

tion does not expressly say that Israel is settled in Palestine. It would be quite sufficiently in keeping with its language to suppose that Israel, though still settled in the land of Goshen, was regarded as having marked foreign sympathies. Indeed, it seems hardly possible to explain the persecution in any other way.

J. J. LIAS.

The Canonry, Llandaff.

IV.

In reply to the query propounded by you in this month's EXPOSITORY TIMES, 'How could the Pharaoh of the Exodus conquer the Israelites in Palestine?' I would refer to 1 Chron. vii. 20-22, where we find what I have always considered a tiny fragment of genuine history, precisely coincid-

ing with what the newly-discovered slab seems to indicate, namely, that 'part of the Israelites had returned to Canaan before the Exodus.' The Chronicle presents to us Ephraimites, during the lifetime of their father, penetrating into Canaan as far as Gath, and defeated in a marauding expedition, which cost Ephraim several sons. Does not this solitary statement relieve, if not remove, the difficulty?

J. T. MARSHALL.

Manchester.

In the Pal. Targum of Ex. xiii. 17 it is narrated that when Israel came out of Egypt God did not lead them through the country of the Philistines, lest the people should change their minds when they saw their brethren who died in the war, the two hundred thousand men of valour of the tribe of Ephraim: for they went down to Gath to plunder the cattle of the Philistines, thirty years before the end, and they were surrendered into the hand of the Philistines, and they slew them.

J. T. M.

At the Literary Table.

THE BOOKS OF THE MONTH.

I.

THE CHARTER OF THE CHURCH. BY THE REV. P. T. FORSYTH, M.A., D.D. (*Alexander & Shephard*. Crown 8vo, pp. 104. 1s. and 1s. 6d.) Which Church? There is but one, the Catholic Church, says Dr. Forsyth, and that is larger than Rome or London. 'Faith demands a Church—but Catholic, not Monopolist,' is the heading of one his chapters, the meaning of the whole. And all the chapters are written in a fine spirit, a Catholic spirit, even the mind and spirit of the Lord Jesus Christ. Once or twice his sentences need translation; and that is a pity indeed, the substance is so good and true.

THE LIFE THAT IS EASY. BY C. SILVESTER HORNE, M.A. (*Allenson*. Crown 8vo, pp. 153. 2s.) In these sermons Mr. Horne works at, and almost works out, the idea that the life in Christ is the natural and normal life for men upon the earth. He makes a vigorous protest (in his introduction, afterwards he protests mainly by ignoring it) against the doctrine of depravity, which has dealt so hardly with poor human

nature. To him human nature is a very glorious thing, only a little lower than the angels. All of which sounds terribly heterodox. But it is not so heterodox as it sounds. Mr. Horne does not deny that to find the life in Christ easy you must first find Christ.

I find it hard

To be a Christian,

says Browning. No; you mean, says Mr. Horne, to *become* one; after that it is easy enough. And Mr. Horne's view has much in its favour, everything indeed; and needs great emphasis at present. We dwell upon the fact that Christ's yoke is a yoke; He spoke of it to tell us that it is easy.

WHAT SHALL I TELL THE CHILDREN? BY THE REV. G. V. REICHEL, A.M., Ph.D. (*Allenson*. Crown 8vo, pp. 303. 5s.) It depends entirely, in Mr. Reichel's mind, on what I shall *show* the children. For he takes some object with him always,—a flute, the model of a ship, a live chameleon, or a bunch of weeds,—and his

sermon is an object-lesson with the moral and the meaning-well in front. So, if you have the courage, this is the example.

THE QUOTATIONS OF THE NEW TESTAMENT FROM THE OLD. BY FRANKLIN JOHNSON, D.D. (*Baptist Tract and Book Society*. Crown 8vo, pp. xx + 409. 7s. 6d.) Professor Johnson knows better than any of us that this has been done before; he does not know, what we can frankly tell him, that it has never been done so well. Indeed, we did not think it was so great a subject, we did not dream it was the opening into so many fertile flourishing regions of thought, we could not believe that the great principles underlying the interpretation of the Bible, all live and move and have their being in the quotations which the New Testament makes from the Old. From first page to last the book reveals itself as the work of a true scholar and very capable writer. And it is part of its own plan that the finest literature of all ages and lands should be recalled to illustrate or approve.

THE UNITED STATES OF AMERICA, 1765-1865. BY EDWARD CHANNING, Ph.D. (Cambridge: *At the University Press*. Crown 8vo, pp. vi + 352, with Maps. 6s.) Under the editorship of Professor Prothero, the Cambridge Press is issuing a series of historical monographs. Each volume covers a reasonably large yet self-contained period of history; a specially equipped scholar is accepted as the author; and the University provides excellent maps and other mechanical conveniences. The volumes are principally written for students of history. But the day is past when it was thought that students would only read what was unreadable. This volume, at least, is as easy to read as a Lecky or a Froude, though we do not see it has a like distinction of style. At such a time as this, a history of America opens almost of its own accord at the Monroe doctrine. Mr. Channing has described that doctrine well, its genesis, and the state of feeling which inevitably gave it birth.

A CONCORDANCE TO THE SEPTUAGINT. BY THE LATE E. HATCH, D.D., AND H. A. REDPATH, M.A. PART V. (Oxford: *At the Clarendon Press*. 4to, pp. 937-1208. 21s.) Hatch and Redpath's Concordance to the Septuagint

and the other Greek versions of the Old Testament is one of the greatest lexicographical enterprises of our time. Its accomplishment is now at hand. One part more and the work is complete. Never since the building of Solomon's temple was a great undertaking carried through with more success and less noise. Every word in this immense work is as a block of stone, and it has to be shaped and scraped and fitted and finished with as much labour and precision. Who knows, or will ever imagine, the mental ability such work as this demands? But the goal is in sight. One more part and it is accomplished, a scholar's monument, finer and more enduring than either brass or stone.

For all accurate study of the Old Testament, Hatch and Redpath's Concordance is indispensable. Nor is it possible to study the New without it. Let those who have not yet bought their copy remember that when the last part is published the price of the whole will be raised from five guineas to six.

THE GOSPEL COMMENTARY OF S. EPHRAEM THE SYRIAN. BY THE REV. J. HAMLYN HILL, D.D. (*T. & T. Clark*. 8vo, pp. 177. 7s. 6d.) S. Ephraem the Syrian made himself famous by commenting on *Tatian's Diatessaron*; Dr. Hamlyn Hill has made himself famous by commenting on Ephraem. It is surprising that so fine a field has been left so greatly to one man. It is certain that we do not know half so much of the *Diatessaron* as we ought to know; yet many of us should have known much less than we do had it not been for Dr. Hamlyn Hill. Now he has added to the debt we contracted over *The Earliest Life of Christ* by the issue of this supplementary and most interesting volume; in which, with many other things, he gives us a translation of all the quotations from the Gospels that are found in Ephraem's Commentary. And this translation is as reliable as it is new, for Professor Armitage Robinson, as well as the author, has worked for it and on it, searching libraries, and revising proofs.

BIBLE-CLASS PRIMERS. THE FREE CHURCH OF SCOTLAND. BY THE REV. C. G. M'CRICKIE, D.D. (*T. & T. Clark*. 12mo, pp. 117. 6d.) Many books on the Free Church of Scotland have been given to us since the

Jubilee celebration came in sight; but this is the first and only one written for use as a class-book. Now, it was well that a history of the Free Church should be written for those who came out at the Disruption, and Dr. Péter Bayne did it magnificently. It was well that the story of the Free Church should be lightly told on the year of Jubilee for young persons, and Dr. Wells did that attractively. But the Jubilee year is past, and the men of the Disruption are passing. We want a student's handbook now, that the principles and history of the Free Church may be patiently taught from year to year. And that Dr. M'Crie has given us.

BIBLE-CLASS PRIMERS. CHRISTIAN CHARACTER: A STUDY IN NEW TESTAMENT MORALITY. BY THE REV. T. B. KILPATRICK, B.D. (*T. & T. Clark*. 12mo, pp. 124. 6d.) Narrow your ground enough, and a very small book may cover it. Mr. Kilpatrick's subject is Character—the Character of the follower of Christ. Very great, it is nevertheless quite easily bounded if you keep clear of things that do not belong to it. So in this most interesting and most helpful little book Mr. Kilpatrick has given a thoroughly sufficient account of Christian character, and even pleaded with us to seek and find it. For he knows this subject—they are few who know it better—and he wastes no time in prospecting. Now, there is nothing more keenly felt at present than the necessity of systematic teaching in Christian Ethics. To be systematic, however, it must begin at the beginning both with the subject and with us. Begin with this book, then, and your youngest pupils—a better book you will not find for the purpose.

THE WAY OF SALVATION. BY THE REV. CHARLES G. FINNEY. (*Dickinson*. Crown 8vo, pp. viii + 467. 5s.) Can there be *two* Charles Finneys? you say. No, there cannot be two. This is the Charles Finney you know. The sermons are not new, except that, like the gospel they cling to, they never can grow old; they are the same which saw the light some five and fifty years ago. But they are in a new dress; and if you do not possess Charles Finney's sermons already, possess and read them now.

THE MAN OF SORROWS. BY THE REV. JAMES CULROSS, D.D. (Stirling: *Drummond's Tract Depot*. 16mo, pp. 185. 1s. and 1s. 6d.) The 'hallowing of criticism' may be a good thing, but we doubt if the time is ripe for it. In any case another thing comes first, and for that the time is always ready. Let us so teach the Old Testament, and so preach it, that we shall not contradict true scholarship. Dr. Culross does that. Do you stand in the old ways? Or do you accept a critically reconstructed Old Testament? In either case you can read this little book without offence and to very much profit. It goes to the very heart of the Old Testament, for it goes to the 53rd of Isaiah; and it finds there what true scholarship will always find there, 'the things concerning Himself'—that and nothing else.

THE LAMBS IN THE FOLD. BY THE REV. JOHN THOMSON, D.D. (Montreal: *Drysdale*. Crown 8vo, pp. x + 264.) 'The great question now is, how to get up a revival. But there is a prior question, how to bring up the children in the nurture and admonition of the Lord.' Revivals, Dr. Thomson would not deny, may do much for those who have not been so brought up. But prevention is better than cure everywhere, though it is not so showy; and we do not deserve a revival if through our own negligence we have made it necessary. This book is on the right lines. It makes claims you dare not disallow; and now they demand instant obedience.

LOST HABITS OF THE RELIGIOUS LIFE. BY THE REV. H. M. B. REID, B.D. (*Gardner Hitt*. 24mo, pp. 117.) We have lost, says Mr. Reid, no fewer than nine habits of the religious life—almsgiving, secret prayer, fasting, family worship, Bible-reading, religious conversation, religious meditation, self-examination, and common prayer. And if we—that is, the body of professing Christians—ever had them, then Mr. Reid is right: we have lost them; and religious conversation most of all. But have professing Christians ever had these habits? Fasting and family worship, perhaps, more than now; but certainly not almsgiving, self-examination, or Bible-reading. These habits, in truth, have never been as they ought to be—never have been habits but of the very few. But why should they not be now as they never were before? We fear the set

mechanic exercise. Possibly we fear worse things than that. But Mr. Reid does not fear, and on the whole we think he is right.

JOHN CHINAMAN. BY THE REV. G. COCKBURN, M.A. (*Gardner Hitt*. Crown 8vo, pp. 223.) Here is the typical Chinaman in his daily life, and Mr. Cockburn believes that he has just caught him, as Sir Walter Scott did the Borderman, before he passes away. But how is he to pass away when there are so many of him? Not by our present missionary methods, thinks Mr. Cockburn. Our missionaries in China have done marvellous things when it is remembered that each of them has a parish as big as a dozen counties. But, until we alter our missionary methods, by sending a thousand where we now send one, it is not the missionary that will cause John Chinaman of to-day to disappear. It is the inevitable inroad of Western civilisation, for which, we suppose, Japan has opened the way. Well, let him go. He will be succeeded by a better man.

FAMILY PRAYERS. BY THE REV. GEORGE J. CAIE, B.A. (*Gardner Hitt*. Crown 8vo, pp. 194.) Our fathers did not need a book of family prayer. But if their degenerate descendants do, let them have it; by all means let them have it, encourage them to buy it, even make them a present of it, rather than that the habit of family prayer should pass away. And this volume will serve the purpose admirably. It is simple, evangelical, unobjectionable. Besides the morning and evening prayers for five weeks, there are a few for special occasions.

THE MIND OF THE MASTER. BY JOHN WATSON, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 337. 6s.) If there are men of whom it must be said it had been better if they had never been born, then there are books also, and this is one of them. For what good end can it serve at such a time as this to take us to the Jesus of the Sermon on the Mount, and tell us there is salvation in no other? Has the Sermon on the Mount as Saviour not been tried times and ways without number and found wanting? Surely, after all we have passed through of late in the shape of salvation by precept and example, we are bound to say at last, that if there is salvation nowhere but in the Sermon on the Mount, then we are of all men

most miserable. Did St. Paul find salvation in the Sermon on the Mount? Did our Master place it there?

But, you say, no doubt Dr. Watson is following the approved modern method and criticising his sources, selecting and rejecting among the Gospels, till he finds nought left to him except the 'original teaching' and the 'perfect example.'

Not so. He is no critic, nor the son of a critic, of *the Gospels*. He accepts all the great sayings and all the great deeds. But he interprets them, not as you have been wont to interpret them, which is a small matter; not as St. Paul was wont to interpret them, which is a matter of somewhat more account; nor even as the Master Himself was wont to interpret them, living and dying to make the interpretation,—he interprets them so that the Sermon on the Mount will remain the Saviour of the world.

Indeed, Dr. Watson has no great opinion of St. Paul, of his theology, or of his style. 'Is not his style at times overwrought by feeling? Are not some of his illustrations forced? Is not his doctrine often rabbinical rather than Christian? Does not one feel his treatment of certain subjects—say marriage and asceticism—to be somewhat wanting in sweetness?' But that is no wonder. For how can the Lord Himself escape when judged by the gospel of Dr. Watson, that there is no other name given under heaven among men whereby we must be saved but the Sermon on the Mount?

Now, that the book rattles with point and epigram does not deliver it from its exploded incompetence. None will pass beyond us in admiration of the gifts which Dr. Watson owns. Has he not touched us into alternate tears and laughter by a mere turn of the magic wand he carries? But that is the very pity and surprise of it. The time seemed ripe for a new and irresistible proclamation of the truth as it is in Jesus. The man seemed sent to make it. For was he not trained on the strong meat of the 'Shorter Catechism'; and had he not caught the ear and captivated the hearts of all men? We looked for words set to a modern melody, it is true, yet with the ring in them of 'I determined not to know anything among you save Jesus Christ, and Him crucified.' And 'behold we know not anything' except do well and it shall be well with you—this is the sum of the gift God gave us when He spared not His own Son, but delivered Him up for us all.

LEADERS OF THOUGHT IN THE ENGLISH CHURCH. BY THE VEN. W. M. SINCLAIR, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. xx + 378. 6s.) The leaders are twelve, namely, Cranmer, Latimer, Laud, Hooker, Butler, Waterland, Wesley, Simeon, Newman, Pusey, Arnold, Tait. Thus the list is catholic, in Archdeacon Sinclair's own understanding of that word. But there is discrimination in the treatment. Of Newman and Pusey the character and the scholarship receive abundant recognition; but very frank is the condemnation of their preference of tradition to truth, of mechanism to morality. Indeed, with all its fairness, or even because of it, this book is actually a preacher of anti-tractarianism. Moreover, it is most pleasantly written, and the publishers have produced it in the most successful modern style of book production.

THE POWER OF PENTECOST. BY THOMAS WAUGH. (Rochdale: *Joyful News Book Depot*. Fcap. 8vo, pp. 138. 1s. net.) There never has been, and there is not yet, any subject of which we ought to know so much, and of which we actually know so little, as the operation of the Holy Spirit. For, thanks be to God, it is not a matter of speculation, else had we had barren knowledge in abundance. It is a land you cannot learn about from the geographers; you know it first when you land upon its shores. So all that Mr. Waugh hopes here to do for you is to pilot you safe ashore. Follow his guidance. He has been there already, and he knows the way.

This seems to be the first volume of a new series, the 'Heavenly Life' series by name. It is a good name, and this is a good book to start it with.

ALPHA AND OMEGA. BY THE REV. W. MIDDLETON. (*Kelly*. Crown 8vo, pp. 138.) It is no doubt true, and it is of the mercy of God to England that it is true, that nine out of every ten preachers preach the gospel of the grace of God. The tenth makes more noise, chattering of the discovery he has made that 'they did not know everything down in Judee.' But the nine do the work. Mr. Middleton is one of the faithful nine. More wholesome sermons you will not find.

L'APOTRE PAUL. PAR A. SABATIER. (Paris: *Librairie Fischbacher*. 8vo, pp. xxix + 424, with a

Map.) It is with great pleasure we receive a new, revised, and enlarged edition of Sabatier's classical work on St. Paul. It is the third edition, and it seems to have been thoroughly gone over page by page and paragraph by paragraph. Then (to the first edition at least, we have not seen the second) there is added an Appendix on the Origin of Sin in the Theology of St. Paul, a long and important essay, which antiquates Pfleiderer and most things that have been written on the subject. And it is the more welcome that this is the subject men feel presses most for independent handling in the Pauline theology. Have not our light-minded evolutionary theologians thrown overboard the Fall, and with it all the doctrine of the first man Adam and Original Sin? And is not even Canon Newbolt, in the volume he has just published, distressed with the difficulties that surround it? Well, Sabatier is independent, and he is capable. He had better be read forthwith.

THE GOSPEL OF EXPERIENCE. BY THE REV. W. E. C. NEWBOLT, M.A. (*Longmans*. Crown 8vo, pp. xix + 206. 5s.) More intelligent is the sub-title: 'The Witness of Human Life to the Truth of Revelation, being the Boyle Lectures for 1895.' It is not a treatise of scientific theology. Canon Newbolt explains that he had no time or training for that. It is a working minister's effort to grapple with the great moral problems of our life, apply the Gospel remedy (which is redemption) to them, and prove that applicable and effective. And his method is experience. The Gospel has cured already; try it, it will cure again. Sins that were as scarlet have been made white as snow in this way; try this way with yours, he says.

THE GOSPEL MESSAGE. BY R. N. CUST, LL.D. (*Luzac*. 8vo, pp. xx + 494. Paper, 6s. 6d.) This, says Dr. Cust, 'is my final work on the one Great Subject' of Foreign Missions. It is a big book, it ranges over a very wide field, and it is never dull or dry. Dr. Cust is out of touch with much — with most — of our present missionary methods. Yet he must be heard, and who will say that he is oftenest in the wrong? One thing is unmistakable, and it is a very great thing; he has the love of the work in his heart.