

## At the Literary Table.

### THE BOOKS OF THE MONTH.

In introducing Dr. Gross Alexander's Studies in the Life and Teachings of Jesus, to which has been given the simple title of *The Son of Man* (Nashville: Barbee & Smith, pp. 380), Dr. Tigert says that it is 'the first contribution to biblical theology emanating from our ministry or Church.' The Church is the Methodist Episcopal, South, of America. Now if Dr. Tigert had not said so, no one would have supposed that Professor Alexander had here made his maiden contribution to biblical theology, far less that he stood so isolated. For he knows the recent literature, he selects and judges it, and his gathering out of this much-worked though inexhaustible mine is his own, and it is true gold.

Messrs. Deighton Bell & Co. have published a volume of *Essays and Studies* by Dr. Sinker of Trinity College, Cambridge, (crown 8vo, pp. 121, 3s. net). They are mostly exegetical, and with all their caution they are the work of good scholarship. The 'Maxims of the Jewish Fathers,' the 'Jewish Sabbath,' 'Manasseh or Moses?' and 'On Grace at Meals in the Jewish Church,' are some of the subjects.

CHRISTIAN CONFERENCE ESSAYS. EDITED BY A. G. B. ATKINSON, M.A. (*Black*. 8vo, pp. 426. 5s. net.)

Mr. Atkinson hopes that at future Church Congresses opportunity will be given to Nonconformists to speak, 'at any rate when questions bearing upon their own position have been under consideration.' But that is not yet. And as the next best to it, the Christian Conference held its meetings at the same time and place as the Church Congress in 1899, and these are the addresses that were then delivered. They include an Introduction by the Bishop of Hereford, a long paper by Professor Sabatier of Paris on 'Christian Dogma,' and nine addresses by Dean Fremantle, Dr. Brooke-Herford, Dr. Agar Beet, Professor Henslow, Dr. Horton, and others. The topics are various as the men. Among the rest: 'Prophets Ancient and Modern,' 'Our Debt to Modern Biblical Scholarship,' 'The Need for a Rational

Christianity.' The addresses owe much to their occasion, but they are published now in the well-found belief that they contain something of permanent value also.

CLUE: A GUIDE THROUGH GREEK TO HEBREW SCRIPTURES. BY EDWIN A. ABBOTT. (*Black*. 8vo, pp. xix, 158. 7s. 6d. net.)

Some time ago the Principal of the Baptist College in Manchester endeavoured to account for (at least some of) the variations in the Synoptic Gospels by the theory of translation from an Aramaic original. Dr. Abbott now makes a similar attempt. But instead of an Aramaic he supposes a Hebrew, a good classical Hebrew, original. For he holds it proved by the discovery of portions of the Hebrew Sirach that Hebrew was written by scholars long after it ceased to be spoken. The theory is worked out in great detail and with unflagging interest. For Dr. Abbott throws life into everything he touches. Here he first lays down general rules for retranslation between Hebrew and Greek; and then he applies those rules to the Synoptic Gospels. It is a contribution to the 'Synoptic Problem,' claiming examination and commanding attention. If it were not that the possible combinations of the letters of the alphabet are so numerous, we should be driven to conclude by the number and marvel of Dr. Abbott's examples that he had proved his case. Whether he has done that or not, he has thrown much incidental light on passages of Scripture, and produced a book which will be welcomed by fellow-workers everywhere.

THE BOOK OF DANIEL. BY THE REV. S. R. DRIVER, D.D. (Cambridge: *At the University Press*. Crown 8vo, cvi, 215. 2s. 6d. net.)

A Commentary on Daniel has been one of our greatest needs for a long time. Professor Bevan's was good for Hebrew scholars, but the rest could not use it. Dr. Driver did a true service to scholarship when he undertook the Book of Daniel in the Cambridge Bible series. There is no room for complaint any more. There is rather constant pleasure in the fulness as well as the

precision with which all the difficult places are dealt with. It is more than a commentary; some of the longer notes would serve as dictionary articles. Studied carefully the volume will cast much light on Israel's religious training. But above all it is an example, perhaps unsurpassed, of the caution with which true scholarship treads where the ground is thick with pitfalls.

From the Cambridge Press there issue now and then editions of the Fathers, sometimes complete treatises, sometimes portions only, always edited with nearly faultless scholarship and always printed in the most artistic way. Those who have discovered them count them among their dearest possessions. The latest issue is *Thirteen Homilies of St. Augustine on St. John xiv*, edited by H. F. Stewart, M.A. (crown 8vo, pp. xxxix, 140, 4s.). Besides the text of the Homilies Mr. Stewart has given us a translation and notes, a short sketch of Augustine's life, a comparison of his Latin with that of the Vulgate and 'Old Latin,' and some hints on the Latin grammar of that age.

**BIBLE CLASS PRIMERS: THE MOSAIC TABERNACLE.** BY THE REV. JOHN ADAMS, B.D. (*T. & T. Clark.* 12mo, pp. 112. 6d.)

Dr. Salmond's Bible Class Primers are now a considerable library. They cover so many of the subjects of Bible study that we begin to wonder if there is anything left. And then there comes another. Its topic is so important, and so suitable to the 'Primer' treatment, that we wonder we forgot it. What could be more welcome than a description of the Tabernacle, with all that it contained and all that it signified? It has to be studied by itself as in Mr. Adams' little book, if it is to be understood. And then how rich in religious interest it is. However unexpectedly it has come to us, we shall look upon this as one of the most helpful of all the Bible Class Primers.

**THE WORLD'S EPOCH-MAKERS: WILLIAM HERSCHEL AND HIS WORK.** BY JAMES SIME, M.A., F.R.S.E. (*T. & T. Clark.* Crown 8vo, pp. 272. 3s.)

The Editor has given Mr. Sime elbow-room. Herschel 'has not attained unto the first three' of the world's epoch-makers, but his interest is many-sided, and it would not have been Herschel

if the astronomer only had been described. Whether we are edified by the tit-bits about Miss Linley and Miss Burney is perhaps outside the range of legitimate question, since it is evident that this series is not meant to be seriously scientific, but to afford us instruction in its most agreeable and entertaining fashion. It is not the astronomical discoveries of Herschel, it is Herschel himself, and both Miss Linley and Miss Burney have their place in Herschel's life and fortunes. The great end of the book is in any case accomplished. Herschel is seen to be heroic, and to do heroic work.

**FROM APOSTLE TO PRIEST.** BY J. W. FALCONER, M.A., B.D. (*T. & T. Clark.* Crown 8vo, pp. 303. 4s. 6d.)

Christ, says Réville, neither founded a Church nor fixed its organization. Says Canon Gore, It was the founding of a Church that chiefly occupied Christ, and His greatest desire was to determine its organization. These are the extreme positions on either side, says Mr. Falconer. His study of the origins of Christianity has led him to occupy a place between. 'Christ founded the Church, but did not prescribe any fixed form of organization, since He, by His Spirit, would be the life of the Church, and this life would adapt itself according to the circumstances of a changing environment'—that is his own position. His fairness, so difficult to have and to hold on this subject, is most praiseworthy. His scholarship is above reproach. His love of the subject has touched his style with unwonted fire and vigour. It is a book we must read, for it is a scientific study of a great present-day controversy, and we shall delight in it, for it is written with literary culture and grace.

**THE PHILOSOPHY OF DISSENT.** BY J. COURTENAY JAMES, PH.D. (*Clarke & Co.* Crown 8vo, pp. xvi, 307. 5s.)

We cannot help regretting the title of this book. Not the word 'Dissent.' That is the author's business, and he deliberately employs the word, 'partly on the ground of its historical associations, and partly because it was never more necessary to *dissent* from certain claims of the establishment than it is to-day.' But what a helpless word is 'philosophy' when used in this way! Philosophy we know, and we have heard of the Philosophy of

Clothes, but a writer of Dr. James' ability might have saved us from the 'Philosophy of Dissent.' We regret the title the more because the book itself is so good. There is courage of conviction and candour—who would expect it otherwise? There is, moreover, true learning, and it is courteously and reservedly expressed. The whole ground is gone over, and the important questions thrown clearly into the light. We should have difficulty in naming a book more likely to meet the desires of those who would know what Protestant Dissent in England has to say for itself. Take these sentences as illustration: 'Protestantism discovers no necessary antagonism between religion and science, but regards both as *organic growths* expressive of an immanent Will, an omnipresent Spirit.' With an explanation of terms, Luther or Wesley might have used the language of Huxley: 'The man of science has learned to believe in justification not by faith but by verification.' But does not faith itself bring verification? 'Faith is the assurance (*ὑπόστασις*, "the giving substance or reality to") of things hoped for, the proving (*ἔλεγχος*, "the test or verification") of things not seen. Revelation and Nature are both scientific; one is the science of the visible, the other of the invisible. They are equally founded upon the ultimate Reality of things, and must consequently be fundamentally harmonious.'

Messrs. Clarke have also published a second edition of Mr. Brierley's *Studies of the Soul* (3s. 6d.). It is the 'Commonplace Philosopher' at his best and most thoughtful. Nothing is over-drawn or overdriven.

TRUTHS NEW AND OLD. BY THE REV. JAMES M. WILSON, M.A. (*Constable*. Crown 8vo, pp. 372. 6s.)

At the recent Conference in Oxford, presided over by Dr. Sanday, the only broad Churchman present was Archdeacon Wilson. And to him broad Churchism was a sufficient reality to compel him to issue a separate explanatory statement. The gist of that statement was that the Bible is not the only source of our knowledge of Christ, nor the Bible and early Church combined, but that to these must be added the immediate personal teaching of the Holy Spirit. Hence Archdeacon Wilson makes all truth to be tested by its present value in our life, and makes our life the realization

of truth. His sermons are modern and practical. Not modern as if they talked of newspapers and novels; not practical as if they were all 'application.' They are modern and practical, because theology is useless that is not workable, and mystery is vain that is not made known. What is the Incarnation in your life—what do you get out of it? That is the incessant question. And so this is a volume of sermons of original worth, with their own message and mission.

AFTER THE SPIRIT. BY JAMES ELDER CUMMING, D.D. (Stirling: *Drummond's Tract Depôt*. Crown 8vo, pp. 260. 2s. 6d.)

Whatever else we owe to the Keswick movement, we owe an unwearied insistence on the facts of the Holy Spirit. So much is this so, indeed (or rather so little is it so elsewhere), that a new book on the Spirit is expected to be from Keswick. This book is from Keswick. Its wealth of reference, its paramount claim, its experimental confidence, are all unmistakable marks. It follows Dr. Cumming's earlier volume, *Through the Eternal Spirit*, saying, as it were, What then? And answering, A life of identification, of oneness with Christ, by means of the Spirit's fullness.

From Drummond's Tract Depôt come also the *British Messenger* (1s. 6d.) and the *Gospel Trumpet* (1s.) annuals. The gospel in its most direct appeal—that is their theme, and it is sent home by anecdote and illustration.

*Britons at Bay* (Wells Gardner, 3s. 6d.) is the name of Mr. H. C. Moore's most recent book for boys. Its title is a good hit. It is itself a happy inspiration. The scene is the second Burmese War, and there are daring deeds and clever lads enough to satisfy the hungriest appetite for the brave and bold. The illustrations are vigorous and numerous.

*The Colloquies of Desiderius Erasmus concerning Men, Manners, and Things*, translated into English by N. Bailey, and edited, with notes, by the Rev. E. Johnson, M.A., in three volumes of three hundred or more pages each, and published by Messrs. Gibbings at 7s. 6d. Mr. Johnson thinks that lexicography gives a man a great command of homely and colloquial English. Well, it did not give his own namesake any such

command. But whether it was Bailey's dictionary-making or not, something gave him this marvelously plain and graphic style, and no translation of the *Colloquies* can touch it.

As for the *Colloquies* themselves, they give an idea, not of the Reformation, but of the need of it, such as no other writing can give. Rough certainly, but not rougher than the reality. We surely have all made progress, if even the ministers of religion were once like this.

Mr. Johnson's notes will probably be little read. For really the *Colloquies* are their own explanation. But they will not disappoint those who do read them. They chiefly compare Bailey's idiomatic English with the original. Messrs. Gibbings are to be heartily thanked for the excellent reprints they are giving us, reprints of books that are worth reprinting and yet are only reprinted by them.

Mr. Philip Green has published in one volume (pp. 96, 1s. net.) two lectures by Dr. Stopford Brooke. The title of the one is 'Religion in Literature,' of the other, 'Religion in Life.' They are able to prove that the art of lecturing is not yet a lost art. Great subjects are made impressive, lasting knowledge is imparted, literary feeling is refreshed—all within an hour's delivery.

Messrs. Griffith & Farran have published a new edition in two volumes of an old English translation of Augustine's *City of God* (pp. 367, 377, 1s. each). It is a good idiomatic translation of the year 1610. No more serviceable edition of the *De Civitate* can be had.

GEORGE H. C. MACGREGOR, M.A. BY THE REV. DUNCAN C. MACGREGOR, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 309. 6s.)

A short life and a merry, was George Macgregor's motto. And where did he find his merriment? In the practice of holiness and the preaching of the gospel. Would he have lived longer if he had been more indulgent? That we cannot tell. But he would not have had so merry a life, and he might not have had the same assurance of the life that is to come. His history is the least of him. His history is nothing. What does it matter about university distinction, or even immediate success

as a preacher in Aberdeen? What about a heroic struggle in London and glimpses of heaven at Keswick? But the man is worth knowing. Not what he said, not how he said it, though both were part of him—not these things impressed, but he himself. He impressed everybody. The scholar brimful of dry lore, the servant-maid bursting with sentiment—they listened and forgot themselves, they all heard him gladly, and did many things because of him. If his cousin had not shown us the man, there was no sense in writing the biography. But he has done it. We have known men and found someone else in the biography. We knew George Macgregor, and this is he.

Messrs. Hodder & Stoughton have issued in a cheap form (1s. net) a separate edition of chapters 3 and 4 of Rowntree and Sherwell's 'Temperance Problems.' The title is *State Prohibition and Local Option*.

THE LIFE OF HENRY CALDERWOOD, LL.D., F.R.S.E. BY HIS SON AND THE REV. DAVID WOODSIDE, B.D. (*Hodder & Stoughton*. Crown 8vo, pp. 447. 7s. 6d.)

The question has been raised, Who was the greatest in the United Presbyterian Church between 1847 and 1900? We had answered John Cairns, and still do answer. For together with all intellectual gifts, he had that which our Lord singled out when they asked Him, Who is the greatest in the Kingdom of Heaven? But if this biography is to be trusted, Henry Calderwood must run John Cairns close. The only suspicion of doubt in its trustworthiness is its excellent literary flavour. But we are not of those who think that a book cannot be true because it reads like a novel. The men who have written it could not help writing pleasantly; they were, however, constrained both by their place and by the example of the man of whom they wrote, to write with sensitive truthfulness. He is great in so many ways. He is greatest however in just this, his love of the truth and his courage in witnessing for it. If he went to the bedside of a sick student and asked him anxiously of his hopes in Christ, it was his love of the Truth—we spell it this time, however, with a capital. If he did not speak of the confidences men reposed in him, this again was the reason. If he loved his Church and his home, he loved truth more.

There is not a little pathos in the story of his life, beginning with the scene wherein we see him go home to die in early manhood, and ending with the scene wherein we see him leaving his political leader and the bulk of his friends, and putting far away the hopes he had lived and prayed for throughout so many years. It is all told faithfully.

KANT'S COSMOGONY. TRANSLATED BY W. HASTIE, D.D. (*Maclehose*. Crown 8vo, pp. cix, 205. 7s. 6d. net.)

Professor Hastie is a great favourite with his students, and he well may be. For his love is the love of learning, and he will sell time and other things to buy it. While other men would have hesitated to translate Kant's *Cosmogony*, lest no one cared to know what Kant's *Cosmogony* was, he said, It is time that men cared to know, and I will give them the opportunity. His translation is all that it ought to be. And his introduction, which occupies the first third of the book, is a marvel of learning and lucid information. It is enough to make the reader himself feel quite learned about Kant, at least about Kant as a scientific investigator. This is not Professor Hastie's first work on Kant. He has become in some sense his biographer for our day. And he is happy in such a biographer.

THE ENGLISH THEOLOGICAL LIBRARY. EDITED BY THE REV. FREDERICK RELTON, A.K.C. THE WORKS OF JOSEPH BUTLER. BY THE REV. J. H. BERNARD, D.D. (*Macmillan*. 8vo, Two Vols. pp. 384, 325. 7s. 6d. net, each.)

No series of theological literature has recently appeared with less pretension and more worth than Mr. Relton's 'English Theological Library.' Though the price is small, the publishers have spared no pains or expense upon the books; but, what is more than that, the general editor has given himself with the utmost enthusiasm to the discovery of the best editors and the selection of the best works; and the editors have made a matter of conscience of their work. We dare to say that there is not in existence a better student's edition of Butler than this. Dr. Bernard has taught Butler for many years. He knows not only Butler, but just where help is required to get hold of Butler. And he makes no parade of his great learning, he only uses it to do its immediate work. There is a clearness in his

notes, as well as a pertinency, which only much use could give them, and his preface is itself an education in the proper appreciation of Butler. We could say much more than this if it were needful. It is not needful. We are content to repeat, that this is now the best student's edition of Butler in existence.

THE RELATION OF ST. PAUL TO CONTEMPORARY JEWISH THOUGHT. BY H. ST. JOHN THACKERAY, M.A. (*Macmillan*. Crown 8vo, pp. 277. 6s.)

There was a time when a book with such a title would have been suspected of a heretical tendency. We are past the fear that to find sources for St. Paul's thought is to deny St. Paul's inspiration, or even to impair his originality. If we find that St. Paul's chief contribution to his thought was himself, we shall find him no less a man, no less a prophet of God. Mr. Thackeray has investigated one source, the Jewish. He has had to do so almost as a pioneer. But he loves pioneer work. He knows that progress is made by independent research and among the most primary sources. He has used books, but he has chiefly relied on personal interviews. The result is a book of distinct and very great value, a book to be read (and it is pleasant to read), and to be referred to in all these studies hereafter.

THE DIVINE LOVE. BY C. J. ABBEY. (*Macmillan*. Crown 8vo, pp. 370. 6s.)

There are three things which Mr. Abbey chiefly finds in the love of God to men—sternness, breadth, tenderness. On the second he says emphatically that it is as broad as the universe, and more than that, victorious in every corner thereof. 'If all authority is His, and He is all-prevailing, what room is there in the universe for any black and evil corner where sin and pain and woe can reign on still without end,—a festering sore, to poison the very joy of heaven?' The sermons are very short. Every sermon takes up some morsel of the love of God and impresses it. And although no effort is made to be systematic, and other matters come in for exposition, there is a full description of God's love on its practical side, error being largely eliminated by the fulness.

Principal Garrod has followed his *First Thessalonians*, noticed quite recently, by an edition of

*Second Thessalonians* on exactly the same lines (Macmillan, crown 8vo, pp. 163, 2s. 6d. net). It is both an exposition of the phraseology of the Epistle (as most commentaries are) and an exposition of the thought of the Epistle (as most commentaries are not).

Of all the children who choose their own Christmas books commend us to the child who selects the *St. Nicholas Christmas Book* (Macmillan). Let us follow that child's future. For the writing here is literature, and the illustration here is art.

THE CHRISTIAN WORKER'S EQUIPMENT. BY F. E. MARSH. (*Marshall Brothers*. 8vo, pp. 398. 6s.)

It is his spiritual equipment. It is not a matter of books and desks. The 'worker' is simply the Christian. It is what a follower of Christ ought to be. For every follower of Christ ought to be a worker, is less a follower the less a worker he is. Well, his equipment is not a small matter. This large handsome volume is close packed with it. But all is in admirable order, no soldier's kit could be better arranged for its purposes. The chapters begin with the worker's 'Assurance,' pass on through the worker's 'Acceptance,' 'Attraction,' 'Confession,' 'Authority,' and, after many more, end with the worker's 'Model,' the worker's 'Judgment,' and the worker's 'Reward.' It is all in order; and though each chapter is minutely divided, the order is ever kept, while all is made human by personal experience. It need not be added that at every step the appropriate text is quoted.

A little book with a mere paper cover, called *From the Front* (Marshall Brothers, 1s. net), contains better stories of the war—stories of bravery and Christianity—than many of the big pretentious volumes.

Example is better than precept, and the life of *Phyllis Seymour*, published by Messrs. Marshall Brothers, will bring more readers to glory than many sermons.

The same publishers have begun to issue a series of small square books, attractive by their novelty and prettiness, under the title of 'The Quiet Hour Series.' The first of the series is by

Mr. Webb Peplow. It is called *Within and Without* (1s.).

Messrs. Horace Marshall have published a new edition of *The New Testament in Modern English* by Mr. Ferrar Fenton. It is to be distinguished from the 'Twentieth Century New Testament,' which is in course of publication. Mr. Fenton's translation is more 'classical' than the other; it is more literal also. His purpose is not merely to give a modern translation, but also to make it emphatically a translation and not a paraphrase. The new edition is considerably altered and improved. Our only objection to it is the smallness of the type. Let the response be such as to encourage the author to produce a larger clearer edition.

Mr. Melrose has published a boys' book and a book for bigger folks than boys. The one owns its character in the title, *Barfield's Blazer* (2s. 6d.). It is a gathering of short school stories by W. E. Cule, with clever conversations and not a little good fun. The other is a tale of suffering and sin, by Bessie Marchant, its title *From the Scourge of the Tongue* (3s. 6d.). Truly the tongue is a fire still, a world of iniquity; one would gladly think such mischief were impossible.

GEORGE MÜLLER OF BRISTOL. BY A. T. PIERSON, D.D. (*Nisbet*. Crown 8vo, pp. 462. 6s.)

This is probably the most *scriptural* biography that ever was written. For every incident is used to illustrate some text of Scripture, and some text is found to acknowledge every incident and every step. Its lesson is a double one—the power of prayer first, the value of the knowledge of the Bible next. Dr. Pierson has not been pedantic, but he has kept these two lessons before him. Probably he could do no other, they are writ so large over all the life. But the book needs now no commendation. It is passing through a fifth large edition. Let it circulate, there is a very special blessing in it.

THE HISTORY OF THE ROMeward MOVEMENT IN THE CHURCH OF ENGLAND, 1833-1864. BY WALTER WALSH. (*Nisbet*. 8vo, pp. 445. 10s. 6d. net.)

Mr. Walsh is the best known of all writers against the Oxford movement. His *Secret History*

has had a phenomenal circulation. Though everybody would not allow it, the success of that book lay in its moderation. It contained facts, only one of which, he claims, has been disproved; and it stated them temperately. The present volume is yet more temperate. It relies on documentary evidence. It lets the documents speak for themselves. It rarely even draws conclusions from the evidence, leaving even that to its readers. If, therefore, the Oxford movement is condemned by this book, it must be because it is its own condemnation. We are not sure that it is altogether condemned. We are not sure that the authors of the Oxford movement were altogether responsible for it. Whatever in their ways was crooked, even though the end sought was good, deserved condemnation, and that is here condemned. Perhaps the one serious sin in the whole history is that which Mr. Walsh has exposed in his title, the sin of secretly serving Rome while openly serving England. Such conduct—and in some it was conscious, deliberate, and prolonged—deserved the merciless exposure it here receives.

Under the editorship of the Rev. W. H. Griffith Thomas, M.A., a new series of Church of England Handbooks has been undertaken by Messrs. Nisbet. There have already appeared *The Confessional in the Church of England*, written by the Rev. A. R. Buckland, M.A. (2s.), and *The Doctrine of Baptism*, by the Rev. Hay M. H. Aitken, M.A. (2s.). Thanks to Mr. Kensit, there is now no fear of exaggeration in books of the most polemically evangelical kind. But these earnest able scholars would in any case have written temperately. Both volumes will repay the most painstaking study.

Messrs. Nisbet have also issued a short life of *Mrs. Booth of the Salvation Army*, written by W. T. Stead (fcap. 8vo, pp. 255, 2s. 6d.). It has much of the fascination of Mr. Stead's writing, the deft handling of words, the abandon of emotion.

DAYBREAK IN LIVINGSTONIA. BY JAMES W. JACK, M.A. (*Oliphant*. Crown 8vo, pp. 370. 5s.)

When Livingstonia historians are able and ready to write their own history, they will begin where Mr. Jack begins, having no older records, and they will freely quote from this book. It is full of quotable matter. It is less a history than annals, less literature than religious incident. And

so the future native historians of Livingstonia will find that their nation's history begins with the coming of the missionaries, as our own history, we may say, begins also. They will not canonize their first missionaries as we have done; canonization will be out of fashion by that time, but they will seek to follow their works. How great their works are! How pure, how single-eyed, these men and women who brought the gospel to Livingstonia! Their work is worth this full record, they are worthy the devotion of this enthusiastic historian. And the publishers have recognized the greatness of the occasion, for they have produced a handsome volume, filled with illustrations and enriched by an excellent map.

BIBLE CHARACTERS: JOSEPH AND MARY TO JAMES. BY ALEXANDER WHYTE, D.D. (*Oliphant*. Crown 8vo, pp. 245. 3s. 6d.)

The New Testament characters are less frequently described and less well known than the Old. They are overshadowed by the great New Testament Character, and their lives are not so clearly seen. Elijah is a great visible portent; John also would have called down fire from heaven to consume, but he is less conspicuous against the sky. A New Testament biographer has (speaking in a literary sense) to free himself of Christ before he can do justice to John. Therefore Dr. Whyte's new volume is the more welcome. He sees John apart. He has insight enough to get at the character of John. He catches him early, he comes upon him unawares. It may not be the whole man. It may be, it is indeed, Boanerges John rather than the disciple whom Jesus loved. But it is unquestionably John, a living, struggling, sinning, victorious man of like passions as we are. Of course we do not speak specially of the study 'John.' We do not remember that in that study the word Boanerges once occurs, or the thought. It is Dr. Whyte's imaginative power of detaching his characters that we speak of, letting us see them, and see them men and women.

THE PSALMS OF DAVID AND THE HIGHER CRITICISM. BY THE REV. ALEXANDER WRIGHT, M.A. (*Oliphant*. Crown 8vo, pp. xvi, 249. 5s.)

The impression which Mr. Wright conveys is that he entered on the investigation of the authorship of the Psalms with a traditional leaning, and that the progress of the investigation carried

much of the leaning away. Mr. Wright retains some Psalms for David, and weaves them into his life in an ingenious and suggestive way; but their number is apparently much smaller than he expected to retain and use in that way. So it is a candid as well as a reverent book. It is scientific as well as devotional. It deserves the student's attention for its careful scholarship, and it will repay the ordinary Bible reader by its suggestive grouping of some of the Psalms round the life of the sweet singer of Israel.

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THE WRONGS OF INDIAN WOMANHOOD. BY MRS MARCUS B. FULLER. (*Oliphant*. Crown 8vo, pp. 302, with Illustrations. 5s.)

The chapters of this book were written as articles for the *Bombay Guardian*. It was their recognized merit, and no ambition of authorship, that suggested their present form. They are the sympathetic, if unsystematic, judgments and hopes of a well-informed, devoted Christian missionary. It is a sad enough story they tell. The years that yet must pass before deliverance comes! But deliverance will come.

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Through Messrs. Oliphant Anderson & Ferrier, Professor Laidlaw has published a modernized edition of Robert Bruce's famous *Sermons on the Sacrament* (crown 8vo, pp. lxxxi, 218, 6s.). They are magnificent sermons. We cannot preach like that now, scarcely any of us can. They are so mingled of experience and doctrine, so blended of familiarity and majesty; they give so lasting and healthy an impression of the power of God unto salvation. Dr. Laidlaw has edited them well—the old biting Scots being given in nearly as telling English; and the biographical introduction is full of matter.

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HISTORY OF THE CHURCH OF ENGLAND. BY THE REV. A. H. HORE, M.A. (*Parker*. Crown 8vo, pp. xxiv, 564. 5s.)

This is the third edition. The book is recognized by the High Church as the most satisfactory History of the Church of England for their schools and families. It is not *too* High Church, and it is not too literary. It says, with a matter-of-fact air, things that a few years ago would have had to be asserted with the aid of strong adjectives. The author is not able, either intellectually or morally,

but he is industrious, and when a date can be got at he gets at it. He begins at the beginning—not foolishly with Christ and the apostles, as some historians have done,—but with the 'Celtic Fore-runners of the Church of England' in 177. And he holds on right through, not greatly rejoicing, but assured of the greatness of the Church in England, in spite of the fact, which he deploras, that she has been under Papal Authority, Royal Supremacy, and Parliamentary tyranny—one or other of these—all through her history. It is a full book, and it will impress all who are likely to use it with the importance of its subject.

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AN ALL-ROUND MINISTRY. BY C. H. SPURGEON. (*Pasmora & Alabaster*. Crown 8vo, pp. 404. 3s. 6d.)

This is the best Spurgeon book we have received since his death. It contains twelve of the annual addresses he delivered as President of the Pastors' College. Spurgeon was at his best on these occasions; and these addresses are perhaps inimitable in their combination of homely wisdom and evangelical fervour.

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THE TEMPLE: ITS MINISTRY AND SERVICES. BY THE REV. DR. EDERSHEIM. (*Religious Tract Society*. Crown 8vo, pp. 414. 5s.)

Edersheim has passed through a searching criticism within the last few years. For he wrote over a large range, he dealt with subjects of great difficulty, and he usually expressed himself emphatically. It must be confessed that he has come out of it well. He was a capable scholar; he equipped himself in a special way for his special task, and did not take it up merely because he was a Christian Jew; and he was, it now appears, in some degree in advance of even the best scholarship of his day, anticipating discoveries that have since been made, or adopting new positions that have since been confirmed.

It is not to be claimed that all his positions have been confirmed. And perhaps it might have been wise if the R.T.S. had submitted his *Temple* to an expert before issuing it in a new edition, as Messrs. Longmans did with his *History of the Jewish Nation*. Scholars can make the necessary corrections for themselves; but not so the general reader for whom the book is intended. Still, we repeat, it is not so far astray as to make that measure more than advisable. And the excellent reprint is very welcome.

Thomas Scott's *Force of Truth* is a prevailing book. It is wise on the part of the Religious Tract Society to republish it (1s. 6d.).

The same firm has issued the wonderful story of one of their tracts, entitled *The Swearer's Prayer* (6d. net).

Their *Scripture Pocket Book* (1s. 6d.) is a case of the survival of the fittest, an application of evolution which even the R.T.S. will respect.

Most moving is the autobiography of Miss H. R. Higgins, called *Yet will I trust Him* (1s. 6d.). 'They also serve who only stand and wait.'

COMMERCE AND CHRISTIANITY. (*Sonnenschein*. Crown 8vo, pp. 205. 3s. 6d. net.)

The author of *Evil and Evolution* is a writer to be reckoned with. The tone of his new book is a trifle arrogant, but it is a terrible subject he handles, and a man who feels deeply on it may be excused if he finds the remedies unsatisfactory. What he would do himself is not always clear. He would have Government buy up the tramways, railways, and such like things all over the country, and see that they are run on Christian not on so-called commercial principles. But he has only touched the fringe of the matter. What of the factories, mines, shops, and private homes? Yet he is right, it is Christianity, applied Christianity, that will kill competition, and if the Churches do not apply it, so much the worse for them.

THE LIFE OF CHRISTIAN SERVICE. (*Elliot Stock*. Fcap. 8vo, pp. 200. 5s.)

This very attractive volume contains selections from the writings of Dean Farrar, gathered by the Rev. J. H. Burn, B.D. It is a surprise to find that Dr. Farrar is so easily quoted. His impetuous style seemed in too great earnest to wait for quotation. But Mr. Burn has a gift and experience also. It is a book full of wisdom, and there is heart—we might say a man's heart's blood—in every sentence.

THE BOOK OF THE FUTURE LIFE. By P. W. ROOSE and D. C. ROOSE. (*Stock*. Crown 8vo, pp. 275. 6s.)

It is a gathering of the things that have been written on the life that is to come and all our hopes regarding it. To prove that there is such a life is still necessary for some, and many fine arguments can be used in its favour. But besides

that, many thoughts have passed into language about the nature and occupations of it. And all these things are reflected here, the writers' own words being freely broken up by quotations in poetry.

Mr. Elliot Stock has also published a cheap edition of the Rev. C. Callow's *Origin and Development of the Creeds*; and a little anonymous book on *Marriage*, its Institution and Purpose.

The Church of England Sunday School Institute has issued the annual volume of *The Church Worker*. It does not compete with the annuals that are meant for amusement, it is meant for work. It contains papers on Church life and doctrine, and many excellent lesson notes. That is its strength. But it does not despise a little diversion in the form of anecdotes from Bishop How's Notebooks or the like.

The series of *Lessons on Israel in Egypt and the Wilderness*, by the late S. G. Stock, has been revised, and republished by the Sunday School Institute (8vo, 2s.).

KEEP TO THE RIGHT. BY GRACE WINTER. (*Sunday School Union*. Crown 8vo, pp. 128. 1s. 6d.)

Grace Winter's work for children we have known intimately for several years and marvelled at. She has so absorbingly learned the text, 'See that ye despise not one of these little ones,' that she understands them as if she were one of them, never once rises beyond their reach, and always tells them true things beautifully. For the wee-est of the wee this is the book. For the infant teacher it is the book to be known by heart.

The Sunday School Union has published two volumes of short stories and poems with good morals and attractively illustrated. The titles are *Days out of Doors* (1s.) and *Tea-table Stories* (1s.).

DOCTRINE AND PRINCIPLES. BY C. E. BEEBY, B.D. (*Williams & Norgate*. 8vo, pp. 217. 4s. 6d.)

A sub-title to the book says 'Popular Lectures on Primary Questions.' The 'Primary Questions' are chiefly the Athanasian Creed, the Atonement, Sin and Evolution, the Miraculous Conception, and the Resurrection. Mr. Beeby's position closely resembles that of Dr. Edwin Abbott; his

book forcibly reminds one of Dr. Abbott's *Exploratio Evangelica*. The miraculous in the usual sense of the word is denied, denied in the Gospels as well as elsewhere. But with Mr. Beeby as with Dr. Abbott there are none of the old vulgar charges of deceit and misrepresentation. Mr. Beeby perhaps advances beyond Dr. Abbott. For he scarcely will allow that the disciples were deceived. His explanation of the appearances after the Resurrection is that they were a species of 'spiritual vision'—that is the phrase he deliberately chooses. It does not come to more in the end perhaps. The appearances were not real, Jesus had not risen. He has still to explain the fact that the Church was founded on a belief which was false. Nevertheless, the tone of the book is excellent, and its learning praiseworthy. It will not help simple believers, but it may bring back some who have gone far astray. It shows how much more incredible are all the ordinary explanations than the old explanation that He rose from the dead.

Messrs. Williams & Norgate have published in handsome handy book-form their *Book Circular* for 1899 to 1900 (new series, Nos. 1-8).

They have also published a little volume of religious thoughts, broad-minded but reverent, by R. S. Kirk, called *Side Lights on Great Problems of Human Interest* (1s.).

### The Miracles of Unbelief.<sup>1</sup>

THE study of Apologetics has fallen upon evil days. All the studies that gather round the Bible are vigorous and progressive; apologetics alone has lost its interest. This is partly honourable to the profession of apologetics and partly not. It is honourable inasmuch as it shows that the enemy has been driven from his old positions. But the enemy is not conquered. He has only shifted his ground. And it is dishonourable to the profession of apologetics in so far as it has not followed him or invented weapons of greater range. Both defence and attack are as greatly needed as ever, but the world is weary of the incessant pop pop of the old artillery that never reaches its mark.

<sup>1</sup> *The Miracles of Unbelief*. By Frank Ballard, M.A., B.Sc., F.R.M.S. T. & T. Clark. 8vo, pp. 374. 6s.

In these deplorable circumstances the professors of apologetics have had recourse to the desperate expedient of turning the old guns round upon a portion of its friends. They speak of them contemptuously as the 'Higher Critics.' They do not deny that they are good Christians, that they believe in the same Saviour, worship in the same Church, and look for the same revelation of glory. But they do not study the Bible as the apologists do. And it has been found that the applause which could no longer be elicited for the old arguments, when turned against infidels, comes readily from the uninstructed multitude when the cry is raised that the Bible is in danger, though all that is in danger is the apologists' old lazy way of reading the Bible.

It is more than deplorable now, it is humiliating. But the science of apologetics is not dead. The hope of a better day wakens with the reading of a new book by Mr. Ballard. Its striking title suggests its originality and its intention. Mr. Ballard knows that it is useless to repeat the old phraseology. It has lost its grip. It is useless to go down to the old fundamental principles and serve up the old ontological, teleological, and other formidable arguments. The modern atheist is an agnostic, and these things do not touch him because he does not deny them. He only says, I know nothing at all about them.

But he admits, for example, that Jesus either did or did not rise from the dead. If he says that He did not, then he admits a greater miracle than the resurrection. Nay, he is surrounded with miracles, he is working among them, he cannot clear himself of them. And the simplest, most credible, most ethical of all the miracles are those that are called the Christian miracles. Mr. Ballard has discovered the enemy, and has found a weapon of long enough range to disturb him. The science of apologetics has become interesting again.

Mr. Ballard's book is more than the promise of a new day. It is a full introduction to the modern science of apologetics. The new ground is carefully chosen. In face of an enemy as hostile as ever, the opposition is uncompromising. But the warfare is less barbarous than of old. Even in the timely discussion of Haeckel's 'Riddle of the Universe,' which occupies the last chapter, there is courtesy mingled with the vigour of the refutation.

## An Index-Digest.<sup>1</sup>

To the mere lover of literature a title like *Index-Digest* may not count for much. But besides lovers of literature there are preachers. And in these days it is expected of all preachers that they should have the Bible at their finger-ends—if not in the pulpit, at least in the study. Now when a preacher has caught one word in a text he can easily find the rest by turning to his Concordance. The difficulty is when he has forgotten every word. He has an idea. A subject has taken hold of him. He knows there is a text somewhere that just expresses it. But where is the text?

It is partly for such a dilemma that Dr. Nave has compiled his *Index-Digest of the Holy Scriptures*. Whatever the subject may be, get this book, turn to that subject, it is sure to be here, and you find all the texts that belong to it. They are written out in full, according to the Authorized Version, and they are arranged according to their proper division and subdivision. Take an example.

One of the earliest subjects is AFFLICTION. All the texts that touch on Affliction are quoted under their proper sub-title. These are the sub-titles: Miscellany of Minor Sub-topics, p. 20; Unclassified Scriptures relating to, p. 20; Benefits of, p. 26; Benefits of, illustrated, p. 27; Consolation in, p. 28; Deliverance from, p. 34; Design of, p. 34; Despondency in, p. 37; Dispensation of God, p. 37; From Satan, p. 37; Impenitence in, p. 39; Mocking at, p. 39; Murmuring at, p. 39; Obduracy in, p. 39; As a Judgment, p. 40; Penitence in, p. 40; Prayer in, p. 40; Prayer in, answered, p. 46; Prayer for the Afflicted, p. 46; Resignation in, p. 46; Resignation in, exemplified, p. 47; Instances of Resignation in, p. 48.

Dr. Nave believes and claims that the work is complete, that is to say, that there is no subject in the Bible unclassified in his book. He is probably right. For he has had all the masters of this art before him, has himself spent fourteen years in the work, and has been assisted by the Hon. Judge Welch, author of Welch's *Index-Digest of Ohio Decisions*, who made a separate

<sup>1</sup> *An Index-Digest of the Holy Scriptures*. By Orville J. Nave, A.M., D.D., LL.D., Chaplain in the Army of the United States. Frowde. 8vo, pp. 1625, with Maps, 15s., in cloth.

analytical study of the Bible for the purpose. He might claim that it is more than complete. For right in the middle will be found some pages of 'Select Readings' which are very convenient, but outside the range of the *subjects* of the Bible.

Besides the classified subjects of the Bible, Dr. Nave has included in his work all the proper names and many of the antiquities. Still, it occupies the room neither of the Concordance nor of the Dictionary, for it does not give the occurrences of the mere word as the Concordance does, and it does not describe either persons or things as the Dictionary does. Its place is its own. It is perhaps as useful, perhaps as indispensable, as a Concordance or a Dictionary. It will save time as they do, it will give important instruction.

It is superfluous to add that the book is extremely handsome in appearance and workmanship, being issued by Mr. Frowde of the Oxford University Press.

## The Baptist Pulpit.<sup>2</sup>

THE title seems to signify that the volumes published under it represent the average preaching of Baptist ministers. We doubt it. We doubt if any Church just at present could give an average equal to this. In one sense, however, it is representative. These sermons are evangelical, they are all evangelical, they are nothing else. And we firmly believe that all over the land that is the way with the Baptist pulpit.

There are six volumes. These are their titles: (1) *The Evolution of Faith*, by the Rev. Charles Williams; (2) *Christ and Men*, by the Rev. W. Y. Fullerton; (3) *Visionaries*, by the Rev. Benjamin J. Gibbon; (4) *Church and Home*, by the Rev. James Stuart; (5) *The Lord's Prayer*, by the Rev. J. E. Roberts, M.A., B.D.; (6) *The First Sign*, by the Rev. C. E. Stone.

They are all evangelical, but there is abundant colour and variety. For the evangelical doctrine is a rich thing. It meets men's experiences, and it also fits men's minds. Nothing could be pruned away from these discourses, they are the barest offer of the gospel of grace; and yet every

<sup>2</sup> *The Baptist Pulpit*. Stockwell. Six vols., 2s. 6d. each, net.

preacher is himself, his whole manhood is given to the message he delivers.

Another note is the biblical. The Bible, the Bible only, is the religion of *these* Protestants. The use of the Bible is not critical, and its interpretation is not allegorical,—perhaps the writers have left the allegorical and have not yet reached the critical use,—it is the Bible as plain men find it, and it is found to be sufficient for every want and aspiration of plain men. Now and then, as in Mr. Stone's sermon on 'The Song no man can learn,' there is originality of insight, but that also is due to great familiarity with a book that ever breeds new wonder in its best familiars.

### Horae Subsecivae.<sup>1</sup>

It is the day of dainty books. Every publisher looks round. 'What have *we* that deserves to be done up daintily?' And Messrs. A. & C. Black said inevitably, Dr. Brown's *Horae Subsecivae*. They have done it up most charmingly. Three small red-bound gilt-topped volumes, on thin paper, and in good type, and for six shillings—it is right good value commercially.

You know Dr. John Brown's usual style in those three dainty books—gentle, friendly, communicative. You know also that once and again it lifts a hand trembling with the restraint of emotion. Let us dare a separated paragraph. It is from the short chapter on the great Surgeon Syme—

'I have never seen anything more pathetic than when near his death he lay speechless, but full of feeling and mind, and made known in some inscrutable way to his old gardener and friend, that he wished to see a certain orchid, which he knew should then be in flower. The big clumsy knowing Paterson, glum and victorious (he was forever getting prizes at the Horticultural), brought it—the *Stanhopea tigrina*—in, without a word,—it was the very one. Radiant in beauty, white, with a brown freckle, like Imogen's mole, and, like it, "right proud of that most delicate lodging"; he gazed at it, and bursting into a passion of tears, motioned it away as insufferable.'

<sup>1</sup> *Horae Subsecivae*. By John Brown, M.D., LL.D. A. & C. Black. Three vols., 6s. net.

### Oliver Cromwell.<sup>2</sup>

It often happens that several writers set about the same writing at the same time. That is natural at centenaries and the like. But it often happens without visible occasion; and yet it is not blind chance; it is an atmospheric influence, it is due to the state of the intellectual barometer. Mr. Morley is surprised to discover that other two biographies of Cromwell are ready at the same time as his. But he wisely does not resent it. We need different views of a large subject, and Cromwell is not encompassed by them all.

If we were to criticise Mr. Morley's *Cromwell*, we should do so in the single sentence: Mr. Morley is too judicial. Some things have to be done by judges; but not biographies, not even historical biographies. No doubt, to stand outside and give unimpassioned verdicts commands confidence. But it does not reach the truth. A man is not a case. To estimate a man and a man's life-work, you must get alongside him, and you must (in the scientific sense) sympathise with him.

But it must not be supposed that Mr. Morley is unjust to Cromwell. He does justice, a judge's justice, to his imperial ideas and to his religious ideas. He sets down naught in malice, nor does he omit to set down aught that is of enlightenment. His account of the last scene may be quoted, it is so impressive—

'When the great warrior knew that the end was sure, he met it with the confident resignation of his faith. He had seen death too often and too near to dread the parting hour of mortal anguish. Chaplains, preachers, godly persons attended in an adjoining room, and came in and out as the weary hours went on, to read the Bible to him or to pray with him. To one of them he put the moving question, so deep with penitential meaning, so pathetic in its humility and misgiving, in its wistful recall of the bright bygone dawn of life in the soul, *Tell me, is it possible to fall from grace? No, it is not possible*, said the minister. *Then*, said the dying Cromwell, *I am safe, for I know that I was once in grace.*'

<sup>2</sup> *Oliver Cromwell*. By the Right Hon. John Morley, M.P., D.C.L., LL.D. Macmillan. 8vo, pp. 518, 10s. net.

It is a biography of Cromwell, not a history of the Civil War or anything else. So much is omitted that belongs to history; but you do not miss much that concerns Cromwell. It is the estimate of a judge, we have said, but of a clear-

headed judge. The words are pictures, they gather together into one memorable and most impressive picture. And as for Cromwell, you are driven, you are driven if you follow this biographer, to say, 'Both great and good.'

## Contributions and Comments.

### In Memory.

EVEN as Christ said,  
 'I go to prepare a place for you,'  
 So may the fair sweet mother dead  
 Have left the home she knew,  
 Alone awhile;  
 Her loved who in God's time shall come  
 To find the happy waiting smile  
 That hath made heaven home.

That day seems far  
 To those she left in dimness here,  
 But surely where God's ransomed are  
 A flash of glory is each year!  
 Heaven's secret known,  
 It is enough that she who late  
 Loved to give joy unto her own,  
 To give this joy may wait.

SARAH ROBERTSON MATHESON.

### A Correction.

I REGRET to find that in my recently published *Commentary on Daniel* (in the Cambridge Bible) I have, on p. 69, made more than once an unfortunate *lapsus calami*, which, as it may mislead some readers, I venture to be allowed to correct in your columns. The *pērēs* (or *pērās*) was, of course, a half-*m'na*, not a half-shekel (see Levy, *NHWB.* iv. 123); hence, on the page referred to, 'half-shekel,' 'half-shekels,' should be (each time) 'half-*m'na*,' 'half-*m'nas*.' May I hope that readers of the volume will kindly pardon this inadvertence?

S. R. DRIVER.

12th December 1900.

### The Old Testament Quotations in St. Matthew and St. Mark.

#### I. St. Mark.

##### A. QUOTATIONS ASCRIBED TO CHRIST.

IN what follows the text of Westcott and Hort is implied for St. Mark, and Dr. Swete's Cambridge edition for the LXX.

i. Mk 4<sup>12</sup>. This is rather an adaptation than a quotation of Is 69<sup>10</sup>. The phraseology, however, has been taken from the LXX, except in the last clause, where the LXX has *καὶ ἰάσομαι αὐτούς* for *καὶ ἀφεθῆ ἑαυτοῖς*, which agrees with the rendering of the Targum.

ii. Mk 7<sup>6-7</sup>. A quotation of Is 29<sup>18</sup>, the language being assimilated to that of the LXX. For *οὗτος ὁ λαός . . . με τιμᾷ* LXX has *ὁ λαὸς οὗτος . . . τιμῶσίν με*. In the last clause the LXX has *διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας*. By dropping *καὶ*, and placing *διδασκαλίας* after the participle, Mk<sup>1</sup> renders the quotation more aptly suited to the occasion.

iii. Mk 7<sup>10a</sup>. A quotation of Ex 20<sup>12</sup> or Dt 5<sup>16</sup> in the language of the LXX.

iv. Mk 7<sup>10b</sup> = Ex 21<sup>17</sup>. LXX has *αὐτοῦ* twice, after *πατέρα* and *μητέρα*. B of the LXX has *τελευτήσῃ θανάτῳ*, but AF Luc. read *θανάτῳ τελευτᾷ* as in Mk.

v. Mk 9<sup>48</sup>, an adaptation of Is 66<sup>24</sup>, the language being assimilated to that of the LXX.

vi. Mk 10<sup>6</sup> = Gn 1<sup>27</sup> or 5<sup>2</sup> in the language of the LXX.

vii. Mk 10<sup>7,8</sup> = Gn 2<sup>24</sup> in the language of the LXX, but omitting one clause. This omission is strange, since it obscures the meaning. Note that the Heb. has nothing corresponding to *οἱ δύο*, and that the insertion minimises the effect of the

<sup>1</sup> Mk denotes the writer of the Second Gospel.