

and how vividly its imagery was conceived, is proved by the constant use of the definite article with reference to its accompaniments, a use which the Revised Version alone brings out. It is with 'the clouds' that Christ cometh (Rev. i. 7), and by 'the falling away,' and the revealing of 'the man of sin,' that that coming will be preceded (2 Thess. ii. 3). Not merely into 'outer darkness' but into 'the outer darkness' shall the unprofitable be cast, where shall be 'the weeping and gnashing of teeth' (Matt. viii. 12; cf. xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Luke xiii. 28). While again it is from 'the wrath' that Christ's people are saved (Rom. v. 9), and in 'the white robes' that those who have come out of 'the great tribulation' are arrayed (Rev. vii. 13, 14). Nor is it only for 'a city which hath foundations' that they are encouraged to look, but for 'the city which hath the foundations' (Heb. xi. 10).

The bearing of the Revised Version upon the Future State opens up too many questions to be discussed in the closing sentences of this paper. But how significant its bearing is, and how widely it may come to modify the popular views of the Hereafter, must be obvious to all who keep in view the following facts: (1) the words 'damnation,' 'damned,' 'damnable,' have wholly disappeared — 'condemnation,' 'judgment,' and their cognates, taking their place; (2) 'hell,' when referring generally to the unseen world beyond the grave, becomes 'Hades'; when punishment, as a part of that state, is implied, it is retained; but even then 'Gehenna,' the literal

meaning of the word in the original, always finds a place in the margin; (3) 'everlasting,' as applied alike to future bliss or future woe, is replaced by 'eternal,' a word which does not express endless duration in time, but that which transcends time, very much what we otherwise designate 'spiritual,' or, if the element of time does enter into it, rather suggests a fixed period, 'age-long,' or 'through the ages.'¹

There are many other points with which, if space had permitted, we would gladly have dealt, such as the restoration to its true dignity of the human body in Phil. iii. 21 ('the body of our humiliation' for 'our vile body'); the substitution of 'flock' for 'fold' in John x. 16, where the Authorized Version has had a most disastrous effect in confirming the false claims of the Roman see; or the fresh light which is thrown upon the doctrine of inspiration by the amended form of 2 Tim. iii. 16, 'Every scripture inspired of God *is* also profitable for teaching,' a very different thing from saying, 'All scripture *is* given by inspiration of God, and *is* profitable for doctrine.' But enough, we trust, has been said to show what a rich field for inquiry lies before the student in the careful comparison of the two Versions, and how often changes, which at first may seem unnecessary, or even trifling, are attended with the gravest doctrinal consequences.

¹ See these changes discussed from his own point of view, but with great moderation of language, in a paper by the late Dr. S. Cox in *The Expositor*, 2nd ser. iii. p. 434 sq. Some remarks by Dr. Roberts on the same subject will be found in *The Expository Times*, iii. p. 549 sq.

At the Literary Table.

THE BOOKS OF THE MONTH.

PART II.

THE PRINCIPLE OF THE INCARNATION. BY H. C. POWELL, M.A. (*Longmans*. 8vo, pp. xxxi+483.) 'Behold, how great a matter a little fire kindleth!' It was the discovery that the 110th Psalm was *not* written by David, and it has opened the whole question of our Lord's personality, producing the great theological controversy of our generation. And now

it is found that to assert the contrary, and say that the 110th Psalm *was* written by David, does not settle the controversy or even appreciably affect it. The question of our Saviour's human knowledge has been raised; it cannot be laid to rest till the ground is covered and every pathway marked and measured.

The two most serious efforts to grapple with and

settle it that have been published hitherto, are Canon Gore's and Principal Otley's. The present volume is the third, and it will not be found less serious or less able. But Mr. Powell has a wholly different solution from these his predecessors. A few years ago it would have been called original. In that interval, however, an article has appeared in the *Church Quarterly Review* offering precisely the same solution. Mr. Powell acknowledges the article and the coincidence; but claims that it *is* a coincidence, not a copy, for he had struck out his own conception before the article was heard of.

Mr. Powell's solution, then, is this. Human and divine knowledge (or, to express it more precisely, Omniscience and Human Consciousness) are essentially, radically, and structurally different: they differ in degree, they differ more completely still in character. Therefore Jesus as Man could be ignorant of that which He knew most intimately as God.

It is startling enough, and far-reaching in its effect. But Mr. Powell works the thesis out with great ability and persuasiveness. And as he goes, he certainly makes other theories less tenable than they were, so opening the door for his own.

THE CONDITIONS OF OUR LORD'S LIFE ON EARTH. BY ARTHUR JAMES MASON, D.D. (*Longmans*. Crown 8vo, pp. xxiii + 194.) This is precisely the same subject as we had in the volume noticed above. Unlike the last volume, however, it offers no new theory of the Kenosis to startle or persuade us. It goes on general lines of criticism or defence. A skilfully written book, the style being particularly pleasing, its purpose is to show us how the question stands, and reassure us if we have been disturbed by it. At many points it comes in contact with Mr. Powell's book; and if that book is to be read with utmost profit, this should certainly be read before it.

HISTORY, PROPHECY, AND THE MONUMENTS. BY J. F. MCCURDY, Ph.D., LL.D. (*Macmillan*. 8vo, vol. ii. pp. xxii + 433.) Professor McCurdy's first volume had a very fine reception in this country, and it deserved all the honour that was given to it. The second has now appeared. Contrary to expectation, it does not end the work. The History of the Israelites, or, to be more exact and informing, the History of

the Inner Development of Israel, has run to so great a length, that a third is necessary before the end comes. No one will grudge the necessity. It is true that we have separate histories of Israel. We have histories of Israel also that trace the Inner Development of the nation. But these separate histories could never suggest that in a general history of the Semitic race the Hebrews should be lightly handled. They could never excuse the blunder of lightly handling them. For the Hebrews are the Semitic race to most of us. It is for their sake we read the history; it is they that make the history momentous.

Moreover, the Hebrews are so inexhaustible. Whose history of the Hebrews has ever satisfied us, ever satisfied our sense of the fulness and potency of that nation? Whose history has touched it on all its many-sidedness? If harvests have been gathered from off this field, there are harvests that are left to gather. And we can only rejoice that Dr. McCurdy, who is so well qualified for it, has put in his sickle also.

The Inner Development of the Hebrews fills the Seventh Book of this History. The eighth is given to the outward history of that nation, and to the Assyrians and Egyptians as they acted and reacted upon it. Thus the whole History is carried down to the Fall of Nineveh. As in the former volume, there is an Appendix of Notes, and as before, they are commendably brief and pointed. One thing only is lacking. But Dr. McCurdy has distinctly promised that an Index will be given to the whole as soon as the last volume is completed.

THE GOSPEL FOR AN AGE OF DOUBT. BY HENRY VAN DYKE. (*Macmillan*. Crown 8vo, pp. xi + 457.) The Yale Lectures on Preaching this year are not on preaching. At least, they are not on the manner of preaching which is our understanding of the word. Frankly the author tells that other men have said enough on that—he has spoken of the matter. And he may be right. Other men may have said enough on that at present. This very month two other men have published their ideas on the manner of preaching. But on the matter you never can say enough. And the matter makes the manner. He who knows what to preach knows how to preach it. So Dr. Van Dyke has written a volume, which first he delivered as the Yale Lectures on Preaching in the spring of 1896, to tell us what to preach.

Rather, as he emphatically prefers to put it, to tell us *Whom* to preach. For of the things of which he has spoken, this is the pith, as Tindale would say, 'We have Jesus Christ.' If preachers would preach the Man Christ Jesus, if hearers would receive and obey Him, all would be well. And again Dr. Van Dyke is very right. It is one of the clearest statements of the Christo-centric theology you will find, and one of the most persuasive.

THE MODERN READER'S BIBLE. GENESIS, EXODUS, JUDGES, AND THE BIBLICAL IDYLS. By R. G. MOULTON, M.A., Ph.D. (*Macmillan*, 12mo, pp. xx + 167, xi + 311, x + 260, xxxv + 149.) Thus the author and the publishers have thought good to issue four volumes at once of this delightful Bible. The fourth volume contains the Song of Solomon, Ruth, Esther, and the Book of Tobit. It is not a good Bible for gathering proof texts from; it is without doubt the best Bible in existence for reading. Why is it, one often asks, that young and old have to be so *urged* to read the Bible? This may be the reason now, that it is so unreadable in our ordinary versions. They might have to be urged to read Scott's novels if they were separated into verses and each verse were printed as a new paragraph, without concern for punctuation. But Professor Moulton, who uses the Revised Version, does more than print his text in saner methods. He often gives most helpful Notes and Introductions to it; and occasionally he departs from the Revisers to manifest and very welcome advantage. This is 'the Divine Library' now, and looks like it.

STRENGTHENED WITH POWER. By THE REV. H. W. GAYER, B.A. (*Marshall Brothers*. Crown 8vo, pp. 127.) It is an encouragement to seek and find the higher and holier walk with God. The writer is in closest sympathy with Principal Moule, from whom indeed he frequently makes quotations. But he has also a separate experience to work from, and commends the truth as he has received it.

THE EARLY CHURCH AND THE ROMAN CLAIM. By J. LAURENCE RENTOUL, M.A., D.D. (Melbourne: *Melville, Mullen, & Slade*. Crown 8vo, pp. 220.) It was scholarship

that slew the errors of the Church of Rome, the scholarship of Erasmus, though it had to be administered by the hand of Luther, and it is scholarship that will slay them still wherever they seek to rise again. Here is the scholarship that will do it, most clearly expressed, most irresistibly demonstrated. A book of absorbing interest and quivering life, it puts the matter of the early Church and the Roman claim as calmly and as confidently as the dullest Church History would.

AN INTRODUCTION TO THE HISTORY OF RELIGION. By F. B. JEVONS, M.A., Litt.D. (*Methuen*. 8vo, pp. 443.) This is the third work, and the fourth volume, of that excellent series of Manuals which Principal Robertson of Durham is editing. The previous works were Dr. Gibson's *Thirty-Nine Articles* and Mr. Otley's *Doctrine of the Incarnation*. Both stand in the front, for the present in the very front, of the literature of their departments. Dr. Jevons' *Introduction* will take the first place in the literature of his department also.

For Professor Jevons is singularly well equipped for the work that here was given him to do. His knowledge of the subject there are few that can surpass. He has never given way to the temptation, which seems so irresistible here, of devising a new theory of religion, and then compassing heaven and earth for proselytes to it. He even has faith in God. And when to these possessions there is discovered in him a pleasant gift of writing, it is no longer questioned that this was the man to give this difficult subject to.

It is not a History of Religion. Dr. Jevons is anxious to tell us that it is only an Introduction. Be it so. It is just an Introduction that most of us are ready for.

THE GUIDE FOR 1896. (*Nisbet*. 4to, pp. 236.) We like the *Guide* exceedingly, and have liked it all along. It is a moralist, no doubt, and moralists are often hard to love. But it is so gentle and graceful a moralist; its wisdom is so like the wisdom that comes down from above, being first pure, then peaceable, gentle, and easy to be entreated, that we cannot but love it. It is no older either. It has discovered the philosopher's stone long ago; and renews its fresh youth with every issue.

FAMOUS SCOTS. SIR JAMES Y. SIMPSON. BY EVE BLANTYRE SIMPSON. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 160.) If there ever was a famous Scot, Sir James Y. Simpson was he. We are only beginning to measure greatness. We still think Alexander and Herod and Napoleon were great, and think it sincerely enough to teach our children to think it after us. But our children will not think it; or surely *their* children will not. Greatness belongs to the saviours, not to the butchers of our fellowmen. Sir James Y. Simpson was great. And here his daughter has told us modestly and most pleasantly wherein his greatness lay.

MODERN PALESTINE. BY THE REV. JOHN LAMOND, B.D. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 256.) Let us abide by our determination, and read every book on Palestine we can find. But in truth this book needs no resolve to read it. There is the fine aroma of the fascinating book of travel about it. Were it Palestine or Timbuctoo, we should read it, because it is winter, and we cannot travel now, it calls the travelling atmosphere so pleasantly around us. Of Palestine it says many true and even important things; but they have been mostly said before. Its interest is in the travelling flavour it so successfully preserves.

THE QUIET THOUGHTS OF A QUIET THINKER. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 228.) The Quiet Thinker was Dr. Robert Smith of Corsock, whose name will ever be associated with that of Rabbi Duncan and the Jewish Mission of the Church of Scotland. For more than forty years he had the habit of putting down his thoughts on paper, and left them all there when he died. Professor Lindsay received the charge to select and publish, and this is the result. Now a book of 'thoughts' can be noticed only in one way, by quoting a 'thought' at random. If this one appeals to you, believe it that the book is full of such as this:—

The Baptism of Christ.—The human consciousness has two aspects, a public and a private, and in both it is a personal consciousness. The first belongs to man's individuality, the second to his social character.

In respect to His private consciousness Jesus could feel no pressure of guilt, being absolutely holy. In so far, however, as He identified Himself with the Church, He bore the burden of her sin, and that not in a mechanical way, but inwardly and truly. As therefore on the Cross He groaned under the burden of human guilt, not merely suffer-

ing its effects, but homologating its proper substance, there can be no difficulty in admitting that in the baptism of John, which preceded it and symbolically pointed to it, He entered the water in an inward frame of mind quite suited to the outward act of the baptism which He underwent. His baptism was therefore no empty and unmeaning ceremony. We demand reality in all the actions of Jesus as a necessary condition of their perfection. But if Christ entered His passion itself, His inward state in all respects responding to the objective inflictions of His Father's anger, He sustaining and the Father imposing the burden as a deserved penalty, why should He not, by anticipation, pass through His baptism, in which His death was prefigured, with feelings equally real and conformable to the outward character of the baptismal rite?

WORDS OF COUNSEL FOR CHRISTIAN WORKERS. BY C. H. SPURGEON. (*Passmore & Alabaster*. Crown 8vo, pp. 156.) No man can speak to Christian workers who is not himself a Christian worker. But Mr. Spurgeon was more than that. He loved the workers as well as the work. He knew them better than they knew themselves. He had a very particular gift of sympathy and speech when he stood among them. And this volume has caught some twenty of the addresses he delivered so.

TEACHINGS OF NATURE IN THE KINGDOM OF GRACE. BY C. H. SPURGEON. (*Passmore & Alabaster*. Crown 8vo, pp. 338.) The title is a trifle clumsy, but its meaning is the more manifest. The book is a gathering of illustrations—scientific illustrations we call them, though they owe their existence to no discovery or generalisation, but to the common observation of men. Such illustrations are better than all others when well managed (witness the delightful books that Dr. Hugh Macmillan has published), and Mr. Spurgeon often managed them extremely well.

THE MOST HOLY PLACE. SERMONS ON THE SONG OF SOLOMON. BY C. H. SPURGEON. (*Passmore & Alabaster*. 8vo.) There are just two ways of expounding the Song of Solomon, and this is one of them. 'My Beloved is mine and I am His'—how impossible and how miserable if you cannot tell whether 'Beloved' should have a capital letter or a small! Mr. Spurgeon gave it the capital, and preached his sermon victoriously. The volume is gathered out of all the volumes. An extreme example, you may say; but when most extreme, as you call it, Spurgeon was most himself and most successful.

CLEAN HANDS. BY THE REV. J. T. LEVENS, M.A. (*Stock*. Crown 8vo, pp. viii + 145.) Because some recent volumes of children's sermons have been successful, it will not do for every preacher to rush his volume into the market. It will not do even though this is another that well deserves success. For not every preacher can preach children's sermons as this man can; and even of those who can preach, not every one can write them down so pleasantly.

IMMORTALITY. BY THE REV. ISAAC HARTILL, Ph.D. (*Alexander & Shephard*. Crown 8vo, pp. 94.) Immortality is of faith, nevertheless many obstacles to the belief may be removed. That is done by Dr. Hartill here. But he cannot help seeing and showing that after all immortality is of faith.

STUDIES IN HEBREW PROPER NAMES. BY G. BUCHANAN GRAY, M.A. (*A. & C. Black*. Crown 8vo, pp. xv + 338.) This is the kind of work that is giving our universities of to-day a name for scholarship all the world over. One scholar takes up a limited subject and gives himself to that. On that subject he pushes back the bounds of knowledge. And even if it is but a little way they are pushed back, and over a limited area, yet is it a distinct and abiding gain.

Mr. Buchanan Gray's subject is the proper names in the Old Testament. It is a subject not only of limited range, but also of limited appeal. But if the number of those who are interested in the Hebrew proper names is small, they all may be counted on to receive this book with favour. If it comes to few, it comes to that few unmistakably. There is not a student of the Old Testament in Hebrew but will find it indispensable.

Mr. Gray has studied the Hebrew proper names individually, and also in groups. And his conclusions touch many departments of knowledge. Philology is the most in evidence, but the history of the Hebrew literature and the life of the Hebrew nation are illustrated and illuminated from page to page. There are no startling discoveries to announce, or dazzling theories to propose. The author has caught the care and caution of all true scholarship. Nevertheless, these studies have a bearing on the character and progress of the religion of the Hebrews which cannot be hid. And the time will come when the facts that are

gathered here will reach a wider audience, until they sensibly affect the popular literature of religion and the popular preaching of the Word.

THE APOCALYPSE OF BARUCH. BY R. H. CHARLES, M.A. (*A. & C. Black*. Crown 8vo, pp. lxxxiv + 176.) Mr. Charles has already made himself a name as an editor of Apocalyptic. This volume will make it greater. It is the fourth he has given us; and we can well believe what he tells us, that it has cost him more than any of the others. When Tindale published his English New Testament, he begged his readers that the rudeness of the work offend them not, 'but that they consider howe that I had no man to counterfet.' Mr. Charles may crave the same indulgence and urge a similar plea. In this volume at least he has had 'no man to counterfet, neither was holpe with Englysshe of eny that had interpreted the same.' How many of his conclusions will stand, and what proportion of his work will become classical, no man at present can tell. But any man can see that he has first fitted himself for this task, and then given himself heartily to it. And if his work abides as Tindale's, he may be very well content. To say that this is the edition of the Apocalypse of Baruch, is to say nothing. Let us say that it is an edition which alone would give an editor a name to live.

THE INFLUENCE OF THE SCOTTISH CHURCH IN CHRISTENDOM. BY HENRY COWAN, D.D. (*A. & C. Black*. Crown 8vo, pp. xvii + 294.) This is a most appropriate subject for the Baird Lectureship. It is a subject that waited special treatment. It is difficult enough, however, to deter most men. But Professor Cowan has a very wide and a very special knowledge of this particular subject. He was the man of men to handle it. For besides the knowledge, he had the sympathy, the modesty, the gift of writing. It is a chapter of Church History well worth writing and finely written. And the author has added to our deep obligations by an appendix of authorities and an excellent index.

PHILOSOPHY OF THEISM. BY ALEXANDER CAMPBELL FRASER, LL.D., D.C.L. (*Blackwood*. Crown 8vo, pp. xiii + 288.) Lord Gifford, they say, had a caustic wit when alive. Were he now alive, and saw what his will had done, what confusions and contradictions it had brought upon

us, he would no doubt find opportunity for the indulgence of it. One does not care to think that his caustic wit may have been the direct occasion of it all. The great matter has been to know what he meant by his will, especially what he meant by *Natural Theology*. Professor Pfeleiderer took it for granted that when he told the lecturers they must limit themselves to Natural Theology, he included a discussion and demolition of the New Testament. Professor Campbell Fraser as reasonably concludes that he included a discussion and acceptance of the miraculous. And so Professor Fraser, whose second series of Gifford Lectures is before us, has cut the knot and given us a credible and convincing account of the necessity and the beauty of revealed religion.

CAMBRIDGE BIBLE. Isaiah i.—xxxix. BY THE REV. J. SKINNER, D.D. (Cambridge: *At the University Press*. Fcap. 8vo, pp. lxxix + 295.) The last volume was by Professor Davidson, this volume is by Professor Skinner—the Editor has done bravely and well. We know Professor Davidson; Professor Skinner is less known, but an excellent choice. This was the book that Professor Robertson Smith was to do; it is saying not a little to say that after him Professor Skinner was an excellent choice, and the volume will stand the test. We have only touched it here and there, but we can see it will stand the test. The Introduction is very good reading. Full of accurate information that is never overstated, it can be read with the utmost ease and pleasure. In the Notes much is done by way of better rendering, so imperative a demand in Isaiah, and so satisfying when you receive it. And the very Index is the work of a scholar.

TRIUMPHANT CERTAINTIES. BY ALEXANDER MACLAREN, D.D. (*Christian Commonwealth Publishing Co.* Crown 8vo, pp. viii. + 314.) There are young men, it is said, who have gone through the Bible and used up its available texts, and now they are searching for texts in Browning and in Burns. Dr. Maclaren has found texts in the Bible for fifty years. Six thousand three hundred and forty-six when he entered the number last; yet the texts in this new volume are as fresh and vital as those he preached from first. Think of preaching for fifty years and having at the end such a text to preach from as 'God commendeth His love toward us, in that, while we

were yet sinners, Christ died for us.' And after fifty years the sermons are as the texts, fresh and vital. And that is more wonderful still. For even the Bible, though it furnished texts, could not make sermons and make them last like that, if it had not a gospel in it. 'I deliver my message,' said Bishop Westcott in private once,—'I deliver my message as a gospel of good news.' So does Dr. Maclaren, and that is the secret of the freshness and vitality of his sermons after fifty years.

LITERARY NOTES.

They speak of the 'Height of the Season' in fashion; it is an insignificant thing compared with the 'Height of the Season' in literature. Besides the books that are noticed this month, and they are many, not a few still lie upon the Table.

One of these arrests attention by its size. It is a new volume of the Ante-Nicene Christian Library. It contains the whole of the lately-discovered early Christian literature, offering in one substantial volume the Gospel of Peter, the Diatessaron of Tatian, and all the rest, translated, with introductions and indexes, by Professor Armitage Robinson and other scholars, and edited by Professor Menzies of St. Andrews.

Next, under the general title of 'Eras of the Christian Church,' Messrs. T. & T. Clark are ready to issue in this country a series of volumes of Church History. Two of them, published in America, have already been noticed and heartily welcomed here. Their welcome has been hearty everywhere, for indeed they are very well done, and just the right size for their purpose. The two volumes before us are *The Age of the Great Western Schism* by Dr. Clinton Locke, and *The Age of Hildebrand* by Dr. Marvin R. Vincent.

Direct from America has come a beautiful American book on *Recent Research in Bible Lands*. But the most promising of all these American books is one in two fine volumes by Professor Harris of Yale, under the pregnant title of *God the Creator and Lord of All* (Edinburgh: T. & T. Clark). If the great distinction of the Old Testament lies in this, that it has given us GOD, Professor Harris does well to tell us what the gift amounts to. In the fulness of knowledge and in the command of a rich and nervous English style, he presents the whole doctrine of God, the source and still the centre of all our religious thought and life.