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The Religious Literature of the Month.

BOOKS.

A large number of theological books have been issued in the course of the month, and some of them are of first-rate importance.

MESSRS. JAMES NISBET & Co. have sent out in handsome form an **Introduction to the Johanne Writings**, by Dr. Paton J. Gloag (8vo, 440 pp., 10s. 6d.); and a new edition of the late Dean Goode's Warburtonian Lectures, **Fulfilled Prophecy a Proof of the Truth of Revealed Religion**, edited by Dr. Bullinger (8vo, 240 pp., 7s. 6d.).

MESSRS. LONGMANS have issued a volume of sermons by the late Canon Liddon, under the title **Passion-tide Sermons**. They have been delivered for the most part on Passion Sunday in various years since 1871 (crown 8vo, 300 pp., 5s.). The same publishers send **The Battle of Belief**, a Book of Evidences for the Times, by Nevison Loraine (crown 8vo, 234 pp., 5s.).

MESSRS. T. & T. CLARK have published a new and much enlarged edition of **Riehm's Messianic Prophecies**, translated by Mr. Lewis Muirhead, with a delightful Introduction by Professor A. B. Davidson (post 8vo, 348 pp., 7s. 6d.). Also a handsome volume by Otto Funcke, under the title of **The World of Faith and the Everyday World** as Displayed in the Footsteps of

Abraham, translated by Sophia Taylor (post 8vo, 354 pp., 7s. 6d.). The same publishers have also issued **Pre-organic Philosophy and the Biblical Idea of God**, by Charles Chapman, M.A., LL.D., Principal of Western College, Plymouth (crown 8vo, 304 pp., 6s.); and two Delitzsch books, namely, **Messianic Prophecies in Historical Succession**, by Franz Delitzsch, translated by Professor Samuel Ives Curtiss (crown 8vo, 232 pp., 5s.), and **Franz Delitzsch: A Memorial Tribute**, by Professor Curtiss, with portrait (crown 8vo, 96 pp., 3s.).

MESSRS. MACMILLAN and MR. R. D. DICKINSON have simultaneously published editions of Dr. Phillips Brooks' new volume of sermons, **The Light of the World**, the former at 3s. 6d. (crown 8vo, 373 pp.) and the latter at 4s. 6d. (crown 8vo, 416 pp.). Mr. Dickinson sends also **The Romance of Religious Begging**, by Charles Leach, D.D. (crown 8vo, 152 pp., 1s.).

From the CAMBRIDGE UNIVERSITY PRESS there comes another volume of the **Smaller Cambridge Bible for Schools**, being 1 Kings by Professor Rawson Lumby (144 pp., 1s.).

We have also received this month **The Great Day of the Lord**, by the Rev. Alexander Brown, which is published by HAMILTON, ADAMS, & Co. (crown 8vo, 259 pp., 3s. 6d.).

MAGAZINES.

The Contemporary Review (Isbister, 2s. 6d.) has several articles of interest, such as Farrar's "John Wesley," Francis Peek's "The Eclipse of Justice," Wenley's "Pessimism as a System," and Richard Heath on the "Anabaptists." The point of the last-named article is in this sentence: "No one can thoroughly examine the matter and avoid the conclusion that the Baptists and the Quakers are to the Anabaptists of the sixteenth century what the Howards and the Stanleys are to the historic families whose names they bear." But the best thing in the Review is Professor Herford's translation of a scene from Ibsen's drama, *Brand*. A line or two will give some idea of the language, but to feel the power one must read the whole scene—

"Only by sacrifice the soul
Achieves redemption from the dust;
Hard truth, our age appalled describes,
And therefore stubbornly denies.
To pray? Ah, pray—a word that slips
So easily from all men's lips;
A coin by all men lightly paid.
What's prayer? In storm and stress to shout
Unto the vague Unknown for aid,
Upon Christ's shoulders beg a place,
And stretch both hands to heaven for grace
While knee-deep in the slough of Doubt.
Ha! if there needed nothing more,
I might, like others, dare to raise
My hand and batter at His door
Who still is 'terrible in praise.'
And yet in uttermost despair,
In shuddering sorrow's deepest sleep,
When Alf at last had sunk to sleep,
And all his mother's kisses vain
Won not the lost smile back again—
What felt I—if it was not prayer?
Whence came that trance, that ecstasy,
That rushing music, like a blast,
That sang afar and hurried past,
Bore me aloft, and set me free?
Was it the ecstasy of prayer?
Did I with God hold converse there?"

"I think," says Agnes Repplier in the *Atlantic Monthly* (Ward, Lock, & Co., 1s.), "I think the most beautiful figure in recent literature is Mr. Pater's *Marius the Epicurean*, whose life, regarded from the outside, is but a succession of imperfect results, yet who, deserted and dying, counts over with a patient and glad heart the joys he has been permitted to know. 'Like a child thinking over the toys it loves, one after another, that it may fall asleep so, and the sooner forget all about them, he would try to fix his mind, as it were impassively, on all the persons he had loved in life,—on his love for them, dead or living, grateful for his love or not, rather than on theirs for him,—letting their images pass away again, or rest with him, as they would. One after another he suffered these faces and voices to come and go, as in some mechanical exercise; as he might have repeated all the verses he knew by heart, or like the telling of beads, one by one, with many a sleepy nod between whiles.'"

The Missionary Review of the World (Funk & Wagnalls, 1s.), recently greatly improved, is now a most interesting magazine from beginning to end, and has no rival in its line. Out of many excellent articles in the March number may be selected for mention an account of the doctrine of justification by faith alone, held by a sect of Japanese Buddhists. The sect takes the name of Shin-Shin from its founder Shinran, who is called the Luther of Buddhism. The Shin-Shin sect has the following points of belief in its creed:—1. Salvation is due to faith only in the power and willingness of Amita to save mankind. 2. This salvation is received at once, not at death. 3. Morality is of equal importance with faith. 4. While Nirvana, or eternal happiness, is to be attained (as all Buddhists teach) by the extinction of the passions through many deaths and re-births, yet this extinction of passions may be reached through help from another (contrary to the usual Buddhist teaching), that is, from Amitabha, he being the chief of the Buddhas. The name Amitabha signifies "boundless life" or "immeasurable light."

In the *Old and New Testament Student* (Trübner, 7s. 6d. per annum), Professor Harper writes clearly and forcibly in favour of the "historical" method of interpreting the Bible. "Let it be regarded as self-evident that any Scripture was intended, first of all, for the particular time and occasion when it was first put forth by word of mouth or in written form; that the interpreter's first duty must be to find out the meaning and purpose of the message at that particular time and occasion; and that only when this fundamental task has been accomplished is it safe to employ that Scripture for devotional, hortatory, or doctrinal purposes." "Such a method," he adds, "is fundamental in solving contradictions, discovering complementary truths, and revealing the substance of much biblical teaching before concealed in its temporal forms." For "the Bible is not so simple a book to understand and interpret as many think. It is an excellent thing to give the Bible to the people, to put it into the hands of every one. But this is no assurance that every one will be able to comprehend or teach it. We wish that the words of Professor W. A. Stevens, in an article contributed to this journal, might have careful attention:—'It is a mistake fraught with serious intellectual and spiritual consequences to imagine the Bible, or indeed any single book of it, easy of comprehension. It is a book written by men of a different race from ourselves, in a foreign language, and in a distant age; a book which expounds on broad lines the historic process of redemption, which came slowly to completion through a period of sixteen centuries, which enshrines the profoundest experiences and the loftiest conceptions known to the soul of man.'"

Professor Workman's article on "Messianic Prophecy" in the *Canadian Methodist Quarterly* (Toronto, 30 cents) has called forth many protests, as was inevitable. The number for January contains two formal replies; neither quite conclusive. The truth is, there is too much reliance upon weapons which have long since lost their edge, if they ever had one, such as Rollin's *Ancient History*. Nor have the editors been frightened back into traditional ways, for

in this same number is an article which gives the narrative of the Deluge according to the Elohist and the Jehovist in parallel columns, and asks if it is reasonable to suppose that Moses "mixed up the two." Professor Harper's suggestions for systematic Bible study in Sunday schools is the most useful thing in the whole review, but it is all readable and well worthy of attention. There is one puzzling thing only,—why such forms as Welhausen, Blakie, Kurz, Deutch, Mechizedek?

There are three great evidences for Christianity, says the Bishop of Liverpool, in the **Churchman's Magazine** (Kensit, 1d.), three great broad facts which never can be explained away: (1) Jesus Christ Himself; (2) The Bible itself; and (3) the effect which Christianity has produced in the world. Take up your position boldly behind the ramparts of these three facts, and you may safely defy the utmost efforts of sceptics. The difficulties of Christianity no doubt are great, but they are nothing compared to the *difficulties of infidelity*.

In the **Scottish Congregationalist**: (Edinburgh), Mr. A. E. Garvie, M.A. of Mansfield College, contrasts the mediæval and the modern conceptions of Christian life. His mediæval authority is the *Imitatio*, and he finds it antiquated (at least from the *ideal* of modern Christianity) in two particulars. 1. "When we read, as we do read, his complaints that he loves the creature more than the Creator, his entreaties that the love of man may become naught to him, and the love of God all, we feel that here is a mood that we do not wish either to understand or to experience." 2. "The monk gives us the individual conception of the Christian life, which has so hindered the realisation of the Christian ideal, which is, as the life of Christ shows, social."

The **Saturday Review** of March 7 (London, 6d.) has something to say on this latter point in an article on "John Wesley." "Both Wesley and Newman were wrecked by their excessive individualism in religion, though both had the excuse that in their days the impersonal view of religion had turned to something like personal irreligion. Both were egotists, and taught egotism in religious matters. Neither seems to have observed that in the central formula of the Christian faith 'I' occurs only in the phrase 'I believe'; 'Thy,' 'Me,' 'Mine,' nowhere. They were not content to accept the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting. They must have the Church which satisfies and sanctifies *me*, *my* private membership in the Communion, the forgiveness of *my* sins, the resurrection of *my* body, the life everlasting made sure by patent to *me*." Comment does not seem necessary.

The **Review of Reviews**, an advance copy, is just received. With each issue the "reviews" are less and the original contributions more. This, which was inevitable, is most acceptable. There has been no more interesting number than the present.

The **Religious Review of Reviews** is improving, but it has not yet got within cry of the other.

NOTABLE SERMONS AND EXPOSITIONS IN MARCH.

- Gen. i. 1 (Watson), Preacher's Magazine.
 xxv. 8 (Gunsaulas), Evangelical Magazine.
 Exod. xiv. 3, Metropolitan Tabernacle Pulpit, 2188.
 xxxiv. 29 (Maclaren), Homiletic Review.
 Lev. vii. 1 (Parker), Christian Commonwealth, 490.
 Josh. vi. 20 (Eastwood), Quiver.
 xxiv. 15, Original Secession Magazine.
 2 Sam. vii. 18-29 (Moule), King's Own.
 1 Kings iv. 33 (Gregory), Wesleyan Meth. S.S. Magazine.
 2 Kings v. 10 (Bullock), Hand and Heart.
 1 Chron. iv. 9, 10 (Fullerton), Footsteps of Truth.
 Ps. xix. 12 (Thorold), Good Words.
 xxxii. 8, 9, Metropolitan Tabernacle Pulpit, 2190f.
 xxxvii. 3 (Crozier), Church of Eng. Pulpit, 795.
 lx. 5 (Stuart), Churchman's Magazine.
 lxxi. 10 (Monti), Word and Work, 833.
 lxxxii. 17, Metropolitan Tabernacle Pulpit, 2187.
 lxxxviii. 18 (Pearse), Preacher's Magazine.
 xc. 7, 8, Young Men's Christian Magazine.
 cxv. 1 (Kelly), Methodist Recorder, 1733.
 cxix. 96 (Tipple), Sunday Magazine.
 cxxxix. (Chambers), Homiletic Review.
 Cant. v. 16 (Spurgeon), Sword and Trowel.
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 lxiii. 6, 7, Metropolitan Tabernacle Pulpit, 2189.
 Ezek. xxxiii. 7-9 (Leech), Homiletic Review.
 Zech. xii. 10 (Body), Church Bells, 1054; Church Times, 1467.
 Matt. i. 21 (Spurgeon), Christian Herald, 8.
 v. 3 (Carroll), Christian Leader, 479.
 xxiv. 12 (Macmillan), Life and Work.
 xxvi. 36 (Petavel), Expositor.
 Luke ix. 61 (Hamlin), New York Evangelist, 3179.
 xix. 5, Sunday at Home.
 xxiii. 27-29 (Body), Church Bells, 1053; Church Times, 1466.
 John i. 43-46 (Bannerman), F.C. of Scotland Monthly.
 vi. 14 (Carpenter), Mag. of Christian Literature.
 viii. 1 (Meyer), Christian, 1101.
 viii. 31, 32 (Brooks), American Churchman, 2405.
 xv. 11, Primitive Methodist Magazine.
 xx. 29 (Bowman), Homiletic Review.
 Acts ii. 4 (Wright), Theological Monthly.
 viii. 30, Sunday at Home.
 x. 30, 31 (Hole), Church Bells, 1054.
 xvi. 30, 31 (Birch), Christian Million, 386.
 Rom. v. 8 (Calthrop), Fireside Magazine.
 xvi. 7 (Thorold), Sunday Magazine.
 1 Cor. i. 1 (Randolph), American Churchman, 2403.
 vii. 29-31, Record, 7601.
 xv. 20 (Cowell), Wesleyan Methodist Magazine.
 2 Cor. iii. 18 (Swaine), Baptist Magazine.
 Gal. i. 15-17 (Dale), Methodist Recorder, 1733.
 vi. 14, Primitive Methodist Magazine.
 Eph. vi. 15 (Everard), Quiver.
 Phil. iii. 13, 14 (Moulton), Methodist Recorder, 1733.
 Heb. v. 9 (Edwards), British Weekly, 226.
 xii. 1, 2 (Dallinger), Preacher's Magazine.
 xiii. 21 (Maclaren), Freeman, 1882.
 James i. 9, 10 (Cox), Expositor.
 Rev. i. 5, 6 (Birch), Christian Million, 385.
 ii. 5 (Hole), Church Bells, 1053.
 ii. 12-17 (Urquhart), King's Own.
 xx. 4-6 (Murphy), Presbyterian Churchman.

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