

one of these prints, which he sent to his learned friend, Dr. W. A. Greenhill of Hastings, Dr. Field has added the following note in explanation of the words *facultatibus adjuvem*: 'I.e. £ s. d.—a

promise which I have since fulfilled by pecuniary assistance (£200) to photo-lithographic facsimiles of certain Syriac manuscripts in the Ambrosian Library at Milan.'

## At the Literary Table.

### BOOKS OF THE MONTH.

#### II.

THE THEOLOGY OF MODERN FICTION. BY THOMAS G. SELBY. (*Kelly*. 8vo, pp. 192. 3s.) It cannot be said of the Fernley Lecture, as it is said of other lectureships of to-day, that the lecturers have no scope. Between the *Person of Christ* (to name an early and notable Fernley Lecture) and the *Theology of Modern Fiction*, there is room enough for most things. So it is with a pleasant prospect of surprise that the audience assembles yearly.

The 'Theology of Modern Fiction' is a modern subject. The very idea the words express is modern. And it cannot be many years since it would have been as impossible as absurd to deliver such a lecture on the Fernley foundation. Mr. Selby made choice of a modern subject. And he did well. To speak to the generation that is dead is apparently past our power; the generation that is to come will have speakers enough of their own. Mr. Selby speaks to his own day; and in that he surely does well. And when he speaks, he speaks to be listened to. No previous Fernley Lecture, we may guess, was found more pleasing to hear; none, we are sure, was ever more delightful to read.

And yet the choice is questionable. Was Mr. Selby able to tell his hearers anything they did not know? Was it worth their while to know it? Does it matter to any of Mr. Selby's audience what Mr. Thomas Hardy's views of evil and the Devil are? Was it worth their knowing what even George Eliot found to be good, and confusedly named it God? Of the theology of modern fiction, most of Mr. Selby's hearers and readers already know all that they need to know. Surely the Fernley Lectureship was not founded for the encouragement of studies that most men have to resist the temptation to indulge in.

A HISTORY OF LAY PREACHING. BY JOHN TELFORD, B.A. (*Kelly*. Fcap. 8vo, pp. 236. 2s. 6d.) It is well done, as well as it could be done, perhaps, within the space. But a History of Lay Preaching within this space was clearly out of the question. You might as soon almost undertake a History of the World. Or at least, for Mr. Telford confines himself to the lay preaching of the Christian Church, you might undertake a History of the Church of Christ. Indeed, the history of lay preaching is, in a sense, the history of the Church. As a beginning this is good, it is even excellent; but it is only a beginning.

THE OLD WORLD AND THE NEW FAITH. BY W. FIDDIAN MOULTON, M.A. (*Kelly*. Fcap. 8vo, pp. 228. 2s. 6d.) This little book is further described as 'Notes upon the Historical Narrative contained in the Acts of the Apostles.' It is a continuous commentary; not of the mere words, however, but of the history itself. It makes the history modern and teachable. And it is distinguished on every page by a most sensitive regard for truth. We may not be able to say of every one of Mr. Moulton's interpretations, 'this is the verity, and there is no other'; but what is known, Mr. Moulton has given himself to know, and made it easily acquired by others. A successful book undoubtedly, it gives promise of excellent work to come.

CATHOLIC FAITH AND PRACTICE. BY THE REV. ALFRED G. MORTIMER, LL.D. (*Longmans*. Crown 8vo, pp. xlv, 340. 7s. 6d.) The most conspicuous merit of this Manual is its clearness. You may agree with the author, or you may heartily detest the doctrine and practice that he preaches, but you cannot help understanding

him. He is clear when he lays his principles and practice down, and he scarcely needs to illustrate them. He is clear when he gives his reasons for them. He may be right, or he may be stupendously wrong, but he tells you what he means.

Dr. Mortimer is rector of St. Mark's, Philadelphia. He uses the title 'Catholic,' therefore, in a way we have come to understand. Whether he uses it as it ought to be used is another matter. But at least he uses it more legitimately than does the Church of Rome. For he would allow it cover the Church of Rome, probably also the Greek Church, the Church Episcopal in America, and the Church of England—and that is more than the Church of Rome would do. Would that he could go a little farther, and let it cover all those who name the name of Christ and strive to depart from iniquity.

SERMONS PREACHED ON SPECIAL OCCASIONS, 1860-1889. BY H. P. LIDDON, D.D., D.C.L., LL.D. (*Longmans*. Crown 8vo, pp. 359. 5s.) Some men are never asked to speak on a 'special occasion.' Some have been asked to preach, and done it—once. Dr. Liddon was asked to preach on nearly every special occasion that the Church of England had. For he 'rose to the occasion' always. Perhaps some one may recall a disappointment: we cannot. And the secret is all before us. This volume contains the sermons of sixteen special occasions. Every sermon is as noble in conception, and as faithfully wrought out to its minutest detail, as if it were a master-painter's masterpiece. We read one of Liddon's sermons, and we feel that that particular text has been handled now, and need not be considered again.

HOURS WITH THE BIBLE: ST. PETER TO REVELATION. BY CUNNINGHAM GEIKIE, D.D., LL.D. (*Longmans*. Crown 8vo, pp. x, 475. 6s.) This is the last of the New Testament series. Its text is like the volumes that have gone before it. And we know their manner well. But it is enriched by some well-chosen photographs of Palestinian scenery. And now that Dr. Geikie has accomplished his third great task, and so successfully, we give him hearty congratulation. Let the books be read; they are mostly quite reliable, and they are altogether sound in doctrine.

GOD'S CITY. BY THE REV. H. SCOTT HOLLAND, M.A. (*Longmans*. Crown 8vo, pp. xvii, 342. 3s. 6d.) It is a cheap edition. The first edition was sufficiently described here. This is certainly no less well-looking, and it is less than half the price.

ETHICS OF CITIZENSHIP. BY JOHN MACCUNN, M.A. (*Maclehose*. Crown 8vo, pp. 148. 2s. 6d.) Next to the individual embrace of the mercy in Christ, this is the subject of greatest moment. For there are two great questions for every man in life: What must I do to be saved? and What must I do after I am saved?—and this is the answer to the second. Moreover, it is, perhaps, a recommendation of the book that being so 'religious' and so real, it is not written by a professional theologian. Mr. MacCunn is professor of philosophy in University College, Liverpool. He is not a professional theologian, but he is able to answer the question, What must I do after I am saved?

VILLAGE SERMONS. BY F. J. A. HORT, D.D., D.C.L., LL.D. (*Macmillan*. Crown 8vo, pp. 269. 6s.) This is the most welcome yet of all the writings of Dr. Hort we have received. It gives himself best, it gives us most. The sermons are as simple as those we are wont to receive from great men who have been preachers to country congregations in England. They are far more elementary than a country congregation in Scotland would receive. But under all the simplicity there is a fine accuracy in statement, together with a grand insight into the deep things of God. They are the words of Parson Hort, but the mind of the Master cannot be hid.

Half the volume is occupied with a series of twelve sermons on the Bible. They are partly historical, partly critical, partly expository, partly doctrinal; but they are always practical, plain, and instructive. They are so seemingly simple that we run the risk of missing the work that lies behind them, or even of missing themselves entirely.

A BRIEF HISTORY OF THE ENGLISH LANGUAGE. BY O. F. EMERSON, A.M., Ph.D. (*Macmillan*. Crown 8vo, pp. xi, 267. 4s. 6d. net.) It cannot be said that the study of the English language is neglected amongst us to-day,

however the study of the English Bible may be. Nor can it be said, any more, that the best work in the English tongue is written by foreigners. It may be said, and we think successfully maintained, that the most scientific study of our language is made in America. But that is right and proper, for in respect of the English tongue, the Americans are Englishmen as well as we. This is the work of an American professor. Dr. Emerson has already gained a reputation by his *History of the English Language*. He will not lose it or lessen it by this accurate and most useful manual.

#### ARCHBISHOP BENSON IN IRELAND.

BY J. H. BERNARD, D.D. (*Macmillan*. Crown 8vo, pp. 119, with photographs. 3s. 6d.) It is a record of the speeches and sermons which Dr. Benson delivered in that visit he paid to Ireland just before he died. A handsome little book, it is welcome for three reasons: it gives us something of Ireland, something of Archbishop Benson, something of the Gospel of the blessed God.

THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND. BY EDGAR C. S. GIBSON, D.D. (*Methuen*. 8vo, pp. i-xii, 365-801. 12s. 6d.) The second volume of Dr. Gibson's *Thirty-Nine Articles* concludes the work. It makes complete what we believe to be the most convenient and most acceptable Commentary on the Articles. Dr. Gibson is both ancient and modern. He is at home among the fathers of the English Church; he is at home amongst their degenerate sons. He knows what they tried to tell us and tried to make us; he knows how greatly we need to have it told over again, what making still lies to be done. Dr. Gibson is a theologian and a moralist. He has an interest in the Articles because they are a fine result of theological evolution. He is not less interested in them because they teach us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. The study of this book is one of the easiest ways of becoming an accomplished theologian that we know; it is one of the ways of becoming a good man. And the publishers have so intelligently worked along Dr. Gibson's ideas that the book is charming even to handle.

THE SERMON ON THE MOUNT. BY CHARLES GORE, M.A., D.D. (*Murray*. Crown 8vo, pp. xii, 218. 3s. 6d.) One difficulty in the way of making the Sermon on the Mount the sum of Christianity is the difficulty of the Sermon on the Mount. For to the mass of mankind doing is always so much more difficult than believing. Canon Gore does not make the Sermon on the Mount the sum of Christianity; he sees too clearly how hard it is to understand the Sermon on the Mount, how hard it is to do it. He sees, in truth, that were there no Christianity but the Sermon on the Mount, there would be no Christianity at all. For if faith without works is dead, works without faith were never born.

Canon Gore preached some lectures on the Sermon on the Mount in Westminster Abbey. When we saw the book we thought it must be these lectures. But it is not. They would not well make into a book. So he wrote a book on the Sermon on the Mount. It is a 'practical exposition.' That is, to return to the point we came from, Canon Gore sees the difficulty of the Sermon on the Mount, sees it and shows it, and still believes we can practise it.

FROM OUR DEAD SELVES TO HIGHER THINGS. BY F. J. GANT, F.R.C.S. (*Nisbet*. Crown 8vo, pp. 177. 3s. 6d.) This is not a wholly new book, nor apparently a new edition. But here it is, we have not seen it before, and if our readers have not seen it, they will not regret to have their attention drawn to it. Dr. Gant is already a well-known writer on Surgery. He is also a well-known follower of Darwinism. He is now to be well-known as a believer in our God and His Christ. This is a surgeon's faith, his faith as to the method of entering the kingdom of heaven. And if we may put it in a sentence, it is this, we must be scientifically evolved again.

FAMOUS SCOTS. JAMES BOSWELL. BY W. KEITH LEASK. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 160. 1s. 6d.) But was James Boswell a famous Scot? Assuredly, Mr. Leask, who finds the diminutive 'Bozzy' the only suitable name for him, makes little attempt to prove him so. Was it wise to separate him and make a hero of him at all? He cannot stand alone. He is actually unthinkable apart from 'my revered friend, Mr. Samuel Johnson.' Was it wise

to call him famous; was it worth while to tell us that he was a Scot?

ADOLPH. BY FANNIE J. TAYLOR. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 116. is. 6d.) The little German cherub looks out of the frontispiece with a most winsome countenance. And when his acquaintance is made, the countenance tells no lie. Nor is Adolph the only one that draws and wins. It is a charming short story, charmingly written.

THE METROPOLITAN TABERNACLE PULPIT. VOL. XLII. (*Passmore & Alabaster*. 8vo, pp. 624. 7s.) Mr. Spurgeon is dead; but, like Abel, he is preaching still. His sermons are issuing weekly as they used to do, and the annual volume is as regular as the year comes round. Of other saints it has been said: 'They rest from their labours, and their works do follow them'; no doubt Mr. Spurgeon has rested from his labours, but his works are still here with us, just as if he were working laboriously still.

WORDS OF ADVICE FOR SEEKERS. BY C. H. SPURGEON. (*Passmore & Alabaster*. Crown 8vo, pp. 159. 2s.) So it is not his sermons only that are issuing still. What sermons there may yet be coming we cannot surely tell. What multitude of other books we cannot tell. But they are all welcome. The world will hold them all. And if there were a rush for room, they would be easily able to drive the many that are less fit to the wall. This volume has its meaning on its title-page. It is the evangelist's *vade mecum*.

THE CONVERSION OF ARMENIA TO THE CHRISTIAN FAITH. BY W. ST. CLAIR-TISDALL, M.A., C.M.S. (*Religious Tract Society*. Crown 8vo, pp. 256. 3s. 6d.) There are wise men and women who take advantage of every public incident to increase their knowledge. It is so easy to gain a knowledge of Armenia when all are interested in Armenia; it is so useful and even ornamental to have it then. For all these men and

women this is the book. Mr. St. Clair-Tisdall has written books before, and knows how to write them. He has special and most intimate knowledge of Armenia. His book is the book to teach us the history of Christian Armenia. And it will do more than that. It will make the passionate demand for justice to Armenia not less passionate, but more intelligent and irresistible.

OUTLINES FOR MEDITATIONS. (*Rivingtons*. Crown 8vo, pp. 85. 3s.) Not outlines for sermons, not outlines to fill with words for other people: outlines for meditations, outlines to fill with thoughts for ourselves. And outlines for meditations are likely to be more useful, as they are certain to be more honourable, than outlines for sermons can ever be. To help us to think—what can be a greater gift than that?

BIBLE PLACES. BY H. B. TRISTRAM, D.D., LL.D., F.R.S. (*S.P.C.K.* Crown 8vo, pp. 433. 5s.) Canon Tristram's *Bible Places*, having reached its thirteenth thousand, has been revised, enlarged, and brought up to date. It is now the most recent, the most readable, the most reliable manual of Palestine we possess. It has many uses. Its first place is on the desk of the student of the Bible; its next, in the home of the lover of an instructive Book; its third, in the pocket of the Palestinian traveller. And, that it may serve the latter end well, displacing Thomson, and making even Baedeker superfluous, it is strongly bound in leather.

BE TRUE. BY THE REV. NORMAN BENNET, B.A. (*Stock*. Sm. 8vo, pp. 113. 2s.) Mr. Bennet is an acceptable preacher to boys. He is so acceptable that boys as well as masters welcome him gladly when he comes to the great public schools, even though he always comes to preach. But his face is half his sermon. Preach these short sermons to boys with his earnest, honest, hearty countenance, and you will preach them most acceptably.