

the Advocate of God's cause, He came as the Advocate of *Christ's cause*.

Christ is now man's Advocate with God (1 Jn 2¹). That is the teaching of the Epistle. The Spirit is Christ's advocate with man. That is the teaching of the Gospel (14-16). Christ pleads the cause of those who did the wrong: the Spirit pleads the cause of Him who suffered the wrong. Christ pleads with the Holy the cause of the guilty: the Spirit pleads with the guilty the cause of the Holy.

And now the Spirit's advocacy comes home to the hearts of men with ever-increasing power and urgency. Christ is no longer regarded as a blas-

phemer of God nor as a cunning deceiver of men. Now at last His name is received with reverence. The whole civilized world will, at length, be ashamed of the deed done on Calvary. Through the witness-bearing of Christian disciples and the advocacy of the Spirit the world begins to see in the crime on Calvary the culmination of its unbelief and sin. The Spirit was, and is, the Advocate of disciples because, and only so far as, He was first of all the Advocate of Christ. He was the Advocate of the disciples only so far as they were witnesses for Christ. Christ is the Advocate of disciples: the Spirit is the Advocate of Christ.

At the Literary Table.

THE BOOKS OF THE MONTH.

AN INTRODUCTION TO CHRISTIAN MYSTICISM.

By ELEANOR C. GREGORY. (*Allenson*. 12mo, pp. 96. 1s. 6d. net.)

Mysticism is too large a subject to be introduced so briefly, and too 'mystical' to be made so simple. Yet this little book was worth writing. It will give to many their earliest knowledge of the existence of mysticism, to some their first taste for it. And if there are those who will read it and then call themselves mystics, that is their folly, not Miss Gregory's fault.

Mr. Allenson is about to issue the Old Testament portion of Mr. J. B. Rotherham's *Emphasised Bible*. He is to issue it in two forms, either in three volumes, of which the first will be ready in December, or in monthly parts, of which the first is in our hands (large 8vo, pp. 64, 2s.).

For the Church Service Society of the Church of Scotland, Dr. Spratt has edited new editions of *The Book of Common Order* (Blackwood, crown 8vo, pp. 273) and of *Scottish Liturgies of the Reign of James vi.* (pp. 231). With becoming modesty Dr. Spratt speaks of the new editions as 'reprints.' But they are not reprints. Although the first editions were scholarly and attractive, no man with Dr. Spratt's love of things liturgical would have been content to reprint the books. There

are omissions, additions, and alterations throughout. They might almost have been called new books. And being now bound separately there is no edition of these classical works so convenient as this.

A SHORT HISTORY OF THE HEBREWS. BY R. L. OTTLEY. (Cambridge: *At the University Press*. Crown 8vo, pp. 332, with Maps. 5s.)

This *Short History of the Hebrews* must take the place of all other text-books. It is less like a text-book than Maclear's *Old Testament History*, for example, since it is written in a much more attractive English style, and its chronological tables are thrown to the end. But that does not make it really less suited for a text-book. And it has the immeasurable advantage over Maclear that it makes use of the last fifty years' work on the Old Testament. It adopts the results of that work, though with discretion, and what is much more than that, it frankly recognizes the validity of the critical principles which have produced those results. There is no great hardihood in prophesying that Mr. Ottley's *Short History of the Hebrews* will mark a turning-point in the study of the Old Testament.

Recently in the *Biblical World* there appeared a remarkably complete list of *Books for New*

Testament Study. Under that italicized title the list has now been published separately, and very cheaply, through the Chicago University Press. The list is divided into two parts, the one entitled 'Popular,' the other 'Professional.' Teachers and theologians who can get on as well without as with this guide to the recent literature of the New Testament must be themselves very literary and learned. The authors are Professor Votaw of the University of Chicago, and Professor Bradley of the Garrett Biblical Institute, Evanston.

The Rev. Hugh M'Intosh, M.A., has issued the second edition of his book, *Is Christ Infallible and the Bible True?* (T. & T. Clark, 8vo, pp. 748, 9s.). It contains a new preface, in which he says: 'In issuing so soon the second edition, I have to acknowledge most gratefully the very favourable reception given to this work, the exceedingly good reviews of it by leading papers, both secular and religious, and the highly appreciative opinions of it, emphasizing the urgent need of it now, expressed by biblical scholars and leading men. In this edition several corrections have been made, some changes introduced, and important additions appended. As the last pages of the first edition were passing through the press, there appeared Dr. G. Adam Smith's *Modern Criticism and the Preaching of the Old Testament*, treating partially, but very unsatisfactorily of some of the questions; as also, the second volume of the *Encyclopædia Biblica*, with articles by Dr. Schmiedel and others, which have awakened earnest attention and serious concern. With these I have here dealt specifically, though briefly, but I hope effectively, from the standpoint and on the lines of my book—the *Divinity and Authority of Christ*. I trust it may now prove in the present crisis more helpful and effectual even than before in destroying the destructive criticism, and confirming faith in the Word of God.'

ANSELM AND HIS WORK. BY THE REV. A. C. WELCH, M.A., B.D. (T. & T. Clark. Crown 8vo, pp. 265. 3s.)

It was a great idea to get the history of the world written in biographies of its epoch-makers. There is no other way, perhaps, in which it can be written now, there is certainly no other form in which it will be read. The work differs with

the workmen, but as the volumes of 'The World's Epoch-Makers' appear, it becomes more manifest that in this series we shall have a history of human thought unsurpassed in range and interest. But there are those who have lost their ambition to know the history of the whole world. By them the volumes of this series may be taken separately. Each volume is complete in itself. It has its own interest and its own independent worth.

Mr. Welch's masterly volume falls in with the editor's grand ideas of a history of the world, and at the same time meets our less ambitious desires for a good biography of a great ecclesiastic. The book is by no means an 'appreciation' (as that word has come to be used). A mere eulogy of Anselm and his work would have been a poor service to render him or us. But Mr. Welch has not hidden from us the essential greatness of the man, nor the epoch-making character of the work he did. It is strange that for a work so great and so trying this man was chosen, who seemed so little fitted for it. But perhaps if he had been better fitted, after our ideas of fitness, he would have done it less perfectly. It is not through fitness but the shedding of blood that great work is done, and Anselm was fit for that.

FAITHS OF FAMOUS MEN. BY J. K. KILBOURN, D.D. (Philadelphia: Coates. 8vo, pp. 385.)

The contents of this book will be often used to point a moral or adorn a sermon. Great men's ideas on God, Creation, the Bible, and other great subjects are gathered from their writings and given in their own words. The editor's purpose is not apologetic but simply illustrative. His range is therefore very wide; McGiffert and Talmage stand side by side, Voltaire and Charles Hodge. If the book is sifted for a new edition, here is an extract that might be shaken out—

Talmage is staggered by Nothing.

There is nothing in the Bible that staggers me. . . . Starting with the idea that God can do anything, here I stand, believing in a whole Bible, from lid to lid. . . . God was so careful to have us have the Bible in just the right shape that we have fifty MS. copies of the New Testament 1000 years old. . . . Assaulted, spit on, torn to pieces, and burned, yet still adhering; the Bible to-day (is) in 300 languages, confronting four-fifths of the human race in their own tongue; 300,000,000 copies of it are now in existence. . . . I demand that the critics of the Bible go clear over where they belong, on the devil's side.

The new volume of the Century Bible is *Romans* (Jack, crown 8vo, pp. 322, 2s. net). The editor is the Rev. A. E. Garvie, M.A., B.D. It is perhaps the most difficult volume of the series, not only on account of its subject-matter, but also because of the surpassing excellence of some recent commentaries, and the consequent difficulty of saying anything good and fresh. Yet we have to acknowledge, and we are confident everyone will acknowledge, that Mr. Garvie is always fresh and almost always good. He is sometimes as peculiar as he thinks St. Paul was, for he is almost as independent as he claims the apostle to have been. And the wonder is that, not being St. Paul, he misses the mark so rarely. It is quite probable that none of the volumes of the series will be either more original or more helpful.

Professor Bittenwieser of the Hebrew Union College, Cincinnati, was invited to send an article to the *Jewish Encyclopedia* on the 'New Hebraic Apocalyptic Literature,' and he sent it. But he did not approve of the editor's revision, and withdrawing the article published it separately through Messrs. Jennings & Pye. It is a modestly written pamphlet of forty-five pages, price 50 cents. A clear distinction is made between the merely eschatological and the properly apocalyptic, and all the apocalyptic writings are briefly described. In an Introduction of a few absorbing pages, Dr. Bittenwieser claims that there was no break in the existence or character of apocalyptic from the Book of Daniel which was written in the days of the Maccabees, right down to the Persian Apocalypse of Daniel which was written in the ninth century after Christ.

THE BLESSING OF THE WATERS ON THE EVE OF THE EPIPHANY. EDITED OR TRANSLATED BY JOHN, MARQUESS OF BUTE, K.T., and E. A. WALLIS BUDGE, M.A., Litt.D., D.Lit. (*Frowde*. Crown 8vo, pp. 158. 6s.)

It is the Latin version that the Marquess of Bute has edited and translated. But he has also helped Dr. Budge with the other versions. These are Greek, Syriac, Coptic and Russian. The original texts are all given, together with parallel translations of all, except the Greek. The interest of the little book to liturgiologists is very great. The publisher has joined hands with Dr. Budge to produce an appropriate and attractive memorial of the late Marquess of Bute.

Mr. Gardner of Paisley has published a new edition of *Our Present Hope and our Future Home*, by the Rev. J. B. Sturrock, M.A. (crown 8vo, pp. 280). It is the third edition. It is practically a volume of sermons, and its continued circulation is proof enough that sermons will always sell if they have life in them. May this vital evangelical volume pass through many editions more!

SPIRITUAL RELIGION. BY JOHN G. TASKER. (*Acclty*. 8vo, pp. 191. 2s. 6d.)

This is the Fernley Lecture for 1901. And it will surprise no one, who reads THE EXPOSITORY TIMES and Professor Tasker's reviews of foreign books therein, to be told that the Fernley Lecture for 1901 not only exhibits an unusual knowledge of recent theological literature, but also expounds with rare insight the great movements of recent theological thought. And in doing so Professor Tasker preaches the gospel. For his interest in theology is never theoretical. Consciously or not, he seems always to ask how each theory helps us to the knowledge of God and the love of men. It is this practical purpose that prevents his wide range of subject from losing itself in the sand. His single lecture is a manual of theology, but he so manages it that each subject, ere it is dismissed, has done its work of revelation and reform. The centre of practical interest for the present moment is the seventh chapter, on 'Access to God through Christ.' Access to God is desired on every hand; but the demand is often made, Why through Christ? Professor Tasker answers that demand. Thus his book is an apologetic, and that none the less that his chief interest is not in Christian apologetic, but in communion with Christ.

STUDIES IN CHRISTIAN CHARACTER, WORK, AND EXPERIENCE. BY THE REV. W. L. WATKINSON. (*Acclty*. Crown 8vo, Two Vols., pp. 248, 252. 2s. 6d. each.)

Studies for the pulpit, studies that have stood the test of the pulpit, in short, sermons of great pith and moment, fill Mr. Watkinson's volumes. Number eleven in vol. i. is about 'Strained Piety'; its text is 'Be not righteous overmuch' (Ec 7¹⁶); its divisions are (1) strained piety reveals itself in doctrinal fastidiousness; (2) in morbid introspectiveness; (3) in an exacting conscientiousness; (4) in the inordinate culture of special virtues; and (5) in striving after impractic-

able standards of character. It is quite a long sermon for Mr. Watkinson, nearly filling twelve little pages; the next one scarcely fills five, and that is nearer the average. But there is matter in the shortest.

THE DEVELOPMENT OF DOCTRINE. BY JOHN S. BANKS. (*Kelly*. Crown 8vo, pp. 274. 2s. 6d.)

Professor Banks of Headingley College recently published a little book on the *Development of Doctrine in the Early Church*. The present volume continues the subject, and carries it down to the Reformation. It is written for beginners. And just because it is written for beginners, just because he knows that he may be forming opinions that once formed are not easily altered, Professor Banks is careful to find the actual facts and to let them speak for themselves.

THE DAWN OF THE REFORMATION. BY H. B. WORKMAN, M.A. VOL. I. THE AGE OF WYCLIF. (*Kelly*. Crown 8vo, pp. 326. 2s. 6d.)

This new history of the men and events that preceded and produced the Reformation is to appear in two volumes. It would have been easier to have filled twice the number. But Mr. Workman has no reason to lament his limits; for his readers are thereby multiplied and his effectiveness is not impaired. His previous volumes on the *Church in the West* proved him possessed of clear ideas, and able in few sentences to convey them to his readers. He seizes the essential in a movement, and lets the trifling go without yielding to the temptation of showing how much he knows. There is life in his writing, and it is the life of the period of which he writes. Holding by Jessopp's definition of History as 'the science which teaches us to see the throbbing life of the present in the throbbing life of the past,' he neither mingles the present with the past nor misses the connexion between them.

THE BRAHMO SAMAJ AND ARYA SAMAJ. BY FRANK LILLINGSTON, M.A. (*Macmillan*. Crown 8vo, pp. 136. 2s. 6d. net.)

The literature of the Brahmo Samaj is so large that Mr. Lillingston has done a good work in using it freely and offering so intelligible and manageable an account of that curious religious amalgam. So careful has he been that those who know the subject will read his summary with

delight. But he writes for the unlearned and the Englishman, and it is safe to say that no easier introduction to the subject is to be found.

Mr. Arthur S. Way, whose *Odyssey* (published under the pseudonym of 'Avia') is held to beat even Worsley's ringing rendering, has now produced a translation of the *Epistles of St. Paul* (Macmillan, crown 8vo, pp. xviii, 223, 5s. net). In a Preface which marks him out at once to the uninitiated as a master of the English language, he tells us why he has made a new translation of St. Paul's Epistles and how. He thinks that we should be able to read them as easily as they did who read them first. In a literal translation that is impossible. We do not catch the force of the words, we do not see the allusion in the figures. The words must sometimes be explained in a phrase, the figures by an expansion. There are snatches of hymns too,—quite a number of them, Mr. Way thinks (and he thinks St. Paul was often himself the poet who composed them). These have to be shown as hymns; they have to be lifted out of the even page, that the argument may be seen to flow on again when they are past.

Is it not needless to say that Mr. Way has done his work well? He has produced a modern English version which many others have also done: he has done more than that. While others have tried to bring St. Paul down to our day and to make him speak in our tongue, Mr. Way has taken us back to the days of St. Paul, and we are delighted to listen to the public reader in 'the crowded upper room or other barn-like structure lent for the first Christian assemblies.' There is a tradition that a great preacher made his sermon consist one day of the mere reading from beginning to end of the Epistle to the Hebrews. We might all try that method occasionally with a Pauline Epistle, and if we used Mr. Way's version, our hearers would 'follow' as easily as they do an average sermon.

STUDIES IN LEVITICUS. BY THE REV. HUBERT BROOKE, M.A. (*Marshall Bros*. Crown 8vo, pp. 119. 2s. 6d.)

It is still possible, even in the Book of Leviticus, to ignore the Higher Criticism entirely. Mr. Brooke does so. That would not be surprising if his method of interpretation were allegorical. It

is as literal as Wellhausen's. But when we read that 'the Lord spake unto Moses,' Mr. Brooke receives the words spoken as 'the exact words of God,' and since this book contains that formula often, he holds that the very characteristic of Leviticus is this, that 'it reports more of the exact words of God than any other,' it 'conveys peculiarly God's voice and God's words,' and so 'there is an authority herein sufficient to calm every doubt, there is a joyous assurance that all is authenticated by God.' This conviction determines the character of Mr. Brooke's 'Studies,' and decides for all of us the value of his book.

Our Bible Students' Palestine Party (Marshall Bros., 2s. 6d.) is the title of a book by Miss F. J. Dolby, containing notes of a tour in the East. Here is a paragraph. 'The so-called stables of Solomon interested us. Some of the pillars are very old. The Norman arches over them were built by the Crusaders. Iron rings were fixed in the pillars, and they stabled their horses here. The place was discovered by Sir Charles (then Captain) Warren. He was a most determined explorer, and tried hard to effect an entrance. One day he succeeded in digging a hole through the wall, but being overheard while talking inside, he had to make good his escape as quickly as possible, or he would have been a dead man. He has never shown his face in Jerusalem since.'

Bible marking is now a science. Its apprentices have therefore to be taught, and Messrs. Marshall Bros. have published a manual for the purpose, under the title of *The Bible Marker* (pp. 126).

REVELATIONS OF DIVINE LOVE. RECORDED BY JULIAN, ANCHORESS AT NORWICH, A.D. 1373. EDITED BY GRACE WARRACK. (Methuen. Crown 8vo, pp. lxxviii, 20s. 6s.)

Whether it be for good or evil, the motions of God's providence or the wrath of man that worketh *not* the righteousness of God, mysticism is upon us. It is upon us in some cases as a study of which we have this very month clear evidence, in most cases only as a pastime. As a pastime for most of us, because it is impossible for the multitude to find anything in mysticism that should touch the conscience or reach the

heart. In any case it is on us, and it would have been strange if the 'Revelations' of Julian had not been made accessible to us. Where is mysticism to be found in sweeter fragrance? The book of the Revelation of Julian the anchoress may be needless to us and nothing after that of St. John the Divine, but Julian herself is most attractive. And wisely has the editor given us much of Julian. It is manifestly an artist's loving masterpiece, and we thank the editor most heartily for the beauty and fidelity of the workmanship.

Many are they who being themselves under the spell of Behmen have tried to make him known to the multitude. It cannot be done. But perhaps Mr. Bernard Holland (much helped by his publishers) has come nearest success. He has edited *Dialogues on the Supersensual Life* (Methuen, crown 8vo, pp. 182, 3s. 6d.). He has prefixed sentences selected from 'Regeneration' and 'Christ's Testaments.' And he has introduced the whole with a long Preface of wonderful interest and instructiveness.

THE MORISCOS OF SPAIN. BY HENRY CHARLES LEA, LL.D. (*Quaritch*. 8vo, pp. 475. 9s.)

Dr. Lea's historical works run into many volumes, but there is one central subject round which they all travel, and they never travel far from it. That subject is the Inquisition. The Inquisition must have had an early, and it still retains a strong, fascination for Dr. Lea. He does not love it. With all his heart and soul and strength and mind he hates it. He has given his life to the exposure and condemnation of it, and not of it only, but also of the spirit of religious intolerance that once produced it. He does not shriek, for he is a historian, but you may say that he grinds his teeth. And you may feel happy or otherwise if he does not make you grind yours. At least you must throw your sympathies on the side of the Moors wholly and heartily. 'You must do that or else lay down the book. But the book does other service besides exciting strong feeling. By a memorable example it shows how little worth is conversion by force, and by the same example it shows how heroic human nature can become, whether Christian or Pagan, when persecution brings the heroism out.

A KEY TO UNLOCK THE BIBLE. BY JOSEPH AGAR BEET. (*R.T.S.* Crown 8vo, pp. 160. 1s. 6d.)

The Religious Tract Society has undertaken to publish a series of small crown octavo books to be called 'Bible Keys.' This is the first. It is general in character and probably in purpose. It contains much information about the Bible,—its contents, versions, translations, criticism, defence,—and it seeks to show how the good that is in it may be got with the help of, or in spite of, all these things. Dr. Beet writes simply and sincerely. He opens the series with a book likely to be well received.

THE MOSAIC ACCOUNT OF CREATION. BY GEORGE DICKISON. (*Elliot Stock.* 8vo, pp. 238, with Illustrations. 5s.)

It is possible and even easy for any one to reconcile Genesis with Science, if he goes about it the wrong way. But who is the better for the reconciliation? The Bible is religion and Science is not. If they happen to meet here and there, they only meet to part again. What is the Creation to us without the Resurrection of Christ? And who will reconcile Science with that? No one should in any case attempt to reconcile Genesis with Science except a Jew, and no Jew would dream of it. Reconcile? he would say, they never were at enmity. They never knew of one another's existence. Let Science grow from more to more, and more of reverence in *us* dwell. This is an elaborate, able, expensive book, but its work is beating the air.

THE TWO FIRST CENTURIES OF FLORENTINE HISTORY. BY PROFESSOR VILLARI. TRANSLATED BY LINDA VILLARI. (*Unwin.* 8vo, pp. 583. 7s. 6d.)

'Old essays,' says Professor Villari, 'old essays, more or less disjointed, and containing many unavoidable repetitions.' But it is not so bad as that. The old essays are brought up to date, and the repetitions are quite inoffensive. The only criticism that the reader makes upon the book is that it lacks unity. Expecting a history, he finds materials for a history. But even that disappointment he gets over after a moment. For he finds that the lack of system is more than balanced by the vividness with which Florence and her great ones are brought before him. Disjointed as it is, the interest of the book increases steadily till it gathers into intensity around the person of Dante, who forms the centre and subject

of the last two chapters. A more systematic history of Florence would probably have been less read, and it might have given us less real knowledge than this. The book is well translated and effectively illustrated.

'The Philosophy of Religion.'

THERE are those who worship God in sincerity and truth and are content with that. There are others who ask why. They may ask why they themselves do so, and then they are both religious and religious philosophers. Or they may only ask why others worship God, and then they are philosophers only. It is better to be only religious than only a philosopher. It is no doubt best to be both.

The philosophy of religion, or the reason why men worship God, covers the questions, Who or what is God? to some extent also, What is man? and then especially, What have God and man to do with one another? These questions are difficult to answer. Perhaps no two independently thinking persons answer any of them in exactly the same way. No doubt there are schools. Three or four writers may be near enough to one another, and far enough from the next three or four, to be classed together. Smaller groups may also be capable of being gathered into larger. But not only must the student of the philosophy of religion distinguish group from group, he must also, even in the smallest and closest group, distinguish one individual from another. Who is sufficient for all this?

Professor Caldecott has been found sufficient. He has gathered the writers on the philosophy of religion into groups; out of smaller groups he has formed larger, and in every group he has distinguished the individual contribution of each individual philosopher. His volume is an index to the philosophico-religious literature of England and America since the Reformation. But it differs from the ordinary index, for this author has read beyond the title-pages. With care and discrimination he has gone right through the books, and in

¹ *The Philosophy of Religion in England and America.* By Alfred Caldecott, D.D., Professor of Logic and Mental Philosophy in King's College, London. Methuen. 8vo, pp. 450. 10s. 6d.

clear outline he has set down the contribution which every one of them has made to the philosophy of religion. He has read small books as well as great, volumes of sermons as well as systematic treatises. Yet his space is not thrown away, for no book is mentioned that has not some independent thing to say.

Bishop Westcott fills eight pages. Let us take him as a fair example—we are reading many curious things about him at present. The two books dealt with are *The Gospel of Life*, 1892, and *Religious Thought in the West*, 1891. His place is amongst the intuitivists or mystics. More particularly his position is described as *Comprehensive Intuitivism*, since he holds to the intuitive nature of the idea of God, but articulates with it the whole range of human experience. God is known by direct outlook, yielding immediate conviction. We become conscious of Him in experience, but He is Himself beyond our experience—both the experience of our personal life and of the history of mankind. Dr. Westcott speaks as if totally new facts were given by Revelation, but he also holds that *all* facts have, in addition to their significance for the sciences, aspects which are spiritual, and are to be read as signs of the divine activity. These are Dr. Westcott's fundamental beliefs. Other points are touched upon and other books mentioned. There is occasional acute criticism. And it is to be observed that here as elsewhere Professor Caldecott is very successful in keeping himself out of view, and letting us see the author whom he describes.

‘The Theology of the Westminster Symbols.’¹

IN Britain the centre of theological interest has for a long time been the teaching of the Bible, though there are signs that systematic theology is coming to its own again. In America systematic theology has never resigned the primacy; it has

¹ *Theology of the Westminster Symbols*. A commentary, historical, doctrinal, practical, on the Confession of Faith and Catechisms and the related formularies of the Presbyterian Churches. By Edward D. Morris, D.D., LL.D., Emeritus Professor of Systematic Theology in Lane Theological Seminary. Columbus: Smythe; Edinburgh: Thin. 8vo, pp. 872. \$3 net.

always claimed the most popular teachers, it has always produced the greatest books. It is true that a year or two ago Professor Warfield of Princeton published a pamphlet on *The Rights of Systematic Theology*. But Professor Warfield was alarmed at what he thought was coming rather than jostled by what had come. In England systematic theology has come to be spoken of as merely a department of Church History; in America Church History is merely a road along which to trace the progress of systematic theology.

Beside the great teachers of systematic theology in America, Dr. Edward Morris has long held an honoured place. And of the great books on systematic theology which America has produced, one of the greatest will now be reckoned his *Theology of the Westminster Symbols*.

Its size is an indication of its thoroughness. But, large volume as it is, it might have been twice the size if it had not been shorn of all superfluity both of matter and of language. No doubt there have been theological treatises of less bulk than this which covered the whole field, but where they touched the surface, this digs down to the centre. In this volume the Westminster Confession of Faith and Catechisms are described in respect of their authorship, contents, and relations, with so great thoroughness and, we must add, scientific sympathy, that the book becomes a necessity to the hand of every well-furnished theologian. It will not turn aside the scorner of creeds and catechisms from the error of his ways, for he will not read it, but only be the more scornful that so large a book should be written on so poor a subject. But it will give the earnest student a better conception than he has ever had of the essential and scriptural greatness of the theology of predestination. It may even enable him to understand why Presbyterianism is the theology of the most theological nations in the world.

Blackwood's ‘Philosophical Classics.’

IT is a curious study to observe the ways in which the British public does its reading, or at any rate buys its books. It has three preferences: a great orthodox book like Salmond's *Christian Doctrine of Immortality*, a little fiery heterodox book like

Drummond's *Greatest Thing in the World*, or a series of volumes on kindred subjects and in uniform binding but by different authors, like Blackwood's 'Philosophical Classics.' When the practice began of publishing books in a series like this, wise men disapproved, and said it was a passing fashion. It has not passed, however, for it ministers to a laudable desire on the part of the British public to gather as much knowledge as possible within the threescore years and ten, a desire which does not diminish as the time approaches when knowledge shall pass away. And it also ministers to the less laudable desire on the part of the British public to obtain its knowledge with as little trouble as possible. Moreover, a considerable portion of the British public loves to possess some shelves of books, and nothing looks better on a shelf than a series uniformly bound, and especially when so daintily bound as Blackwood's *Philosophical Classics*.

So Blackwood's 'Philosophical Classics' have run on into many volumes, and the British public has bought and shelved them. Ought not the publishers to be content? Perhaps publishing and money-making, without being absolutely identical, have this in common, that the greater your success the greater is your discontent. If thousands have bought the 'Philosophical Classics,' why should not tens of thousands buy them? Does the price prevent? Then Messrs. Blackwood will lower the price, and the volumes which once cost three and sixpence apiece will be sold for half or less. Ten volumes have been issued at the new price with none of the old attractiveness removed from them. Surely as easy a way of filling a new and handsome shelf as one could find.

But if the volumes are rather to be read than shelved, and if ten volumes are too many to start with, then let Mahaffy's *Descartes* be chosen first. For Mahaffy has a way of making himself intelligible with little effort upon your part, and apparently just as little upon his. He has also more interest in men than in philosophy, just as you have. Then, when you have read Mahaffy, get Flint's *Vico*. For here also you will find the sweet mystery of a distinguished English style, and in addition to that, as much about Vico and the Italian philosophers as you may ever need to know. There is no order for the remaining volumes, but this is the order of issue—Collins' *Butler*, Campbell Fraser's *Berkeley*, Adamson's

Fichte, Wallace's *Kant*, Veitch's *Hamilton*, Caird's *Hegel*, Merz's *Leibniz*, Croom Robertson's *Hobbes*.

'The Historical New Testament.'¹

THE first edition of Mr. Moffatt's *Historical New Testament* is exhausted; the second is published. It is a striking testimony at once to the importance of the book and to the intense interest which at present exists in the criticism of the New Testament.

The book is not much altered. We notice with pleasure the softening of certain expressions, but cannot say that we find any of the positions abandoned. In a new preface Mr. Moffatt asserts his belief in 'the reality and permanent significance of the New Testament as conceived upon the principle of the Reformers, which,' he says, 'from the days of Calvin onwards has had to be restated and recovered from time to time within the bounds even of the Reformed Churches themselves.' And he claims that the whole mass of methods and results within his book, 'so far as they are cogent and unbiassed,' flows from that principle. He does not deny that his 'results' may make faith to some more difficult, but he is far from allowing that they make faith impossible. He seems to say that faith in Christ is independent of research into the New Testament documents, and quotes the well-known lines of Principal Shairp with approbation—

I have a life with Christ to live,
But, ere I live it, must I wait
Till learning can clear answer give
Of this or that book's date?
I have a life in Christ to live,
I have a death in Christ to die;—
And must I wait, till science give
All doubts a full reply?

Nay rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat,
And hear Thine awful voice repeat
In gentlest accents, heavenly sweet,
Come unto Me, and rest:
Believe Me, and be blest.

¹ *The Historical New Testament*. By James Moffatt, B.D. T. & T. Clark. 8vo, 16s.