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He was driven to it. St. Paul was a Jew, and he never forgot that the Jew had "much advantage every way." He knew that the command was: Begin at Jerusalem. "It was necessary," he says here, "that the Word of God should first have been spoken to you." He knew that the Gentiles were also to hear the good news. But he did not count it his place to say when or how. And when he did leave the Jews and turn to the Gentiles, he was driven to it. The Jews "judged themselves unworthy of everlasting life," and drove him to the Gentiles.

Notice these words. They judged themselves unworthy. Their objection to his preaching was that he was reducing them to a level with the uncircumcised Gentile. It was because they were so high-born and worthy that they refused to listen to him. No, says the apostle. This everlasting life is a thing above you, something to be attained to, even by you. If you accept it not, it is because you are unworthy; and you are yourselves the judges of your unworthiness.

So he did not make less of the gospel, because it stirred the opposition of the wealthy people of Antioch. It is said that at one time the Roman emperors were willing to give the statue of Jesus a place among their other gods in the temples. But the Christians declined the intended honour. And the time came when the Roman emperors discovered that Jesus was either no God at all, or else the God who says, "Thou shalt have no other gods before Me." There was no middle position of mere easy toleration possible.

ILLUSTRATIONS.—xiii. 52. To be "filled with the Holy Ghost" is to have the kingdom of God in our heart. The love of God is the foundation of that kingdom, the will of God is the rule, and the glory of God is the end. "Filled with the Holy Ghost" is, then, to have God in us and with us, to live in the consciousness of the Divine presence, to cherish a calm and undoubting dependence upon the Divine strength. It is to submit our conduct to the guidance of

God, to keep our souls open to feel the impulses which come from God; and, when we feel them, to take no counsel with flesh and blood, but at once to yield obedience to the heavenly vision. It is to have a faith in God which shall possess our heart and soul with this one purpose—to do His will on earth ourselves, and then to get it done by others.—J. G. ROGERS.

xiv. 7. Christian Henry Ranch (a Moravian missionary) landed in New York in 1739. The Delaware and Mohican Indians, whom he first met, laughed at his desire to do them good; and the white men, who saw danger to their brandy trade, egged them on to violence. Ranch, however, persevered. He settled in an Indian village, Shekomeko. Once an Indian ran at him with an axe, and would have cut him down, but fell into the water instead. His faith and devotion triumphed. One of the leading Indians was converted, and his conversation led to others. The convert told his experience thus:—"Brothers, I was a heathen, grew up among the heathen, and know well how it is with them. One day a preacher came to us to instruct us; he began by proving to us that there is a God. 'Oh,' we replied, 'do you think we do not know this? Go home again.' Another time a preacher came to teach us not to steal, and drink, and lie, etc. We replied: 'You fool, do you think we do not know this? Go first to your own people, and teach them. For who does all these things worse than your own people?' So we sent him off. Sometime afterwards Christian Henry came; he sat down in my hut and said: 'I come to you in the name of Him who is Lord of heaven and earth; He tells you that He would save you and deliver you from your misery. Therefore He became man; gave His life and shed His blood for men.' Then he lay down on a bed in my hut, for he was worn out. I thought within myself, What sort of a man is this? I could slay him, and hide his body in the wood, and no one would care. But I could not get the words he had spoken about Christ shedding His blood for us out of my head. I dreamed of it by night. It was different from what we had ever heard of before. Then I told all this to others, and what Christian Henry had said besides. In this way the awakening began among us. Therefore I say: 'Brothers, preach Christ to the heathen. His blood, His death, if you would make anything of them.'"

At the Literary Table.

THE BOOKS OF THE MONTH.

DISSERTATIONS ON THE APOSTOLIC AGE. BY THE LATE J. B. LIGHTFOOT, D.D., D.C.L., LL.D. (*Macmillan*. 8vo, pp. 435. 14s.) It has often been felt, and the feeling has found expression in our own pages and elsewhere, that the essays with which the late Bishop of Durham enriched his Commentaries ought to be published separately. This has now been done. It has been

done with the same generosity in respect of paper and printing and binding as have made the Commentaries themselves the desired of even untheological book-buyers. The Essays are printed without alteration, and, except in one instance, without addition. That significant exception is the essay on the "Christian Ministry." To it have been appended—(1) A passage from the *Apostolic*

Fathers, giving Dr. Lightfoot's final judgment on the genuineness of the seven Greek Ignatian Epistles; and (2) a collection of passages from the Bishop's various writings which illustrate his view of the Christian ministry, and defend it against unfair imputations. This collection was made by Dr. Lightfoot himself, and printed a short time before his death. There are two excellent indexes, the one of the subjects and the other of Scripture and other passages, bringing the matters dealt with at once within command, and adding to the independent value of the volume itself. Thus the publishers have wisely seen to it that even those who possess the whole of the Commentaries themselves will find it necessary to give this volume a place beside them.

SKETCHES FROM EASTERN HISTORY.

BY THEODOR NÖLDEKE. (*A. & C. Black*. 8vo, pp. 288. 10s. 6d.) No name stands higher in Germany to-day for accurate scholarship in the great field of orientology than that of Theodor Nöldeke, Professor of Oriental Languages in the University of Strassburg. If there is any matter which we must take on trust,—and in such a field how many matters there are which we must take on trust!—we need have no misgiving if we can quote Nöldeke's authority for it. Thus a volume by Professor Nöldeke possesses one, at least, of the two supreme qualities of abiding and pleasure-giving literature. It possesses truth. Does it possess beauty also? In far greater measure than you dream of till you come to it. So far from the current of popular English Literature are the essays in this volume—"Some Characteristics of the Semite Race;" "The Koran;" "Islam;" "Caliph Mansür;" "A Servile War in the East;" "Yakúb, the Coppersmith, and his Dynasty;" "Some Syrian Saints;" "Barhebræus;" "King Theodore of Abyssinia,"—so far off the beaten track are almost all of them, that scarce one reader who seeks the pleasurable in literature and that alone would open it. Yet it has a beauty. Straightforward in style, clear in arrangement, the truth in it is set out in such a way that even the ordinary English reader may take pleasure in it; and how much more than the student and the scholar. The translation is by Mr. Sutherland Black; the author vouches for its accuracy. Any one may perceive its self-suppressed simplicity and force.

CHRISTIAN ETHICS. BY NEWMAN SMYTH, D.D. (*T. & T. Clark*. Post 8vo, pp. 498. 10s. 6d.) Too early last month, it seems as if our notice of Dr. Newman Smyth's *Christian Ethics* were too late now to be of service. For the book has no doubt been in the hands of many of our readers for some time, and they have formed their judgment upon it. Besides, it has been in and through the hands of the reviewers here, there, and everywhere; and though we have not elsewhere seen so full a notice as the three leading articles of *The Christian World*, yet the judgment of the critic has been given, and it has been both full and favourable. The book is marvellously free from one-sidedness. Here, we think, its greatest merit lies. Take any German treatise on Christian Ethics that you will, and the author has some special *theory* of Christian Ethics to establish, some original contribution to the subject to make the most of. And so you must read first one book and then another, and correct the one-sidedness of the one by the one-sidedness of the other. Newman Smyth's is a wholesome book.

THE GROUNDS OF THEISTIC AND CHRISTIAN BELIEF.

BY GEORGE P. FISHER, D.D., LL.D. (*Hodder & Stoughton*. 8vo, pp. 488. 10s. 6d.) Professor Fisher reminds us that when St. Paul stood upon the Temple stairs and called on the mob to hear his "defence," the word he used was his *apology*; and when Agrippa gave him leave to "speak for himself," he stretched forth his hand and *apologised*. Nevertheless the word "apology" has not that meaning in modern English speech, and in actual fact we are not attracted by apologies for the faith. For one cannot help the feeling, however mistaken its application, that Christianity has now something else to do than make apologies for its existence. So it was well done on Dr. Fisher's part to omit that word from his title, and to exorcise that spirit from his work. He does not apologise. He knows that the only form of unbelief to-day which has vitality is agnosticism; and the strength of the agnostic is in assuming a superior attitude of knowledge, and driving the believer into apology. "I know that you do not know," says the humble agnostic; "apologise to me for thinking that you know." Professor Fisher gives reasons for the hope that is in him. But he remembers what the Pauline "hope" is. He remembers that it is such a hope as can be

spoken of in connection with "full assurance"; that it is a power to purify and uplift, for "every one that hath this hope in him purifieth himself." He does not apologise, but he points the agnostic who does not know, to the tremendous historical fact and present power of Christianity, and he compels *him* to apologise for not knowing that "out of nothing, nothing comes." The book was written ten years ago; but it was in much prophetic, because just then the special anti-Christian stress of our day first made itself felt; and it is nowhere out of date. In one respect, at least, it has been so courageous as to make a great stride forward, and be an example to all future defenders of the faith. Professor Fisher proves the supernatural in Christianity first, and *then* discusses the origin of the Gospels.

THE GOSPEL OF A RISEN SAVIOUR.

BY THE REV. R. M'CHEYNE EDGAR, M.A. (*T. & T. Clark*. Post 8vo, pp. 376. 7s. 6d.) It is fitting that this book should follow the last. Its theme is the central miracle in time, the resurrection of Christ from the dead. We have just said that the only vital unbelief of to-day is agnosticism. Now agnosticism does not deny either the religion (in its own sense) or the morality of our faith; it even finds glowing words of appreciation for it and for its "founder." But it distinguishes. There is the kernel and there is the husk. And the more generously it appreciates the kernel, the more unceremoniously it throws the husk away. This husk, in its shortest expression, is the resurrection of Christ from the dead.

How gladly would we surrender unessential matters that we might count such men as Professors Huxley and Max Müller on our side? But *can* we surrender the resurrection of Christ from the dead? Read this book and you shall see. Read the single chapter—it is the sixteenth—of which the title is "The Risen Saviour as a Quickening Spirit."

MEMOIR AND REMAINS OF THE REV. ROBERT MURRAY M'CHEYNE. BY THE REV. ANDREW A. BONAR, D.D. (*Oliphant, Anderson, & Ferrier*. 8vo, pp. 648. 5s.) In the year 1881, 129,000 copies of M'Cheyne's *Memoirs and Sermons* had been sold. So says the title-page of the copy on our shelf. The day of appraisal is past. But how admirable an edition is this! the

best five-shilling octavo you ever saw. And it is made richer than of old by new matter from the venerable editor's pen—an Appendix giving a brief sketch by the eighteen friends of the "Morning Meeting"; another of the "Brotherly Agreement"; a short history of the fifty years of "Our Jewish Mission"; the "testimony of another friend"; and two facsimile examples of M'Cheyne's handwriting. These are all of deepest interest. "It seems strange," says Dr. Bonar, "that such a ministry as Mr. M'Cheyne's should be finished in seven years, while his biographer has passed his jubilee. But the Lord's thoughts are not our thoughts. John the Baptist in six months fulfilled his course as the prophet whom the Master declared to have been greater than all the prophets who went before him; while to John the Apostle sixty years were given for his work." And the application is closer than the writer knew.

WISE WORDS AND QUAIN T COUNSELS OF THOMAS FULLER.

BY AUGUSTUS JESSOPP, D.D. (*Clarendon Press*. Crown 8vo, pp. xxxi, 245. 6s.) A Clarendon Press classic—who needs to be told of the taste and beauty of its workmanship? Yet this volume, to the inner making of which author and editor are also so harmoniously joined, like fittest words to sweetest music, will not lie uselessly in admiration on the shelf, but be found full of immediate helpfulness, salt or pepper, or vinegar even, to season sermons withal.

THE TEACHING OF JESUS.

BY H. H. WENDT, D.D. (*T. & T. Clark*. 8vo, vol. ii. pp. 427. 10s. 6d.) The second volume of Wendt contains more important, if also more debateable, matter than the first. But we cannot touch upon it now. Enough to record the fact of its appearance, and to take the opportunity of thanking the editor for his admirable index to the whole work.

THE CENTRAL TEACHING OF JESUS CHRIST.

BY T. D. BERNARD, M.A. (*Macmillan*. Crown 8vo, pp. 416. 7s. 6d.) Reviewing a recent volume of exposition, Dr. Sanday said that the author seemed to have written rather for the congregation than for the preacher: "He seems to wring from his text the last drop of practical application." Canon Bernard describes this volume "a study and an exposition." He

does not tell us for whom he has written. But the strength of the work—and it is an exceedingly strong and stimulating work—lies in this, that he carefully and purposely avoids wringing the last drop of application from his text. The central teaching of Jesus Christ he finds in the five chapters of St. John's Gospel, commencing with the thirteenth and ending with the seventeenth—the great upper room discourse. We have had expositions of that discourse before. Quite recently we have had an exposition by him whom many call the greatest expositor living. But Canon Bernard's work is still the work that will help the preacher most, and will hinder him the least.

THE CHURCH IN RELATION TO SCEPTICS. BY THE REV. A. J. HARRISON, B.D. (*Longmans*. Crown 8vo, pp. 348. 7s. 6d.) The advantage of a "Conversational Guide to Evidential Work" is obvious; but the difficulty is insurmountable. Have we not all seen the conversational guide which put its doubter into positions so humiliating both to his intellect and to his heart, that our hearts rebelled and took his side, in spite of the protest of our understanding? Mr. Harrison has not surmounted the insurmountable. He knows far better than his reviewer—but, does he find the flesh and blood infidel or doubter say, "I am beginning to see, but surely . . .," or "I am afraid I have wandered into the wrong way of looking at the subject. It seems to me now . . .?" What shall we say then? That the work is a failure? No, by no means. It is the very best handbook for the practical worker in the infidel or semi-infidel fields of our cities and villages that anywhere can be found. We have already noticed a volume of Christian evidence in this month's survey. It, and the like of it, is indispensable to your knowledge of what Christianity is, and the full assurance of your own hope. But you might have it at your finger-ends. You might be as sure of your salvation as the Apostle of the Gentiles. And yet you might find yourself as helpless as a child in the face of an ordinary Hyde Park orator, or in the presence of a working infidel shoemaker. Mr. Harrison knows how little these men know of the truth as it is in Jesus. He knows how deftly they can use their ignorance to the discomfiture of your vast erudition. Again he has appreciated the power of "the inertia of habit." He knows how helpless your arguments are when

it is not conviction of the understanding but an effort of the will that is required. If we would deal with the everyday unpicturesque indifference and irreligion around us, let us serve an apprenticeship to the methods of this volume; let us learn its reasonableness, its patience, its tact, its charity that never faileth.

PRACTICAL REFLECTIONS ON GENESIS. With a Preface by THE LORD BISHOP OF LINCOLN. (*Longmans*. Crown 8vo, pp. 294. 4s. 6d.) The preface by the Bishop of Lincoln is more instructive than such contributed prefaces generally are. It frankly describes the writer's position, as when it says: "The references to the Holy Eucharist as the divinely-appointed channel of grace, and as the Memorial of the One Sacrifice of Calvary, are such as might be expected from his patristic point of view." Every verse in Genesis is quoted, and is followed by its "practical application." These comments are not original; the author tells us that they are, for the most part, drawn from or suggested by *Du Guet on Genesis* (Paris, 1732), "De Saci" in vol. i. of *Bible avec Explication* (Paris, 1725), and Delitzsch's *Commentary* (in Messrs. T. & T. Clark's Foreign Theological Library). And to the piquancy of this choice of sources there follows the real interest of the most of the reflections selected. Perhaps they will often be found to furnish both text and topic for the preacher's sermon, as well as food for devotion in our quieter moments.

WHAT AND HOW TO PREACH. BY ALEXANDER OLIVER, B.A., D.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 189. 3s. 6d.) "Lekh Richmond says: 'Keep in mind the excellent rule, never preach a single sermon from which an unenlightened hearer might not learn the plan of salvation, even though he never afterwards heard another discourse.' 'Modern homiletic science,' according to Phelps, 'has abrogated that rule. The taste of modern congregations would,' he says, 'soon weary of the sameness of the preaching which that rule would create.' (*Men and Books*, p. 290.) But I venture to differ from Phelps, and agree with Richmond and Vinet too, so to have Christ in some way in every sermon that His saving character may be seen."

Will that single short paragraph serve in any respect towards an estimate of this volume? It

is as characteristic a paragraph as we can find. The lectures are eight in number. They were delivered to the students of theology in the United Presbyterian College, Edinburgh, last year; and because of the merit of them—shall we not be permitted to say so?—Dr. Oliver was elected to a professor's chair there.

CHRISTUS MAGISTER. BY ALFRED PEARSON, M.A. (*Nisbet*. Crown 8vo, pp. 305. 5s.) *Christus Magister: some Teachings from the Sermon on the Mount.* It is a volume of sermons, twenty in all, of the kind which goes by the name of "lectures" in some parts of the land. The distinction between the lecture and the sermon has come to be that in the sermon you choose a "text" from any portion of the Word that pleases you, and preach from it; in the lecture you pass through some fairly large portion of Scripture in order, breaking it up into smaller parts, and preach upon these parts. There may be exposition, and there may not; here it is nearly absent. But there must be practical application, and that to present trials and necessities. This is not, therefore, another exposition of the Sermon on the Mount; it is an example, and a good one, of how the Sermon on the Mount may be made to tell upon our present social and individual life.

THREE GATES ON A SIDE. BY CHARLES H. PARKHURST, D.D. (*Nisbet*. Crown 8vo, pp. 271. 6s.) Dr. Parkhurst's pulpit in New York has lately proved itself such a power on the side of righteousness that the whole city has been moved by means of it. These sermons are the instrument which Dr. Parkhurst uses. No doubt they have got blunted to some degree through the process of printing, perhaps even to an exceptional degree. Yet so sturdy and unconventional is their language, so undisguised and intensely personal their appeal, making directly for righteousness always,—righteousness in the family, righteousness in the street, righteousness in public trust and private transaction, that you cannot choose but feel it. The first sermon is from the text, "On the east three gates," etc., Rev. xxi. 13, whence the title of the volume.

GOD'S IMAGE IN MAN. BY HENRY WOOD. (*Elliot Stock*. Crown 8vo, pp. 258. 5s.) The further title of this volume, *Some Intuitive Per-*

ceptions of Truth, is not one to commend it to the incurious reader; intuitive perceptions are so often found to be egotistical platitudes. But Mr. Wood, who describes himself simply as a layman, and gives the address, "Boston, U.S.A.," moves more by rule and system than he admits or probably knows. And the work is in reality an excellent example of a present tendency in theological thought. He accepts the doctrine of evolution, much after the manner of Dr. Lyman Abbott, and applies it with, as it seems to us, even more success than he, to the things most surely believed among us. His determined effort to owe nothing to "systematic theology" is never quite successful, but it is always interesting, and nearly always instructive.

CHRISTMAS DAY, AND OTHER SERMONS. BY F. D. MAURICE, M.A. (*Macmillan*. Crown 8vo, pp. 410. 3s. 6d.) It is a great pleasure to see that the reception given to Maurice's Lincoln's Inn Sermons has encouraged the publishers to extend the series to his other sermons. May it not end with the sermons. Why should we not welcome a complete edition of Maurice's works in this beautiful binding, and at this cheap and accessible price? But it is startling to observe that the flyleaf record of editions is: "First edition, published elsewhere, 1843; second edition, 1892."

THE CRITICAL REVIEW OF THEOLOGICAL AND PHILOSOPHICAL LITERATURE. EDITED BY PROFESSOR S. D. F. SALMOND, D.D. (*T. & T. Clark*. 8vo, vol. ii. pp. 449. 7s.) While there are some delightful notices in this volume, we like the long reviews the best. Thus Principal Rainy's handling of Gore's Bampton Lectures was nearly as good as the reading of the volume itself. And Professor Marshall's account of Paul Ewald's "Hauptproblem" of the Gospels, though not so long as that, left an abiding treasure behind it. But it is folly to attempt to particularise. There is scarcely a dull line in the volume. The lover of books, especially of German books, finds a quarterly feast of reason and flow of soul in the *Critical Review*.

ETHICS FOR YOUNG PEOPLE. BY C. C. EVERETT. (Boston: *Ginn & Company*. Foolscap 8vo, pp. 185.) Already a great and systematic

text-work of ethics has been noticed here. Two volumes remain. They are both small, and both for young people. We shall take this first. It reminds us somewhat of Dr. Cameron Lees' primer on *Life and Conduct*. But it goes more into the principles, leaving the application to the teacher; for it seems meant for teachers. No boy or girl would have the conscience to read a book on the art of war, which never lost or won a battle. But for teachers it is good and full of suggestion. Yet it must not be taken alone, for you cannot make good boys this way. You want the start. But given the start, and the constant presence of the Power that gave it, these excellent precepts and suggestions will nearly be indispensable to full success.

RELIGION AND MORALS: A SHORT CATECHISM FOR THE USE OF JEWISH YOUTH. BY THE REV. J. STRAUSS, Ph.D. M.A., Rabbi. (*Wertheimer, Lea, & Co.* 12mo, pp. 28. 1s.) This is the other book of ethics for young people. If its significance is of shorter range, it is of far greater intensity than the last. Dr. Strauss belongs to the party of reform in modern Judaism; and this little work will tell you, better probably than any other you could find, the direction and the goal towards which the reform of Judaism is proceeding. We do not care to criticise it, or question the relevancy of the proof-texts employed. But to all who are interested in one of the most deeply interesting questions of our day we heartily recommend its perusal.

AMONG RECENT SERMONS.

THERE are few fashions in literature, or in anything else, that have spread so widely and stayed so long as the fashion of issuing books in uniform series or sets. Nor is there any sign yet that the fashion has passed its prime. The signs are all the other way.

Of uniform sets in the literature of sermons none was more needful than a set of the sermons preached by Canon Liddon. Never in all the history of sermons, it may safely be affirmed, did any man suffer more from the horrors of bad printing and bad paper. For many a year every sermon he preached was taken down by the reporter, and not by one reporter only, and published without his knowledge; and sometimes they were

published fairly well, and sometimes they were miserably done to death in the publishing. And all the while he had publishers of his own who gave us the choice of finding his best sermons in this wretched state in other publishers' lists, or leaving them alone.

But when the copyright of Liddon's works came into the hands of Messrs. Longmans, that enterprising firm speedily made reparation for the wrong that had been done. Their uniform set of the sermons now numbers seven volumes, and in all respects it is workmanlike and worthy. This is the list:—

1. University Sermons.
2. Easter in St. Paul's.
3. Passiontide Sermons.
4. Christmastide in St. Paul's.
5. Advent in St. Paul's.
6. Sermons on Some Words of Christ.
7. Sermons on Old Testament Subjects.

Then Messrs. Macmillan have recently issued some admirable sets. Maurice's Lincoln's Inn Sermons, in six volumes, at 3s. 6d. each, have just appeared, and this month we welcome the first volume in a uniform binding of his other sermons. May the series continue till it embraces the whole of his works. At the same price we have lately had Kingsley and Farrar, the former in nine volumes, and the latter in ten. And, what is not quite so universally known, Dean Vaughan's are steadily appearing, at the somewhat forbidding price of half-a-guinea it is true, but in large and handsome volumes. Already we have had:—

1. Temple Sermons.
2. Lessons of the Cross and Passion.
3. University Sermons, New and Old.
4. Doncaster Sermons;

and there must be others on the way.

Of all those sermons nothing has now to be said except such a word as this in respect of outward form. Their place in literature is fully recognised.

But more than this must be said of the sermons of the late Bishop of Durham. So greatly was his reputation as a preacher outdone by his fame as a scholar and expositor, that some of us scarcely knew of the existence of a most excellent series of volumes which the same publishers are issuing. So we must come closer to Lightfoot's sermons in our next, and consider their merits a little as well as their outward show.

FORTHCOMING BOOKS.

EARLIER every year the publishers are hurrying home from their holidays to issue their lists of forthcoming books, and to send the books hard after the lists. Already all the announcements are made for at least the first half of the season, and we can form a very fair estimate of its fertility, though, of course, there will be some surprises yet, and also some disappointments.

To begin with the University Presses: The Clarendon Press list is not large this time. The third part of the *Novum Testamentum secundum Editionem S. Hieronymi*, containing St. Luke, is promised, and the second parts of the new Hebrew Lexicon and the Septuagint Concordance. Mr. Gwilliam's *Peshito Version of the Gospels* is again promised, for we cannot forget that it was one of the disappointments of last season. Then there is Fasc. ix. of the Dean of Canterbury's *Thesaurus Syriacus*, and, as a fine contrast, a selection by Dr. Augustus Jessopp of *Wise Words and Quaint Counsels of Thomas Fuller*.

But from the Cambridge Press we have rarely had a larger or more attractive list. Dr. Swete will complete his edition of the *Septuagint*. Mr. Armitage Robinson, who has earned a scholar's and an editor's reputation by his management of the Cambridge *Texts and Studies*, will edit the *Philocalia* of Origen. We shall have a new book by the late Dr. Scrivener, and a cheaper edition of his Greek Testament. Of the *Texts and Studies*, three parts are announced to complete the second volume: "The Rules of Tyconius," "Apocrypha Anecdota," and "The Homeric Centones." Then there are three volumes promised of the Cambridge Bible. Mr. Humphrey's *Timothy and Titus* is a last year's bird. Professor Ryle's *Ezra and Nehemiah*, and Principal Moule's *Colossians and Philemon* will both be exceedingly welcome. Finally, Dr. Wallis Budge will issue a Catalogue of the Egyptian Antiquities in the Fitzwilliam Museum, and will write an Introduction to it, describing "the mummies, coffins, and the chief objects of Egyptian funeral furniture, with their religious significance." The Introduction will also be issued separately.

Mr. David Nutt, who has already published Mr. Fripp's arrangement of the Book of Genesis according to the higher criticism, now announces the first volume of a work by the Rev. W. E. Addis, in which the whole of the Hexateuch will

be arranged according to its "documents," and in chronological order. In this first volume the "Jahvist" and the "Elohist" will tell their story throughout, and the "Priest" will not interfere with it. The second volume, to be looked for next year, will comprise the Deuteronomist and the Priestly writer.

From Messrs. Hodder & Stoughton's long and notable list, we select *The Church in the Roman Empire*, by Professor Ramsay; *The Place of Christ in Modern Theology*, by Principal Fairbairn; *Through Christ to God*, by Dr. Agar Beet—"A Study in Scientific Theology," is its further title; a volume of sermons by the late Principal Cairns; and *The Four Men*, by Dr. Stalker. Then the *Expositor's Bible* will continue its course; and a new Bible Dictionary by the Rev. John Macpherson is promised; and Dr. Maclaren will issue the third volume of his Bible Class Expositions.

Messrs. Williams & Norgate will publish immediately *The Galilean; a Portrait of Jesus of Nazareth*, by the Rev. Walter Lloyd; *The Supernatural: its Origin, Nature, and Evolution*, by John H. King; and an argument *Against Free Will*, based on Weismann's *Heredity*, by H. Croft Hiller; Mr. Montefiore's *Hibbert Lecture* is also nearly ready; and a continuation of the translation of Hausrath's *New Testament Times*, so abruptly closed with the Theological Translation Fund.

Messrs. James Clarke & Co. promise a new book by one of the best known of American preachers, J. M. Whiton, entitled *Gloria Patri: or Our Talks about the Trinity*; and a new edition of T. T. Munger's *On the Threshold*, an excellent young men's work. A volume on the management of *Sunday School and Village Libraries* is also announced.

Messrs. Sampson Low will proceed with their "Preachers of the Age" series, sending out volumes by Principal Moule, Dr. Oswald Dykes, the Bishop of Winchester, Principal Fairbairn, the Dean of Norwich, and Mr. W. L. Watkinson.

A new edition of Professor Robertson's *Early History of Israel*, with a new preface, is among the immediate publications of Messrs. Blackwood. The same house announces Mr. M'Crie's Cunningham Lecture on the *Public Worship of Presbyterian Scotland*; and a new work by Principal Wace, *The Christian Faith and Recent Agnostic Attacks*, in which Professor Huxley will be remembered, we may be sure.

In Messrs. Methuen's list one of the earliest items to attract attention is the long-expected *Life of John Ruskin*. Canon Driver's volume of sermons is also distinctly promised under the title of *Old Testament Criticism: Sermons*. And in the series of volumes called *Leaders in Religion* we are promised *Charles Kingsley*, by Mr. M. Kaufmann; *John Keble*, by Mr. Lock; and a cheaper edition of Mr. Hutton's *Cardinal Manning*.

Of the many writings of the late Professor T. R. Birks which are now out of print, there is one which ought on no account to be allowed to perish—his *Horæ Evangelicæ*; and we are glad to see Messrs. Bell announce a new edition. An independent and capable investigation of the structure and origin of the four Gospels, it seems as likely to survive when we have reached dry land on that subject as any volume that has been written upon it.

The Methodist Times says that two new books by Mr. Mark Guy Pearse may be looked for immediately, the one a volume of short stories, the other of sermons and meditations under the title of *The Gospel for the Day*. They will be published at the Wesleyan Methodist Book-Room.

Messrs. Macmillan's list is full of interesting items. First there is Lord Tennyson's new

volume, and an edition of his works in miniature; a volume of *Historical Essays* by Lord Acton; and Mrs. Ritchie's *Records of Tennyson, Ruskin, and Browning*. Similar to their *English Poets* we shall be offered *English Prose Writers*, in five volumes, edited by Mr. Henry Craik; and a translation is promised of Erman's *Life in Ancient Egypt*. Then, in theology more properly, we hear of another volume of Dean Church's *Sermons*, and another of Dean Vaughan's; Canon Kirkpatrick's *Warburtonian Lectures on the Minor Prophets*; and *The Early Narratives of Genesis*, by Professor Ryle, which our readers will welcome in its new dress. Messrs. Macmillan will also issue a new edition of Maurice's *Sermons* in monthly volumes, uniform with the *Lincoln's Inn Sermons*; and a new edition of Professor Huxley's *Essays* in six volumes.

Finally, to Messrs. Longman's list of last month may now be added two new volumes by the late Canon Liddon—*Lectures and Essays*, and *The Epistle to the Romans*; a promising treatise on Buddhism by the Bishop of Colombo; and a volume of sermons entitled *Morality in Doctrine*, by Canon Bright. Messrs. Longman will also be the publishers of the Bampton Lectures for 1892, of which the title is to be, *Light of Science on the Faith*. The author, it will be remembered, is Bishop Barry.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. That promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent its being carried out. Names of new members should be sent to the Editor, Kinneff, Bervie, N.B.

The parts of Scripture selected for the session 1892-93 are St. John's Gospel and Isaiah i.—xxxix.

And the Commentaries recommended for St. John's Gospel are—(1) Reith's (T. & T. Clark, 2 vols., 2s. each), or (2) Plummer's (Cambridge Press, 4s. 6d.), or (3) Westcott's (Murray, 12s. 6d.). And for those who wish to study the gospel in the original, Plummer's Greek edition is very satisfactory (Cambridge Press, 6s.). For Isaiah, Orelli (10s. 6d.) and Delitzsch (the fourth edition, 2 vols., 21s.) are the best. The Publishers (Messrs. T. & T. Clark, 38 George Street, Edinburgh) will send a copy of Orelli for 6s., and of Delitzsch for 12s., postage paid, to any *Member of the Expository Times Guild* who applies for it.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in THE EXPOSITORY TIMES; and the writers, seeing them there, will receive from the