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Buhl's *Canon and Text of the Old Testament*.

Pünjer's *Philosophy of Religion*.

Macgregor's *Apology of the Christian Religion*.

Workman's *Text of Jeremiah*.

Stählin's *Kant, Lotze, and Ritschl*.

Delitzsch's *Messianic Prophecies*.

König's *Religious History of Israel*.

Janet's *Theory of Morals*.

Monrad's *World of Prayer*.

Allen's *Life of Jonathan Edwards*.

NOTE.—Full particulars of the above-mentioned books in Messrs. Clark's catalogue, free on application.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

HISTORY OF THE CHRISTIAN CHURCH. BY PHILIP SCHAFF, D.D., LL.D. THE SWISS REFORMATION. (*T. & T. Clark*. 2 vols. 8vo, pp. xx, 890. 21s.) In every department of study the great book is the easy book; and in the department of Church History, Dr. Schaff has written the greatest and easiest book we have. It may not be the book for you if you are in much haste preparing for your "pass," for this book takes time. But if you would pass the highest examination of all,—your own God-enlightened conscience,—this is the book to spend your time upon. It is not completed yet. The volumes before us take the number up to twelve, and yet it is not complete. But the end is in sight; and we shall all pray that Dr. Schaff may be spared to bring his greatest task to completion.

These two volumes deal with the Swiss Reformation. Like every other two, they are complete in themselves, beginning and ending this one great epoch in the history of the Church. It is mainly a history of three great names—Zwingli, Calvin, and Beza. And the greatest of these is Calvin. It need not be said that Dr. Schaff has never been taught to speak lightly of the name of Calvin. "Calvin," said Bishop Andrewes, "was an illustrious person, and never to be mentioned without a preface of the highest honour." Dr. Schaff holds gladly by that unbiassed judgment. In his appreciation he has little difficulty in clearing

away some of the most foolish and most frequent charges brought against the reformer. It is, for example, quite a crime in Calvin, as the present generation holds, that in his many writings he makes no allusion to the beauty of the world that surrounded him—the lonely shores of Lake Lemman, the murmur of the Rhone, the snowy grandeur of the monarch of the mountains in Chamounix. But the same charge has been made against St. Paul. And here it is enough to say that it was not the fashion of that day—it is little more than a fashion now with many of us—to make such allusions in writing. There are no such references in the writings of any of the other reformers, and yet it is never charged against some of them that they were insensible to the beauty and the joy of nature and humanity. But it is right to add that Dr. Schaff is no panegyrist of Calvin. He judges independently, though sympathetically, and he does not find it necessary to approve of all his doctrines, or even of all his deeds.

THE HIBBERT LECTURES, 1892. BY C. G. MONTEFIORE. (*Williams & Norgate*. 8vo, pp. xxiv, 576. 10s. 6d.) Reference has already been made in *THE EXPOSITORY TIMES* to these lectures. And now that they are in our hands, the surprise is not less than was anticipated, the actual worth is greater. The title which Mr.

Montefiore has given them is, "Lectures on the Origin and Growth of Religion as illustrated by the Religion of the Ancient Hebrews." But they may as correctly be described as a history of the religious life of the Israelites from the point of view of the most advanced modern criticism. Yes, the most advanced. Mr. Montefiore is a Jew, and yet there is not a Gentile of them who has less regard for the "memory of Moses." In an Appendix he gives reasons for abandoning the Mosaic authorship even of the Decalogue, or any nucleus of it. And in the Preface to his work he plainly and fearlessly gives us to see that if there are advanced critics of the Old Testament, he is more. Thus the worth of the volume lies in this, that it gives us a frank and perfectly intelligible sketch of the history of the religious life of Israel as modern criticism finds it. Nowhere else is it so accessible, so clear, or so fearless. Mr. Montefiore is fully persuaded in his own mind, and he lets no consideration interfere with his purpose.

Suppose, then,—though it is a somewhat large supposition—that Mr. Montefiore's faith to-day is to be ours to-morrow, what does it come to? There is just one point we need concern ourselves with. Does Mr. Montefiore still find God in the Old Testament? He has no place there for Moses any more—has he none for Jehovah, Moses' God? Most assuredly God is still there. Never was it more convincingly shown that God is in the Old Testament as He is in no other book whatever, and that He cannot be driven out of it.

"He glows above  
With scarce an intervention, presses close  
And palpitatingly, His soul o'er ours!  
We feel Him, nor by painful reason know!  
The everlasting minute of creation  
Is felt there; now it is, as it was then;  
All changes at His instantaneous will,  
Not by the operation of a law  
Whose Maker is elsewhere at other work:  
His hand is still engaged upon His world—  
Man's praise can forward it, man's prayer suspend,  
For is not God all-mighty?"

THE EXPOSITOR'S BIBLE. THE PSALMS. BY A. MACLAREN, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 387. 7s. 6d.) Dr. Maclaren was as good a choice as could have been made for this part of the work which the *Expositor's Bible* is seeking to do, and he has

done the work successfully. The only difficulty lies in the extent of the ground to be covered. This volume runs only to the 38th Psalm, but even so, it cries out for more room. Dr. Maclaren is at his very best when his scope is very full and free. There is a new translation of every psalm, quite independent of all other translations, and often very felicitous. But one is surprised on finding the familiar verbs in the second verse of the 23rd Psalm reversed—

"In pastures of fresh grass He leads me;  
By waters of rest He makes me lie."

And it is not a mere slip of the pen, for Dr. Maclaren's exposition follows it. He will have to vindicate the rendering, however; for the lexicographers and the translators are all against him. And though it seems most natural that the flock should be led to the green pastures, and then made to lie down there, yet the other order has a beauty of its own, which has been very charmingly brought out in a little volume by the Rev. Mark Guy Pearse. And the spiritual application is as true as it is appropriate—first rest in Christ, and then work for Him. Nevertheless this is but a trifle. And where there is so much exposition that is not only true, but most sympathetic in thought and most felicitous in expression, one feels that an apology is demanded for mentioning it.

UNIVERSITY AND CATHEDRAL SERMONS. BY J. R. ILLINGWORTH, M.A. (*Macmillan*. Crown 8vo, pp. 223. 5s.) Surely there never was a time when scholarship concerned itself so intimately with daily life and conduct. Hitherto learning has borne the blame of isolation. But now the accomplished scholar is often the most successful man of affairs, or at least finds his deepest interest in bringing his scholarship to bear upon the thoughts and deeds of the men around him. Thus we have come to find no surprise in the fact that Mr. Illingworth's University sermons are as practical as those preached in St. Paul's Cathedral. If the scholar is the heir of the ages of cloistered thinking, he is now the debtor to society; and its hopes and anxieties are his own. We are all the gainers thereby. The scholar himself gains immensely, and we gain greatly also, and ever the more as we listen with more patience and respect.

CHARACTERS AND CHARACTERISTICS OF WILLIAM LAW. BY ALEXANDER WHYTE, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. xlvii, 328. 9s.) What is Dr. Whyte's purpose in issuing this volume? To make us *know* William Law? You never can make us know any author by selections, far less any man. And it is impossible to read the most appreciative lecture with which these selections are introduced without learning that Dr. Whyte would have us know the man as well as the author. What is his purpose then? Simply to tell us that he has found a great treasure, and encourage us to come and possess it for ourselves. Not to make us *know* William Law, but to give us a taste of his quality, that we may take the only possible means of knowing him for ourselves—go to his works and read him thoroughly. So there is a list of these works given. And that we may not be disheartened by the number of them, some leading is provided. Very plainly are we told which to begin with and where we may leave off, if we must leave off before the end. It is the "Way into Law," and very enticing is the prospect made to appear.

LOYALTY TO CHRIST. BY JOHN PULSFORD. (*Simpkin*. Vol. ii., 8vo, pp. 446. 7s. 6d.) The first volume of these studies in the Gospels had a good reception, and this second is not inferior. One more is promised to complete the series. And in three volumes the series may be made complete, for they do not attempt to cover the whole gospel record, but only the sayings of Christ. Now it is time that we had another exposition of the words of the Lord, and it is right that when we have it we should find it as free from the dogmatics of theological system as this is. With all Stier's ability and devotion, one must learn his theology first, and believe it, before one can profit by his exegesis—a manifest reversal of the true method. There is no such necessity here. Whether the exegesis is commendable or not, it is an unfettered exegesis—to that extent it *is* commendable always. How much nearer it brings us to the words and the ways of the Lord as the evangelists have recorded them for us! And here again the most supernatural is in full accord with the natural. Not disorder; but not order fixed into the iron mould of system. Woe unto you, scribes and Pharisees, for ye make void the words of the Master by your theological handcuffs. There is no agreeing with

any man out and out in his exposition of the words of Christ, for no man can cover what touches the separate individuality of every man. But it will be strange indeed if we do not all find these studies both a stimulus and a comfort.

THE EPISTLE TO THE PHILIPPIANS. BY ROBERT RAINY, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 368. 7s. 6d.) In a Prefatory Note, Principal Rainy tells us that his first thought was to mass together the apostle's references to the practical problems of life, but abandoned it for the ordinary method of detailed exposition. Probably it is the mere hankering after what might have been that makes one wish his first thought had been carried out. But is there not a serious risk in all these extended expositions of the books of Scripture that we lose sight of the author's predominant purpose in the attention that is bestowed on details? And even when the details are resolutely kept in their subordinate place, as with rare skill and resolution they are kept here, is there not still the danger that the mere extent of the surface should blur its essential character? A brief survey of the apostle's method of dealing with the practical problems of life under the new light of Christianity, such as Principal Rainy could have given us, would have been welcome indeed. But we make no complaint over what he has given. He was fitted for this; and he has not mocked us in the exercise of his special aptitude. He at least never loses sight of the great ideal in the practical detail; he never forgets how he has got that ideal, never loses faith in the destiny it is to attain, never fails in the present persistent application of it. Where else has "the knowledge of Christ," that magnificent generality of the Epistle to the Philippians, as Dr. Rainy calls it once, been more magnificently expounded for us?

THE SUPERHUMAN ORIGIN OF THE BIBLE. BY HENRY ROGERS. (*Hodder & Stoughton*. Crown 8vo, pp. lxxii, 359. 5s.) The feature of this new edition of Henry Roger's Congregational Lecture is the Memoir of the author by Dr. R. W. Dale. It is a feature which abundantly justifies the reproduction of the book, if it needed justification.

DISCUSSIONS ON THE APOCALYPSE. BY WILLIAM MILLIGAN, D.D. (Crown 8vo, pp.

290. 5s.) First Dr. Milligan issued his Baird Lectures on the Apocalypse with the usual Appendix of Notes. Then he found that the two did not go well together, the Lectures being intended for those who were willing to take the lecturer's word for whatever he stated, the Notes being meant to justify his statements to those who did not; or, as the phrase goes, the one being meant for a popular audience, the other for scholars. So he separated them, published the Lectures alone a few months ago, and now gives us the Notes by themselves also. But he gives us much more. For besides the revision of the whole up to date, and the enlargement of the essay on "The Unity of the Apocalypse," we have two Discussions that are altogether new, "The Relation of the Apocalypse to the general Apocalyptic Literature of the First Century," and "The Inter-relation of the Seven Epistles to the Churches." One might almost grudge the necessity imposed upon one of writing largely on the unity of the Apocalypse; perhaps Dr. Milligan grudged it; and yet it is certainly not the least interesting part of the new matter, and Dr. Milligan deserves our thanks for his courageous and patient handling of it.

RESCUERS AND RESCUED. BY THE REV. JAMES WELLS, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 247. 3s. 6d.) No one will wonder that this book has reached its third thousand, for no one can read it without emotion. Here it rouses one to strong indignation, there to intense pity. And sometimes the pity and the anger are found together, and set against one and the same person. But not always. There is one ever-returning curse which calls for indignation only, and there are the multitudinous victims of that curse whose guiltless misery touches the tenderest chords of compassion.

THE GOSPEL OF THE KINGDOM OF HEAVEN. BY F. D. MAURICE. (*Macmillan*. Crown 8vo, pp. xxxvi, 368. 3s. 6d.) That is Maurice's title for the Gospel according to St. Luke. We now give it to the whole sum of the gospel of Jesus Christ, and find it at once the most fascinating and the most perplexing of all problems in doctrine. What is the kingdom of heaven? Or, where is it? What does it cover, what exclude? Maurice went before our present patient and fascinated inquiry into the subject; but he anti-

ipated much of our surprised discovery. For here he held well by the historical method, and the written Word.

MEMORANDA SACRA. BY J. RENDEL HARRIS. (*Hodder & Stoughton*. Crown 8vo, pp. 187. 3s. 6d.) To many it will be a great surprise to receive this exquisite book of devotion from one who has been publicly known as a great scholar and critic. Two gifts, both of the very highest, are marvellously united in Professor Rendel Harris, and here we have the ripe fruits of one, in most delicious flavour and most wholesome nourishment. It is not possible to review such a book as this. Words about it do not tell us what it is. Nor will a selection of words from it half convey its incommunicable fragrance.

QUESTIONS ON THE HOLY SCRIPTURES. BY ALEXANDER A. CUTHBERT. (*Maclehose*. 8vo, pp. 219. 5s. net.) Mr. Cuthbert has taught a Bible-class in Glasgow for thirty years, and it has been his practice, at the beginning of each session in October, to issue a series of printed questions, and at the close of the session in May to give out printed answers to them for comparison with the answers written by the class. This volume contains a selection of these questions and answers. They are entirely biblical, so that the answers scarcely demand anything beyond the quotation of the right passages of Scripture. And their value depends on the nature and insight of the questions themselves. At the poorest, they make the students search the Scriptures. But very often they suggest happy interpretation and searching application.

THE HOPE OF THE GOSPEL. BY GEORGE MACDONALD. (*Ward*. Crown 8vo, pp. 240. 6s.) We hold that George Macdonald is a better expositor than preacher, and a better preacher than novelist. Does this mean that we hold by his expositions always? By no means. Very rarely do we agree with them in all their length and breadth. But they are never without keen and fertile suggestions at their worst; and when they are at their best, they bring their passage into the clearest light of conviction and of truth. This volume contains twelve expositions. They are thoroughly worthy of our most careful attention.

HANDBOOKS FOR BIBLE CLASSES AND PRIVATE STUDENTS. CHURCH AND STATE. BY A. TAYLOR INNES. (*T. & T. Clark*. Crown 8vo, second edition, pp. 275. 3s.) Mr. Taylor Innes's historical handbook to the great subject of the relation between the State and the Church is now recognised as our best accessible authority. It was a task of most unusual difficulty he undertook, and he has succeeded beyond all expectation. For the book is as easy to read as it is trustworthy to follow.

THE STORY OF THE BOOK FUND, 1891-92. Two years' story in one: for the record of 1891 could not be written at the time. And now it comes as an "In Memoriam" within the bands of sorrow. Nevertheless, Mrs. Spurgeon resolves that "the Book Fund Report is to be 'the Lord's song' from my heart and lips." "God helping me," she says, "I will

'Sing, if I can, as I go,  
For my song may cheer some one behind me,  
Whose courage is sinking low.  
And . . . well, if my lip does quiver,  
God will love me the better so.'"

PAMPHLETS. We should like to direct special attention this month to two: (1) *Thoughts on the Principles of Textual Criticism*, by the Rev. J. G. Heisch, M.A. (Hunt, 4d.); and (2) *Hades—Comprehension*, by the Rev. A. D. Pringle, M.A. (Gloucester: Davies & Son, 1d.)

### AMONG RECENT SERMONS.

#### III.

Sermons! What a comprehensive word it is! Pursuing, and this month completing, our summary of recent literature in sermons, we fall first upon two volumes which surely stand at the extreme ends of the long line of separation. The one is Professor Cunningham's *Path Towards Knowledge* (Methuen, 1891), the other, Canon Bell's *The Name Above every Name* (Arnold, 1892, 5s.). In Professor Cunningham's book extremely complex and difficult questions of social and political life are discussed as "a priest of this Church" feels bound to discuss them. In Canon Bell's, the apostolic determination is not for one moment laid aside: "I determined not to know anything among

you save Jesus Christ and Him crucified," and every word is spoken in the belief that "the same truths which were the strength of Evangelical Churches in times past, and had a singular fascination for some of the best and greatest men that ever lived, making them strong to do and mighty to suffer for Christ's sake and the gospel's, are the strength of Evangelical Churches to-day."

And yet, if those two books stand at the extreme ends of a long line of separation, sermons must have extension in more directions than one. For Dr. Momerie's Foundling Sermons, of which two volumes lie before us, *Church and Creed*, and *Inspiration* (Blackwood, 1890, 4s. 6d. and 5s.), are as far removed from Professor Cunningham's as from Canon Bell's, and as far from Canon Bell's as from Professor Cunningham's. In short, from the standpoint of either of these, Dr. Momerie is off the line altogether. As nineteenth century reading, however, Dr. Momerie beats them both. He is more immediate in his effects, and he is what he intends to be. Nor has he the least objection to your saying that he is more transient. He has an audience before him,—an impatient audience,—and he will speak to them to-day, not greatly caring what the morrow may bring forth.

"I wish particularly to offer to all the boys at Fettes College, particularly to those who have been here any time, my grateful acknowledgments of their loyalty, affection, and generous appreciation of me. I wish, as a dying man, to record that loving-kindness and mercy have followed me all the days of my life; that firm faith in God is the sole firm stay in mortal life; that all other ideas but Christ are illusory; and that duty is the one and sole thing worth living for."

That was the last message of Dr. A. W. Potts, the first headmaster of Fettes College. The words are, as it were, the brief summary of all the messages he gave his boys, some forty of which are found in this memorial volume of sermons—*School Sermons* (Blackwood, 1891, 7s. 6d.). They are also the brief epitome of the life he lived among them, as the excellent short memoir here prefixed makes clear. The sermons are not common, they are far removed from the commonplace. There is an elevation, a distinction about them; you are puzzled to find where it lies, in the thought or the

expression, till you find it is in the man who stands behind both of these.

Without date or price or printer's imprint, without preface or introduction, Messrs. Griffith & Farran have issued a volume of sermons by the Rector of Trinity Church, New York. The volume takes its title from the subject of its opening sermon, *Christ at the Door of the Heart*. Morgan Dix is not unknown on this side, and it may be that the things that are wanting to this volume were most of them superfluous. There are seven-and-twenty sermons, vigorous, fundamental: not theological greatly, dealing much more with life and its decisions.

Dr. Morris Whiton is another American preacher who has made a name among us. But the associations that gather round his name are different. Dr. Whiton is no more a theologian than Dr. Dix, but he has not a little to do with theology. He has more to do with it in his volumes probably than in his regular preaching. For it has always seemed to us that he was unaware of his real strength, which lies in such work as you have in this volume under the title, "Balaam: the Moral Cross-Eye," and that he selected for his printed volumes mainly such discourses as discussed hard and old problems in theology. The title of this volume is *The Law of Liberty* (Clarke, 1888, 3s. 6d.).

And yet another—unless Dr. Pierson is already naturalised among us. This volume, *The Heart of the Gospel* (Passmore & Alabaster, 2s. 6d.), is made up of sermons which, in any case, were preached in this country. They are Dr. Pierson at his best, and Dr. Pierson's best is very good—thoroughly fresh, thoroughly telling, thoroughly evangelical.

Last of all, let us notice two recent issues of the Contemporary Pulpit Library—Sermons by Canon Scott Holland, and Sermons by the late C. H. Spurgeon (Sonnenschein, 1892, 2s. 6d. each). They are, of course, excellent, each with the excellence that is his own.

#### LITERARY NOTES.

DR. WHYTE of Free St. George's, Edinburgh, has at last determined upon the publication of his *Bunyan Characters*. For the past two years they have drawn immense audiences to his Sunday evening meetings, and at least two of the religious papers have given a full report of them every week. In the spring the first series will appear, and Messrs. Oliphant, Anderson, & Ferrier, the publishers, promise the volume at the very popular price of half a crown. Dr. Whyte will revise them thoroughly before they are issued.

In the *Classical Review* for February, Mr. A. C. Headlam writes forcibly against Harnach's view, that the practice of using bread and water instead of bread and wine in the celebration of the Eucharist was customary and orthodox in the early Church, and had the support of Justin Martyr.

*The Independent* for February 9 contains a full and painstaking review of Schultz's *Old Testament Theology*, by the Rev. P. T. Forsyth. Mr. Forsyth has taken the trouble to compare the translation with the original throughout, and suggests one or two small improvements. Then he says: "One or two points we have referred to above, and others we ignore, because we wish to say that, on the whole, Professor Paterson has made his translation a piece of literature; that he has tried, and mainly succeeded, in doing for his author what Wallace did for the logic of Hegel; that he has broken up and reconstructed sentences into true English more lucid than Schultz himself; and that Messrs. Clark have never given us anything to come within measurable distance of such translation as this."

Specimen pages have just reached us of the *Cambridge Companion to the Bible*. The type is very small of course, and in the space of about four hundred octavo pages there will be contained an immense amount of matter. The writers are, for the most part, the first authorities in the several departments, and the book will be heartily welcomed when it appears.