

At the Literary Table.

THE BOOKS OF THE MONTH.

THE PARALLEL BIBLE. Some inquiries have been made regarding editions of the Revised Version and of the Parallel Bible. For new editions of the Revised Version itself we refer to THE EXPOSITORY TIMES for January. We have this month received copies of the Parallel Bible and Parallel New Testament, in cloth, from the Cambridge University warehouse. They are these—(1) The Parallel Bible, in crown 4to, minion type, thin (not India) paper; a fine volume somewhat plainly bound, of which the price is 18s. (2) The Parallel New Testament, in crown 4to, long-primer type, leaded, and easily read, and published at 7s. 6d. (3) The Students' Large Paper Edition, in crown 4to, minion, fine smooth paper, with wide margin for notes. The price is 10s. 6d. (4) The same without the wide margin, and on thinner paper. Crown 8vo, at 4s. 6d., a convenient and comfortable size. (5) A pocket edition in pearl type, 16mo, of which the price is 2s. 6d. The binding of them all is needlessly plain, but in every other respect these editions are excellent, and should serve their purposes well. A Parallel Bible is by far the most useful copy for a working student.

THE LIFE OF OUR LORD UPON THE EARTH. BY SAMUEL J. ANDREWS. New and revised authorised edition. (*T. & T. Clark.* 8vo, pp. xxx, 651. 9s.) The old edition of Andrews' *Life of our Lord upon the Earth*, which has got to be known in this country by the title, "The Bible Student's Life of our Lord," has long been recognised as far ahead of all books written to guide us to a better understanding of the Gospels. Writers of lives of Christ, like Dr. Stalker, unhesitatingly place it first of all their authorities. We know at least one painstaking student who confesses to putting Andrews always beside his Bible when he goes from home: "It gives you so much, it saves you so much, and it is so rarely at fault." But the old Andrews' will not do any more. The new is better. The new is as much better as the old was better than its rivals. Many of us owe most of all we have about the history, chronology, and geography of the Gospels to our studies in the

book as it used to be, and we cannot but envy those who have now to begin upon this fuller, clearer, and more accurate edition. It has been not only revised and brought down to date; the whole book has been worked over slowly, carefully, with every new monogram and magazine article at command, involving a labour greater than the original writing of it, but producing a result far more valuable than if this had been its first production. The identity of the old is preserved, but it is a new book. Many matters both exegetical and archæological are still unsettled, but he who would know what has been done towards their settlement will find it here. One thing is puzzling,—why, in a land where degrees are said to be sown broadcast, the author of a work like this should still be plain Samuel Andrews.

ANTHROPOLOGICAL RELIGION. By F. MAX MÜLLER, K.M. (*Longmans.* Crown 8vo, pp. xxvi, 464. 10s. 6d.) This is the third series of the Gifford Lectures at Glasgow. One course is yet to come, and then Professor Max Müller shall have completed the most picturesque episode of his long and interesting literary life. His successor is Principal Caird. Max Müller will be Gifford Lecturer no more. Things have not gone altogether right with these lectures. But undoubtedly the lecturer is not to bear the whole of the blame. Have things gone altogether right with any of them yet? And have they not gone farthest wrong when the conditions of Lord Gifford's will were most closely followed?

You may see at once from the preface to this work what has gone wrong at Glasgow. It is one of the strangest prefaces ever written. "To believe in miracles seems to be in the eyes of my opponents the one great test of orthodoxy. But they ought surely to know, if they are acquainted with the recent theological literature on miracles, that the whole controversy about miracles turns on the definition which is given of that term." Thus, you will observe, Professor Max Müller does not disbelieve in miracles. But, then, what *is* a miracle? What is the kind of miracle in which he

believes? He believes in the Resurrection of Christ, and even in the Ascension. For St. Paul has said of the former miracle, "If Christ is not risen, our faith is in vain." "Yes, but what did 'risen' mean to St. Paul? Was it the mere resuscitation of a material body, or was it the eternal life of the Spirit?" So, you have no sooner got your miracle than it is snapped from you. And the Ascension is more completely removed than the Resurrection. For "every miracle is of our own making, and of our own unmaking." It reminds one of a game and a rhyme attached to it, which naughty boys play in the north of Scotland, of which it is hard to say whether the poetry or the morality is the more deplorable—

"Nivvy nivvy nick nack,
Which han will ye tak?
Tak the richt or the wrang:
I'll try an cheat ye, if I can."

But *Anthropological Religion* is not all about miracles. Of the greater part of the book the argument is unimpeachable. It is an honest search after truth, a search which runs into many curious nooks and corners, is always attractive, and often profitable.

THE ASCENSION AND HEAVENLY PRIESTHOOD OF OUR LORD. BY WILLIAM MILLIGAN, D.D. (*Macmillan*. Crown 8vo, pp. 374. 7s. 6d.) It was a circumstance worth recording that Dr. Milligan's work arrived on the same day as Professor Max Müller's. The one great lesson of this volume—it is the Baird Lecture for 1891—is this: that a miracle is a miracle whether you think it so or not, but it is a miracle to you according to the spiritual meaning and power you receive from it. It is not that the miracle is of our own making or unmaking, but that we are according as we let the miracle make or unmake us. It is needless to enter into the theological position or merits of the work. Professor Milligan's position is well known. Those who have followed with any care the recent literature in dogmatic theology know what to seek and what to find. But it may be well to say that it seems to be the most important work which Dr. Milligan has yet published, and the most characteristic exposition of his own theological life. The subject is great, and he never forgets it; the work is not unworthy of the subject.

CANON AND TEXT OF THE OLD TESTAMENT. BY DR. FRANTS BUHL, Ordinary Professor of Theology at Leipzig. (*T. & T. Clark*. 8vo, pp. 259. 7s. 6d.) The publishers of Driver's *Introduction to the Literature of the Old Testament* could not have done a more reasonable thing than issue Dr. Buhl's *Text and Canon* now. Though Dr. Driver, by an unaccountable slip (which his colleague Dr. Cheyne corrects in the *Expositor* for January), omits all mention of Dr. Buhl's book, this is the kind of work which he would encourage every student of the Old Testament to pursue, and this is the book which, beyond all others, will afford the English student the materials for its pursuit. It is the very thing the reader of his book, and whoever has any intelligible interest in the Higher Criticism controversy, now wishes more fully to know. If the Scriptures of the Old Testament are arranged in such admired confusion, who misarranged them so, and when, and why? In the first part of this volume Professor Buhl offers, not exactly a direct reply to these questions, but the materials for a reply, in admirable clearness and brevity. And then, in the second and larger part, he deals with the closely related and even more important matter of the text, its present state, its history, the means we have for correcting or verifying it. The work is translated by the Rev. John Macpherson, M.A., who is not only a tried and competent translator, but is himself an exact scholar in this department of study. His references to English works add appreciably to the value of the work for us, and perhaps for the German readers also, if they would consider it.

LEADING IDEAS IN THE GOSPELS. BY WILLIAM ALEXANDER, D.D., D.C.L. (*Macmillan*. Crown 8vo, pp. 332. 6s.) To begin at the end: This new and greatly enlarged edition of the Bishop of Derry's *Leading Ideas*, in a long appendix, seeks to answer the question, Who wrote the Epistle to the Hebrews? Dr. Alexander follows "the evidence produced by Dr. Franz Delitzsch, throughout his *Commentary upon the Epistle to the Hebrews*, which will probably remain the first authority upon the subject, and specially in the dissertation as to the authorship of the Epistle to the Hebrews." And Delitzsch's dissertation finds St. Luke the most probable author of the Epistle. As for Dr. Alexander's book itself, it is a

great improvement upon the first edition. It is so much greater and altogether worthier of its subject that the memory of the first edition had best be blotted out. It is not a book that is absolutely indispensable to the study of the Gospels, like Westcott and Andrews. It is rather a delightful *Obiter Dictum*—a suggestion worked out with skill and ever new suggestiveness by the fertile mind into which it had fallen.

VILLAGE SERMONS. BY THE LATE R. W. CHURCH, M.A., D.C.L., Dean of St. Paul's. (*Macmillan*. Crown 8vo, pp. 316. 6s.) "Preached at Whatley" says the title page. One thinks at once of Alton Barnes and Hare's *Sermons to a Country Congregation*. "The religion of Jesus Christ is altogether a practical thing," says Hare, and that sentence may be taken as the motto and meaning of Dean Church's *Village Sermons*. In simplest language and plainest precept the duties and comforts of the Gospel are brought home to the quiet lives of these parishioners. When contrasted with the Dean's sermons in St. Paul's in later years they compel admiration of their marvellous intellectual restraint; and they make one think that surely in these latter days it is not he who runs that needs the matter made plain, but he who leisurely listens, and then goes his quiet way.

THE CRADLE OF CHRISTIANITY. BY THE REV. D. M. ROSS, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 256. 5s.) In an article on the late Professor Graetz of Breslau, in the *Jewish Quarterly Review*, it is said: "In the spring of 1872 Graetz, with two companions, trod the soil sacred to a great memory. In Palestine the pilgrim sees what he is worthy of seeing. To one it looks a desert dotted with poverty-stricken hovels; to another's eyes it is so many thousands of acres of soil needing scientific farming; to one a hope, to another a misfortune; to most of those who visit it a place to die in. Graetz did not go to spy out the land, to make discoveries, or to identify sites. He went there to find courage." Now, if the oracular saying in the middle of this quotation is to be applied to Mr. Ross, that "in Palestine the pilgrim sees what he is worthy of seeing," it will be discovered that our author is worthier of seeing persons than places. On the whole the places were a disappointment, and the

description of them by such picturesque pilgrims as Dean Stanley and Archdeacon Farrar a delusion. But the persons were a continual pleasure and surprise. "I have read glowing descriptions of the first view of the Holy City. I cannot add another to the list. . . . But one cares not that he is stopped by a block in the streets, for he is in the middle of all sorts of curious people, and can amuse himself by watching their ways. One does not need even to go down into the crowd to carry on his study of men and manners. From the balcony of my window in the Mediterranean Hotel I looked down into David Street, and had a perpetual feast of picturesque scenes. It was a narrow dingy lane, but it gave me the best object-lesson I ever received in ethnography." Mr. Ross is not indifferent to natural scenery. Many passages prove the contrary. But he is either less under the glamour, or more chary of casting a glamour, than some travellers in Palestine whom we know. He sees, and he describes what he sees, and that so well that you see as clearly as himself. You have once at least been present at a Jewish Passover; you never again forget the mockery of the "Holy Fire." And yet, the most characteristic chapter is "Queer Folk in Palestine," and the excellent photographs are welcome, but scarcely necessary.

CHURCH AND STATE IN SCOTLAND. BY THE REV. THOMAS BROWN, D.D., F.R.S.E. (*Macniven & Wallace*. 8vo, pp. 244.) The Chalmers Lectureship was founded in 1880, by Robert Macfie, Esq., of Airds and Oban: its subject, "Headship of Christ over His Church, and its Independent Spiritual Jurisdiction." This is the third series of six lectures, for the lecturer holds office for four years. Now, the former volumes were simply unreadable, and all their learned argument was thrown away. And Dr. Brown's work will suffer at the first for that. But in the end it will reverse all that. It will give the series a name that no one hoped it ever was to reach. This is partly owing to the choice of subject, the historical being always, if well handled, more telling than the merely logical or argumentative. But it is due much more to the masterly way in which Dr. Brown has handled his materials and the style in which he has clothed them. In our judgment Dr. Thomas Brown has shown himself capable of historical narration of the highest order.

CHRISTIAN DOCTRINES AND MODERN THOUGHT. BY T. G. BONNEY, D.Sc., LL.D. (*Longmans*. Crown 8vo, pp. 175. 5s.) "I determined, therefore—though conscious of many deficiencies—to examine some of the leading statements in Christian doctrine or dogma, in order to see whether, as students of modern science, we could still accept and remain satisfied with these as the best approximations to the expression of mysteries which in themselves transcend human understanding and language." Whereupon the Boyle Lectures for 1891 were delivered, and now they are published in this attractive little volume. "To every man his work": this is Dr. Bonney's work. If he cannot do it, who can? But it is much harder to do than it seems. For there are two quantities to deal with, and they are *both* shifting, incapable of strict expression upon which a very large number will agree. Dr. Bonney has wisely enough fixed down the one—Christian doctrine—by accepting and rejecting with the Church of England. But who is able to fix down "modern thought" and give it a shape and a place wherein it will abide? Dr. Bonney's "doctrines" are these: the Logos; the Holy Spirit; the Holy Trinity; the Incarnation; the Atonement; the Resurrection; the Sacraments; and the Church—all Christian doctrines of first importance. But his "modern thought"? Perforce Dr. Bonney is himself its high priest. So that we cannot all agree. But he is very capable, and he is very cautious. He never offends by dogmatism; he suggests rather, and leaves many ways of escape. It is a stimulating book; and on the whole it is hopeful and confident in its outlook.

SHORT SERMONS. BY THE REV. STOFFORD A. BROOKE. (*Macmillan*. Crown 8vo, pp. 331. 6s.) There are thirty-nine in all. They are all short, but they differ as to their shortness, some filling twelve pages and some only four. Purposely and carefully "everything controversial" has been removed from them. So the author promises, and he has nearly kept the promise. But was it possible to keep it altogether? No. There is in the last sermon of all not a little that is controversial and must be earnestly controverted. His subject is "The Resurrection Life." He quotes the text: "Because I live, ye shall live also," and he finds it fulfilled in the fact that after Jesus went away His words would be "power and fire and hope and

faith and love," within the hearts of His disciples, and thus, as they lived, His life would be continued. It is George Eliot's—

"Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence."

But if Christ had meant that, would He have said: "Because I live, ye shall live also?" Would He not have put it just the other way: "Because ye live, I shall live also?"

Yet this is but a small portion of the work. The rest is "of those moral and spiritual things on which all sects and churches may agree." Needless to add, the language is refined as well as the thought.

AN INTRODUCTION TO THE OLD TESTAMENT. BY THE REV. C. H. H. WRIGHT, D.D. Second edition, revised. (*Hodder & Stoughton*. Foolscap 8vo, pp. 232. 2s. 6d.) Dr. Wright's *Introduction* has been well received, and it deserved it. This is a new edition; called for too soon to permit of any substantial alterations, yet embodying many small but not insignificant alterations, and enriched by an Appendix. The Appendix deals with the literature which has appeared since the first edition went to press. Dr. Wright has accomplished a most difficult task with distinct success.

THE SPIRITUAL MAN. BY PHILLIPS BROOKS. (*Dickinson*. Crown 8vo, pp. 312. 4s. 6d.) Many volumes by Phillips Brooks (to use the simple name on this title-page) have been published in this country. But another will be welcome on to the end. They are great sermons. And yet they are not the greatest. Their greatness is in their originality. They are independent, fearlessly individual, the writer's own and not another's. But in sermons you may be too original. You may leave the beaten track where the great gospel lies in order to be original. The prophets were not original. It was the same message which every true prophet delivered, and greatly in the very same words. This was one of the tests of truth in a prophet. This, and the fact that it was fulfilled, proved even Caiaphas a prophet, when he said it was expedient that One should die for the people. Isaiah had said it before him, and John the Baptist, and Jesus

Himself; and the apostles repeated it after him. These are great sermons of Bishop Phillips Brooks, and we shall resist the temptation to call them "sermonic fancy-work"; but we wish the temptation were not present.

SERMONS. BY THE REV. H. S. HOLLAND, M.A., AND THE REV. W. J. KNOX LITTLE, M.A. Messrs Longmans have just issued cheap editions of the sermons of two prominent and popular High Churchmen, Canon Scott Holland and Canon Knox Little. There are three volumes to each. Canon Holland's are named (1) *Logic and Life*; (2) *Creed and Character*; (3) *On Behalf of Belief*. Canon Knox Little's are (1) *Manchester Sermons*; (2) *The Light of Life*; (3) *Sunlight and Shadow in the Christian Life*. The new editions, which are published at 3s. 6d. each, do not seem one whit inferior to the old. Indeed, being uniform, many readers will prefer them to the old. Their character and contents are well known already.

ETERNAL HOPE. BY THE REV. FREDERIC W. FARRAR, D.D., F.R.S. (*Macmillan*. Crown 8vo, pp. lxxv, 227. 3s. 6d.) This also is a new edition, the sixteenth, if we count aright. Perhaps no single fact witnesses more strikingly to the interest that surrounds the question of future retribution than that thirty thousand copies of this very expensive work (for it was published at 10s. 6d.) have been bought since 1878. To this edition there is a new preface embodying two interesting letters from the late Professor Pusey; but otherwise it is reprinted as it was issued at the first.

THE PROPITIATION OF OUR LORD IN ITS BEARING ON ETHICS. BY JAMES KENNEDY, M.A. (*Alexander & Shephard*. Crown 8vo, pp. 94. 2s. 6d.) This does not strike us as a book to reckon with. It wants grip. There are things in it that are right, and others that are not far wrong; but they are here, there, and everywhere. The author's mind is undisciplined, and its lack of discipline is reflected in his language. The preface is an example of this. In the first paragraph Mr. Kennedy speaks in the third person, in the second he speaks in the first; in the beginning of the third he passes into the first person plural, returning in the middle of it to the singular again.

It is a great pity that so excellent a title has been used up by so feeble a book.

LESSONS ON THE GOSPEL ACCORDING TO ST. MARK. BY THE REV. R. R. RESKER. (*Church of England S.S. Institute*. 8vo, pp. 198. 2s.) St. Mark's Gospel is covered in fifty-two Lessons. Each Lesson contains an Instruction to the Teacher, a full sketch of the Lesson, brief Explanatory Notes, Side-lights, and Illustrations. All this might be found, and the whole an utter weariness to the flesh. But Mr. Resker has taken trouble and he has capacity. We know no better handbook, whether for the teacher, or even the busy preacher.

HOW TO TREAT THE BIBLE. BY CLEMENT CLEMANCE, B.A., D.D. (*Dickinson*. Crown 8vo, pp. 82. 1s.) "He that believeth shall not make haste;" and Dr. Clemance neither hastes to ban nor altogether bless the higher critics and their ways. His book is temperate, scholarly. It will exactly meet the present needs of thousands of thinking and puzzled persons. It will help them also in the present, though neither he nor they will long abide just here.

STUMBLING STONES REMOVED FROM THE WORD OF GOD. BY ARTHUR T. PIERSON. (*Dickinson*. Crown 8vo, pp. 79. 1s.) "Gather out the stones" is the motto of this little work. The stones are the "so-called discrepancies" in the Bible. And Dr. Pierson seems to admit their actual presence, but holds that they are due to us, not to the Word; to our misconceptions or faulty translations; not to the original and verbally inspired Scripture, which is inerrant and infallible. His work is puzzling to some extent; it is doubtful if it will not perplex where it is meant to succour.

BITS FROM BLINKBONNY. BY JOHN STRATHESK. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 192. 1s. 6d. and 1s.) A new edition revised of an exceedingly good friend and delightful companion. The one copy is bound and the other not. For prizes and gift-books they will surpass most competitors.

Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.