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efforts after holiness, and the pure vision of God. God promises to be, not only our God, but our Father, and we are not only His people, but His children. It is not said that we shall escape sorrow and trial; for in the world we shall have tribulation, but through our Redeemer we shall overcome.

II. THE APPARENT IMPOSSIBILITIES WHICH THREATENED FAILURE.—God always seems to promise the impossible. Sarah laughed to think that all nations should be blessed in her seed. Moses wondered how God could redeem Israel from bondage by him. And Gideon must see a sign before he will believe that God can make such use of him. Seas and rivers and fortresses and enemies had stood in the way of fulfilment. Yet here they stood round the temple in the land of promise, with a king of their own, who made their name to be feared far and wide. And God is faithful who hath promised. The promises of the new covenant meet with just as sure a fulfilment. The New Testament gives us but few dying testimonies. Yet we have old Simeon's, 'Now lettest Thou Thy servant depart, O Lord, according to Thy word, in peace; for mine eyes have seen Thy salvation.' To this many more modern testimonies might be added.

III. THE UNFAITHFULNESS OF GOD'S PEOPLE, WHICH DID NOT LESSEN HIS LOVE.—All His

promises were conditional. He fulfilled his part of the covenant: they did not fulfil theirs. They might have had victory, peace, and possession earlier, but for their murmuring and discontent. There were places where, for a similar reason, Christ could do no mighty works. Their unfaithfulness had caused delay, but God waited for the moment of obedience that He might bestow the promised blessings. No sin of theirs could change His love or alter His willingness to bless. It only affected their ability to receive. Indeed Tyre and Sidon never were conquered. Some Christians have unconquered sins even to the day of their death. None of us avail ourselves of all the promise.

IV. GOD'S PAST FAITHFULNESS IS A MOTIVE FOR GREATER TRUSTFULNESS.—That our fathers have found God faithful is a reason for our trust. Their experience teaches us. And because God has thus cared for our fathers, He will care for our fathers' children, for only thus can all their desires be fulfilled. All God's past dealings would prove useless, unless God were still faithful; for the people Israel did but prepare the way for the spiritual Israel.

We also are warned by the experience of past ages. Whenever the fulness of blessing was withheld, it was because of distrustfulness. The promises are ours on condition of our trust in God.

At the Literary Table.

THE BOOKS OF THE MONTH.

(The Prices of the Books mentioned below will generally be found in the Advertisement pages.)

THE CITIES AND BISHOPRICS OF PHRYGIA. BY W. M. RAMSAY, D.C.L., LL.D. VOL. I. THE LYCOS VALLEY AND SOUTH-WESTERN PHRYGIA. (Oxford: *At the Clarendon Press.* 8vo, pp. xxii, 352, and a Map.) If it is true that the men who do the most work do it off a comparatively small library, it may be supposed that such men will pass Ramsay's *Phrygia* by. But they will not. It is true that the best work is done off a limited library. But the limits are secured by gathering in the first-hand authorities, and shutting out all the rest. Ramsay's *Phrygia* is one volume, it will save the

buying of ten. No doubt there is the question, Is the knowledge of Phrygia necessary for us? And even Ramsay himself admits that 'we cannot spend all our life in writing or reading about Phrygia.' Yet it is necessary. To the student of Church History it is altogether imperative and indispensable.

Ramsay has the student of Church History continually in mind. He may almost be said to think for him and write for him. It would have been possible to give an account of Phrygia, and pass the Churches of Phrygia by in a sentence. It has been done. But although Ramsay professes not

to be a student of Church History himself, he has the closest sympathies that way, and cannot write without revealing them. Not that this volume contains the systematic narrative of the Churches and Bishoprics. That is to come in volume the second. But every chapter is of Christian interest and importance.

As already said, it is a work of first hand. The author's own eye has seen, his own foot has trodden. Yet his knowledge of previous explorers and writers is extensive, and constantly made use of. And just these two make the successful explorer in such lands as these. It was the double gift of eyes to see and eyes to read that made Robinson's *Researches in Palestine* such a surprise of revelation, and actually authoritative until now. Ramsay's name will be linked with Asia Minor as Robinson's is linked with Palestine. No student of the Land of Promise is without a copy of Robinson; no student of Asia Minor will want a copy of Ramsay.

But Professor Ramsay can write as well as read and see. His style has all the charm of newness and reality. And there is added that indispensable personal element, which is so pleasant if you agree with the author (as you do here), however distasteful if (as in the case of Professor Cheyne, say) you happen to dislike his positions. Thus this is a popular book in the only true sense of that adjective. It is not written for popular ignorance by a man who has read a little for the purpose. It is written as it was seen and felt, and that one touch of nature makes the *whole* world kin.

PROPHECIES, MIRACLES, AND VISIONS OF ST. COLUMBA. (*Frowde*. Crown 8vo, pp. 140.) A few months ago Dr. Fowler of Durham published through the *Oxford Press* the best modern edition of Adamnan's *Life of St. Columba*. Now he has issued the most useful English translation. It is a work of fine scholarship. It even involves self-sacrifice. For Dr. Fowler has deliberately risked his reputation as a writer of fluent English that he might cling very close to the forms and phrases of Adamnan's Latin.

A HISTORY OF THE NEW TESTAMENT TIMES. THE TIME OF THE APOSTLES, BY DR. A. HAUSRATH. (*Williams & Norgate*. 8vo, 4 vols. pp. xxvi, 215, 240, 276, 295.) Of all the

volumes which appeared in the first series of the Theological Translation Fund Library, the most delectable, as Bunyan would say, were undoubtedly the two which gave us Hausrath's *Time of Jesus*. In itself the *Time of the Apostles* is not so fascinating, and it is not so fascinating in Hausrath. One doubts even if its greater length is in its favour. Yet it is a most readable book. It compels attention to prophecies that were unheeded before, it brings out shades of character and incident that lay unnoticed; and even when it stirs to keen opposition, as it very frequently does, it only makes it the more certain that we shall read to the end and never sleep or nod.

It is long. Yes, it is needlessly long. The first volume, which is wholly introductory, has been found elsewhere, and we know it fairly well already. But even so, one is glad to take it all, were it only for the sake of completeness. There is also the advantage of coming to the study of the Apostolic Times with a fresh sense of their setting. Probably, moreover, Dr. Hausrath would have declined, had you suggested it to him, to let the Introduction go. It introduces not only the Times of the Apostles, but his conception of these Times. It, therefore, saves much explanation on his part, and many mistakes on ours. We know that in Dr. Hausrath's opinion the Times of the Apostles *made* the apostles. The men were of their day, and there was nothing abnormal or supernatural about them. And once that is seen and settled, it goes for much. We do not ask so many questions. We do not make so many mistakes. We see that it is because Dr. Hausrath will have no miracle that he goes this way and not that, explains this event, and passes over that, accepts this saying and dismisses that. We may believe, we do believe, that he is attempting the impossible; but we know what he is attempting, and why.

That he understood, then, the book is a most valuable one. The political and religious, the social and intellectual circumstances of the Times of the Apostles are not only vividly portrayed, but made ours for ever. We see and never forget. For Dr. Hausrath has scarce a rival yet in telling phrase and clear, sharp, impressive drawing.

ASPECTS OF JUDAISM. BY ISRAEL ABRAHAM AND CLAUDE G. MONTEFIORE. (*Macmillan*. Foolscap 8vo, pp. vii, 259.) It is impossible for a Christian to do absolute justice to the Old Testa-

men. He either does more than justice, reading into it the thoughts which belong to the gospel dispensation; or else he does less than justice, contrasting its lower ethics and grosser religion with the grace and truth which came by Jesus Christ. To get at the Old Testament as it is, we must go to intelligent and devout Jews, like Mr. Abrahams and Mr. Montefiore. We must go to such a book as this.

It is a volume of sermons, and although the authors are both 'laymen,' the sermons were all preached from Jewish pulpits. But they are nothing as sermons. They are nothing as sermons, if our estimate of sermons is right. And yet it is difficult to say what they lack. Perhaps they lack just this, that all the things they say must have been pleasant to hear and easy to perform by a Jewish audience. All except the Higher Criticism. And even that, which is infinitesimal in bulk and insistence, may have been perfectly palatable also. But though they are nothing as sermons, they are most instructive as, say articles, essays, or what you will. For they reveal the Old Testament in a new and most interesting light. And they reveal a not less interesting phase of modern Judaism, wherein the originality and the supremacy of the Old Testament over the New is strenuously upheld, and yet a sympathetic ear is turned towards the Gospels, and even towards the person of Jesus Christ. 'Christ hath redeemed us from the curse of the law, being made a curse for us.' These cultured modern Jews would remove that curse. Nay, they would even give Jesus a name which is above every name. But they will not bow to the name of Jesus, or even dream of confessing that He is Lord to the glory of God the Father.

NATURE *versus* NATURAL SELECTION.
BY CHARLES CLEMENT COE. (*Sonnenschein*. 8vo, pp. xiii, 592, xx.) Until Darwin arose, only a very few persons had ever heard or thought of evolution. And as it was Darwin that made evolution familiar in our mouths, it was natural that we should suppose Darwin's subject was evolution; that, in short, Darwinism and evolution were synonymous expressions. But it is not so. 'Just as all horses and all asses have each descended from a few common ancestors, so have all asses, horses, quaggas, and zebras descended from a much more common ancestral form; and the same thing has occurred with every group of allied species'—that

is evolution. But Darwinism is the method by which out of the common ancestor arose the separate species of ass, horse, quagga, and zebra. Darwin called the method 'Natural Selection.' And all those who believe that the ass was separated from the horse by 'Natural Selection or the Survival of the Fittest,' are Darwinians. But there are very many who do not believe that natural selection was the method or motive power, and yet believe heartily in evolution, and Mr. Coe is one of these.

He has written this book for two purposes. First, he has had to show that Darwinism is not evolution. That is not his chief intention, but he has been compelled to spend many pages on that. His other and chief purpose is to refute the belief that evolution has been by natural selection.

The objections he urges against Darwinism are these—1. As a scientific theory it is never expressed in a self-consistent manner. 2. It presents great and many *à priori* difficulties. 3. Its principles do not accord with the universally admitted phenomena of nature. 4. Its leading arguments are neither valid nor convincing. 5. The instances selected for its exposition break down under examination. These five—and you may judge for yourself if he makes his objections felt. The only difficulty is to judge without prepossession. Nevertheless, Darwinism is not now believed by all evolutionists, and not even by some of the most eminent evolutionists, to be good for much. And if they who already doubt Darwinism should come to Mr. Coe's book, they are almost sure to go away denying it.

SOURCES OF THE APOSTOLIC CANONS.
BY ADOLF HARNACK. (*A. & C. Black*. 8vo, pp. cxl, 95.) The centre of interest in theology will soon be transferred from the Old Testament to early Christian literature, and the name of Wellhausen will be replaced by the name of Harnack. Gebhardt and Harnack's *Texte und Untersuchungen* have already raised great expectations, and fulfilled some of them. It is the fifth part of the second volume of these 'Texts and Studies' (to use the Cambridge adaptation of the title) which Mr. Wheatley has here translated. Its author is Harnack himself, and its subject the so-called 'Apostolic Canons,' where they came from, and what they signify.

But the translation of Harnack's Apostolic

Canons is not half the volume. For in Germany you can publish anything you wish to publish, be it short or long, learned or popular, and find a fitting audience. But in England you need not publish anything between a magazine article and a sizeable, well-bound volume. Pamphlets have no place or fame at all. Now the translation of Harnack's Apostolic Canons makes but a pamphlet, and so the Rev. John Owen, the author of *Evenings with the Skeptics*, is called in to furnish the matter that will make it into a book, and he furnishes 140 pages, while the translation itself occupies only 95.

Mr. Owen sets out to 'introduce' Harnack's work to us. He really introduces a great number of things besides. And though some of these things are true and telling, some are quite superfluous and incredible. Who can be got to believe, for example, that the Mission of the Seventy in St. Luke is manufactured out of the appointment of the Seven Deacons in the Acts? Yet Mr. Owen, who cannot find any place for the Seventy in his scheme of what Christ ought to have done on earth, gravely offers us that as his explanation of their origin.

But let Mr. Owen pass. He makes Harnack into a volume, and that is mainly what he had to do. Harnack is worthy enough to make this book great and memorable. Besides the discussion, which is fruitful beyond all expectation, of the sources of the Canons, there is a surprising discovery of the place and importance of the reader in the early Christian church. Who knew or could have dreamed that the reader was so great, greater than the deacon, and held in more honour? And who can but lament that his office has fallen into such abeyance, and himself into such dishonour? But that is only one out of many startling things which are to be found in this most instructive volume.

TWELVE SERMONS ON THE PLAN OF SALVATION. BY C. H. SPURGEON. (*Passmore & Alabaster*. 8vo.) The volumes of the *Twelve Sermons* series are coming rapidly, and the more rapidly the better. This is the way to take Spurgeon. He is consistent enough to stand this juxtaposition of sermons that were preached at long intervals apart. He has variety enough to deliver the reading of many sermons on one topic from monotony. This volume is fundamental. No

one loves Plans and Schemes, but it is the English language that is at fault, not Spurgeon.

THE CHRISTIAN WORLD PULPIT. Vol. xlvii. (*James Clarke & Co.* 4to, pp. 412.) If there is any means in existence by which one could estimate the character and capacity of the sermons which are preached in English in our day, that means is *The Christian World Pulpit*. Its representation is probably above the average in one respect—attention to topics of passing public interest. In other respects it is probably perfectly fair. For no dogmatic consideration and no ecclesiastical prejudice excludes or includes the sermons in *The Christian World Pulpit*. Are they honest, are they earnest, are they capable?—then they shall appear.

THE RESURRECTION OF JESUS CHRIST. BY JOHN KENNEDY, M.A., D.D. (*R.T.S.* Crown 8vo, pp. xvi, 176.) Dr. Kennedy's monograph on the Historical Fact of the Resurrection of Jesus Christ is the book on Christian evidences to put into the hands of young men first. For if young men or old men are once satisfied that Christ rose from the dead, all other things will soon be added to that. Christianity is no single fact; but a single fact often makes Christianity credible. And the best and surest fact for that end is the Resurrection. Now Dr. Kennedy writes clearly, unaffectedly, firmly. He shows most unmistakably that all efforts to prove the Resurrection of Christ *not a fact* have broken down, and then he shows what a fertility there is in it as a fact to live upon. This is a new edition and revised.

FRIENDLY GREETINGS. (*R.T.S.* Royal 8vo, pp. 208.) It is the new volume bound in its grand cover of red, brown, and gold. It is no new and untried friend, however. It is old, and has all the flavour of the old wine, 'which is better.' It is old, but it does not grow old. The items and the illustrations have the freshness and all the finish of the latest news, and the latest artistic skillfulness. For old or for young it will do, for the home or the reading-room—and it will carry a blessing with it wherever it goes. It is just that kind of simple, truthful, Christlike literature we should gladly see in every dwelling in the land.

THESE TWELVE. BY F. EDWARDS, B.A. (*Alexander & Shephard*. Crown 8vo, pp. 121.) Another volume of lectures on the Twelve Apostles. For we do not know them yet. The things that were written about them were written, we are sure, for our instruction; but what the instruction is we do not know and cannot agree. So little has been written about some of them, that to make out a lecture the imagination must have free course, and then we do not look for agreement. But even about the rest, even about Peter and Thomas and Judas Iscariot, how great is the diversity of interpretation and instruction. So we shall still receive new volumes on 'These Twelve.' Mr. Edwards writes in the most natural manner, and with no attempt at literary effect. But he has considered his subject carefully and independently, and is quite worth the listening to.

THE BIBLICAL ILLUSTRATOR. FIRST CORINTHIANS. Vol. i. BY REV. JOSEPH S. EXELL, M.A. (*Nisbet*. 8vo, pp. xv, 588.) It is easy to say and it has often been said of the author of *The Biblical Illustrator*, that other men have laboured, and he has entered into their labours. But he has laboured also. Few of us are probably able to estimate the labour. And it is not all laboriousness either. Skill and training are requisite to search quickly hundreds of pages of mediocrity, and hold fast that which is good. As the work proceeds, the quality improves. Most of the New Testament has now been overtaken, but the Old Testament is almost all lying in wait.

THE STONE CUT OUT WITHOUT HANDS. BY THE REV. G. LAKEMAN, M.A., B.D. (*Nisbet*. Crown 8vo, pp. vii, 93.) Every generation, and almost every person in every generation, needs the argument for Christianity stated over again. And here is one of the greatest arguments for Christianity that it *can* be stated over again, and even again and again. Mr. Lakeman sees that at present there are those who are chiefly impressed with the existence of other religions besides Christianity, other great religions, and are in danger of thinking that it is just one among the many, and he gives himself to speak to them. The argument is conducted with great fairness, even abundant generosity, and yet it is quite conclusive and convincing.

PASCAL'S THOUGHTS. TRANSLATED BY E. T. FRERE, A.M. (Norwich: *Agas H. Goose*. Crown 8vo, pp. xxxiii, 246.) To know Pascal,—and who is so well worth knowing or so fitted to meet the intellectual needs of our day?—one should translate him for oneself. But, next to that, when it is impossible, is to read a good translation. For there are translations bad as well as good. There are translations that are more ancient and out of date than Pascal himself. Mr. Frere's is accurate and modern. Fairly readable also it is, but its strength is in its fidelity. Then to the 'Thoughts' themselves is added a translation of Madame Périere's *Life*. And that makes this edition one of the most useful we possess.

FOR EVER. BY MARSHALL RANGLES, D.D. (*Kelly*. Crown 8vo, pp. xvi, 480.) A few years ago the subject of eternal punishment was a burning one. Then many books were written upon it, and some of them passed into many editions. But they have nearly all ceased to be asked for, and most of them have passed clean out of memory. Dr. Rangles' book is one of the few that have endured. For it is not an emergency volume. If Dr. Rangles produced it in the heat of the controversy, he was ready to produce it; he had made himself ready by long preparation. So it is a contribution of scientific and abiding value. This is the fourth edition. It is enlarged and strengthened by answers to the most recent literature on the other side. Its own side is an unwavering defence of eternal punishment.

A HARMONY OF THE FOUR GOSPELS IN THE REVISED VERSION. BY S. D. WADDY, Q.C. (*Kelly*. 8vo, pp. xc, 244.) This is the second edition of Mr. Waddy's *Harmony*. When first issued, it was probably the only Harmony in existence which used the text of the Revised Version. Now there is at least one other, Mr. James's. But the worth of Mr. Waddy's book is not made less by that. Rather the comparison of the two makes it more instructive. For they are quite independent, and they are both quite competent. Besides, Mr. Waddy gives us much more than a Harmony. Nearly a hundred pages are spent upon the discussion of these numerous perplexing questions that arise in the course of the Harmony, such as the Genealogies, the Duration

of our Lord's Ministry, the events following the Resurrection. These 'Notes' are most pertinent to the subject, and greatly increase the worth of the book. We may take it, therefore, as, all in all, the most helpful of recent Harmonies. It is not absolutely to be followed, certainly; that, however, does not lessen its value but increases it.

AUGUSTINE OF CANTERBURY. By EDWARD L. CUTTS, D.D. (*Methuen*. Crown 8vo, pp. xii, 207.) Augustine of Canterbury is a most proper subject for the series of 'Leaders of Religion,' and Dr. Cutts has done justice to the importance of it. It is true that for finish and 'go' his book is not to be named beside others of the series, as Mrs. Oliphant's *Chalmers* and Lock's *Keble*. It is true that it is even in danger at times of losing itself among a thicket of dates and names and other impenetrable brushwood. But if the reader will take time and keep patience, he will be sufficiently rewarded. There is less 'go,' but there is more historical impartiality than in some of the other volumes. There is a very rare sense, besides, of what the truth expects of a biographer. So if we are not carried off our feet by the rush of the narrative, neither are we carried off our heads by any demand that we should worship the hero at all hazards. Indeed, it is more a historical than a biographical monograph. The times are more than the man. And there lies its greatest worth. We may gather much historical knowledge from the book, and may rely upon it, and yet we have the personal interest binding it together and making it human.

HENRY WILLIAM CROSSKERY. By RICHARD ACLAND ARMSTRONG, B.A. (Birmingham: *Cornish*. Crown 8vo, pp. 448.) Mr. Armstrong's biography of Dr. Crosskery of Birmingham may at once be acknowledged a success. It makes an interesting impression upon us, and it makes just the impression which Dr. Crosskery himself made. The world knew him as an untiring worker in education and freedom of speech. Inside Unitarianism he was known for, perhaps, finer things than these, especially a most catching brotherliness and unflinching devotion to the cause. He was even admitted into the jealous circle of scientific attainment. But the world knew him as a reformer in education and in intellectual freedom, and that is the impression Mr. Armstrong's book makes

upon us also. We will not, we cannot, all agree with all that Dr. Crosskery said and did. Therefore, we cannot all agree with all that this book contains. Many things are even in hottest controversy yet among us, on which Dr. Crosskery had an emphatic word to speak. But even then we shall find it surely not impossible to give the earnest man his due, the tired worker his reward.

BLACKIE'S SCHOOL AND HOME LIBRARY. The volumes for the month are *The Snow Storm*, by Mrs. Gore; and Miss M. Betham-Edwards' translation of the *Passages in the Life of a Galley-Slave*. Less known, they will not on that account be less acceptable to the many readers of this well-chosen Library.

THE NAMES AND ORDER OF THE BOOKS OF THE OLD TESTAMENT. By THE REV. E. W. BULLINGER, D.D. (*Eyre & Spottiswoode*. Crown 8vo, pp. 56.) The names are given in the meaning and order they possess in the Hebrew Bible. But though that is itself the vehicle of much instruction, Dr. Bullinger adds to it many things about the contents of the books and their spiritual intention.

THE SAYINGS AND DOINGS OF BENJAMIN BOBBIN AND HIS FOLKS. (Rochdale: *Joyful News Depôt*. Small 4to, pp. viii, 240.) Benjamin Bobbin is Dan'l Quorm, but with a difference. And Dan'l Quorm has it. If you know Dan'l, as it is very probable you do, you must forget him for a moment, and you will enjoy Benjamin; but he is not as Dan'l.

NEW COINS FROM OLD GOLD. By THOMAS CHAMPNESS. (London: *Champness*. Crown 8vo, pp. x, 264.) These are sermons, and sermons are plentiful enough; but sermons like these are scarce. There is the surprise of old texts in new aspects, old truths in new and pungent application, the old gospel itself in all its old ability to save unto the uttermost.

GOOD MORNING, GOOD NIGHT. (*Cassells*. Crown 8vo, pp. 217.) Thirty-one mornings and thirty-one evenings, and a children's story for each. The author is he who wrote *Beneath the Banner*. This work deserves the success which followed that.