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YEs, from our sins the Judge of men will save us,
Those haunting sins that made us once their prey,
That stand accusing in the light He gave us,
Or lurk amidst the shadows on our way.

We seek release from bondage and oppression.
Ere yet His warfare in the heart begins ;
But He was born to put away transgression,
He came from God to save us from our sins.

O love too costly for our cold believing !
All our sins were to Him we cannot know ;
But the true victim of their guilt receiving,
On to His inmost victory we go.

Yet this freed spirit, with His cross before it,
Must find the life-long battle hard to win,
And learn of Him who in His body bore it,
To think as He thinks of the weight of sin.

It was the pressure on His spirit lying
In all the holy human ways He trod ;
It was the fearful thing He knew, when dying,
He gave His lost creation back to God.

But He did give it back—the wasted treasure
That in our darkest wanderings He could see ;
He gave it back at Thy redeeming pleasure,
The will of man, Eternal God, to Thee.

A nature that could pierce Him in the hour
That hallowed it with His expiring breath,
Yet yield itself to His reclaiming power,
And suffer in the likeness of His death.

We can requite Him with a free surrender
Of every secret way wherein we live,
By virtue of that love so deep and tender,
Which has redeemed, and does indeed forgive.

Ours be a faith to all His grace consenting,
Strong through the purpose of that love alone,
To hide us in His wounded heart repenting,
And make His triumph over sin our own.

A. L. WARING,
Sunday Magazine, Sept. 1890.

Recent Literature on Prophecy and the Prophets.

OLD TESTAMENT PROPHECY.

1. *Prophecy: its Nature and Evidence.* By the Rev. R. A. REDFORD, M.A., LL.B. London: The Religious Tract Society. Crown 8vo, pp. 301. 1883. 5s.
2. *The Old Testament Prophecy of the Consummation of God's Kingdom, traced in its Historical Development.* By C. VON ORELLI, Professor of Theology, Basel. Edinburgh: T. & T. Clark. 8vo, pp. viii, 472. 1885. 10s. 6d.

The study of Prophecy is not yet so popular as it is going to be. So far as we can find, Mr. Redford's is the only book of a popular kind that has been published in English within the last decade. Not that all the others to be dealt with appeal exclusively to scholars. But this is the only book which is distinctly addressed to a non-theological audience. Its purpose is apologetic. It is a book of evidence. And reckoning its standpoint, which is emphatically, though not offensively, conservative, it may circulate as a book of evidence for a good many days to come. It is the work of an old apologetic hand, clear, confident, and in large measure quite convincing.

Professor Orelli's work is altogether different, both in scope and character. It has no apologetic

or other purpose outside the strictly historical. Its standpoint is, unhesitatingly, reckoned conservative in Germany, but its conservatism is a very different quantity from that of Professor Redford's little book. And then it covers a much wider field. It is divided into an introduction and two parts. The introduction explains the nature of Biblical Prophecy with brevity and point. Part I. then traces the development of the prophetic idea from the beginning to the days of Solomon; and Part II. continues the history to the end of the Canon, arranging the Prophets in chronological order, and closing with Daniel's Apocalypse. As the great Messianic passages appear in their place they receive full and careful discussion with thorough knowledge, and free from all taint of naturalism. Orelli has been the best guide to the whole subject to many a student already. He will be so still. The translation is unobtrusive and excellent.

MESSIANIC PROPHECY.

1. *Messianic Prophecy: its Origin, Historical Growth, and Relation to New Testament Fulfilment.* By Dr. EDWARD RIEHM, late Professor of Theology in Halle. Second edition. Translated, with an Introduction, by Professor A. B. DAVIDSON, D.D., New College, Edinburgh. Edinburgh: T. & T. Clark. Post 8vo, pp. xx, 348. 1891. 7s. 6d.

2. *Messianic Prophecy: the Prediction of the Fulfilment of Redemption through the Messiah.* A Critical Study of the Messianic Passages of the Old Testament in the order of their Development. By CHARLES AUGUSTUS BRIGGS, D.D., Union Seminary, New York. Edinburgh: T. & T. Clark. Post 8vo, pp. xx, 519. 1886. 7s. 6d.
3. *Messianic Prophecies in Historical Succession.* By FRANZ DELITZSCH. Edinburgh: T. & T. Clark. Crown 8vo, pp. xii, 232. 1891. 5s.
4. *The Jewish and the Christian Messiah: A Study in the Earliest History of Christianity.* By VINCENT HENRY STANTON, M.A., B.D., Ely Professor of Divinity, Cambridge. Edinburgh: T. & T. Clark. 8vo, pp. xvii, 399. 1886. 10s. 6d.

There is a wider and a narrower use of the term Messianic. In its narrower use, Messianic Prophecy centres itself upon a person, "an ideal theocratic King of the House of David," as Riehm would say. In its wider sense, "it is a description of all that relates to the consummation and perfection of the kingdom of God," it includes the State as well as the king. This wider use, as Dr. Davidson says, is not altogether appropriate or exact, but it has become common among German theologians, and it is the sense in which Riehm writes on Messianic Prophecy. Thus the ground he covers is practically the same as that of Orelli. But his method is totally different. Orelli deals with historical phenomena, Riehm with philosophical principles. In a sense they both cover the Old Testament Prophecies; but Orelli in regular sequence as a traveller moves from point to point in order, resting longest at the places of greatest interest. Riehm's is the eagle's eye. He has the whole country within his sight at once; and his order is determined less by the lie of places on the map (hence he is not concerned to make a new map) than by some mental principle which binds them together, though far apart. Beginning with Orelli, as an easy introduction to the great subject of Prophecy, one must go on to Riehm to know its wealth and fertility.

But the chief pressure of interest to-day is upon the great Messianic passages. The real question at present is a question of interpretation. For we must use the prophecies of the Old Testament as

an evidence in favour of Christianity; and how can we do so till we understand what the prophecies mean? We cannot use them any longer as the writers of fifty years ago used them. There are now, at least, three questions which must be asked about them, and the answers waited for with patience and restraint. (1) What did they mean to the prophet and his contemporaries? (2) What did they mean to Christ and the apostles? and (3) What do they mean as a link in the unbroken chain of prophecy? It is this that makes the value of Professor Briggs' volume. With competent scholarship and without theological bias, he searchingly examines each one of the great Messianic passages in order. He gives a new translation; in detached notes he lets us know the reason for his translations, and he estimates briefly and clearly what is the Messianic and apologetic value of each of the passages in question. The whole is preceded by an introduction upon Hebrew Prophecy, clearly conceived and vigorously expressed. And the book ends with admirable indexes.

For Delitzsch there is always room. The pity is that we shall have no more of him. Here also the great Messianic passages are dealt with, but more in their historical connection, so that Delitzsch's criticism of the Old Testament is seen in this volume in its final state. Acute as many of the exegetical notes are, a sentence sometimes flashing welcome light upon some of the most perplexing Old Testament utterances, yet it is the spirit of this volume that is the best of it. It is good for one to read it.

Passing on to Professor Stanton's *The Jewish and the Christian Messiah*, we are in a wholly different atmosphere. Not certainly as respects the author. His spirit is altogether worthy of the great German, and his learning and diligence do decidedly remind one of the Germans. But we have passed out of the Old Testament, and when we enter with this unbiassed, though not unsympathetic guide, upon the conceptions and the aspirations of the Apocrypha, we experience a quite perceptible fall in the moral and spiritual atmosphere. Yet the period is a most important one. How important we are only beginning to learn. The time is hastening on when the student of the New Testament and the preacher of the

gospel will be reckoned but poorly equipped for his work, if he does not know what the Jews hoped and believed when Jesus the Christ came among them. Without this knowledge the New Testament will always be seriously misunderstood.

And Professor Stanton is up to the present the best guide we have in English. Some time ago there were lists secured by an enterprising American editor of "books which have influenced me," from some leading scholars there and here, and one of them—was it not Professor Dods?—placed Stanton's *Jewish and Christian Messiah* at the head or somewhere very near the head of his list. Some, possibly, thought it fantastical so to do. But not those who knew the book.

We have only touched upon its first part. Part II. deals with the attitude of Jesus to Messianic beliefs, and comes very close to the Gospels and the things we know. Then, finally, Part III. enters upon the Messianic Ideas in the Early Church, where we have a chapter of special value comparing the Jewish and Christian beliefs respecting the Last Things. It was as a book of Christian Apologetic that Professor Dods spoke of Stanton's volume. We, too, should like to recommend it in this light. It is candid and convincing, as few are, and it deals with the very things we need honestly handled now.

PROPHECY IN ITS FULFILMENT.

1. *Outlines of Prophetic Truth; viewed Practically and Experimentally in the Light of the Divine Word.* Vol. I. From Creation to Redemption. Vol. II. From Redemption to the Final State. By ROBERT BROWN. London: S. W. Partridge & Co. Two vols. 8vo, pp. xxxvi, 788, 1883; and xl, 627, 1890. 24s.
2. *Fulfilled Prophecy a Proof of the Truth of Revealed Religion: Being the Warburtonian Lectures for 1854-1858.* By the Very Rev. W. GOODE, D.D., F.S.A., Dean of Ripon. Second edition; edited by the Rev. E. W. BULLINGER, D.D. London: James Nisbet & Co. 8vo, pp. xvi, 240. 1891.

It is no easy task for a reviewer to do adequate justice to these volumes by Mr. Robert Brown. For it is most difficult to get alongside of the author and catch the motive which urges him on. It is also very hard to know for long spaces what is the essential meaning and purpose of the writing.

Perhaps the ruling idea of the book may be expressed out of Locksley Hall,—

"Yet I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of
the suns,"—

and with that even Tennyson himself, after all these years' reflection, sees no occasion for fault. But when this idea is carried out in detail, and in so much detail, it becomes very hard to keep the track. Yet the labour of these great volumes is not labour spent in vain. God forbid! There is discernible always a most earnest spirit, a mind filled and chastened with thoughts of the highest nature, a godly desire to strengthen the knees and lift up the hands of others through the same purifying hopes which the author himself has enjoyed.

Dean Goode's Warburtonian Lectures are not recent literature. But they have not grown old, and this new edition, which Dr. Bullinger has edited, compels a place in our survey.

THE PROPHEETS.¹

1. *The Prophets of Israel and their Place in History to the Close of the Eighth Century B.C.* Eight Lectures. By W. ROBERTSON SMITH, LL.D. Edinburgh: Adam & Charles Black. Crown 8vo, pp. xvi, 444. 1882. 7s. 6d.
2. *History of the Jews, from the Earliest Times to the Present Day.* By Professor H. GRAETZ. Specially revised for this English Edition by the Author. Edited, and in part Translated, by BELLA LÖWY. Vol. I. London: D. NUTT. 8vo, pp. xvi, 551. 1891.
3. *History of the People of Israel.* From the French of ERNEST RENAN. Second Division, From the Reign of David to the Capture of Samaria; and Third Division, From the Time of Hezekiah till the Return from Babylon. London: Chapman & Hall. Two vols. 8vo, pp. xi, 455; and xiii. 459. 14s. each.

We have been told recently that the late Archbishop of York, Dr. Magee, followed "the Smith Controversy" in the Free Church of Scotland, and then read Dr. Robertson Smith's two courses of lectures with great interest and admiration; and that he placed his *Prophets of Israel* above his

¹ The Prophets will be dealt with separately next month.

Jewish Church. Others have done likewise. But now the work needs neither explanation nor commendation. It is known to most. It is out of print, and there is no prospect that it is to be reprinted again.

We come then, last of all, to two Histories of the Jewish People. There may be, there certainly is, great difference of opinion as to the essential value of both. But no one will question the right of either to an important place in a survey of recent literature on the Prophets of Israel. For their attitude towards the prophets, whatever its worth, is original; and the men are scholars; and they have won a place in the republic of letters.

Graetz has a large field to cover, and so his first volume includes our whole period, and even goes down to near the Christian era. His treatment of the prophets is therefore brief, and one need not go to his pages for this subject alone. But if one does so, immediately will appear the independence of the author and his historical imagination, the undoubted success with which he places himself alongside the prophet, till we see him as he was,

not as the long perspective of time would make him. Thus there is often a sense of loss. Perhaps in the end the gain is greater.

Renan's method is different. It is just the opposite. There is imagination enough, but it is not the historical imagination. Or if it is, and Renan claims that it is, then the historical imagination is not historical at all, but quite individual and subjective. Nevertheless, there is all around the Prophets of Israel, as Renan tells us of them, an atmosphere of these latter days, and even of these latter days in France, so unmistakable, that we must restore the historical imagination to its rights and not to Renan. Are the books any the worse for that? As history, Yes. But then Renan's first object is not to write history, there being but little history to write. As studies in the history of religion (not forgetting the religion of our own day), they are of the highest value. If the student of the history of Israel may neglect these most piquant and tantalising volumes, the student of modern French literature and life must know them in his very heart.

The International Lessons.

I.

October 4.—John xi. 21-44.

CHRIST RAISING LAZARUS.

FOR the most part the narrative is clear and intelligible, and the difficulties will be felt rather by the teacher than by the scholar. But the following points may be explained as the children read:—

1. "Though he were dead" (ver. 25). A more exact translation is, "though he have died." As Lazarus has died, for example.

2. "The Christ" (ver. 27). "Christ" is Greek, and "Messiah" Hebrew for *Anointed*. When Jesus was acknowledged to be the promised Messiah, He began to be called "Jesus the Christ," then simply "Jesus Christ"; and so by and by the single word "Christ" was used, as if it were His name. But Martha knows Him by the name of Jesus, and so it is nothing short of a great creed or confession of faith she utters, when she says, "I believe that

thou art the Messiah, the Son of God, which should come (literally, *who cometh*, that is, *who was prophesied to come*) into the world."

3. "He groaned in the spirit" (ver. 33). The right translation is, "He was very angry in spirit." Of that much there is no doubt. But what was Jesus angry at? Readers of THE EXPOSITORY TIMES may turn to vol. i. p. 172, where they will find reasons given for the belief that Jesus was angry that temporal death should be made so much of (whether by Mary's weeping, which was real enough, or by the howling of the Jews, which was mostly only professional); while spiritual death, the only true death, was quite covered over and forgotten.

THE DIFFICULTY in teaching St. John's Gospel is to know how far to go. It seems so simple that the youngest child thinks he understands it all; it is so profound, that the ripest saint can touch but the fringe of it. And the question is, how far we may lead the little ones