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A table of contents for *The Expository Times* can be found here:

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

their function; it is not in the intellectual power of the Church that we must look for the spread of the Spirit of Christ. The Church's power to-day is in the reality, the truth and purity—in short, in the Christlikeness of the individual men and women that compose it.—W. H. DALLINGER.

EGYPT had high thoughts of God, but its faith and action were foolish. It said, God is one, yet it worshipped a

multitude of deities no man can now number. It believed in the Invisible throned in light, yet it adored and honoured with manifold gifts the bull and the crocodile, the ape and the cat. It loved to picture Osiris, the Judge, sitting stern, inflexible, administering justice in the hall of the two truths to all who had lived; yet it lived as if God had no concern with the vices of men, thought none the worse of the man who came straight from the beastliest sins, if only he came through the hands of pleased and well-paid priests.—A. M. FAIRBAIRN.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

A CONCORDANCE TO THE SEPTUAGINT. BY EDWIN HATCH, M.A., D.D., AND HENRY A. REDPATH, M.A. (*Oxford: At the Clarendon Press.* 4to. Part I. Pp. 232. 21s.) "This is the age of great enterprises in engineering: the age of great undertakings in literature is past." So one hears it said, and all the echoes faithfully repeat it. But turn to the back of this work. Here are ten great literary undertakings all issued from one publishing house, and all in the single department of lexicography. And the present work makes the eleventh. It is a large quarto of three columns to the page, it is printed in small type, and there are to be five more parts similar to this. "It is designed," says Mr. Redpath in the Preface, "to be a complete Concordance to the Septuagint version of the Old Testament, to the Greek text of the Apocryphal books, and to the remains of the other versions which formed part of Origen's Hexapla." This magnificent design was conceived by the late Dr. Hatch, but it is to Mr. Redpath we owe the far greater task of seeing it accomplished.

An honoured correspondent writes to ask in what respects the new Concordance promises to be superior to old Trommius. The statement quoted above from the Preface is partly an answer. But, further, it may be said briefly, "in fidelity." Trommius is a good friend, but not always to be trusted, as a distinguished contemporary, which is not published in Ireland, has expressed it. In short, Hatch and Redpath differ from Trommius as Liddell and Scott differ from Dunbar. And yet there were those who never gave up Dunbar for

Liddell and Scott, as there are those who will never let Hatch and Redpath supplant an old friend like Trommius.

THE WITNESS OF THE EPISTLES. BY THE REV. R. J. KNOWLING, M.A. (*Longmans.* 8vo, pp. xii, 451. 15s.) In all apologetic work the great difficulty is to find the persons who are exactly in need of your apology. The subject of Mr. Knowling's apology is the trustworthiness of the Gospels. The day is coming when that subject will be beyond the need of apologetic. But for the present it is the most perplexing of all biblical problems, and its perplexity affects the largest number of persons. So the Vice-Principal of King's College has audience enough, if he can get within their reach.

The special manner of Mr. Knowling's apologetic is to call upon the Epistles of St. Paul to render up their testimony to the truth of the Gospels. For we are still in the place where Ferdinand Christian Baur left us. The Epistles we are sure of; the Gospels are matters of doubtful disputation. If a fair and reliable criticism can find the same thoughts, words, or spirit in the Gospels, as may be read in the Epistles of St. Paul, then we rely upon it that, up to that extent, the Gospels are authenticated. It is at best a lame apology. But for the present it is quite necessary. And Mr. Knowling has done it once for all. His knowledge of the literature of his subject is amazing. Manifestly, it is a life's work as well as a work of love. No gleaner need enter this field after him.

THE TENSES IN HEBREW. BY S. R. DRIVER, D.D. (*Clarendon Press*. Crown 8vo, third edition, pp. xvi, 306. 7s. 6d.) Few words are needed to introduce a classic like Driver's *Hebrew Tenses*. No Hebrew student can do without a copy. This third edition does not conspicuously differ from the second; but those who have observed Professor Driver's method will expect and find a number of minute changes throughout the book, changes which make for real improvement far more than any showy increase in its bulk.

COMMENTARY ON ST. PAUL'S EPISTLE TO THE EPHESIANS. BY Rev. JOHN MACPHERSON, M.A. (*T. & T. Clark*. 8vo, pp. 445. 10s. 6d.) This is a very handsome volume which Mr. Macpherson has given us, and without any doubt it will take the first place among the commentaries devoted to this epistle. The introduction is fuller far than we have ever had. It is quite in touch with the latest literary and archaeological results—results which, in this particular epistle, have recently come in with unusual richness. That alone is sufficient to give this volume the pre-eminence. The subjects discussed are these: 1. Ephesus and the Ephesian Church (pp. 1-32); 2. Authenticity (pp. 32-44); 3. Destination (pp. 45-69); 4. Character and Type of Doctrine (pp. 69-86); 5. Date and Relation to other Epistles (pp. 86-94); 6. Contents and Plan (pp. 94-96); 7. Literature (pp. 96-106). In regard to the plan and method of the Commentary itself—"It has been my endeavour," says the author, "to deal with all questions of textual and grammatical criticism where they arise, in so far as these seem of importance in elucidating the particular and precise meaning of the passages in which they occur. But in treating such an epistle, it has seemed to me the imperative duty of a commentator to endeavour to set forth in detail the meaning of each phrase, and to trace carefully the progress of the argument, and the development of spiritual and experimental truth." Such a method is more familiar to German than to English readers. And it is in a line with it that the graces of style are less conspicuous than the fulness of knowledge and the healthy sobriety of judgment. But it is the method which most secures a thorough and lasting treatment of the subject.

THE FACE OF THE DEEP. BY CHRISTINA G. ROSSETTI. (*S.P.C.K.* 8vo, pp. 552. 7s. 6d.) Why is the language of the Apocalypse so different from the language of the Fourth Gospel if St. John wrote both? It is, says Principal Brown of Aberdeen, because the Apocalypse is poetry and prophecy, and always the character of your subject takes on its own colour of clothing. Yes, the Apocalypse is poetry. It is the great prophetic poem of the New Testament, as Job is of the Old. Who, then, can interpret the Apocalypse so well as a poet? And here, to finest issue, a great poet has spent herself upon it. There is no book that has reached us for many a day that bears the marks of genius turned to noblest uses more unmistakably than this Commentary on the Apocalypse by Christina Rossetti. Here is one part of one comment only:—**Rev. ix. 2: "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."** "When 'the sun and the air were darkened by reason of the smoke of the pit,' earth seems once more subjected to a plague of darkness which may be felt. Who shall say but that the faithful once again had light in their dwellings?

Who knows? God knows: and what He knows  
Is well and best.  
The darkness hideth not from Him, but glows  
Clear as the morning or the evening rose  
Of east or west.

Wherefore man's strength is to sit still:  
Not wasting care  
To antedate to-morrow's good or ill;  
Yet watching meekly, watching with good will,  
Watching to prayer.

Some rising or some setting ray  
From east or west,  
If not to-day, why then another day  
Will light each dove upon the homeward way  
Safe to her nest."

A MANUAL OF THEOLOGY. BY THOMAS B. STRONG, M.A. (*A. & C. Black*. Crown 8vo, pp. 424. 5s.) This is the latest addition to the series of "Text-Books in Science" which Messrs. A. & C. Black are issuing. Mr. Strong's conception of theology as a science may be expressed in his own words: "To put the matter quite briefly,

theology is concerned with all the facts of nature and human life, viewing them as a living whole, in which God is: and the truths of theology are statements of facts in the life of God, which have their bearing on the life of man, and which lose their meaning when analysed and dissected and treated under separate and exclusive aspects, just as surely as flowers lose their beauty when picked to pieces by a botanist." The simplicity and directness which characterise these sentences are characteristic of the volume throughout. There are systems of theology which so confidently claim an interest in their great subject that they never condescend to make it attractive, and barely even intelligible. But Mr. Strong writes as if he would commend the study of a new science to us; and yet he is certainly not forgetful of its age or its importance. His point of departure is the Incarnation. The Incarnation is also a point from which he never departs. In the light of the Incarnation he sees his whole doctrine of God: from the historic fact of the Incarnation he draws forth his doctrine of man. Thus his theological standpoint will at once be recognised. But it would be an injustice so to identify him with *Lux Mundi* and the Oxford Movement of to-day, as to overlook his undoubted personality, or deny his freedom of choice and conviction.

THE VARIORUM APOCRYPHA. EDITED BY THE REV. C. J. BALL, M.A. (*Eyre & Spottiswoode*. 8vo, pp. 276. 6s. 6d.) Possessors of the Variorum Bible will understand what the *Variorum Apocrypha* means. Others (if there are others) will not; and it is not possible to tell them. There was great need for such an edition of the Apocrypha; greater in one sense than in the case of the Bible itself, because the text is in some places so corrupt and unsatisfactory. And for that reason also this is less permanent than the other. Great strides have recently been made in the production of critical editions of the different books of the Apocrypha, England at last taking an honourable place in that. But until the task is more nearly completed, a Variorum edition of the whole Apocrypha can be but tentative and temporary. Mr. Ball has reaped where many a patient, toiling scholar has sown. But the reaping has also apparently been in patience and with good judgment.

AIDS TO THE DEVOUT STUDY OF CRITICISM. BY THE REV. T. K. CHEYNE, M.A., D.D. (*Fisher Unwin*. Crown 8vo, pp. 397. 7s. 6d.) "Can two walk together except they be agreed?" Are Devotion and Criticism agreed? We know Canon Cheyne's conception of Criticism; he must have a different conception of Devotion from the popular one. But the point is: Does he *make* the two walk together in this volume? We could in a moment turn an affirmative answer into complete ridicule by merely printing a page of the first chapter. But Professor Cheyne deserves better things at our hand than that. And the very amazement of that first chapter, following on such a title as the Devout Study of Criticism, will drive the reader, whoever he may be, further into the volume. Pass on to the very next chapter, then, and from it choose such words as the following. We take it that it is by these and their like that Canon Cheyne would wish to be judged as to the progress of his enterprise, and readers may judge for themselves. The subject is the Character of David:—

"It is too soon to say whether our wish to reverence David can be gratified. We have indeed found that almost everything in him that most shocks the Christian conscience is but a survival of primitive modes of thought and feeling, and we can excuse it as we hope to be excused ourselves for the strange survivals which often appear in corners of our own land. But we have yet to discover whether there are any elements in the character of David which point onwards to a better age and a higher religion. If we can find such (and I certainly hope that we shall), this great King will have some claim on our reverence, and we shall be able to put a fuller meaning into the words, 'I have found David, the son of Jesse, a man after my heart.' But here I must break off. Of one thing, at any rate, we may be certain—that Jesus Christ would fain use these words of each of us. He came 'to seek and to save that which was lost,' and His search, thank God! is not yet finished. He would fain transform you and me into 'men after his heart,' suitable instruments for His beneficent purposes. Let us answer His gracious call; let us say, 'Lord, Thou hast found me; henceforth I will live; not unto myself, but unto Thee, who didst give Thyself for me.'"

THE VOICE FROM SINAI. BY F. W. FARRAR, D.D., F.R.S. (*Isbister*. Fcap. 8vo, pp. xii, 340. 5s.) To these sermons on the Ten Commandments Archdeacon Farrar prefixes a useful list of previously published works on the same subject. The list is remarkable for its poverty, yet we cannot recall any notable omissions. On so great

a topic, why so few great books? Dr. Farrar has written one that will always be added to future lists; for he is on such a subject in his finest and most fertile element. We never dissent from him here. His strength of feeling is not overborne by strength of words, but marvellously helped, till it passes into ourselves, and becomes a passion for the moral law of God within us.

THE APOLOGY OF ORIGEN. BY JOHN PATRICK, B.D. (*Blackwood*. Crown 8vo, pp. 340. 7s. 6d.) There is something prepossessing or otherwise in the first handling of a book. The modest yet substantial binding, the smooth paper and fine clear type of Mr. Patrick's volume all tell in its favour. And they are all in keeping with the patience, sobriety, and scholarship of the author's work. The work is divided into two parts: (1) the Attack of Celsus; and (2) the Reply of Origen. The first part is most original, and most needful. We do not know Celsus, and therefore we depreciate him. Mr. Patrick holds no foolish brief for the heathen philosopher, but he has enthusiasm enough in his task to gather faithfully together the evidence, all too scanty, which makes for a true appreciation of his ability and his earnestness. Yet, no doubt, the second part of the work is, for most readers, the more profitable part. If there are those who know nothing of the history of the Church, let them even begin with this. Mr. Patrick writes for those who do know; but his style is exceedingly attractive, and he has spared no pains to give a full, intelligible, and faithful picture of Origen's great work. There is no book of the month that deserves a better welcome.

EVOLUTION AND SCRIPTURE. BY ARTHUR HOLBOROW. (*Kegan Paul*. Crown 8vo, pp. 334. 6s.) The first impression gained from this book is unfavourable. It has the appearance of being made, not born. But that first impression is false. In the author's own favourite phrase, it is the shell that is unprepossessing, the kernel is sound. Mr. Holborow writes in great earnestness, it is only that his matter is not attractively arranged. His subject is the evolution of Scripture. His belief in evolution as a process is profound, and he believes with the same tenacity that the Bible is the result of an evolutionary process; but not apart from God. As evolution is merely a process which God starts and guides, so the Bible is the record of

a process of evolution in morality and religion in Israel, all under the direct guiding hand of God. In tracing this process, in perceiving how men were trained gradually to rise out of an "original Israelitish polytheism (Josh. xxiv. 2) up to the full knowledge of the true God, as revealed in the New Testament," we must carefully observe the *wording* of the record. Understanding that language must be used which shall be intelligible to the immediate listeners, we must distinguish the kernel of truth beneath the shell of communication. Thus, in Gen. ii. 7, Jehovah-Elohim is represented as having "formed man of the dust of the ground, and breathed into his nostrils the breath of life." "Here," says Mr. Holborow, "we see at once the important truths that God made man, and that He made him of the earth, earthy; and there is also the implication that He gave him a certain kind of relationship with Himself. These are the *Word of God*, which the language is well adapted to convey; whilst it is ill adapted to convey a correct idea of the manner in which man was made, this being a subject for scientific inquiry, unimportant to Scripture."

SERMONS BY A LAY HEADMASTER. BY H. H. ALMOND, LL.D. (*Swan Sonnenschein*. Crown 8vo. Second series, pp. 256. 3s. 6d.) "No one can more strongly maintain than I do, that nothing can be worse for boys than to base any part of the religious teaching given to them in statements or ideas which they will be forced to discard when they grow up, if they think or study for themselves." So says Dr. Almond in his Preface. And then, by way of illustration of that principle, let us take this passage from the first sermon, on Phinehas:—"Now, I wish to tell you plainly that in such matters I believe the Bible. Let me draw a distinction here. I believe the Bible where it asserts itself. I do not find the Bible making any pretence whatever to historical or scientific accuracy. If, *e.g.*, any evidence were to turn up that there was no such person as Phinehas at all, it ought not to shake our belief in the Bible, though I think we may feel as sure about Phinehas as about Julius Cæsar. But there is one matter on which the Bible does claim to be infallible, and that is the matter of right and wrong. And when it says that the conduct of Phinehas shall be counted unto him for righteousness for all generations to come, we may safely agree with it."

Do not the principle and its application lead you to expect an advocate of the Higher Criticism? But Dr. Almond is no advocate of the Higher Criticism. In the sermons themselves, where he touches on such matters, he finds himself rather in antagonism; and this antagonism compels him to write a long and masterly excursus on the "Davidic Psalms," which will be found at the end of the volume. Such freedom of thought and firmness of speech make up a work that is certainly never dull. And Dr. Almond has the foresight to choose themes of so great a comprehension that the interest is not less keen for men than it must have been for boys. "*Ne sutor ultra crepidam?*" Nay, his last is here, by nature and by grace.

TEN YEARS' DIGGING IN EGYPT, 1881-1891. BY W. M. FLINDERS PETRIE. (*R. T. S.* Crown 8vo, pp. 202. 6s.) In the course of those ten years Mr. Flinders Petrie has published many works. But they are costly works, far beyond the reach of most book-readers. So here he sits down and tells the whole story in brief, selects the most striking of his woodcuts, and offers us an hour's exceeding pleasure. Not every man could present such a result of ten years' work; not every man could tell the story of it so modestly and so well. It is said that Norway is the pilgrimage this summer; it will not be the fault of Mr. Petrie and the Religious Tract Society if it is not Egypt next.

THE COMPOSITION OF THE BOOK OF GENESIS. BY EDGAR INNES FRIPP. (*Nutt.* Fcap. 8vo, pp. 198. 4s.) Many times has the Book of Genesis been printed in English, but it never was printed like this before. And yet it had to come, this uncouth, unreadable edition, with its five different sizes of type; and it is but the first of many more that will be like it. It would be easy to make merry over its uncomely aspect; but there is little doubt it is the fruit of much conscientious labour. Moreover, many have been asking for just such a handbook which might reveal plainly, and to the uncritical eye, the literary layers which criticism has found in this book.

QUESTIONS OF FAITH AND DUTY. BY THE RIGHT REV. A. W. THOROLD, D.D. (*Isbister.* Fcap. 8vo, pp. 355. 4s.) We know these *Questions*. They have been for a year the devotional

portion of *Good Words*. They have been the exceeding good words with which each monthly part concluded, that the magazine might never be unworthy of its name. "It is the writer's earnest prayer that 'the God of all comfort' will enable him by this insignificant volume to comfort some who are in any trouble, by the comfort wherewith he himself has been comforted of God." And all the people said, Amen.

FROM SINNER TO SAINT. BY J. B. BAILEY. (*Chapman & Hall.* Crown 8vo, pp. 344-5s.) "From Sinner to Saint" is the brief biography of all God's redeemed. But Mr. Bailey selects such as were great and notorious sinners before their change came. John Bunyan, William Huntington, Sir John Popham, Sir Francis Pemberton, the second Earl of Rochester, Colonel James Gardiner, John Newton, Brownlow North, Nell Gwynne, George Psalmanazar, and Dr. Dodd—these are the names. There is no effort at literary grace. But such names as those can never fail to charm, however unpretentiously their story may be told.

THE GOSPEL HISTORY. BY W. F. SKENE, D.C.L., LL.D. (*Douglas.* Crown 8vo, pp. 401. 2s. 6d.) We hope there is no mistake about the price. It seems too good to be true. The lectures were delivered to a senior class in a Sunday school by one who, well equipped by previous study for any such work, yet counted it his duty and privilege to make the most careful special preparation for his Sunday-school class. Would that others would do likewise. It is a new edition of a most worthy and readable Life of Christ, which will be read and cherished more widely now than ever.

THE BIBLICAL ILLUSTRATOR. EXODUS. BY REV. JOSEPH S. EXELL, M.A. (*Nisbet.* 8vo, pp. xiv, 615. 7s. 6d.) Still amazed, as each volume of the *Biblical Illustrator* appears, at the enormous amount of matter it contains, one cannot help wondering if Mr. Exell writes it all out himself, or whether he has trained a whole roomful of amanuenses to do it for him. The objection to the latter supposition is the uniformity of the work, every page of every volume being the exact counterpart in method and manner of every

other. But the difficulties in the way of the other supposition are far greater and even insurmountable. For not only does volume succeed volume in rapid succession, but each volume runs to its six or seven hundred pages, and every page contains very close upon a thousand words.

#### FORESHADOWINGS OF THE GOSPEL.

BY HENRY THORNE. (*Stirling: Drummond*. Crown 8vo, pp. 218. 2s.) This work is further described as a series of fifty-two talks with young men and others. The talks are short and practical, as they ought to be, and thoroughly evangelical.

#### THE NEW TESTAMENT AND ITS WRITERS.

BY THE REV. J. A. M'CLYMONT, B.D. (*A. & C. Black*. 12mo, pp. 158. 6d. nett.) This is the smallest introduction to the New Testament that has ever been written, and, still more markedly, it is published at the smallest price. It is written for use in Bible classes, being the third volume of the series of Guild and Bible-class Text-Books, of which Professor Charteris and Mr. M'Clymont himself are the editors. And it is a "sign" that such a book should be written for such a purpose. Bible classes do not take easily to "Introduction." But the problems of introduction are in the air. We can scarcely keep them out of our pulpits. It is perhaps best that we should bravely produce them in our senior classes now. But let us use a good and safe guide, such as this little work by Mr. M'Clymont.

#### TO MY YOUNGER BRETHREN.

BY THE REV. H. C. G. MOULE, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. 303. 5s.) *To my Younger Brethren: Chapters on Pastoral Life and Work*—so it stands in full. And the chapters are: 1. The Secret Walk with God; 2. The Secret Study of the Holy Scriptures; 3. The Daily Walk with others; 4. The Pastor in the Parish; 5. The Clergyman and the Prayer-Book; 6. Preaching. The easiest, if not the only, method of review here, is by quotation. And quotation were easy, if one knew what *not* to quote. Perhaps the most surprising thing about these counsels is that they are workable. Ideals if you will, ideals of personal walk with God, of commerce with your fellow-men, of service as in the great taskmaster's eye (a taskmaster at home, however, whose joy is in the

children's "Abba, Father")—yet ideals made real; counsels of perfection which may be followed every day. How much, also, the Word is in evidence! "From a child thou hast known the Scriptures, which are able to make thee wise." For it is not alone the frequent apt quotation of the text, it is not alone that the words take easily on the colour of Scripture language, but more that Scripture is ever the informing breath of the very thought itself. "I have more understanding than all my teachers, for Thy testimonies are my meditation."

#### REVISED PRAYER-BOOK.

BY THE REV. CHARLES VOYSEY, M.A. (*Williams & Norgate*. 24mo, pp. 462. 3s. 6d.) This is the Prayer and Hymn Book of the Theistic Church; and no doubt it is sent out for review on the understanding that it possesses points of interest for those who are outside the membership of that Church. So we shall not discuss its shortcomings, for that might carry us a long way. Its interest for us is mainly in the hymns, where we find some that are beautiful and not familiar to us. And we could even join in most of the prayers, if we might be permitted to add "for Jesus Christ's sake."

#### THE INSPIRATION AND AUTHORITY OF THE BIBLE.

BY JOHN CLIFFORD, M.A., D.D. (*James Clarke & Co.* Crown 8vo, pp. 154. 1s.) Nine papers are brought together in this little book, and their titles are these:—1. "How to Study the Bible;" 2. "Difficulties as to Inspiration, and the Four Ways in which Men meet them;" 3. "The Four Ways tested by Science;" 4. "If there are Errors in the Bible, then what and where is its Authority?" 5. "How Jesus treats the Old Testament;" 6. "The Service of the Old Testament in the making of Men;" 7. "The Best Defence of the Bible;" 8. "The Battle of the Sacred Books;" 9. "Present-day Inspiration." The plainness of speech, the fulness of knowledge, the literary charm, with which Dr. Clifford will treat these subjects, is it not all well known?

#### THE OLD TESTAMENT IN THE JEWISH CHURCH.

BY W. ROBERTSON SMITH. (*A. & C. Black*. 8vo, pp. xiv, 458. 10s. 6d.) This is "the second edition, revised and much enlarged." In calling it the *second* edition, Professor Robertson

Smith no doubt adopts the excellent practice of designating a new issue an edition only when it has been revised. There must have been many issues of the first edition, for it had a great sale for a book in theology. Well, the book has made its mark. For weal or woe, it has left its mark; and not on individual leaders of the people only, like the late Archbishop Magee, but on the people themselves. This new edition is better as a book; but it cannot have the same mission. It is better, and much larger. "I have made large additions to the part of Lecture V. that treats of the historical books, and, in consequence, have thrown the whole discussion of the Canon into Lecture VI. To the narrative of the Hexateuch, I have devoted a supplementary lecture (XIII.). Further, I have rewritten the greater part of the Lecture on the Psalter (VII.), incorporating the main conclusions of my article on this subject in the *Encyclopædia Britannica*." Then there are some Additional Notes; and altogether the work has grown till, "in spite of omissions, it contains about one-third more matter than the first edition."

ESSAYS ON LITERATURE AND PHILOSOPHY. BY EDWARD CAIRD. (*Maclehose*. Crown 8vo, 2 vols., pp. 553. 8s. 6d. nett.) The republication of magazine articles is rarely a blessing. They mostly owe their interest to the immediate occasion which called them forth; and they perish when it passes. But we cannot forget that *Macaulay's Essays* is the most popular piece of pure literature in the English language, and what are they but a collection of magazine articles? Therefore we shall always look at a new volume of essays in the hope that the great exception may some day again be found.

The contents of Professor Edward Caird's two beautiful volumes are these:—"Dante in his relation to the Theology and Ethics of the Middle Ages"; "Goethe and Philosophy"; "Rousseau"; "Wordsworth"; "The Problem of Philosophy at the Present Time"; "The Genius of Carlyle"; "Cartesianism"; and "Metaphysics." The two last are Professor Caird's contributions to the *Encyclo-*

*pædia Britannica*; the first three appeared in the *Contemporary Review*; "Wordsworth" is rescued from the pages of *Fraser*; and the article on the "Genius of Carlyle" is now published for the first time. Probably to the author the least of all these writings is the essay on "Wordsworth." Yet the essay on "Wordsworth," if it could have multiplied itself to the requisite number, would have gone far to send these volumes into every home in the land, after *Macaulay's Essays*. Of the rest, apart from the *Encyclopædia* treatises, "Dante" seems the most considerable and convincing. "Dante" is worthy of a place beside Dean Church's masterpiece.

JAMES GILMOUR OF MONGOLIA. BY RICHARD LOVETT, M.A. (*R. T. S.* Crown 8vo, pp. 336. 7s. 6d.) *Gilmour of Mongolia* is not only in the front rank of missionary biographies, it is also one of the very best biographies in the English language. To abundant material of the choicest, richest kind, Mr. Lovett has added his own graphic pen. Moreover, his judgment is rarely at fault; often exceedingly and surprisingly happy. Not one side of the man, but the man himself is revealed, strong as he was on many sides, and almost at times self-contradictory. As for the work he did, you learn that it was mainly obedience that was his life's work: as if God would take this man and make of him an example that

"God doth not need either man's work or His own gifts,  
Who best bear His mild yoke they serve Him best."

THE IMPREGNABLE ROCK OF HOLY SCRIPTURE. BY THE RIGHT HON. W. E. GLADSTONE, M.P. (*Isbister*. Second edition. Pp. xiv, 306. 3s. 6d.) The Preface which Mr. Gladstone has written to this new edition of his famous book is in style and spirit and point as fine at least as any passage in the book itself. The book itself is carefully revised, and it is to be noted that whatever change of attitude can be detected—it is not much—is in giving greater scope to literary criticism. There are some additions, the most conspicuous, but the least important, being a note on the "Gadarene" miracle.