

us on hurting a mother; if on doing right we enjoy the same sunny serenity of mind which follows on receiving praise from a father—we certainly have within us the image of some Person to whom our love and veneration look, in whose smile we find our happiness, for whom we yearn, towards whom we direct our pleadings, in whose anger we are troubled and waste away. These feelings within us are such as require for their exciting cause an intelligent being. . . . “The wicked flees when no man pursueth”: then why does he flee? Whence his terror? Who is it that he sees in solitude, in darkness, in the hidden chambers of the heart?’

For those who have known the LORD, the world is no longer a riddle, nor its moral problems insoluble and maddening. Cast down, they are not destroyed; perplexed, they are not in despair. The injustices and outrages of society, the apparent triumphs of evil, will not dishearten us, if we know that the present is a period of discipline and sifting, under His hand who will ‘thoroughly purge His floor, and gather the wheat into His garner’; that there is enthroned on the seat of Almighty Power, and awaiting the hour decreed in Omniscient Wisdom, a ‘Judge of the whole earth, who

will do right.’ In the light of this belief we trace the instalments of such justice dealt out in the life of men and nations; and history becomes to us, as we read it, an august and steady evolution of the eternal righteousness.

Finally, the end of life as conceived from the human standpoint, appears now to be but a relative end, a finite *summum bonum*, which points beyond itself to the infinite good, the absolute ground and end of being, which is God Himself. So the rivers flow back to the sea, the circle of existence is complete; and the stream of our brief lives moves onward with the moral universe, and with the march of the circling worlds, to the one sure issue, that ‘GOD may be all in all.’ ‘Man’s chief end,’ as the old Catechism taught us, ‘is to glorify God, and to enjoy Him for ever.’ Happy they who have learnt that lesson early, and who hold it fast.

Here is the ultimate basis of morals. Here is the fountain of life, the light in which we see light. And all the prophets and preachers sing, with Samuel’s mother—

There is none holy as the LORD;
For there is none beside Thee:
Neither is there any rock like our GOD!

At the Literary Table.

BOOKS OF THE MONTH.

PART I.

THE CLUE TO THE AGES. PART I. CREATION BY PRINCIPLE. BY ERNEST JUDSON PAGE. (*Baptist Tract and Book Society*. 8vo, pp. 283.) It may be difficult to find the clue to the ages, but it cannot be much more difficult than to find the clue to this book. There is acuteness in it, of the critical kind, undoubtedly. There is a really searching criticism of Darwinism, for one thing. But who is sufficient to discover the reason and purpose of the book itself? The progress of the world, says Mr. Page, has been ‘by ebb and flow,’ and he is a close imitator of nature. But when he adds that ‘always the point touched by the highest wave of progress of one century is higher than the highest wave of the preceding,’ he seems to let the world run away from him. But the great mistake

was the decision not to publish all the book at once. To find the clue to the ages and issue it in two (or more) large volumes was hard enough upon us; but to issue only one of the volumes at a time was surely wanton cruelty.

THE CAUSES OF THE CORRUPTION OF THE TRADITIONAL TEXT OF THE FOUR GOSPELS. BY THE LATE J. W. BURGON, D.D. EDITED BY EDWARD MILLER, M.A. (*Bell*. 8vo, pp. ix, 290.) *Audi alteram partem* is a good motto. The wonder is that this has become ‘the other side.’ But there is no denying it, that in the matter of New Testament textual criticism the adherents of Westcott and Hort hold the field. Dean Burgon directed his light artillery against the

Greek Text that underlay the Revised Version. He almost killed the Revised Version; but the text has never felt a wound. But now it must be confessed that Dean Burgon, edited by Mr. Miller, is very much more than Dean Burgon alone. If Dean Burgon knew about the Greek Text of the Gospels, it is easy to see that Mr. Miller knows more. Therefore, those who think they have heard already all that Dean Burgon could say about it, must find this volume and read it.

It is a supplement to the volume entitled, *The Traditional Text of the Holy Gospels*, which was reviewed at some length in our columns. This is not less in importance, but it does not need so minute a handling. The readers of the former volume will certainly go on to this; and no one should read this volume first. Yet this is the easier to read. For its purpose is to trace the corruptions of the Received Text back to their very beginning, a most important and most interesting labour. Further, it yields the more undeniable results. Here even the beginner may gather with profit and without fear. And finally, it is written in a spirit of unmistakable purity and gentleness.

THE THREE HOMES. BY THE VERY REV. F. W. FARRAR, D.D. (*Cassell*. Crown 8vo, pp. vii, 389.) *The Three Homes*, which we think came out in the *Quiver* first, has run through eight and twenty thousand under a mere pseudonym. 'F. T. L. Hope' the Dean then called himself, the letters having much significance to him, for they stood for Tennyson's memorable line—

And faintly trust the larger hope.

Eight and twenty thousand already. Now the book is out in its author's name, and that name will carry it through many thousands more. Get it into the home and the schoolroom; it is instinct with pleasure and purpose.

THE PEOPLE'S BIBLE HISTORY. EDITED BY THE REV. G. C. LORIMER, D.D. (London: *The Christian Commonwealth Company*. Large 8vo, pp. xxvii, 910; with maps and illustrations.) The plan of this important book is very simple. The history of Israel, as recorded in the Bible from Genesis to Acts, was divided into twelve parts, and a different man was found to write the story of each part. They were instructed to write it popularly; they could not help writing it scholarly. Then

'Byeways' of the history, such as the *literature* and *manuscripts*, were committed to the care of four men more. And finally, the editor continued the history down to the Triumph of Christianity. So it is the Bible and its story, as modern scholars are able to tell it. They are not all on a level of scholarship, nor even on a level of progress. But they are all *good* scholars, and some are in the very front. That the book is written for the great Bible-reading public is manifest on the face of it. The illustrations and the maps, which are numerous and conspicuous, tell us so. The whole make and manner of the book tells us so. But lest the great public should miss the fact, Mr. Gladstone's face and Mr. Gladstone's Introduction tell us so most plainly. It is an Introduction of some length. It is thoughtful, candid, encouraging. It will be read very largely because it is written by Mr. Gladstone; it deserves to be largely read for its own value.

So this great book is a modern Ewald or Dean Stanley. And it is a sign of the time that it is not written by one man, but by many. It does not seem possible now for one man to write even popularly the whole history of the Bible. It is getting less possible every day. This work is written by many men, and every one of them has some special and authoritative knowledge of the part of it he writes.

THE SPIRIT OF POWER. BY THE REV. THOMAS ADAMSON, B.D. (*T. & T. Clark*. Crown 8vo, pp. 85.) Well, this is Mr. Adamson's little book on the Doctrine of the Spirit in the Acts. It needs nothing now but the record of its existence. It is certainly not one of the religious trifles we have suffered so long at Christmas. It is not even seasoned with a sensation of heresy. But it is a very wholesome, helpful little book; easily read, yet worth the closest study.

ANTE-NICENE CHRISTIAN LIBRARY. Additional Volume. EDITED BY ALLAN MENZIES, D.D. (*T. & T. Clark*. Large 8vo, pp. 533.) Notwithstanding the undoubted wonder of the archæological finds of recent years, the greatest wonder and the greatest number in the way of 'finds,' are in the region of Early Christian Literature. Some of these finds made nothing short of a sensation when they came; but their value was great enough to outlive it

Now, all these Early Christian finds have been gathered together, translated by competent scholars, and edited by Professor Menzies. Those of us who, at much labour and some expense, gathered editions or translations of these many works as they appeared will grudge the labour now. For this is better in every individual case, having profited by all the books that went before; and it is most convenient to have them all in one. What are they all? They are the Gospel of Peter, which Professor Armitage Robinson has translated, and to which Mr. Rutherford has written an Introduction and Synoptical Table; the Diatessaron, by Mr. H. W. Hogg; the Apocalypse of Peter, the Visio Pauli, the Apocalypse of Maria Virgo, and the Apocalypse Sedrach, by Mr. Rutherford; the Testament of Abraham, the Acts of Xanthippe and Polixena, and the Narrative of Zosimus, by Mr. W. A. Craigie; the Epistles of Clement, by Mr. John Keith; the Apology of Aristides, by Mr. D. M. Kay; the Epistle to Gregory and Origen's Commentary on John, by Professor Menzies; and Origen's Commentary on Matthew, by Dr. John Patrick. Now, the knowledge of these things is not mere diversion, it is an essential possession of the ordinary student of the New Testament.

THE BIBLE AND THE CHILD. (*Clarke & Co.* Small 8vo, pp. 171.) The papers that are gathered here first appeared in the *Christian World* and drew no little attention. For they are the outspoken utterance of men who firmly believe in the Higher Criticism of the Old Testament, and firmly believe that it should be taught to children. Well, it is a matter of much importance, and these papers are alive to it. But it may be counted to settle itself. Nothing would likely be more ludicrous—though the disaster might prevent us from laughter—than to find Sunday-school teachers, who have recently heard that there are documents in Genesis, begin to teach their children 'the results of the Higher Criticism.' The men who write here know where they are; but it is few of the teaching profession who do. Let these papers be read—they are most readable; but none of the writers would wish to force their views upon us, or force us to force their views on the little ones.

CHRISTIANITY AND SOCIAL PROBLEMS. BY LYMAN ABBOTT. (*Clarke & Co.* Crown 8vo, pp. 370.) The literature of this subject is increasing at an enormous pace. For the most part it is accessible in small volumes. And of the almost innumerable number of small volumes in which 'Socialism and Christianity' is discussed, this is one of the best. This is, to our thinking, the best book that Dr. Lyman Abbott has written yet. For this work he is equipped beyond most of his contemporaries. His knowledge is wide and thorough, his judgment is true, his heart is wholly right. There is no room for possible offence, there is no possibility of finding it, in such a volume as this; unless it were, which God forbid, that you should say Christianity and Social Science had nothing to do together. There is the chapter on the Family, for example. Mr. Gladstone himself, who has told the American nation that that is the rock they must look out for, would heartily hold with all Dr. Abbott says on the sanctity of the marriage bond, the power making for righteousness in a faithful and peaceful family life.

FAITH AND SELF-SURRENDER. BY JAMES MARTINEAU, D.D., D.C.L. (*Clarke & Co.* Small 8vo, pp. 122.) This is the second of Messrs. James Clarke's 'Small Books on Great Subjects.' It might perfectly well be called a 'Great Book on a Great Subject.' Is it not on *two* great subjects? And are they not the very greatest subjects we know? 'Faith, the beginning, and self-surrender, the fulfilment, of the Spiritual Life'—that is the complete title. And it is not only a clear recognition of a great truth; it is a beautiful exposition in choicest words and most irreproachable spirit.

THREE GIRLS IN A FLAT. BY ETHEL F. HEDDLE. (*Gardner, Darton & Co.* Crown 8vo, pp. 298.) If theological persons are to read novels at all,—and they had better read just a little,—this will do. This is fresh and hearty, and if it does them no good it will do them no harm. It will do them good, however, if they read it and return to work again. For it is real, it is true; its feet are on the ground, albeit it has some stairs to climb and its head rises sometimes into the sky. It has bracing in it even, being altogether a wholesome happy earnest book, that encourages no one to

take life foolishly. It is said that *some* theological persons are reading more novels than is good for them; trying, too, to satisfy a conscience by saying that they cannot preach to people unless they know what they are reading. This book is not for them. They had better take to their concordance again. But if there are any who can spend one profitable hour in this way, this is the book for them. It is better than most of the novels this season has given us yet; it is not perhaps surpassed by any of them.

FOUR PSALMS. BY GEORGE ADAM SMITH. (*Hodder & Stoughton*. Small 8vo, pp. 132.) It is a little book, but it is in Professor Smith's most welcome manner, and itself most welcome to all of us.

DIGGING DITCHES. BY THE REV. F. B. COWL. (*Kelly*. Fcap. 8vo, pp. 158.) Another volume of Children's Sermons. The demand is great; the supply seems likely to meet it. And these are good too; their texts are catching, their language is simple, their teaching is wholesome and helpful.

THE PREACHER'S MAGAZINE. Vol. VII. (*Kelly*. 8vo, pp. 580.) When a magazine comes out which the reviewer believes in, he says it has come to stay. But a magazine that comes to 'stay' must also come to 'go'; and *The Preacher's Magazine* is stable because it is so progressive. For the preachers of to-day are not the preachers of five years ago, and they will not have their fare the same; therefore in this living preacher's magazine there are new features and new faces every year, and it clearly has come to go.

THE MODERN READER'S BIBLE. THE KINGS. BY R. G. MOULTON, M.A., Ph.D. (*Macmillan*. 12mo, pp. xvi, 273.) Professor Moulton is proceeding with great rapidity. But the work must have been well forward before the publication began. For there is no haste here. This volume is as carefully mastered as the rest. And to give us Kings as literature—give us the Books of Kings as if they had been written yesterday, is a work that demands care as well as much originality. Again, this is the Bible for the English student.

NEW STARTS IN LIFE. BY THE RIGHT REV. PHILLIPS BROOKS, D.D. (*Macmillan*. Crown 8vo, pp. vi, 356.) This is the eighth volume that has been issued of the sermons of Phillips Brooks, and it is a wonderful thing that sermons which we found so separate and original continue separate and original still. Take the sermon that opens this book and gives a title to it. A New Year's Sermon it is. Preach it on the next New Year, and your people will listen to you for once. But never preach it again; for it is memorable. Having been listened to, as they will listen to it, it will work a work in their midst, and it will not *need* to be preached again.

THE OLD FAITH OR THE NEW—WHICH? BY C. E. STUART. (*Marlborough*. Crown 8vo, pp. 266.) It is the question asked by the writer of the Epistle to the Hebrews (who, by the way, was St. Paul after all, according to Mr. Stuart), for this is a brief exposition of that epistle. It is an exposition after that manner with which Mr. Stuart has made us familiar in Romans and other books. The text is taken in portions, a new heading in black type is given to each portion, and then Mr. Stuart draws out the Gospel under that heading, and is not afraid of dogma.

ST. ANSELM OF CANTERBURY. BY J. M. RIGG. (*Methuen*. 8vo, pp. 294.) Messrs. Methuen have done a very great service to English literature by their many biographies of famous Englishmen. With scarce an exception, they have been given to the right men and well done, and they have added both to our knowledge and delight. Mr. Rigg's *Anselm* is one of the largest in size and one of the most devoted. And surely Anselm was worthy of large space and a large heart. It is well, too, that Mr. Rigg has written, not for the theological student, not for the man whose only interest is in the intricacies of the *Cur Deus Homo*, but for the multitude of men and women whose interest is in St. Anselm. It is a popular book, packed full of original research; a scholar's book, written in lucid and light-stepping English. Nay, Mr. Rigg is able on occasion to rise into eloquence and fervour; witness his thrilling description of the appointment of Anselm to the archbishopric.

COMMON THOUGHTS ON SERIOUS SUBJECTS. BY THE LATE CHESTER MACNAGHTEN, M.A. (*Murray*. Post 8vo, pp. xl, 304. With Illustrations.) It is the addresses Mr. Macnaghten delivered in India, as he carried on for five-and-twenty years 'the important and novel work of educating the princes and nobles of Kathiawar.' Manifestly Mr. Macnaghten was greater than his addresses, as all true educators must be. And Mr. Macnaghten is here himself. Still the addresses are good, very fine indeed in spirit, often quite felicitous in thought and language. Their subject is the way to live. Ethics is the heading under which the volume should be entered in the libraries. It is a course of ethics, untrammelled by system, unhindered by scientific nomenclature.

THE ILLUSTRATED BIBLE TREASURY. EDITED BY WILLIAM WRIGHT, D.D. (*Nelson*. Crown 8vo, pp. xiv, 712. With Maps.) This is a work of great value; perhaps, if we reckon usefulness and scholarship together, the best of all the 'Aids' to the study of the Bible. It is larger than any of its rivals. It is more profusely illustrated, perhaps more artistically also. It is more attractively written. The subjects and the authors are

far too numerous to mention, and too uniformly good to select from. But a sentence may be written on the concordance. It is the first concordance of its kind. For it combines the chief readings of the Revised Version throughout the whole Bible. It is not a complete concordance, of course, nor anything like it. But it will be found a thoroughly sensible one. Besides the words and their Revised changes, there are subjects and proper names, all printed so cleverly as to be distinguishable at a glance. There must be a large constituency for such a work as this; and this work is published at a price to reach it.

INEBRIETY: ITS SOURCE, PREVENTION, AND CURE. BY CHARLES FOLLEN PALMER. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 109. With Diagram.) There are books on their subject that are luxuries or less; this is indispensable. It is indispensable at least to those who are fronted with this subject seriously, and seriously seek to understand it. What a subject it is!—mentally, morally, physically. What patience it demands from us all! What swift resolute strokes of helpfulness and freedom! This is a little book, but the author is deep in the matter of it.

By Hook or by Crook.

BY THE REV. HUGH MACMILLAN, D.D., LL.D., F.R.S.

'And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself.'—I SAM. ii. 13.

THE flesh-hooks attached to the altar of burnt-offering in the Jewish tabernacle were, in all probability, originally meant to be used for placing the pieces of the sacrifice in order upon the coals of fire, or for gathering them together, as the flames burnt more fiercely, in order to be entirely consumed. But by degrees these instruments were used for less hallowed purposes; and in the degenerate days of the Judges of Israel, a custom had crept in of converting them to selfish uses. The

priestly office was regarded as a source of worldly profit, and the ministrations of God's house were turned into means of gain. The flesh-hooks, instead of being employed in the service of the altar, in order that the sacrifice might be rightly consumed according to the Divine requirements, were used for the gratification of the priest's own fleshly appetite. The Levitical law enjoined that in every sacrifice that was offered as a peace-offering, the fat in the inside of the victim should first of all be burnt upon the altar, as God's special portion and as the essential part of the worship. The breast and shoulder were to be reserved as the reward of the officiating priests; while the rest of the carcase thus consecrated was to form a feast for the offerer and his family in their own home. But the wicked