

the Talmud, etc. A Rabbi Bon, who died in his prime, is compared to a king who had hired many labourers for his vineyard. One of these excelled the others in diligence and skill. The king took him by the hand, went up and down with him, and at night paid him full wages like the rest. When these murmured, the king replied, Why find ye fault? This man has in two hours accomplished more than ye have done the whole day. So Rabbi Bon has done more for the law in twenty-eight years than another has done in one hundred years. Now, Jesus may possibly have known some such story as that of Rabbi Bon. But the main thing in a parable is not the material of which it is composed, but its meaning and tendency; and the parable of Jesus aims precisely at cutting up by the roots the religious standpoint of the Talmudic parable. The last-hired receive the same wages, not because they have, in one or two hours, accomplished as much as, or even more than, the others in a full day, but although they have worked far less; that which is opposed to the envious murmurers is not the *desert* of one who is only seemingly preferred, but God's goodness and liberality, which has a right to give freely, without desert, that which others have merited, and which

never waives this its right. Our parable is, therefore, like Lk 15¹¹⁻³², one of the noblest documents of the new religion.

After mentioning rapidly the various allegorical interpretations of the parable, Professor Jülicher raises the question whether Matthew has inserted it in its proper connexion. If the parable stood alone by itself, v.¹⁶ would mean: so, in the kingdom of heaven, every distinction between last and first will vanish (B. Weiss). But v.¹⁶ is found substantially in 19⁸⁰, where it can only contain the warning: in the case of many the relative position of first and last will be *reversed* (cf. Lk 14⁷⁻¹¹); and Matthew, by inserting the parable in this place and by connecting it with what precedes by means of 'for' (v.¹), makes its teaching bear upon that question. Now Jesus certainly taught frequently that the 'first,'—*i.e.* those who counted upon a sure reward of their great merit,—would be bitterly disappointed (*e.g.* Mt 21²⁸⁻²²¹⁴). Here, however, the whole emphasis of His teaching falls upon the gracious exaltation of all the 'last.' Our parable, which is the *evangelium in nuce*, treats merely of God's great joy in freely giving to all who are willing to respond to His gracious invitation.

At the Literary Table.

THE BOOKS OF THE MONTH.

ALFRED THE GREAT. EDITED BY ALFRED BOWKER.
(*A. & C. Black.* Crown 8vo, pp. xiv, 260. 5s.)

Not many, it must be confessed, of the men to whose names the world has added 'Great' deserve the dignity. But Alfred does. At a most critical time, and under almost unparalleled difficulties, he accomplished a work so varied and so lasting that it looks like the work of ten men rather than of one. That he is *the* English hero goes without dispute. Why is it that the average Englishman does not make him so? We venture to suggest that the romance of that mythical Arthur, thanks to Malory and Lord Tennyson, has caught men's fancy to Alfred's loss. The one is even mixed in some men's minds with the other. When history is more reasonably studied and more generally remembered, King Alfred the Great will come to his rights.

And this book will help. For it is a great book, worthy of its great subject. Ten men, each a specialist in some department, have united to tell us what they know and believe of Alfred. The Poet Laureate opens with a poem on his spotless character. Sir Walter Besant sketches his time with its demands and difficulties. Mr. Frederic Harrison describes Alfred as king. And so on. It is a great book and eminently readable. After this book English ignorance of Alfred the Great is an unpardonable sin.

The Beds. Publishing Company has issued a lecture by the Rev. H. H. Scullard, M.A., of the Howard Congregational Church, Bedford, on *John Howard* (8vo, 2s.). The lecture is of more moment than lectures are expected to be. It is, in fact, a capable selection of the features and facts

of Howard's life and character, presenting a complete and impressive portrait. And the volume is enriched with many fine full-page engravings, four of which were got from Russia expressly for this work. The London agents are Messrs. Hazell, Watson, & Viney.

Mr. George Margoliouth of the British Museum has prepared a Descriptive List of *Syriac and Karshuni MSS* in the British Museum that have been acquired since 1873. The volume is a thin octavo, of interest to those who are interested, dry as the driven sand to others. It is a student's loving labour however; and the Trustees of the Museum will find that there are now many Syriac scholars who will welcome the volume.

'Studia Sinaitica No. vii.' is *An Arabic Version of the Acts of the Apostles and the Seven Catholic Epistles* from an eighth or ninth century manuscript in the Convent of St. Catherine on Mt. Sinai, with a Treatise on the Triune Nature of God, and Translation from the same Codex. The volume is edited by Mrs. Gibson, and published in the well-known blue covers at the Cambridge University Press (4to, 7s. 6d. net).

The Treatise on the Triune Nature of God is a curious mixture. In places it is shrewd, everywhere it is pious, but its mistakes are marvellous. Mrs. Gibson points out some of the best of them. Zacharias the father of John the Baptist is identified with Zechariah the prophet, and Amoz the father of Isaiah with Amos the herdsman of Tekoa. He was a good man and a learned, this unknown theologian of the Middle Ages, and he knew his Bible a little—but he was not a higher critic.

SOCIAL WORSHIP. BY JOHN CLIFFORD, M.A., D.D.
(Clarke. 12mo, pp. 150. 1s. 6d.)

A preacher must preach to his audience. There are things here taken for granted which some audiences would demand proof of; there are also things proved which some audiences count axiomatic. Dr. Clifford's audience is plainly intellectual, and he preaches to the intellect. A more emotional audience would find him cold. He is always buoyant, however, if not exactly emotional. And he proves his points as much by his own heroic faith as by his clever argument.

Another Part has been published of the *Oxford Hebrew Lexicon* (Oxford: At the Clarendon Press,

4to, pp. 529-614, 2s. 6d.). It is the seventh. Long time have we waited for it, but having come it is satisfactory. No other book we know has so much matter on a page, and every word is carefully weighed. Indeed, it is more than a Lexicon, it is also a Dictionary and Concordance.

In the Mile End Road there is established a printer's press which is called the Essex House Press. Its aim is to keep living the traditions of good printing that William Morris had revived. The first volume printed at the Essex House Press was *The Treatises of Benvenuto Cellini on Metal Work and Sculpture*. The second is before us.

It is *The Hymn of Bardaisan*, rendered into English metre by Mr. F. Crawford Burkitt of Cambridge. It is a small quarto of 30 pages, printed in black, with paragraphs, indexes, and notes in red. It is bound in grey paper boards, with white labels. Only 300 copies have been printed. It is published by Mr. Edward Arnold at 7s. 6d.

But what is the Hymn of Bardaisan? It is a Gnostic writing attributed with probability, thinks Mr. Burkitt, to Bardaisan, the earliest historical name in the Syriac-speaking Church. It is an allegory. The prince who leaves his Father's throne to come down to earth is your soul or mine. The robe or heavenly body is left in heaven and grows with the earthly growth of the soul. And when the soul has accomplished the work on earth, and secured the Pearl, the soul and the body meet in glad embrace, and are one for ever in the Father's presence. It is a simple stirring allegory. Mr. Burkitt's metre carries the impression of the original, and does not seem to lose a drop.

Messrs. Hinds & Noble are enterprising publishers of New York city. Their latest enterprise is their greatest. It is a new Bible. It is a Bible in Hebrew and English, and there are three English versions. Besides the Authorized and Revised Versions (any one can publish the Revised Version in America now), which run down either side of the page, there is a verbal translation in the middle of the page, each Hebrew word having its proper English word or words immediately below it. The work is to appear in several volumes. The first volume covers Genesis and Exodus. Its purpose is to teach the Hebrew language. It desires to start beginners in the study of that

language, to encourage them to begin by showing that it is not difficult, and to gently lead them on to grammars and lexicons and higher things. The editor is Dr. G. R. Berry of Chicago University. One of the best things in the book is the select readings from the Septuagint, Syriac, and other versions given at the foot of the page. For these alone some would be glad to have the book at hand. The price of the volume is \$4.

PRAYER AND PRAISE FOR EVENTIDE. BY THE REV. W. ODOM. (*Home Words Office*. Crown 8vo, pp. 98. 1s. net.)

Mr. Odom has compiled a book of simple evangelical prayers and hymns, and he has written for it a preface breathing an earnest desire for the revival of family worship.

A new edition has come out of Professor Waddy Moss's history of the Inter-Testament period of Hebrew life, which he calls *From Malachi to Matthew* (Kelly, 2s. 6d.). It is one of the 'Books for Bible Students' which have been so capably edited by Mr. A. E. Gregory. This is its third edition, and it shows that there are earnest students of biblical literature, and more of them than ever. Professor Waddy Moss has written many of the articles on this period for the new *Dictionary of the Bible*.

FROM COMTE TO BENJAMIN KIDD. BY ROBERT MACKINTOSH, M.A., D.D. (*Macmillan*. 8vo, pp. xxii, 287. 8s. 6d. net.)

Even by those who have not been able to follow his career, Dr. Mackintosh will be remembered as the author of a fresh study of *Christ and the Jewish Law*. Since the issue of that work, Dr. Mackintosh has done both preaching and teaching, and he has gained the power of simple straightforward expression. His first book was so involved in style as to be nearly unreadable; this volume is easily read. It is also full of matter, of ripened, chastened thought.

Some doubt may be entertained of the wisdom of choosing such a title. But it is a fair enough title. For the volume is a survey of the literature that lies along the boundary line between ethics and biology, and that literature began with Comte, and was carried to its furthest possible point by Benjamin Kidd. It is not a formal essay in religion or ethics that Dr. Mackintosh offers us;

it is a series of criticisms and reviews. But they are all connected by the unity of their subject, and taken together they give us a clear idea of the present position of biological ethics, and carry the scientific study of that most impressive subject a step forward. A more formal treatise might not have done this, and it would have been much less entertaining.

Professor Mackintosh is at home in his subject—especially the ethical side of it—and moves without disorder among its scientific and theological pitfalls. He is also candid enough, though a believer, to secure our confidence. One may doubt if much is to come out of the present alliance between science and faith, but whether anything comes out of it or not, the alliance is good.

THE MODERN READER'S BIBLE: BIBLE STORIES. BY R. G. MOULTON, M.A. PH.D. (*Macmillan*. 12mo, pp. xii, 130. 2s. 6d.)

Professor Moulton has added to that very useful library he calls 'The Modern Reader's Bible' two volumes for children. The one is *Stories from the Old Testament*, and has been already noticed. The other is *Stories from the New*. There are two parts, the *Life of Jesus* being the first, the *Acts of the Apostles* the second. From the *Life of Jesus* Dr. Moulton chooses a series of incidents, some sayings, the parables, and the last scenes. From the *Acts of the Apostles* he selects such portions as cover the period, and reproduces its characteristics and accomplishments. It is all told in the language of the Revised Version.

THE STUDENT'S LIFE OF PAUL. BY G. H. GILBERT, PH.D., D.D. (*Macmillan*. Crown 8vo, pp. x, 279. 5s. net.)

Professor Gilbert of Chicago wrote recently a *Life of Jesus*, and it took its place almost at once at the right hand of the earnest working student. It was less easily read than other *Lives*. It was more thorough and more exact than most. *The Student's Life of Paul* is a companion volume. Within quite moderate compass, it gives all the actual events, and opens the way to their application in preaching and in life. It is a learned and independent book. On the Galatian question it does not follow the view that Professor Ramsay has made the popular view in our time. It is not as advanced in criticism as, say, McGiffert; it is not so conservative as, say, Farrar. The new

knowledge does not run away with Professor Gilbert, but it is known and well considered.

The sixth volume of the *Eversley Shakespeare* (Macmillan, 5s.) contains King John, Richard II., and both parts of Henry IV. It is truly the reader's Shakespeare. The type is so clear, the paper so good, the size so convenient—all is on the side of quiet, considerate enjoyment.

ETHICS AND REVELATION. BY HENRY S. NASH.
(Macmillan. Crown 8vo, pp. 277. 6s.)

Having been appointed Bohlen lecturer, Professor Nash chose 'Ethics and Revelation' as the subject of his lectures. The lectures are now before us. They are characteristically American. But they are characteristic of the best American Christian speculation—and, as you know, that is finer than most English acquiescence. The speculation is always reverent. The heart of it is sound. And if it moves us a little forward in our conception of Revelation and even of Ethics, we are only the better for that. The great principle that Professor Nash lays down is that 'Duty is one and abiding, but duties come and go with historical situations.' And then, on the other side that Christianity is a book-religion, but 'a timeless book is a thing built into the very framework of the human mind.'

PANJABI SKETCHES. BY TWO FRIENDS. (Marshall Brothers. Crown 8vo, pp. 110. 2s. 6d.)

Sir William Muir has contributed an introduction to this book which guarantees its reliability, and, at the same time, sends one into it with an appetite. The sketches are from the life and full of it. What a wonder it is that Indian mothers should be so indifferent to their daughters' welfare, and that English women, who are no drop's blood to them, should tremble with sympathy and interest. It is Christ that does it. One's only regret has been expressed by Sir William Muir; it is that when *we* are interested the story ends.

Messrs. Marshall Brothers have published cheap editions of three books by the late Rev. John McNeil of Australia and of one book by the Rev. Andrew Murray. Mr. McNeil's books are *Honey Stored and Gathered* (1s. net), *Some One is Coming* (1s. net), and *The Spirit-Filled Life* (3d.). Mr. Murray's is *Absolute Surrender* (1s. net). Mr.

Murray is difficult to follow, except by his followers,—but they find him sweeter than honey. Mr. McNeil was a great evangelist in his day, his day is not yet set. His books are easily read, and stir the deepest depths.

The same publishers have issued a most distressing though loving sketch of the life of Digby Henry Dent, who gave his life to prison reform in Singapore. The title is *Two Commissions*. Also, a little volume of essays entitled *A Parable in Porcelain*, by Irene H. Barnes.

Mr. Andrew Melrose has published the official *Report of the Christian Endeavour Convention* held at Belfast in Whitsuntide 1899 (8vo, 1s.). It contains many portraits and addresses.

KING ROBERT THE BRUCE. BY A. F. MURISON.
(Oliphant. Crown 8vo, pp. 159. 1s. 6d.)

A new definition is needed of the word 'popular' as applied to books. Some books have been published of late that are popular in the proper sense of that word, that is, appeal to the great reading public, not the educated specialist, but are as severely exact in their search for fact and in the statement of it as though they had none but the specialist in mind. Among these books the series entitled 'Famous Scots' takes a leading place.

Mr. Murison is patriotic enough to believe that the literal truth can be told even about the Battle of Bannockburn. He prefers indeed to understate the evidence of Scotland's glory rather than fall on the other side. But what he does say he says well.

WHEN THE ANGELS HAVE GONE AWAY. BY THE REV. G. CRITCHLEY, B.A. (Stock. Crown 8vo, pp. 189.)

Some of these sermons seem commonplace. But some are distinct and striking. There is, for example, the sermon on 'The Heredity of Religion.' Its text is 'Thou shalt be saved, *and thy house.*'

Mr. Elliot Stock has published an essay on 'The Blessed Hope,' to which is given the title of *Hereafter*. The author is the Rev. W. Q. Warren, M.A., Vicar of Steeple Bumpstead in Essex. It is no discussion of the problem of the destination of the wicked. It is the lot of the blessed dead that is

considered, and there is much to cheer and give God-speed in the journey Zionward.

Quaero is the enigmatic title of a new book by James H. Keeling, M.D., published by Taylor & Francis. Its subject is the great present-day subject of the relation between biological-evolution and conduct. Dr. Keeling seems well acquainted with the biological side of the subject; and he uses his knowledge in support of some startling theories, which are not in the least likely to find acceptance, but do us the great service of letting us see how little we know. In the end Dr. Keeling is both orthodox and comforting.

The following pamphlets have recently been published:—*Where is Mount Sinai?* by Professor Edward Hull, LL.D., F.R.S., F.G.S. (Victoria Institute); *Whispers from the Unseen*, by the Rev. E. W. Shephard-Walwyn (Stock); *Sacerdotalism and Sunday Schools*, by John Clifford, M.A., D.D. (Sunday School Union); *Have I the Spirit?* by H. K. Wood (Drummond's Tract Depôt); *Sanctification*, by the late Principal Cairns, D.D. (Drummond's Tract Depôt); *Ritualism*, by J. W. Ewing, M.A., D.D. (Hopkins); *The Duty of Nonconformists*, by the Rev. H. H. Carlisle, M.A. (Allenson); *The Supper of the Lord*, by H. C. G. Moule, D.D. (R.T.S.); *Eating Christ's Flesh*, by the Rev. F. Paynter, M.A. (Marshall Brothers); *The Rent Veil*, by J. L. Wood (Marshall Brothers); *Sincerity in Religious Thought*, by the Rev. J. H. Crooker (Amer. Unitarian Assoc.); *The English Reformation*, by James Gairdner, LL.D. (Macmillan); *The Historic Significance of Episcopacy in Scotland*, by the Rev. H. M. B. Reid, B.D. (Blackwood); *Is the Christian Ministry a Sacerdotal Priesthood?* by the Rev. E. Keightly Botwood, B.A. (Stock); *The Communion and Communicant*, by the late Rev. Edward Hoare, M.A. (R.T.S.); *In Our Tongues*, by G. A. King, M.A. (B. and F. Bible Soc.); *Four Hundred Tongues*, by J. Gordon Watt, M.A. (B. and F. Bible Soc.); *The Shorter Catechism of 1647 and the Free Church Catechism of 1898*, by D. Douglas Bannerman, M.A., D.D. (Oliphant); *What Christians Need*, by George Clarke (Marshall Brothers); *On the Relations between Church and State*, by R. W. Church (Macmillan); *Approximate Chronology of the Life of our Lord Jesus Christ*, by W. H. H. Yarrington, M.A., LL.B. (Jarrold); *Calvary and the Tomb*, by Evan H. Hopkins (Marshall Brothers).

Spurgeon's Autobiography.¹

WHEN completed, this autobiography in four handsome volumes will form a goodly memorial of a godly man. For although Mr. Spurgeon was many-sided—preacher, pastor, theologian, educationist, philanthropist, and much else besides—he was pre-eminently a man of God. Early and sensibly led to a knowledge of the truth, he quickly ripened in grace, and manifested a faith at once simple and strong. His conversion took place when sixteen years of age. Referring to it long after, Mr. Spurgeon wrote: 'It is not everyone who can remember the very day and hour of his deliverance, but as Richard Knill said, "At such a time of the day, clang went every harp in heaven, for Richard Knill was born again," it was e'en so with me. The clock of mercy struck in heaven the hour and moment of my emancipation, for the time had come.' From that time of his 'espousals,' through many a chequered experience, on to the day when he rested from his labours, he was enabled in the exercise of a living faith to do many of the 'greater works,' serving Christ and approved of men.

Such a work as the present must be a source of great delight and inspiration to the large circle of those who had learned to love and appreciate the great preacher. Doubtless, it will prove no less potent to a rising generation who may have the happiness of perusing its stimulating pages. Indeed, for this end was it written. To prepare such a work was long a cherished plan of Mr. Spurgeon's. He had profited greatly by the experiences of other men, as set forth in their biographies, and he desired to discharge this debt by a record of the principal incidents in his own career. So busy a man could ill afford the time necessary to prepare a complete record, but fortunately the sketches prepared by him—mainly during his enforced holidays abroad—for what he termed 'my autobiography,' were easily linked to many personal experiences enshrined in his sermons and other published writings. In this way a story of remarkable virility has been presented to the Christian public. For Mr. Spurgeon was more

¹ *C. H. Spurgeon's Autobiography*. Vols. i., ii., and iii. Compiled from his Diary, Letters, and Records. By his Wife and his Private Secretary. London: Passmore & Alabaster. 10s. 6d. each.

than a sectarian, and his autobiography is a precious legacy to all the Churches.

While saying this we are not without a feeling that there has been undue expansion on the part of those charged with the work of preparation for the press. In the circumstances this may have been natural, but we are convinced that much would have been gained and little lost by restricting the work say to three volumes.

Dealing with the volumes as they stand, it may be noted that vol. i. covers the first twenty years of Mr. Spurgeon's life. It tells of his happy childhood in his grandfather's manse at Stambourne. Here it was that he may be said to have been born intellectually. Referring afterwards to the minister's study, he wrote, 'it was a dark den, but it contained books, and that made it a gold mine to me.' The manse garden was his happy hunting ground, and even the parish rectory became his palace of delights.

Mr. Spurgeon relates that on Sunday mornings he was usually put into the room beside his grandfather. That he might be quiet, the *Evangelical Magazine* was given him. He only perceived the full force of the arrangement in after years, but 'no doubt,' he says, 'my venerable relative knew more about the sedative effect of the magazine than I did.' How far this experience influenced Mr. Spurgeon, when he in turn wrote for and published magazines, is not recorded, but certainly few of his own writings could be administered for such a purpose.

His own father a minister of the gospel, and brought up under such influences, we are not surprised that he early manifested the preaching gift. At least two prophecies were uttered in regard to this element of his character, and it is remarkable to notice the minuteness with which they were fulfilled. When Spurgeon was ten years old, Rev. Richard Knill visited Stambourne as a deputy from the London Missionary Society. Mr. Knill was pre-eminently a soul-winner, and he was greatly drawn to the boy, with whom he contrived to have a great deal of loving Christian intercourse. Before leaving, Mr. Knill, in presence of the family, took the lad on his knee and said, 'This child will one day preach the gospel, and he will preach it to great multitudes.' Just ten years later he accepted a call to the pastorate of New Park Street Chapel. About this time Sheridan Knowles, the celebrated actor and play-writer, was converted

and baptized. Having been appointed tutor in elocution at Stepney, now Regent's Park College, the students held a meeting, and presented the old man with a handsome Bible. In acknowledging the gift, Mr. Knowles exclaimed, 'Have you heard the Cambridgeshire lad?' None of them had. 'Then,' he continued, 'go and hear him at once. His name is Charles Spurgeon. He is only a boy, but he is the most wonderful preacher in the world. Mark my word, that young man will live to be the greatest preacher of this or any other age. His name will be known everywhere, and his sermons will be translated into many of the languages of the world.'

We are told a great deal about Mr. Spurgeon's early spiritual experiences. As might have been expected from his environment, his youth was bright and ingenuous. He rejoiced that through the Lord's restraining grace, and the holy influence of his early home-life, both at his father's and grandfather's, he was kept from certain forms of outstanding sin in which others indulged. Referring again to the beneficial influence of the minister's study at Stambourne, he says, 'out of that darkened room I fetched those old authors when I was yet a youth, and never was I happier than when in their company.' But when the great change of heart and life came, he traced it to none of these advantages, but simply to the 'preached word,' and that, too, addressed to him by a poor uneducated man, just as he afterwards acknowledged his first teacher in theology to have been the humble cook in his guardian's house at Maidstone.

It is interesting to notice the manifestations of the new life. His first Christian service was that of tract distribution. Writing to his mother, he says, 'I have thirty-three houses at present where I leave tracts'; and again, 'I have seventy people whom I regularly visit on Saturday. I do not give a tract and go away; but I sit down and endeavour to draw their attention to spiritual realities.' Following this, his interest was drawn out in connexion with the young. He became a Sabbath-school teacher. The superintendent observing his parts, soon found an excuse for asking him to take the desk. His addresses were so popular that quickly the older people came with the children. The next step was to the outlying villages, and very soon the district round about resounded with the praises of 'the boy preacher.'

Nor was his a zeal without knowledge. From the first he was a good scholar. At ten he took the first prize for English. He was reckoned an apt pupil, with a wonderfully receptive mind, especially in regard to Latin and Euclid. When fourteen he was certified as 'a thoroughly well-educated youth.' At this time he became an assistant teacher, and in return was helped with his higher studies by his principal, who declared that at sixteen years of age he was so advanced that he could easily have passed through the university had the pulpit not come in the way. How it came in the way; how as a mere lad,—he says himself, 'I know I wore a jacket,'—with no great scholarship, but with an unbounded passion for souls, he entered into and transformed the village of Waterbeach; how the carelessness of a servant-maid came between him and entrance into Regent's Collège; how an untoward incident at Cambridge led to his settlement in London; and how the mere 'handful of praying people' in the church at New Park Street began to develop under his ministry,—are all recorded for us in this volume in a most engaging manner. Here, also, we find the true inwardness of that oft repeated but apocryphal incident of Mr. Spurgeon illustrating his sermon by sliding down the pulpit stair—a story which emanated from the heated brain of a hostile critic. Nor were there wanting in these early days symptoms of that strong sanctified common sense which was such a prominent feature of his maturer years. Thus we find him saying that sermons to the young should not 'be so long and dull as to weary them'; and sermons to the grown people should not be 'muddled-up,' but according to a method, his own preference being for 'firstly, secondly, and thirdly.' Realizing the power of direct speech, he early set himself to master this accomplishment. Writing of these early efforts, he says: 'Ever since I have been in London, in order to get into the habit of speaking extemporaneously, I have never studied or prepared anything for the Monday evening prayer-meeting, I have all along selected that occasion as the opportunity for off-hand exhortation, but I do not on such occasions select difficult expository topics, but restrict myself to simple, homely talk about the elements of our faith. When standing up on such occasions, my mind makes a review and inquires, "What subject has already occupied my thought during the day? what have I met with in my reading

during the past week? what is most laid upon my heart at this hour? what is suggested by the hymns and prayers?" It is of no use to rise before an assembly and hope to be inspired upon subjects of which one knows nothing; if anyone is so unwise, the result will be that as he knows nothing, he will probably say it, and the people will not be edified. But I do not see why a man cannot speak extemporaneously upon a subject which he fully understands. Any tradesman, well versed in his line of business, could explain it without needing to retire for meditation; and surely I ought to be equally familiar with the first principles of our holy faith; I ought not to feel at a loss when called upon to speak upon topics which constitute the daily bread of my soul.'

The second volume covers six years, and contains lengthy chapters of a tender and domestic nature. There are also interesting sketches of Mr. Spurgeon's first literary friends, such as James Grant of the *Morning Advertiser*, and Edwin Paxton Hood.

His experiences as a London pastor were simply a repetition of his work in the country village writ large. To say that he created a profound sensation is to put it mildly. Very soon after his settlement in the metropolis, besides preaching to huge multitudes in his own chapel, he was conducting services twelve or thirteen times a week, and travelling hundreds of miles by road and rail. The following is the striking testimony of Thomas Binney of the Weigh House Chapel. 'I have enjoyed some amount of popularity, I have always been able to draw together a congregation; but, in the person of Mr. Spurgeon, we see a young man, be he who he may, and come whence he will, who at twenty-four hours' notice can command a congregation of twenty thousand people. Now, I have never been able to do that, and I never knew of anyone else who could do it.'

After this it is amusing to read of his first journey to Scotland, which he visited on the invitation of his friend, Mr. John Anderson, merchant, Glasgow. In that populous city he preached to the usual crowds, but he fared otherwise in the north. 'There was one place where my friend Anderson was particularly anxious for me to preach; that was Aberfeldy, an obscure and curious village.' Here (Mr. Anderson's native place), 'nobody appeared even to have heard the name of Spurgeon,

so there was some difficulty in knowing how to draw the people together to hear the Word.' Even when assembled the douce villagers were rather a trial to the preacher, 'there were no eyes of fire and no beaming countenances to cheer me while proclaiming the gospel message. The greater part of the congregation sat in apparent indifference; they seemed made of lumps of ice. Certainly some did appear impressed; but, on the whole, I never saw so cold an assembly in my life.' The service over a rush was made for the door. Feeling rather sad, Mr. Spurgeon went into the street, and was delighted to find that although cold as marble in the building, the people were now hearty and full of feeling. Not only so, but they made an eager request that he would come again. The whole episode is reminiscent of Barrie, and might have stood as a prototype of *Auld Licht Idylls*.

Returning to London, Mr. Spurgeon's hands became more full than ever, and we are furnished with interesting details of the origin of the Pastors' College, and of his experiences in the region of authorship.

Then follows the sad story of the great catastrophe at the Surrey Gardens Music Hall, and the heroic efforts to build the 'Tabernacle,' as a permanent home for the congregation. It must have been with rare satisfaction that Mr. Spurgeon wrote in his biographical notes: 'During the time that the great Sanctuary was being completed, the remainder of the amount required was raised, so that the first Sabbath services in the new house of prayer were conducted in a building entirely free from debt.'

In the third volume, just published, the record covers a period of more than twenty years, and these comprise, perhaps, the most charming and fruitful days of this wonderful personality.

The account of the opening of the Tabernacle, on 18th March 1861, carries even the reader back to the day of Pentecost, and it seems the most natural thing for Mr. Spurgeon to say regarding a great Communion service held on 10th April of that year, that it was 'probably the largest since the day of Pentecost.' And yet this was but a presage of that which was in store. Apart from this record where else in the history of the pulpit have we such a statement as the following:—'For thirty years the preacher had regularly before him, Sabbath by Sabbath, between five and six thousand immortal

souls listening to his proclamation of the Word of life.' Many of these must have re-echoed the testimony of Matthew Arnold, who, writing to Lord Houghton, said, 'I am glad I have heard him.'

In his day Mr. Spurgeon had to endure much virulent abuse, but he lived the gospel which he preached, and he conquered by the force of his great loving heart, no less than by his brilliant mental powers.

His affectionate nature drew forth the love of his people, and the elders and deacons familiarly spoke of him as 'the dear governor.' Though a great leader, he was not an autocrat, and the secret of his generalship rested in his making it a rule always to consult his office-bearers. Conventionality had no place in Mr. Spurgeon's vocabulary. He used often to say that his best deacon was a woman—alluding to Mrs. Bartlett, 'a choice gift of God to the church at the Tabernacle.' Little wonder, when we learn that she carried on the work amongst the young women for nearly twenty years, and that under her care the attendance at the senior class rose from three young women to between 600 and 700. The many-sidedness of Mr. Spurgeon is seen, not alone in his labours at the Pastors' College, his loving care of the Stockwell Orphanage, and his interest on behalf of the colporteurs; the broad human sympathies of the man, and the sweet reasonableness of his Christianity also appear in the eagerness with which he took advantage of such special occasions as the death of the Prince Consort, the Hartley colliery explosion, and the Lancashire Cotton Famine, to reach the heart and conscience of the nation, and to pour on wounded spirits the balm of the gospel he loved so well. One almost wonders that he bore the strain so long.

True, he died at the comparatively early age of fifty-six, but he *lived* every year of his life, and 'fifty-six is as good an age as the average of man may expect to live to,' was his own expression, many years before, when lecturing on the life of George Whitefield. From a physical point of view his secret seems to have been frequent short holidays. He could say, 'I have crossed most of the great Alpine passes'; and nothing delighted and refreshed him more in both brain and heart than a driving tour through the lanes and villages of charming Surrey.

As an author Mr. Spurgeon was most prolific, and his writings have gone to the ends of the

earth. We are furnished with a catalogue of his published works—it were no mean task to read them through. What Mr. Spurgeon himself read, the mental pabulum that enriched his own mind, we are left to surmise. Perhaps in the concluding portion of the work we may have light shed on this most interesting point. Towards

the close of this volume his son Charles contributes a loving tribute and appreciation of his father. For our part, we feel disposed to sum it all up in the words which he himself applied to another, 'He was a good man, full of faith and of the Holy Ghost.'

J. H. MARTIN.

Dundee.

An Archaeological Commentary on Genesis.

BY PROFESSOR A. H. SAYCE, LL.D., OXFORD.

XLVI. 16. Arodi is 'Arvadite,' from the name of the Phœnician town Arvad.

17. Isui seems to be 'Usite,' from Usu or Palætyrus.

34. The herdsmen (*sekheti*) in the marshes of the Delta were regarded by the Egyptians of the old empire as social pariahs, and the artists represent them as dirty and unshorn. After the conquest of the country by the Hyksos or 'Shepherd' kings, this feeling was intensified. The herdsmen, at all events in the eastern Delta, were Shasu or Bedawin, and were looked upon as the Bedawin are to-day by the modern Egyptians. They were the gypsies of society, and came under the general heading of 'impure foreigners.'

XLVII. 4. In an inscription of Hor-m-heb (Armais), at the close of the eighteenth dynasty, now at Berlin, a group of Mentiu or 'Shepherds' from the Sinaitic Peninsula and the Haurân, are represented as bowing before the Pharaoh, and asking him to grant them land in which to pasture their flocks, 'as was the custom of the father of their fathers from the beginning,' since 'their lands hunger,' and they had nothing to live on. So, too, in the eighth year of Meneptah II. the Bedawin of Edom are allotted land in the district of Succoth—*i.e.* in Goshen—'in order to feed themselves and to feed their herds on the possessions of Pharaoh, who is there a beneficent sun for all peoples.'

6. These would be the royal 'superintendents of the cattle.'

11. The use of the name Ramses is proleptic, as there was no land of Ramses until after the buildings and restorations of Ramses II. in the

districts of Zoan and Goshen. The first Pharaoh of the name was the founder of the nineteenth dynasty, and the grandfather of Ramses II. the Pharaoh of the Oppression. In a papyrus of that period mention is made of a Per-Ramses or 'temple of Ramses,' which Brugsch would identify with Zoan. See Ex. i. 11, xii. 37.

14, 15. The association of Canaan with Egypt is also proleptic, and carries us forward to the age of the eighteenth and nineteenth dynasties, when Canaan was a province of Egypt. The subsequent verses show that only the Egyptians are referred to.

20-26. A great change came over Egypt during the Hyksos period. When the New Empire begins with the rise of the eighteenth dynasty, we find that the old feudal aristocracy have disappeared and have been replaced by royal officials, while their landed property has passed into the possession of the Crown and the priests. Instead of being held by private individuals, all land, with the exception of the fields attached to the temples, became the property of the Pharaoh, and was rented from him at a payment of twenty per cent. The Pharaoh thus became an autocrat, ruling over a nation of slaves, checked only by the power of the priesthood, and administering the country by means of a huge bureaucracy. It will be noticed that during the seven plenteous years it was the Pharaoh who had paid the twenty per cent. (xli. 34). In later times, after the age of the nineteenth dynasty, certain lands came to be assigned to the mercenary troops, who acquired great power, and founded or upset dynasties. When the story of Joseph was written, however, the possession of the land of Egypt was still divided between the Pharaoh and the priests (ver. 26). In Upper Egypt private pro-