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mation of salvation, the advent of the reign of universal righteousness: when the gloom of doubt and sorrow and sin shall be dispersed as by the rising of the sun, and light and health and joy

shall reign supreme. 'And there shall be night no more: for the Lord God giveth them light and they shall reign for ever and ever.' 'And there shall be no more curse' (Rev. xxii. 3, 5).

At the Literary Table.

THE BOOKS OF THE MONTH.

II.

THE BROTHERHOOD OF MANKIND.

BY THE REV. JOHN HOWARD CRAWFORD, M.A. (*T. & T. Clark*. Post 8vo, pp. xii, 379. 5s.) There are thousands who will hail this book as the marching message they have waited for. We confess we cannot. It is a handsome volume, large, beautifully printed, indexed with care, and marvellously cheap. It is written with natural ease and even eloquence. Its scholarship is a constant surprise and delight. Its spirit is noble. And yet we cannot welcome it.

Its object is 'to show that the end towards which mankind are progressing is a united brotherhood.' And its purpose is to trace the steps of that movement in history. The object may be challenged, but we do not challenge it. Still less do we deny the skill with which the author has wrought his purpose out. But he rests his argument upon the teaching of Jesus Christ. He claims to trace the working of His words. And it seems to us that he misses an essential distinction in that teaching, whereby he makes not the teaching only, but Jesus Christ Himself, of none effect.

For, unless we miss him utterly, he has it that when Jesus prayed they all might be one, He prayed for the whole world and not for those alone who then heard Him, or who would believe on Him through their word. Two paragraphs will make this manifest. The chapter is 'The Sacraments,' and the paragraphs are the third and fourth.

'That the Church is a universal brotherhood, is clear from the fact that we baptize infants. What right or title can one infant have to baptism more than another? There is no hint in the teaching of Jesus that any child is preferred before another. "Suffer the children to come unto Me, and forbid them not." "It is not the will of your Father

which is in heaven, that one of these little ones should perish."'

'It is not by baptism that we become sons of God; we are already His children. But we declare that we recognise our true position towards Him as our Father, who loves us, and has forgiven us. It is from this knowledge of our sonship to the Divine Father that we come to realise our brotherly relation to man.'

INTRODUCTION TO THE SYNOPTIC GOSPELS. BY PATON J. GLOAG, D.D. (*T. & T. Clark*. 8vo, pp. xviii, 298. 7s. 6d.) Dr. Gloag has no surprise to give us. The very title of his book tells us that he has no surprise. He still separates the Synoptics from St. John, as it must be admitted current scholarship almost always does, and holds they can be 'introduced' apart. We do not believe they can. We believe that some day the relation of St. John to the Synoptics, and the relation of the Synoptics to St. John, will be understood. Some one will come with a theory that will work (they are all unworkable at present), and when he does, the word 'Synoptic' will not be found in it. But Dr. Gloag's purpose is not to startle us. His purpose is to tell us what is most commonly believed among scholars of the present day regarding the origin and relation of the Synoptic Gospels, and there is no man who seems better fitted to do that. He is abreast of the literature, he is free from pet affections and aversions, he is master of a precise and straightforward English style. We must know what is commonly believed among us before we go on to new discoveries, and that Dr. Gloag tells us exceedingly well. It is an *Introduction to the Synoptic Gospels*, candid, capable, and courageous—but not convincing.

THE CRITICAL REVIEW. EDITED BY S. D. F. SALMOND, D.D. (*T. & T. Clark*. 8vo, vol. v. pp. 451. 7s. 6d.) The long reviews are still the most interesting. The editor's own paragraphs are never without point or purpose; but he also holds us best when he lets himself go on a big book. Witness his valuable review of Sanday and Headlam's *Romans*. And all the other writers are happy only when they have something worth handling, and can handle it at length. This volume has some reviews that deserve the name of literature as much as the books they review.

We must know what is doing in the world of letters; and if we cannot buy the books, there is no way of knowing compared with this. Besides, these reviews frequently make the books we can buy better, for they correct or supplement them, and fix their place in scholarship. If the men who never see the *Critical Review* knew the pleasure its quarterly coming gives to the men who do, they would speedily send the order for it.

ESSENTIALS OF NEW TESTAMENT GREEK. BY J. H. HUDDILSTON, A.B. (Harv.). (*Macmillan*. Foolscap 8vo, pp. xxvii, 233. 3s. net.) Three new books on New Testament Greek were mentioned in last month's issue. This, had it been known, would have been mentioned beside them. For the private student, it is perhaps the best introduction to the study of New Testament Greek yet published. There is more in it than in Green; there is more 'drill' than in either Green or Hall; there is more sense of the beginner's difficulties, and more skill in overcoming them than in any like manual we have seen.

AN INTRODUCTION TO THE ARTICLES OF THE CHURCH OF ENGLAND. BY THE REV. G. F. MACLEAR, D.D., AND THE REV. W. W. WILLIAMS, M.A. (*Macmillan*. Crown 8vo, pp. x, 447. 10s. 6d.) Although two authors' names are found on the title-page, this volume is really the work of Dr. Maclear. Mr. Williams went 'carefully over the sheets and made many suggestions which his extensive Patristic reading has made very valuable.' But men have done more than that ere now, and received less credit for it. This is a student's manual, and it is the work of Dr. Maclear.

Now we have had Dr. Maclear's hand in student's manuals already. Most of us have

studied under him, more or less, though we may never have seen his face. And we know that what we learn from him we do not need to unlearn, for the things he says are true, and there is no unfaithfulness in him. To write an Introduction to *The Thirty-Nine Articles*, to add plentiful footnotes to them, and rarely, if ever, become an *advocate for them*, is an accomplishment scarce possible before this generation, and possible to only the few even now. Such scholarship as this is the highest of all attainments, for he who does nothing which his scholarship denies is fit for the Kingdom of Heaven.

THE NEW TESTAMENT IN THE ORIGINAL GREEK. THE TEXT REVISED BY B. F. WESTCOTT, D.D., AND F. J. A. HORT, D.D. (*Macmillan*. 8vo, pp. 544. 10s. net.) When Westcott and Hort's Greek Testament was first given to the world, it had an unprecedentedly cold reception. But fifteen years have wrought a wondrous change. There are a few of the older scholars living yet who abide by Tischendorf or even Tregelles. But the younger men are all at work on Westcott and Hort. Be it right or be it wrong, it is the text men believe in to-day. And the publishers believe in it also. Here is a new and highly artistic reprint of it, in what is called 'Macmillan' type. It takes a little education to master the new letters, but it takes no training to admire the beauty of the book.

THE ACTS OF THE APOSTLES. BY T. E. PAGE, M.A., AND A. S. WALPOLE, M.A. (*Macmillan*. Foolscap 8vo, pp. xxxiv, 229. With Maps. 2s. 6d.) Mr. Page's edition of the Acts in Greek was so well done that, small as it was, it gave him a name for scholarship round a wide circle at once. This is the English edition. It is as scholarly as the other, and makes a larger appeal. And it is not only complete with an Index, but contains also a charming glossary of antiquated words.

CATHARINE OF SIENA. BY JOSEPHINE E. BUTLER. (*H. Marshall*. Crown 8vo, pp. 338. 2s. 6d. net.) When a biography passes into a fourth edition and is issued as cheap as this, it may claim, may it not, to be called a classic? If not, wait; Mrs. Butler's *Catharine* will satisfy your utmost demand and become an English classic

yet. For these two women have met across the years, and have given us this book conjointly; and it is great in its goodness, and in its power for good, as the women themselves are good and great.

SOCIALISM AND MODERN THOUGHT.

BY M. KAUFMANN, M.A. (*Methuen*. Foolscap 8vo, pp. x, 32. 2s. 6d.) Observe the title. There were many books on Socialism, but there was no book that brought it into touch with the general current of modern thought. There was no book, till Mr. Kaufmann wrote his book, which tested Socialism by its bearing on Darwinism, Pessimism, Positivism, Culture, Romanism, Protestantism. No one seems even to have thought of trying Socialism so. But we now see how searching that test is, and how profitable it may become to us. No book on Socialism has interested us more. No book has turned it round and round and let us see it more clearly.

JOHN KNOX. BY FLORENCE A. MACCUNN. (*Methuen*. Crown 8vo, pp. 227. With Portrait. 3s. 6d.) This is the second life of John Knox this month. But there is no conflict. The other is the standard life for the library and the student; this is the fireside edition for family reading in the winter evenings. There are events in John Knox's life which demand decision, and Miss Maccunn does not always decide as Mr. Hume Brown does. Let it be sorrowfully said that where Mr. Hume Brown gives John Knox the benefit, Miss Maccunn does not—as in the notable case of the murder of Rizzio. Yet Knox's character is unveiled with honesty of purpose, while the greatness of the man, and the undying virtue of the work he did, are ungrudgingly, perhaps even proudly, acknowledged.

THE LOVE OF GOD. BY D. BAILLIE. (*Mowbray*. Foolscap 8vo, pp. 86.) Having chosen the Apostles' Creed for the subject of some Sunday evening addresses to his 'poor people,' Mr. Baillie resolved that they should understand what he said, and that, above all other things, he should say that God is love. So it is the ethical and the everyday; and these are found more easily in the Apostles' Creed than you could have believed.

DISSERTATIONS ON SUBJECTS CONNECTED WITH THE INCARNATION. BY CHARLES GORE, M.A. (*Murray*. 8vo, pp. xvi, 323. 7s. 6d.) Thus Mr. Gore has at last fulfilled his promise to follow his *Bampton Lectures* with a volume 'addressed to a more strictly theological public.' The volume contains three Dissertations: (1) The Virgin Birth of our Lord; (2) The Consciousness of our Lord in His Mortal Life; and (3) Transubstantiation and Nihilianism. Some recent discussions (mainly in the *Academy* here, but more fully in Germany) have given the first of these three dissertations an unwonted interest at the present time. But the second is the most important in itself, and also the most pressing now. This is the fullest, most scholarly, most methodical treatment of the subject of our Lord's knowledge upon the earth which we have yet received. It is also the most dispassionate. The pity is that we have had so much hot controversy over it of late. It cannot be settled so. And it only hardens men's minds upon it, so that like the cement which is once fixed they cannot be moved again by any pressure of reason or authority.

The last dissertation is most academic. One is even tempted to say that it is born out of due time. If the matter of transubstantiation is not settled now, it never will be settled. But it is at least historical, a valuable addition, indeed, to the study of a historical problem of inscrutable magnitude.

PALMYRA AND ZENOBIA. BY DR. WILLIAM WRIGHT. (*Nelsons*. Crown 8vo, pp. xviii, 394. With Maps and Illustrations.) In his very first page Dr. Wright links the name of Palmyra with the names of two great ancient sovereigns. First, there is 'that magnificent king of Israel, unrivalled in wisdom and barbaric splendour'; and then there is 'that desert queen and peerless woman, whose regal attributes and personal accomplishments were as remarkable as the brilliance of her reign.' For Solomon 'built Tadmor in the wilderness,' and the Romans turned its name into the more manageable Palmyra, whose meaning was the same, and conquered the peerless Zenobia there. Both the city and the queen have had a fascination for travellers and writers since the very beginning. But it is safe to say that never have more devotion and enterprise

been spent upon them. First, there are Dr. Wright's marvellous experiences as he made this trying pilgrimage from Damascus to Tadmor in the wilderness. Next, there is the singular skill with which he has recorded them for our enjoyment. And finally, there is the lavish wealth of illustration and adornment with which the publishers have produced the book. No doubt they mean it for a Christmas present. And we have not seen a nobler yet.

THE HERO OF CRAMPTON SCHOOL. BY MRS. G. FORSYTH GRANT. (*W. P. Nimmo, Hay, & Mitchell*. Crown 8vo, pp. 176. 1s. 6d.) Professor Drummond once said of mothers that they did not know boys, since they had never been boys themselves. But he retracted that. If he had not retracted it, he should have read this story, and he would have retracted it now. Mrs. Forsyth Grant knows boys very well.

BAPTIST MANUALS. 1. ANABAPTISM. BY RICHARD HEATH. 2. HANSERD KNOLLYS. BY JAMES CULROSS, D.D. (*Alexander & Shephard*. Crown 8vo, pp. 194, 110. 2s. each in cloth, or 1s. 4d. in paper.) Under the editorship of Professor Gould, Messrs. Alexander & Shephard have entered upon the publication of a series of small books which will deal with Baptist matters. These are the first two. Someone recently gave his opinion and said that the Baptists had less excuse for their existence than any other religious body. And as he said it, there came the news that the Baptists had raised an enormous sum of money for the carrying on of foreign missions. These are not the figs you get off thistles. And if such an one had read these books before us, he would have seen that there is a life that is essentially Baptist, worth studying, and calmly accounting for. Both books are well written, both seem well worth the writing. And now if it is the history itself we desire to know, or the exemplification of it in one true man, let us turn to these first two issues of Professor Gould's Baptist Manuals.

ROBERTS OF TIENTSIN. BY MRS. BRYSON. (*Allenson*. Crown 8vo, pp. 222. 3s. 6d.) There is a lack of ambition about this biography as there was a lack of ambition about the man. Dr. Roberts might have taken the highest place in his profession if he had sought it, and this bio-

graphy of Dr. Roberts might have gone to the very front among missionary biographies if the author had cared for such distinction. But just as Dr. Roberts set his affection not at all upon things of the earth, so his biographer has thoughts of far higher things than literary distinction. She seeks to commend this example, this human affection and Christian love. She would have him, who is now dead, speak still in the hearts and lives of others who through his influence may give themselves to the work as he did.

ENGLISH NONCONFORMITY. BY EDWARD CAREY PIKE, B.A. (*Bible Christian Book-Room*. Crown 8vo, pp. vi. 144. 1s. and 1s. 6d.) It is a historical study in four lectures. There is no touch of strain, and bitterness is not to be once named in connexion. There is too much knowledge and virtue added to Mr. Pike's faith for any uncharitableness. The Puritans need some champions now. Mr. Pike is worthy for one.

THE CENTENARY LIFE OF JAMES THORNE. BY F. W. BOURNE. (*Bible Christian Book-Room*. Crown 8vo, pp. 179. 1s. 6d. and 2s.) In this book Mr. Bourne brings certain strange things to our ears. But we do well to listen. This is not the outward demonstration of the gospel with which we are familiar; but it is the old familiar gospel. Yes, the wind bloweth where it listeth; and who are we that we should despise a brand plucked from the burning because he calls himself a Bryanite? James Thorne was a good man though he did refuse to prefix Rev. to his name, a good man and a great man. And Mr. Bourne has given us an excellent, brief biography.

HANDBOOK OF CHRISTIAN EVIDENCES. BY ALEXANDER STEWART, D.D. (*Black*. Crown 8vo, pp. xii, 158. 1s. 6d. net.) This is a reprint of the little Primer, and more. It contains a new chapter on 'Science and Religion,' Notes, and an Index. And every one of these additions is a clear gain. The Notes are 'up to date,' Balfour's *Foundations* being freely quoted. This is the teacher's edition, the other is meant for the pupil still.

JOHN KNOX. BY P. HUME BROWN. (*Black*. 2 vols. 8vo, pp. xx, 358; xii, 336. 24s.) There is no form of teaching that yields so much for the

labour spent upon it as historical biography. Take the Bible for witness. Is it not through historical biography—the biography of men and women who were made by history and made it—that God has revealed His will to men? For in that way is God's will most easily apprehended, and most fruitfully held. Yet we are only beginning to awake to it. We spend our years over foolish and mostly fictitious lives that never had place in the river of history, varying the frivolous monotony by an occasional desperate plunge into history that has no landmarks and no life. But we *are* awaking now. And this history of John Knox has come in time.

It is the best history of John Knox that has been written. Mr. Hume Brown, who found his own gifts early, but did not attempt so high a task as this till he had served his apprenticeship on the *Life of George Buchanan*, has realised more adequately than any other the real greatness of his subject, and has been able to tell the truth about John Knox. He has been able to tell it, moreover, in language of singular appropriateness, almost as great in its force and its directness as John Knox himself was great. There are events in the life of John Knox upon which (so scanty is our information and so irreconcilable) it is extremely difficult to hold the balance of judgment true. And it may be that, once and again, Mr. Hume Brown's judgment leans to virtue's side. But even so much as that one hesitates to hint. For it is possible that Mr. Hume Brown's fuller knowledge and greater skill have given him just that insight which makes his decision the true one.

JULIAN HOME. BY F. W. FARRAR, D.D. (*Black*. Crown 8vo, pp. 431. 6s.) This is the *edition de luxe*. The illustrations are by Mr. Stanley Berkeley, and all other things are in keeping with their vigorous life. The binding is particularly happy.

MODERN KNIGHTS-ERRANT. BY THE REV. G. H. MORGAN, B.Sc. (*James Clarke & Co.* Crown 8vo, pp. 286. 3s. 6d.) Sometimes, when you read a sermon of a preacher you have heard, the living voice comes back to you—you hear the tones, you see the gestures, you even recapture the expression of the face. But how rare it is to read the sermons of a stranger and feel the man behind them. That is your experience here.

There is literature in Mr. Morgan's sermons, much apt quotation and happy allusion; they *are* literature, indeed—in feeling and restraint of the things that make books live. But all that is forgotten in the personality that becomes more separate and lifelike as you turn more pages over. It is partly owing to the topics that are chosen. Some are old and simply evangelical. Some are new and ethical, and place a man—his mind as well as his courage—where you can see him. But mostly it is due to the anecdotes. For there is nothing that reveals a man as the anecdotes he recalls and chooses to relate.

THE NEW TESTAMENT IN CURRENT ENGLISH. BY FERRAR FENTON. (*Dodington or Partridge*. Crown 8vo, pp. 253.) If the New Testament *could* be rendered into modern English it would be a great gain. For the ancient words hinder people more than we are aware of; and it was a modern language once. Mr. Fenton has tried it manfully, and succeeded often. Perhaps he has succeeded oftener than you or I should be willing to allow. For we love the old even though it may not be better, we love the old because we know it, and will not have it tampered with. The text is separated into paragraphs with appropriate headings, and there are other modern devices. But the thing that strikes one first and most surprisingly is that St. John's Gospel is made to lead the others off, and Mr. Fenton tells us why. He has carefully considered the reasons given by Mr. Halcombe and others for the priority of St. John, and he believes these reasons are sufficient.

CONVENTION ADDRESSES. (Stirling: *Drummond's Tract Depot*. Crown 8vo, pp. 141. 1s.) It is an exceeding pity that this little book was not bound in cloth, at least. Leather had been none too good for it. For though, as Mr. Murray in his Introduction says, you may not have been in the habit of attending conventions, and may even dislike the very name, you cannot be indifferent to the devout study of the Word of God. And of that there is here much fruit, and even of very pleasant flavour.

OLD TESTAMENT HISTORY. BY THE REV. T. H. STOKOE, D.D. (Oxford: *Clarendon Press*. Fcap. 8vo, pp. xii, 259. With Maps. 2s. 6d.)

Dr. Stokoe's idea is to furnish a reading book for junior classes out of the Bible, using the very words of the Authorized Version. This is provided in large type on one side of the page, while the other side is occupied with simple notes, chiefly historical, in smaller type. So it is the Bible itself, and neither your interpretation nor mine. If people would take to this, it would settle the whole education controversy.

LECTERN CARD. BY F. W. DANIELS, M.A. (*Frowde*. 1s.) All the proper names in the Bible that are of difficult or doubtful pronunciation are here printed in clear type, and so that the pronunciation may be caught at a glance, as the card hangs beside you. Then the variations of the Vulgate, the Greek, and the Revised Version are added in parallel columns, so that it is as scientific as it is useful.

THE EXPOSITOR'S BIBLE. THE BOOK OF DEUTERONOMY. BY THE REV. ANDREW HARPER, B.D. (*Hodder & Stoughton*. Crown 8vo, pp. xii, 491. 7s. 6d.) As *The Expositor's Bible* nears its end its quality improves. As exposition, that is to say, as that which it ought to be, there is no finer volume in the long series—for we know them all—than this. Who is Mr Andrew Harper, B.D.? He is of the Presbyterian College in Melbourne at present; he was under the 'instruction and impulse' (it is his own phrase in the Dedication) of Dr. A. B. Davidson. And if you get Dr. Davidson to speak of the men who have won his approbation most, you will find that Mr. Andrew Harper is very near the head of them. Yet the rich flavour of this volume is caught from no happy master, it is the author's own. Mr. Harper has proved the wisdom of the choice which went to Australia for so supremely important a book as Deuteronomy.

UNION WITH GOD. BY J. RENDEL HARRIS. (*Hodder & Stoughton*. Crown 8vo, pp. viii, 211. 4s. 6d.) Mr. Stevenson wrote the biography of Jekyll and Hide, and it caught men's fancy exceedingly. But the real Jekyll and Hide is not the monster, half god, half devil, whom Mr. Stevenson described. He is a Cambridge Professor, supreme in scholarship, a fellow-citizen of the saints and of the household of God. It is Professor J. Rendel Harris.

If a man is to be a scholar, well he must be a scholar, and he cannot be anything else—so they say. If a man is to be a saint, well he must live in the Spirit above the strife of tongues, untouched by questions of doubtful disputation—so they say. But Professor Rendel Harris lets them say, and lives his life supreme in both.

This is the record of the life in the Spirit.

THE TWO ST. JOHNS. BY JAMES STALKER, D.D. (*Isbister*. Crown 8vo, pp. 285. 6s.) Dr. Stalker's pen seems to be as acceptable as his tongue. If his sermons draw great audiences, his books are not behind. Perhaps his books *are* sermons. But that only makes the wonder greater. For if anything is certain about bookselling, it is that the books that sell must be written as books, not as lectures or sermons.

This is a study of the Baptist and the beloved apostle after Dr. Stalker's most welcome manner. The subjects are attractive, to Dr. Stalker they must be most attractive, for he has given them most attractively.

WAYMARKS. BY THE REV. JOHN HILL, M.A. (*Morrish*. Crown 8vo, pp. 87.) We know Mrs. Poyser's opinion, and we agree with it; for surely neither preachers nor sermons that 'worry' do us much good. But there is a more excellent way than even Mrs. Poyser knew. For there is a calm that is not carelessness. And these six simple sermons of a man just dead neither 'worry' us nor leave us alone. They lead us to the land of high endeavour, and we find rest even in our labour. They do not contain much; they *are* very much indeed.

THE LORD'S SUPPER. BY W. T. DAVISON, D.D. (*Kelly*. Fcap. 8vo, pp. 174. 2s.) A devotional manual is like an extemporaneous sermon, either a hit or a miss. But when an accomplished scholar gives us an 'aid to the intelligent and devout observance' of the Lord's Supper, there is none that gives it so well. For he has knowledge and the skill to discern the essential. Round this ordinance, where no controversy ought to be, controversy has raged most rampantly. There is no controversy in this little book. The problems are fully known, but they are allowed to solve themselves by 'walking.' 'Intelligent and devout observance'—these are Dr. Davison's own ad-

jectives, they are the truest he could have chosen.

PAMPHLETS. 1. TRACTS FOR THE TIMES. (2) *Christianity and Art*. By William Pierce. (3) *Citizenship and its Duties*. By Bernard J. Snell, M.A. (4) *The Duty of being Young*. By J. H. Jowett. (Allenson. 1d. each.)

2. *Ratramn's Part in the First Controversy respecting Transubstantiation*. By Rev. Dunlop Moore, D.D. (The Author. Pittsburgh Pennsylvania.)

3. *Notes on some Non-Biblical Matter in the Book of Mulling*. By the Rev. H. J. Lawlor, B.D. (Edinburgh.)

4. *The Tusayan New Fire Ceremony*. By J. Walter Fewkes. (Boston: Society of Natural History.)

5. *This Do in Remembrance of Me*. By T. K. Abbott, B.D. (Longmans.)

6. *What we, as Methodists, Believe*. By

Joseph Agar Beet, D.D. (Wesleyan Methodist S.S. Union.)

7. *Joshua and Deuteronomy*. By the Rev. J. Henry Burn, B.D. (Edinburgh: R. Grant & Son.)

8. *Lectures on the Theistic Faith and on the Bible*. By the Rev. Charles Voysey, B.A. (Williams & Norgate.)

9. *Some Memorials of the Hollis Family*. By Giles Hester. (Alexander & Shephard. 6d.)

10. *Prisca and Aquila*. By Charles Bailey, F.L.S. (Manchester.)

11. *The Temperance Parliament*. (London: 16 Memorial Hall. 6d.)

12. *The Rational Method in Religion*. By Joseph Henry Crooker. (St. Louis, Mo.)

13. *A Working Theory in Ethics*. By J. H. Crooker. (Boston: Christian Register Association.)

14. *Heredity, Environment, Freewill*. By Rev. D. Heath. (Sheffield: Greenup.)

Requests and Replies.

What is the best edition of the Shepherd of Hermas for an English reader? I have the text (Greek and Latin), the 2nd edition of Dressel 1863; but is there an edition with English Introduction and notes, or is there an English translation?—W.

I SHOULD have said the best thing was the little volume of *Apostolic Fathers* by Lightfoot and Harmer. It has both text and translation. We want a new edition of Hermas badly.

J. R. HARRIS.

Cambridge.

1. What is the meaning of the phrase 'world to come' in Heb. ii. 5?
2. To whom does the pronoun 'him' refer at the end of ver. 8?
3. In what sense was Jesus 'crowned with glory and honour, that by the grace of God He should taste death for every man' (ver. 9, R.V.)?—H. A. T.

1. The whole verse reads thus (R.V.): 'For not unto angels did He subject the world to come, whereof we speak.' The writer of this Epistle¹ is

¹ With Origen, in the third century, and many of the best interpreters to this day, I hold that the *author* of this Epistle was no other than the Apostle Paul, but that the

contrasting the Jewish dispensation with that under the gospel. The former dispensation, he says, is *old*. 'Now that which decayeth and waxeth old is ready to vanish away' (Heb. viii. 13). This vanishing economy, he says, was put in subjection to *angels*; and the apostle, in Gal. iii. 19, tells us that it was 'ordained by angels, in the hand of a mediator,' meaning Moses, through whom it was communicated to the people. 'But not unto angels,' says the present writer, did he subject the world to come, whereof we speak—which, by *contrast*, must therefore be the present economy of the gospel. We may add that the word rendered 'world' employed here is not the world on which we tread (which is *κόσμος*), but the *inhabited* world (*οἰκουμένη*, that is, the men that inhabit it). Not to *angels*, says our present writer, are *we* put in sub-

language was moulded by Luke, who, during his two years' imprisonment at Cæsarea, must have spent much time with him there. But I will not obtrude my own opinion upon the reader, leaving him to judge for himself whether, with some, it is the work of some *unknown* writer, or, with others, that it was written by Apollos, or by Barnabas, or by Luke himself.