson Smyth's *How God Inspired the Bible, Thoughts for the Present Disquiet* (Samuel Bagster & Sons). The volumes on cognate subjects already published by Mr. Smyth have found a wide circulation; but the present is an abler performance than his previous essays. Indeed it is of marked ability. It is written with excellent taste and judgment, and in a conciliatory spirit; but it is perfectly outspoken, and there is no possibility of mistaking the Author's

meaning and opinions. The object of the essay is to show that the fact of inspiration is safe from assault, as it is that vital breath which has given life and power to the Bible all through the ages; that the effects of inspiration must be ascertained by an examination of the actual Bible which inspiration has produced; that some popular notions of inspiration do not tally with the facts presented by the Bible and must therefore be discarded; that inspiration does not carry with it inerrancy in details; and that the fundamentals of the Christian faith are not dependent on inspiration. The only point at which some readers will be disposed to question the accuracy of his reasoning is where he differentiates between the inspiration of the Biblical writers and ordinary Christians. But as a whole the book is excellent, and cannot fail to carry conviction to all open minds. It is a clear, full, reasonable, persuasive statement of a most thorny subject.

EXPOSITION.—The Expositor's Bible moves on towards completion. To the New Testament two volumes have recently been added, Prof. Findlay on the *Ephesians*, and Prof. Stokes' second volume on the *Acts of the Apostles*. Prof. Findlay was so very successful in dealing with the Epistle to the Galatians in this Series that his readers would have been more than satisfied had he merely maintained the high standard he there set for himself. But in the present exposition he occasionally rises to greater heights; and if the former volume must still bear the palm for energy, spontaneity, and force, the present exposition surpasses it in variety and loftiness of thought. Some of the volumes of this series have adhered very closely to the text, and have sought to serve for English readers the same purpose as commentaries on the original serve for those who know Greek: others have laid themselves out rather to indicate the legitimate application and expansion of the meaning of Scripture. Prof. Findlay does both. Every page shows that he has made a minute and careful examination of the text, while in every chapter there are inferences drawn and suggestions thrown out which will find their way into many sermons. They who know this Epistle best will be the first to acknowledge the value of Prof. Findlay's exposition.

In the second volume of Dr. Stokes' exposition of the *Acts of the Apostles*, there is no flagging of that industry and intelligence which were perceptible in the first. All sources of information have been ransacked, transactions of learned societies, records of

travel, works in historical geography like Prof. Ramsay's. Some expositors might have been content to use the stores already accumulated by the well-known biographers of Paul, but Dr. Stokes has found some not insignificant gleanings. Although the subject is so hackneyed, this last exposition is fresh and interesting, and while the lay reader will peruse it with pleasure and profit, the student will not feel that he has exhausted the possible sources of information until he has consulted Dr. Stokes.

Very nearly thirty years have elapsed since the Rev. Thomas Dehany Bernard, now Canon of Wells, delighted the theological world with his Bampton Lectures. Since that time one has often wondered why so original and ingenious a teacher remained silent. Canon Bernard has at last broken silence by publishing with Messrs. Macmillan & Co. a study and exposition of five chapters of St. John's gospel, chapters xiii. to xvii., which he somewhat ambiguously names *The Central Teaching of Jesus Christ*. He finds the teaching contained in these chapters to be central both because it intervenes between Christ's manifestation to the world and His passion, and also because it closes His teaching in the flesh and foreshadows His teaching in the Spirit. To all intents and purposes Canon Bernard's volume is a commentary on these chapters. There is a close and constant reference to the Greek text, although the reader is not disturbed by minute or useless grammatical remarks. It is that kind of commentary which cannot be written to order: it bears on its face the plain marks of having been written as a labour of love and of being the result of many years of fond brooding on the words of Christ. Passages of great beauty occur from time to time, and significant points are discovered where too often they have been passed by. More continuous in its exposition of the substance of these chapters than an ordinary commentary, it conveys the impression more compactly and effectively. Among all the volumes which have recently appeared on the gospel of St. John, this work of Canon Bernard's has the distinctive excellence of at once ascertaining with accuracy the meaning of the text and opening up its spiritual significance.

Prof. J. B. Mayor's elaborate commentary on *The Epistle of St. James, The Greek Text with Introduction, Notes and Comments* (Macmillan & Co.), has come in too late for careful examination, but dipping in here and there one sees how vast is the labour which has been spent upon it, and how completely it furnishes

us with everything that can be conceived as helpful to the understanding of the Epistle. The Introduction is complete without being prolix, the critical apparatus is elaborate, the notes full and rich, the chapters on the style and grammar very informative, and the whole is evidently the production of a scholar who has found pleasure in his work and has been in no hurry to publish. It will probably be found worthy of a place alongside of Ellicott, Lightfoot, and Westcott. The exegetical notes are certainly most helpful, as rich in parallels as Wetstein and always clear and helpful. In some instances, possibly, the point may be missed, as in ii. 26; in some the point may not be brought out with sufficient clearness, as in i. 23; the reconciliation of James and Paul might have been more effectively exhibited, and in the chapter on those to whom the Epistle is addressed, Prof. Mayor has lost something by not consulting Beyschlag's *New Testament Theology*. But, notwithstanding, this volume will long remain the Commentary on James, a storehouse to which all subsequent students of the Epistle must be indebted.

Messrs. Hodder and Stoughton continue the publication of Dr. Maclaren's *Notes on the International Sunday School Lessons*, and we now have *The Gospel of St. Luke*. The notes are of the same character as those on the first Gospel. As a commentary for preachers nothing could be better. Dr. Maclaren evidently makes a close study of the passage, but his exposition is never a mere echo of what may be found in any of the standard commentaries. There is always an imaginative reproduction of the scene, a delicate perception of the salient features, and a strong and explicit didactic inference which are peculiarly his own.

SERMONS.—The quality of the sermon literature of the past months may best be estimated by consulting Messrs. Hodder and Stoughton's *Sermon Year Book for 1892*. This volume, whose *format* is irreproachable, contains sixteen fully reported sermons, fifty outlines, a large number of subjects for sermons with their associated texts (helpful and suggestive), together with a collection of the most notable illustrations and anecdotes which have been used by preachers throughout the year. Wisely used, this volume should improve the sermons of 1893.—Going somewhat further back than last year, we have several reprints. Among these appears, from Messrs. Macmillan & Co., still another edition of Maurice's finest and most characteristic volume, *The Prophets*

and Kings of the Old Testament. These discourses gave a great impulse to the study of the Old Testament, and will survive all critical amendments of our conception of O. T. history, being based on knowledge of human nature and the permanent principles of God's dealing with man.—The same firm has completed its re-issue of the *Lincoln's Inn Sermons*, and has added a volume entitled *Christmas Day and other Sermons*. Many of the discourses which appear in this volume were delivered at Guy's Hospital. Messrs. Macmillan also reprint the fifth edition of Maurice's *Theological Essays*. It is interesting to observe how much of the "perilous stuff" at which the orthodox public of 1853 shuddered has now been absorbed into our popular theology. There is however still a residuum of unassimilated material; and whether this can now be utilized or must finally be rejected, the volume will be found stimulating.—Archdeacon Farrar's *Mercy and Judgment* has also been reprinted by Messrs. Macmillan, and even those who cannot agree with his conclusions will be glad to have so powerful a statement of opinions which are certainly very largely held within all Christian Churches.—Messrs. Hodder and Stoughton have also issued several volumes of sermons. A second volume of the late Prof. Elmslie's remains, entitled *Expository Lectures and Sermons*, will be welcomed by all who knew the preacher. They are edited by Mr. A. N. Macnicoll, who has evidently done his work with intelligence and care. Does it need yet to be said that in Prof. Elmslie, England lost her brightest, most intelligent and most sympathetic preacher?—A memorial volume of the late Dr. Cairns' sermons has been edited by his brothers, and is issued by the same firm under the title of the first discourse included, *Christ the Morning Star*. The characteristic of these sermons is massive eloquence. There is no seeking for new subjects or straining after novelty of any kind, but the old gospel themes are treated by a singularly masculine mind and powerful imagination. The irresistible moral force of the preacher freshens the most hackneyed themes. For sanity of thinking and native eloquence these sermons will not easily be surpassed.—Dr. Stalker, of Glasgow, calls the volume which he publishes with Messrs. Hodder and Stoughton *The Four Men and other Chapters*, but he will not resent our classing his chapters with sermons. Dr. Stalker is a preacher both born and made. Few men have so many of the gifts which preaching requires, and no man better

understands the art of preaching or has more carefully cultivated it. In the present well-produced volume he has collected eight characteristic specimens of his art. He has been induced to do so by the circumstance that three of them have already found a circulation in America, and he reasonably concludes that what is good for America cannot be bad for Britain. The subjects are such as attract young men; and it need scarcely be said that they are treated in a lively, lucid, and vigorous manner. To preachers may be commended Dr. Stalker's method of dividing his subject.—By the same firm is now issued a series of lectures which Dr. Adolph Saphir left ready for the press, *The Divine Unity of Scripture*. Those who hold the extreme traditional, falsely called conservative, view of Scripture will in this volume find their own opinions expressed with eloquence and force; but enquiring minds will find no assistance.—Very heartily to be recommended are three volumes of addresses on Christian conduct. The first, by Dr. Sandford, Bishop of Gibraltar (Macmillan & Co.), appears as *Words of Counsel to English Churchmen Abroad*. Had the Author's modesty permitted, he might have justly called his book, *Wise Words of Counsel*. For these eminently practical and straightforward addresses are always judicious, and sometimes rise to the height of wisdom. That on the sin of gambling is a model of the manner in which such subjects should be treated.—Mr. R. F. Horton proclaims the nature of his volume by its title, *This Do: Six Essays in Practice* (Messrs. James Clarke & Co.). These Essays treat of the Christian in Business, in Public Life, in the Home, in Amusement, and so forth. No one will be disappointed with these Essays. They are very thorough discussions of the important subjects they handle: and few subjects at present need to be more firmly dealt with than Amusement, Art, Literature, Public Life, and Business in their relation to Christianity. Mr. Horton's book is small, but it should do a world of good.—Another series of similar discourses is issued by Archdeacon Sinclair (Elliot Stock), and is named *The Servant of Christ*. These discourses are founded on addresses to the people, and cover a pretty wide field. They are easy and fluent, and they are copiously illustrated with quotation and anecdote.

MISCELLANEOUS.—As the crown of his notable series of commentaries on the Pauline Epistles, Prof. J. Agar Beet now issues the first of four volumes in which he means to publish a systematic

theology. This volume is called *Through Christ to God*—not a happy title for a book of the kind, although the reader gradually perceives why it was chosen. The series is intended to give “an exposition of all that is known by man touching the unseen basis of religion, thus covering the whole chief matter of Systematic Theology. This work belongs equally to Christian Evidences. For step by step these statements are supported by what claims to be conclusive argument. In other words, I endeavour to prove that the orderly statements here given represent objective reality.” I am not sure that this mingling of apologetics with systematic is advantageous. Sometimes it is bewildering. This volume deals with the fundamentals of the Gospel, Justification through Faith, the Death of Christ, the Person of Christ, and His Resurrection. The second volume will give an account of the New Life in Christ, the third will treat of the Church of Christ, and the fourth of The Last Things. Probably the chief desideratum in this course will be felt by students to be a fuller treatment of the doctrine of God. But it is a great matter to have theology approached from fresh points of view and treated by new methods. Prof. Beet, too, is a man who has earned the right to be listened to. His mind is clear, logical, orderly, and architectural. He can plan a large whole, and keep details in suitable proportion. He has spent his life in the preparatory discipline of a minute study of the New Testament, and the fruit of this discipline, of honest and independent investigation, is everywhere apparent in this volume. Even where one may not agree with his conclusions, Prof. Beet’s accumulation and arrangement of material, as well as his indication of the real points at issue, cannot fail to be helpful. In explaining the rationale of the atonement he adduces much that is essential and suggestive; but his argument to prove that God cannot pardon the guilty by royal prerogative and without punishment fails by neglecting to consider the ordinary difficulty, why cannot God pardon the truly penitent? In discussing faith, too, while much that is enlightening is brought forward and well arranged, we cannot but think that his definition excludes what Paul considered to be the very soul of faith. The faith that justifies he defines as “an assurance, resting on the word and promise of God, that God now receives into His favour as heirs of eternal life us who believe the good news of salvation announced by Christ.” He says indeed that there is a profounder faith which

is to be treated in the next volume, but it seems precarious to hold that the faith which justifies is not the faith which unites to Christ. We prefer the definition given in the Westminster Shorter Catechism. As a whole, however, Dr. Beet's book is a most scholarly, intelligent, and acceptable addition to the literature of Biblical and Systematic Theology.

Mr. Frank Ballard has collected a series of addresses which he delivered at Norfolk Road Wesleyan Chapel, Brighton, and has published them, through Messrs. James Clarke & Co., under the title, *Reasonable Orthodoxy*. These addresses are vigorous and enlightened presentations of Christian truth as presently held by the reasonably orthodox, and they are likely to be of service in diffusing just conceptions of what is believed in evangelical Christendom. Mr. Ballard here and there talks a little wildly of Calvinism, but that was to be expected.

Another volume, written with a similar intention, but with somewhat more ambitious aims, is *Christian Theology v. Modern Theories*, by Rev. John Evans, B.A. (Elliot Stock). The standpoint of Mr. Evans may be inferred from his suggestion that the parts of *Daniel* which describe the fiery furnace and the den of lions are "strong metaphors descriptive of the severe trials and persecutions" through which the actors in these scenes passed. The narrative of the Fall he considers an allegory, and the standing still of the sun a poetical figure. But on the great doctrines of the Incarnation, Atonement, and Regeneration Mr. Evans is orthodox, and has much that is valuable to say. He certainly achieves his purpose of showing that evangelical teaching is reasonable.

The Gospel of a Risen Saviour, by the Rev. R. McCheyne Edgar, Moderator of the Presbyterian Church in Ireland (T. & T. Clark), is a volume which deserves attention. It covers the whole subject of the Resurrection of our Lord, with all its many associated topics. There was quite room for such a book; for although the proof of the event has been frequently exhibited, and its significance and theological bearings pointed out, Mr. Edgar's work combines what has hitherto been scattered. As a text-book competently covering the entire subject it will be found of great value, and the bibliographical lists, which are as complete as need be, will guide any who may wish to pursue the subject. Mr. Edgar is a scholar, and a clear and forcible thinker; he has spared no pains to present

his subject adequately, and has succeeded in producing a book which will be serviceable to students as well as to laymen.

Mr. Robert Tuck is already well known as a writer whose books have furnished acceptable assistance to ministers and teachers. His present volume, *Revelation by Character* (Elliot Stock), consists of a study of the leading figures of the Old Testament which have served as "revelations" of this or that virtue or vice. Thus we have chapters on "Self-conscious Lot," "Talented Joseph," "Energetic Caleb," "Playful Samson," "Undisciplined Saul," and so forth. No doubt this fixing on the leading feature gives a sharper reality to the character, but it is also apt to blind one to its minor elements, and thus to produce a false estimate of the whole. This is especially the case in the chapter on "Wily Joab," in which less than justice is done to that much maligned character. Mr. Tuck's book should not be overlooked by those who seek for a vigorous treatment of the Old Testament figures.

From Boston (Lee & Shepard) we have received *God's Image in Man*, by Henry Wood. This is a book with which probably no one will entirely agree, but in which every one will find ideas. Mr. Wood aims at advancing spiritual religion by emancipating the Churches from the thralldom of erroneous views of the Bible and Theology. He understands what spiritual religion is, and his teaching all tends in the right direction.

In connection with their series of "Christian Classics" Messrs. Samuel Bagster & Sons issue a new translation of *The Imitation of Christ*. It is a small and well-printed volume, and should sell as a gift-book. The translation is generally, although not invariably accurate, and sometimes it is happy. But why have such sentences as the following been admitted: "What signifies it to make great disputation about hidden and obscure matters, when for ignorance of which we shall not be arraigned at the day of judgment?"

Prayer Thoughts, by the Rev. N. A. Garland, M.A. (Elliot Stock), may be recommended to those who feel the need of some stimulus to devotion. A brief meditation or prayer is founded upon some title of Christ, and unquestionably many reverent and devotional thoughts are suggested. These meditations are thrown into the form of verse. "They are but prose-poetry, without any pretensions to the pathos or fire of genuine verse; but they present

weighty truths in an abbreviated form, and they may furnish hints and set the mind in motion."

From Messrs. Griffith, Farran & Co. comes an anonymous volume entitled, *The Great Discourse of Jesus the Christ, the Son of God*. This is not an accurate title, for what we have in the book is really a topical arrangement of all the words of our Lord. The idea is excellent, but it is not well carried out.

Yet another attempt to reconcile Genesis and Science is issued by Mr. F. Hugh Capron. It is intended as a reply to Mr. S. Laing's *Modern Science and Modern Thought*, and is named *The Antiquity of Man* (Elliot Stock). It is certainly clever and ingenious, and makes some points against Mr. Laing, but it does not advance the study of Genesis.

In Prof. Rendel Harris's *Memoranda Sacra* Messrs. Hodder and Stoughton have made a most felicitous commencement of their "Devotional Library." It consists of fifteen meditations on texts or themes. The one quality of the book which unfits it for a book of devotional pieces to be read day by day is that every one is sure to read it through at a sitting. The pieces are all full of ideas, they are expressed in clear and flexible English, are joyous in tone, and, above all, they have that most precious quality of individuality. There are passages in this small volume as powerful and searching as anything in Newman, fresh and truly illuminating lights shed upon hackneyed themes, a reverential insight into the spiritual life which cannot fail to quicken devotional feeling. Those who have hitherto merely classed Prof. Harris with our foremost scholars will question whether preaching is not his proper vocation. The appearance of the book is particularly attractive; it is printed by R. & R. Clark, and bound in the darkest blue buckram.

MARCUS DODS.