

Finally, the theory is opposed alike to reason and revelation, to justice and common sense. It is a simple matter of fact that the consequences of our errors affect succeeding generations. It is a very different thing to assert that any man is guilty

of the sin of an ancestor whom he has never seen. It is the acceptance of this doctrine which renders the commentaries of most modern writers on this Epistle such a painful contrast to those of the Greek Fathers.  
H. H. B. AVLES.

## In the Study.

### Unchangeable.

Wherein lies the philosophical obstacle to prayer? Not in the unchangeableness of nature. That is the scientific obstacle. It lies in the unchangeableness of God.

But is God unchangeable? Dr. Henry Churchill King, President of Oberlin College, denies it. Certainly the Shorter Catechism uses the word—'God is a Spirit, infinite, eternal, and unchangeable'—it occurs in the sublimest definition ever given of God, outside the Scriptures. But Dr. King holds that this one word is a mistake, at least as we now understand it. 'God is unchangeable,' he says, 'in the consistency of the meaning of His nature and of His loving purpose. But instead of this making it true that there can then be no change in Him answering to our need, it rather ensures such adjusting activity as His love requires.' And he adds, 'This whole false notion of unchangeableness in God goes back to a metaphysically false and abandoned notion of an ever-identical stuff or substance, and should no longer be allowed to obscure our religious thinking or living.'

President King's new book is *The Seeming Unreality of the Spiritual Life* (Macmillan; 6s. 6d. net).

### Bagshot.

Those who do not read the *Westminster Gazette* know not Bagshot. Bagshot is not to be seen in the flesh any more. But his friend Mr. J. A. Spender has been quoting him, and has republished the quotations, with his own explanations, in the form of a little book called *The Comments of Bagshot* (Constable; 2s. 6d. net). Here is one of Bagshot's comments. It will illustrate that text about being through fear of death all our lifetime subject to bondage:

'The Greeks named the hemlock εἰφορβία, the good food. So we speak of "death the healer,"

"death the comforter," "death the good angel," in a pathetic effort to propitiate the power we dread. Our attitude towards pain and death is a constant euphemism—a kind of whistling in the dark.'

### The Dogs.

In his *Life of Dr. Stewart of Lovedale*, Dr. Wells recalls an incident in the experience of Robert Moffat. He tells it in this way: 'Dr. Moffat was once asked to conduct worship in a Boer family. He suggested that the Kafir servants should be brought in. "Oh," said the farmer, "let us bring in also the baboons and the dogs." Moffat read the words of the Syro-Phenician woman in Mt 15<sup>27</sup>, "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table." "Wait," said the farmer, "and I'll bring in all my Kafirs." At the close the farmer said, "You took a hard hammer, and you have broken a hard heart."

Dr. Wells uses that story to illustrate the motives which made Stewart of Lovedale (of whom Lord Milner said that he was 'the biggest human in South Africa') a missionary. What these motives were, will be found in *The Life of James Stewart, D.D., M.D.*, by James Wells, D.D. (Hodder & Stoughton; 5s. net). In reality there was only one motive—I can do no other. Or, as James Chalmers of New Guinea expressed it: 'I do hope that we shall for ever wipe the word sacrifice as concerning what we do, from the missionary speech of New Guinea. Wherever there are men the missionaries are bound to go.'

### Arthur Warwick.

Mr. Melrose has done a service for which every curious student of English literature will thank him in republishing Arthur Warwick's *Spare Minutes* (1s. 6d. net), with a pleasant introduction by Mr. Cranstoun Metcalfe. The edition is a reprint of

the sixth, 1637, and is agreeable to look upon and to handle.

'I cannot see two sawyers work at the pit but they put me in mind of the Pharisee and the Publican: the one casts his eye upward, while his actions tend to the pit infernal: the other standing with a dejected Countenance, while his hands and heart move upward. 'Tis not a shame to make show of our profession, so we truly profess what we make show of; but of the two I had rather be good, and not seem so, than seem good, and not be so. The Publican went home to his house rather justified than the Pharisee.'

That is one of the paragraphs in *Spare Minutes*. Who was Arthur Warwick? Nobody knows. He wrote one book, an hour's reading, and died when only half of it was published. That is all.

#### Books Wanted and Offered.

This new corner is furnishing much entertainment. Clearly there are men who can buy books in spite of the depression in trade, though there are some who want to sell. There were many demands for Hobart's *Medical Language of St. Luke*. The first came from St. Joseph's Seminary, New York. But it was not without its gratification that by far the greatest number of demands (some by wire) were for the first volume of THE EXPOSITORY TIMES. The offerer was a layman. He might have got more money than he asked for it, although he asked rather more than the published price.

Perhaps it might be useful to remind offerers that no reply means that the book is disposed of, and that a stamp should be enclosed for transmission. One correspondent writes: 'I ought to have thanked you before for the assistance you have been in aiding me to dispose of Parts 1-20 of the *Hibbert Journal*. I secured 15s. for them at once, whereas the chief Oxford bookseller refused to buy them at any price. Again, many thanks.'

#### 'With desire I have desired.'

There was a note on these words in last issue, and a remark was made on the form of speech, which sounds so quaint in English. In the *Dictionary of the Bible* there will be found an article on the English translations of this Hebrew idiom, under the title SURELY. For 'surely' is the most frequent way in which the idiom is disguised. There

is a further interesting example in Ac 7<sup>34</sup>, where (for the Gr. ἰδὼν εἶδον) the A.V. has 'I have seen, I have seen' (the repetition puzzles the English reader), but the R.V. resorts to 'surely'—'I have surely seen the affliction of my people.'

#### 'As thy days, so shall thy strength be.'

That is the Great Text for the month. The poetical illustration is from Frances Ridley Havergal, and it is good. Here is another. It has more swing in it. It will go further, if it does not get so deep. It is taken from a collection of poems entitled *Daily Song*, newly published by Messrs. Hodder & Stoughton. (5s.)

One day at a time! That's all it can be:  
No faster than that is the hardest fate;  
And days have their limits, however we  
Begin them too early and stretch them late.

One day at a time!  
It's a wholesome rhyme—  
A good one to live by:  
A day at a time.

One day at a time! Every heart that aches  
Knows only too well how long that can seem;  
But it's never to-day which the Spirit breaks:  
It's the darkened future without a gleam.

One day at a time! A burden too great  
To be borne for two can be borne for one;  
Who knows what will enter to-morrow's gate?  
While yet we are speaking all may be done.

One day at a time—but a single day,  
Whatever its load, whatever its length;  
And there's a bit of precious Scripture to say  
That according to each shall be our strength.

#### The Great Gladstones.

There are still nine of them in the world—nine, and no more. For you are not to suppose that the editor of *Who's Who* has either overlooked one or excluded one for political reasons. *Who's Who* has no politics or partialities. Having no interest whatever in the men of low degree and little gifts over whose state of mind preachers are so largely exercised, it lets none of the great escape its net now. There are nine great Gladstones, and the last is William Glynne Charles Gladstone, and grandson of the greatest. He has found a place in *Who's Who*, 1909 (A. & C. Black; 10s. net), because he was President of the Oxford Union in 1907.

The only fault we have to find with *Who's Who* is that the men who have vanity along with their greatness occupy more space than the men who

have none. And vanity does not really add to a man's greatness. And the one thing that puzzles us is the principle upon which the foreigners are received. Dr. Haupt is here, but where is Dr. Hilprecht? Professor Kronecker has a place, but not Professor König. Dalman and Deissmann are both here, but neither Dottin nor De Groot.

*The Englishwoman's Year-Book and Directory* (A. & C. Black; 2s. 6d. net) has changed editors. Miss Emily Janes, in these days of political and social stress for women, has been called away to other duties. Miss G. E. Mitton has undertaken the editorship. And with the new editor there are new features. First, an article on Journalism, by Miss Dora D'Espaigne Chapman, of the Lyceum Club Journalists' Board; an article on the new Irish Universities, by Miss Hayden, M.A.; on Motoring and Camping, on Ice Sports, on Poultry and Bee Keeping, each by a specialist in the department. There is no book that we know of which gives a better idea of the multifarious activities in which women are now engaged; there is no book that gives a better impression of women's capacity for serious progressive work.

There are two more volumes to mention—*Who's Who Year-Book* (1s. net) and *The Writers' and Artists' Year-Book* (1s. net). It is enough to mention them.

#### The Old Testament.

One of the blessings inherited by those branches of the Church which derive their spiritual lineage from John Calvin is a deep and abiding reverence for the Old Testament.—JAMES STALKER, *The Atonement*, 1908, p. 47.

#### The Great Text Commentary.

The best illustration this month has been found by the Rev. W. Wright, Seacombe, to whom a copy of Graham's *Grammar of Philosophy* has been sent.

Illustrations for the Great Text for February must be received by the 1st of January. The text is Dt 33<sup>27</sup>.

The Great Text for March is Dt 34<sup>5, 6</sup>.—'So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in the valley in the land of Moab over against Bethpeor: but no man knoweth of his sepulchre unto this day.' A copy of Barton's *Ecclesiastes* or Chadwick's *Pastoral Teaching of St. Paul* will be given for the best illustration.

The Great Text for April is Rev 1<sup>5, 6</sup>.—'Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen.' A copy of Professor J. Arthur Thomson's *The Bible of Nature* or Rutherford's *St. Paul's Epistles to Colossæ and Laodicea* will be given for the best illustration.

The Great Text for May is Rev 1<sup>10</sup>.—'I was in the Spirit on the Lord's day.' A copy of Clark Murray's *Handbook of Christian Ethics* or of Professor J. Arthur Thomson's *The Bible of Nature* will be given for the best illustration.

The Great Text for June is Rev 1<sup>17, 18</sup>.—'And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.' A copy of Fairweather's *The Background of the Gospels* or any recent volume of THE EXPOSITORY TIMES will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful.

#### BOOKS WANTED.

Any early dictionary of English.  
Early numbers of *Jewish Quarterly Review*.  
Scrivener's Authorized ed. of the Eng. Bible.  
Mayor's Latin Heptateuch.  
Mayhew and Skeat's Concise Dict. of Middle English.  
Sweet's History of English Sounds, or any parts. (XIII.)

Bacon's Life (Spedding's edition, or any vols.); Berkeley's Works (Fraser); Hume's Philosophical Works. (XIV.)

Jülicher's Introduction to N.T.; Hawkins's Horæ Synopticæ; *Expository Times*, any early vols. (XV.)

Any books published in the sixteenth century or beginning of seventeenth, or reprints of such. (XVI.)

Payne's New World, vol. ii. (XVII.)

#### BOOKS OFFERED.

Scrivener: Novum Test. Græcum, India paper ed., leaved writing paper. Edited by Nestle, 1906 (pub. 10s. 6d. net), publisher's brown morocco binding (new), 6s.  
Contentio Veritatis: Essays by Six Oxford Tutors (1902), 5s.  
Tischendorf's Nov. Test. Græcum, ed. minor, full morocco, 2s. 6d. (L)

Bruder's Concordance, 5s.; Buxtorf's Heb. Concordance, 2 vols., 1861, 4s.; Michaelis Heb. Bible, 1720, 2s. (M)

Dict. National Biog. (new issue), vols. i.-iii.; Encycl. Brit. Offers or books. (N)

Macmillan's Parnassus Library of Greek and Latin Texts (Iliad, ed. by Walter Leaf; Æschylus, by Lewis Campbell; Sophocles, by R. Y. Tyrrell; Catullus, by A. Palmer; Horace, by T. E. Page; Virgil, by T. E. Page), parchment, good as new, 6 vols. in box, fine set (pub. 30s. 6d.), 12s. (O)

Sonnenschein's Bibliography of Theology (1897), 4s. 6d.  
Sunday Mornings at Norwood, by S. A. Tipple (1908), 2s.  
Cassells' Family Prayer Book (1908), 3s. (P)

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