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school, the combination of the pursuit of the higher branches of secular education with the thorough and devotional study of the Scriptures.

Special prominence was given, at the annual meeting in Perth in September, to a new development of the movement. A branch was formed a year ago, under the name of the "Scottish Women's Bible Study Association," with a view to "the definite, devotional, and systematic study of the Scriptures."

No doctrinal test is required of *members*; but no one is admitted to the Council of the Association, or to a place among its leaders, who does not profess belief in the articles of the Apostles' Creed, and in "the divine inspiration and authority of the Bible, as the supreme rule of faith and life." A course of Bible study is prescribed for each winter; books are recommended in connection with it, and examinations (optional) held in spring.

For last winter the papers were on the Book of Exodus, by Rev. J. H. Skrine, warden of Trinity College, Glenalmond; and on the first half of the Gospel according to St. John, by Rev. James Robertson, D.D., Whittinghame. For session 1890-91 the papers are on the Book of Job, by Dean Montgomery, Edinburgh; and on the second half of the Fourth Gospel, including the question of its authorship, by the Rev. Dr. Robertson of Whittinghame. These papers may be had on application (enclosing stamped envelope) to the General Secretary, Mrs. Bannerman, 1 King's Place, Perth. M. H. B.

At the Literary Table.

Some of the leading publishers have sent us lists of their forthcoming books, from which we make the following attractive selection:—

- Body: *School of Calvary* (Longmans).
 Bright: *Lessons from Athanasius, Chrysostom, and Augustine* (Longmans).
 Curtiss: *Biography of Delitzsch* (T. & T. Clark).
 Delitzsch: *Isaiah*, vol. ii., latest edition (T. & T. Clark).
 „ *Messianic Prophecies* (T. & T. Clark).
 Douglas: *Minor Prophets* (T. & T. Clark).
 Driver: *Literature of the Old Testament* (T. & T. Clark).
 Findlay: *Thessalonians* (Camb. Bible for Colleges).
 Gwilliam: *Peshito Version of Gospels* (Clar. Press).
 Hall, Newman: *Gethsemane* (T. & T. Clark).
 Hatch: *Concordance to Septuagint* (Clar. Press).
 Humphreys: *Timothy and Titus* (Camb. Bible for Colleges).
 Jebb: *Erasmus*, The Rede Lecture (Camb. Univ. Press).
 Kirkpatrick: *Psalms*, vol. i. (Camb. Bible for Colleges).
 Newman: *Letters and Correspondence* (Longmans).
 Paget: *Sermons* (Longmans).
 Payne-Smith: *Thesaurus Syriacus* (Clar. Press).

- Perowne: *Galatians* (Camb. Bible for Colleges).
 Riehm: *Messianic Prophecy*, new edition (T. & T. Clark).
 Ryle and James: *Psalms of Solomon* (Camb. Univ. Press).
 Schürer: *Jewish People in Time of Christ*, div. i. vol. ii. (T. & T. Clark).
 Simcox: *Revelation* (Camb. Bible for Colleges).
 Stirling, Dr. Hutchison: *Philosophy and Theology*, The Gifford Lectures (T. & T. Clark).
Studia Biblica, vol. iii. (Clar. Press).
 Swete: *Septuagint*, vol. ii. (Camb. Univ. Press).
 Watts: *New Apologetic* (T. & T. Clark).
 Wordsworth: *Novum Testamentum Secundum editionem S. Hieronymi* (Clar. Press).
 Wright, Dr. W.: *Comp. Gram. of Semitic Languages* (Camb. Univ. Press).

Dr. Hutchison Stirling's Gifford Lectures (*Philosophy and Theology*), being the first Edinburgh University Gifford Lectures. By James Hutchison Stirling, LL.D. Edinburgh: T. & T. Clark, 9s.) has just been received, much too late for adequate notice this month. But having opened the book by the merest chance at p. 120, we fell upon a passage which has so close a bearing upon the note in our October issue upon Dr. Stirling and Carlyle, that we shall give it here.

Carlyle and Goethe.

Speculating on the relation between two men, in many respects so unlike each other, I had, in my own mind, referred the source of it to that part of *Wilhelm Meister's Travels*, where one of the Heads of an Educational Institute, conducting Wilhelm from hall to hall, prelects equably on the various religions. To read this was a new experience to Carlyle. As his early letters tell us, the perusal of Gibbon had won him over to the side of heresy; and any further progression in the same direction could only exhibit to him Christianity—in Hume, Voltaire, and the Encyclopædists, say—as an object, not of derision merely, but even of the fiercest hatred and the most virulent abuse. This, then, as on the part of these Germans, was a novel experience to Carlyle—the dispassionate, open-eyed, significant wisdom of such tolerant and temperate discourse even in respect of the Christian religion; and it was as with the light and the joy of a new revelation that he returned, *at least to all the feeling and the reverence and the awe*, that had been *his* in his boyhood under the eye of his father. And so it was that the first aim of Carlyle, as in the *Sartor Resartus*, was the re-establishment in every earnest, educated, but doubting soul, of the vital reality of true religion. In that work, to such souls wandering in the dark, the light of Carlyle suddenly strook through the black of night as with the coming of a celestial messenger. "It is the night of the world," they heard, "and still long till it be day: we wander amid the glimmer of smoking ruins, and the sun and the stars of heaven are as blotted out for a season; and two immeasurable phantoms, Hypocrisy and Atheism, with the ghoul Sensuality, stalk abroad over the earth, and call it theirs: well at ease are the sleepers for

whom existence is a shallow dream. But what of the awe-struck wakeful?" And thenceforward, after this book of Carlyle's, it was in the power of anyone who, at least, *would* awake, to lay himself down in the very heart of that awful "Natural Supernaturalism," to see, to wonder and to worship; while those mysterious "organic filaments" span themselves anew, not in vain for him. That was the *first* mood of Carlyle; and it was his *highest*. He never returned to it. His *Hero-Worship* contains, perhaps, what *feels* nearest to it; and it is significant that Carlyle himself made a common volume of the two works. But history and biography occupy him henceforth; and in these, unfortunately, so much of the early Gibbonian influence, to call it so, crops out, that Carlyle, on the whole, despite his natural, traditional, and philosophical piety, passes through life for a doubter merely, and is claimed and *beset* by the very men whose vein of shallow but exultant Aufklärung is precisely the object of his sincerest reprobation and uttermost disgust. There is a good deal to confirm as much as this, in his address as Rector here of this University, especially in his reference to "ten pages, which he would rather have written than all the books that have appeared since he came into the world." These ten pages contain what I have referred to in connection with Goethe's *Wilhelm Meister*; and I was well content to hear from Carlyle's lips on that occasion that I had not speculated badly as to the source of his veneration for a man who, if a prophet to him, might prove, on a closer inspection, perhaps, for all his dispassionate words on religion, somewhat of the earth earthy to us.

The *Scots Magazine* for October opens with an article by the Rev. D. Macmillan, M.A., on "Recent Religious Novels and the Moral Theory of Another Life." Two recent "religious" novels are discussed—*John Ward* and *The Story of an African Farm*. The former is of slight literary value, owing its popularity to the interest of the religious topic it handles. The latter is of greater power and interest. Both are revolts against popular religious conceptions—popular misconceptions, Mr. Macmillan holds—the former, regarding the future state of the wicked; the latter, the future state of the good.

To *John Ward* Mr. Macmillan replies that Christ does *not* assign men to future punishment upon a mere question of dogma, but in harmony with "the moral instinct of humanity. Indeed it is the intensely human grounds of His judgment that make us feel its final nature. If we 'did it not to one of the least of these,' we carry our judgment in our own breasts." *An African Farm* rejects the popular conception of heaven where each individual is perfect, and where there is therefore no room for mutual sympathy and help. Mr. Macmillan's reply is that that is not the heaven of the New Testament. As the Christian life is one of mutual benefaction here, so it will be, he believes, hereafter. "We enter heaven with our aspirations, and also with our imperfections; and my brother's wants will be supplied from my fulness, and my deficiencies will call into action my brother's gifts."

The *Spectator* of 4th October gives the first place among its reviews to Miss Lane's *Life of Vinet* (*The Life and Writings of Alexander Vinet*, by Laura M. Lane. With an Introduction by the Ven. F. W. Farrar, D.D. Edinburgh: T. & T. Clark, 1890, 7s. 6d.) It is a most readable, fresh, invigorating book. We should say this only, by way of criticism, that there would have been no harm had the author relied less upon her authorities and more upon her own capable judgment and vivid pen. But the main thing is that we have here a pleasant portrait of an open-minded and most lovable Christian scholar.

Dr. Parkhurst is well known to be an accomplished scholar as well as an eloquent preacher. A volume of sermons just issued (*The Blind Man's Creed*, and other sermons, by Charles H. Parkhurst, D.D., pastor of the Madison Square Church, New York. London: R. D. Dickinson, 1890) will not hurt his reputation in either respect. A typical sermon is the thirteenth, of which the text is: "He must increase, but I must decrease"—John iii. 30; and the title: "Man's Unconscious Immortality." The following paragraph will give an idea of its thought and language.

Foresight and Insight.

"I must decrease." It has been conjectured that John in saying this had a presentiment of his martyrdom, so soon to be accomplished across the river in the fortress of Machærus. That is indeed possible. And yet, certainly, it is not so fine an accomplishment to be able to foresee what is going to happen as to be able to feel what in the very nature of things must happen. Insight is better than foresight. It would not be so great an achievement, for instance, to have transiently loaned to us the miraculous power to see that on a certain day and hour the sun is to be eclipsed, as it would be to be so versed in the cosmic laws which determine the positions of the heavenly bodies as to know that on that certain day and hour the sun *must* be eclipsed. Insight is vastly more than foresight, and indeed contains foresight.

The *Century Magazine* has just completed a series of papers, under the title of "The Autobiography of Joseph Jefferson." They are the reminiscences of an actor, and they appeal to a play-going audience throughout. But there are hints here and there, in this last paper especially, well worthy the attention of another audience than that. "I have seen impulsive actors, who were so confident of their power, that they left all to chance." "We must not mistake vagueness for suggestion, and imagine that because we understand the matter we are necessarily conveying it to others." These and many other shrewd observations are here, with appropriate and telling illustration.

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