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not hope. He who dwelleth in the Light that is inaccessible and full of glory, supremely and unchangeably blessed in Himself, world without end, cannot be said to expect. But God is love, and he that dwelleth in love dwelleth in God, and God in him. And thus while faith and hope may be necessities of the soul considered as a creature, love is its calling and destiny as a saint. It is to this we are called, and for this we must strive. Blessed are they that follow after! Blessed are they that attain!

Such is the sisterhood of grace. Is it yours? Faith, hope, and love, are they with you? And are you pursuing your journey through life in their sweet and sustaining companionship? If not, ask yourselves how you can safely exist, ask yourselves how you can safely die? A faithless life—that means no creed to rely on, no Christ to follow!

A hopeless life—that means no heaven to look for, no prize to win! A loveless life—that means no fruits to yield, no sheaves to garner, after your toil in the world's great harvest field! But, brethren, it need not be so. He whose person, whose promises, and whose precepts are the objects of these graces; Himself is also their only bestower. 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened.' And then, though you have to say, 'Lord, help my unbelief,' you will be able to say, 'Lord, I believe.' Though you have to say, 'Lord, help my hopelessness,' you will be able to add, 'Nevertheless, I hope.' Though you have to lament, 'Lord, I acknowledge my lovelessness,' you will be free to appeal, saying, 'Lord, thou knowest all things, thou knowest that I love thee, and seek to love my brethren for Thy sake.'

## At the Literary Table.

### THE BOOKS OF THE MONTH.

THE THEOLOGY OF CIVILIZATION. By C. F. DOLE. (*Allenson*. Fcap. 8vo, pp. xxiv, 256. 5s.)

*The Theology of Civilization* is another expression for the theology of to-day. Physical science has been at work and has civilized us. But we cannot do without theology. We have still to pray, 'Give us this day our daily bread.' And where prayer is, there is theology, the search after the God we pray to, after the God who gives us our bread. We cannot do without theology even to-day. But we are civilized now, and our theology must fit our civilization. So it is a new book, full of new thoughts. It is even prophetic. And though we may not live to see its prophecies fulfilled, it stirs new hopes within us.

By the Cambridge University Press there has been issued a volume of Palestinian Syriac texts, from palimpsest fragments in what is called the Taylor-Schechter collection. These palimpsests were recovered from the Genizah of the synagogue of Old Cairo, through the complacency of the Grand Rabbi of Egypt, in the year 1897. They have been edited in the most careful and scholarly manner by Mrs. Lewis and Mrs. Gibson, and eight facsimile plates have been added as an appendix.

The Cambridge Press has also published *The Gospel of the Twelve Apostles, together with the Apocalypses of each one of them*, edited from the Syriac MS, with Translation and Introduction, by Dr. Rendel Harris.

Professor Ira M. Price of Chicago University has published, through the Christian Culture Press of Chicago, a popular account of all the recent material furnished by the Monuments for the illustration or elucidation of the Old Testament. The title is *The Monuments and the Old Testament*. Now, this is Professor Price's subject. He knows it, and is enthusiastic over it. He forgets nothing old, and misses nothing new. There have been more sumptuously illustrated books of this kind, but none that combines instructive writing and telling illustration more happily.

THE IDEAL OF HUMANITY. By K. C. F. KRAUSE. EDITED IN ENGLISH BY W. HASTIE, D.D. (*T. & T. Clark*. Crown 8vo, pp. xix, 191. 3s.)

'Krause found me with his devout and comprehensive philosophy years ago, during a period of storm and stress, when the other great systems of thought and even the great religions of the world

could bring me little solace. Then, as through "the blackness of darkness," suddenly shone upon me the calm face of this gentlest and humanest thinker of the Nineteenth Century; and out of the depths of his own suffering,—all irradiated with Divinest light,—and through many utterances of eternal hope and love, he bade me endure. For he too had had his long-enduring agony, yet had passed through it to perfect peace,—his philosophical serenity unclouded, his lofty Ideal unbroken, his sweet reasonableness unembittered, his consuming love of Humanity unquenched, and his all-embracing Vision of God undimmed and the very "master light" of all his seeing. And so he lit up many a dark hour, and led me softly from the narrowing torture of individual right and wrong, even beyond himself, and back again out of a certain self-limiting isolation to a deeper and wider apprehension of "the Kingdom of God and His righteousness."

Thus Professor Hastie writes in his Prefatory Note. What Krause has done for him he thinks him able to do for others. Nor is he likely to be wrong. He who can touch the students of a university in the few passing hours of lectureship into lasting devotion, is able to reach a wider audience and find it susceptible. It is much to be desired that he himself would give us somewhat of his philosophy of life. But if he must reach us through others, he could not do so more sympathetically than through this translation.

A FAITH FOR TO-DAY. BY R. J. CAMPBELL, B.A.  
(Clarke. Crown 8vo, pp. 353. 6s.)

It is personality that influences. It is a personal creed that is credible. Mr. Campbell has written a volume of systematic theology, but he preached it first, and he lived it before he preached it. The attempt to do without a theology has failed. A strong reaction has set in. And with the reaction has come the joyful discovery of how interesting a thing theology is, how interesting to one's hearers. But it must be personal. It must be lived before it is preached.

Mr. Campbell's book is systematic. The subjects begin with God (after an introduction on the idea of religion) and end with the hope of immortality. They proceed in order between these poles. But it is not a system to learn and repeat, it is a system to live by. There are many things which a systematic theology ought to contain that

are not found here. All except the absolutely essential to live by are omitted. And then the essential is driven home by vigorous language and most illuminative illustration.

Turn to the doctrine of the Spirit. We test a volume of theology by its treatment of the Holy Spirit, as Dr. Whyte tests the commentaries on Romans by their exposition of the seventh chapter. Mr. Campbell's doctrine of the Spirit has nothing for a student to learn, but it has much for a man to practise. His aim is, first of all, to let us see that we cannot do without a Holy Spirit. And then he shows us some of the wholesome things the Holy Spirit can do for us.

*The Awe of the New Century* is the title which Dr. R. F. Horton has given to a small book (very well printed, and published by Messrs. James Clarke & Co.), in which he gives us his opinion of many religious and irreligious things of the past, the present, and the future. It is written in Dr. Horton's direct and unmistakable English; and sometimes one would rather he were less distinct, that his unjust judgments might be hidden. For he is sometimes unjust, as when he says 'a popular author could make a very poor book run into tens of thousands of copies by simply giving it the inappropriate title of *The Christian*.'

CHALMERS ON CHARITY. EDITED BY N. MASTERMAN, M.A. (Constable. 8vo, pp. xxii, 414. 7s. 6d. net.)

The title of this book may not commend the book widely, though it ought at least to excite some interest in it. Why should we be asked to read what Chalmers wrote on Charity? First, because we will not read Chalmers now, he is so bulky and so ponderous. And next, because what he wrote on 'giving to the poor' is both wise in itself and applicable for to-day. Mr. Masterman is not interested in Chalmers' theology; he is only secondarily interested in Chalmers himself; his interest is in the poor. And it is because he feels that some great thing must now be done for the poor,—or rather some great thing undone, for the mischief is in the laws that have been passed and will not work,—it is on that account that he has gone through the writings of Chalmers and chosen what he wrote on Charity. Mr. Masterman has left Chalmers to speak to us in his own tongue, but he has given the selections a connexion and a definite application. There is a second part in the volume,

more biographical than the first part, but still it is a biography of Chalmers the friend of the poor.

Mr. Freemantle of Piccadilly has entered on the publication of a new edition of Newman's *Lives of the English Saints*. The edition will consist of six volumes, crown 8vo, and will be issued under the general editorship of Mr. A. W. Hutton. The first volume is out. It is handsome and attractive in all respects. Mr. Hutton contributes an Introduction, in which he tells the story of those strange circumstances that led to the original issue of the *Lives* (pp. xxx, 449, 6s. net).

RENEWAL IN THE CHURCH. BY THE REV. P. BARCLAY, M.A. (*Gardner*. Fcap. 8vo, pp. xii, 188.)

The matter is a little mixed, but the subject is revival. Mr. Barclay desires more stirring preaching, preaching that is more emotional in its manner and more startling in its appeal to the conscience. Of the need and use of such preaching he has gathered many testimonies, and he himself utters many memorable words.

Mr. Gardner is also the publisher of a beautiful and delightful little book on *Lady Nairne and her Songs*, by the Rev. George Henderson, M.A., B.D., which is too well known to need commendation. It is a book to be thought of if an attractive and inexpensive gift is to be bought.

Messrs. Hodder & Stoughton have published a new and greatly enlarged edition of *The Temperance Problem and Social Reform*, by Messrs. J. Rowntree and A. Sherwell (crown 8vo, pp. xxxi, 784, 6s.). The chief additional matter in the new edition relates to America. One of the writers visited America to study on the spot the working of various methods of prohibition. And the result of this study is embodied in masses of statistics, with convenient explanation, throughout the book. Its lessons, however, are given in the new preface. They are two. 'A study of temperance legislation in the United States brings out two striking facts. On the one hand is seen the gradual abandonment of State Prohibition and the non-enforcement of its provisions in the cities in which it nominally remains in force. On the other hand, we see the rapid extension of some form of Local Option—its adoption being attended with a large measure of success.' The

preface proceeds to say, and the book clearly shows, that this success is greatest in rural districts and small towns. There is thus nothing in the volume that was not known already, but it is known more assuredly now, and will be more widely known. On the whole, this edition is less depressing than the first. The drink problem *can* be grappled with.

Messrs. Longmans have issued the second volume of the Rev. J. Foster Lepine's *Ministers of Jesus Christ* (pp. xiv, 230, 5s.). The question is, Who *are* the ministers of Jesus Christ? Mr. Lepine's answer was given unmistakably in the volume already noticed. He now examines the early Christian literature to see if that answer, true for the New Testament, is untrue for the early Church. He finds that the New Testament priesthood of all believers is gradually forgotten, official ministers become an increasingly separated and exclusive class, and then exclusive claims are gradually formulated on behalf of the visible organized Church and its local bishop. It is a faithful book, unbiassed and unafraid.

ISRAEL'S MESSIANIC HOPE. BY GEORGE STEPHEN GOODSPEED. (*Macmillan*. Crown 8vo, pp. x, 315. 6s.)

In this volume Professor Goodspeed, of the University of Chicago, gives a sketch of the history of the Messianic idea from the earliest times, both without and within the Old Testament, to the time of Jesus. He traces the idea in its development. And that he shows it had a development does not prove that it is a merely natural phenomenon. The things that grow, especially the things that grow slowly, are likest God. But, on the other hand, Professor Goodspeed is in no hurry to show the hand of God in every step. The best evidence of inspiration is the history itself, the best proof of prophecy is the Christ fulfilling it. This is a student's book, and the literature for fuller study is given at every stage. It is also an original and able contribution to its great and perplexing subject.

CALLS TO HOLINESS. BY THE REV. H. W. WEBB-PEPLOE. (*Marshall Brothers*. Crown 8vo, pp. 251.)

There are those who say of our most evangelical preachers still, as there were some who said of St. Paul, that they preach to men to do evil that good may come. Here is an evangelical preacher. Here

is one of the most evangelical preachers of our day. What does he preach? *Calls to Holiness*. And with great impressiveness. For he uses the Word of God itself, neither adding to it nor putting into it. He finds his appeals in an honest exposition.

STUDIES IN TEXTS. BY JOSEPH PARKER, D.D.  
(*H. Marshall*. Vol. v. Crown 8vo, pp. 203.)

There is to be a series of six volumes under this title. The sixth volume is promised for October. They are really volumes of sermons, with thoughts for sermons at the end. But then they are sermons by Dr. Parker, and that means freshness and originality in every sermon, unconventionality and audacity in every sermon, till we cease to be astonished at anything except the ever-abiding astonishment of the preacher's own intellectual fertility.

*What the Flowers did* is a beautiful little book published by Messrs. H. Marshall, and written by the Rev. Mark Guy Pearse. It is written in that well-known manner which we might call coaxing into the kingdom. All things are made to work together to make salvation attractive.

THE SUPREMACY OF MAN. BY JOHN PULSFORD.  
(*Melrose*. Fcap. 8vo, pp. xvi, 309. 2s. 6d.)

Mr. Melrose has bound this most appetising volume uniformly with his series entitled 'Books for the Heart,' edited by Mr. Smellie. And that exquisite series will be enriched by this addition. It is the second volume by Dr. Pulsford in the series. In the introduction to the first, Pulsford's *Quiet Hours*, Mr. Smellie spoke of the *Supremacy of Man*, and placed it first in the list of Dr. Pulsford's most important later books. Then he said of it and of the others, 'Each of these is a mine where the diamonds and rubies lie; but each needs an education of the heart, if it is to be appreciated at its proper worth.' That judgment is just. It will be fully confirmed by the patient readers of this book. It is much to be desired that others of John Pulsford's writings should be rescued and rendered attractive as this has been.

FAMOUS SCOTS: THOMAS GUTHRIE. BY OLIPHANT SMEATON. (*Oliphant*. Crown 8vo, pp. 160. 1s. 6d.)

Dr. Guthrie was an easy selection and an easy task. We should all have missed him among the

famous Scots; any of us could have written his biography. He writes it himself indeed, either in actual words or else by putting himself into such unmistakably biographical positions. And the best of Mr. Smeaton is that he can hide himself and give his subject room. If this simple visible story should be the most widely read of all the 'Famous Scots,' there will be nothing wonderful in that.

Messrs. Oliphant Anderson & Ferrier have published an English Version, by the Rev. John Brownlie, of some *Hymns of the Greek Church*. It is a most difficult thing to write hymns, and it is more difficult to translate them. Let those who think they could do better than this try it.

THE SYNOPTIC GOSPELS. EDITED BY GEORGE LOVELL CARY, M.A., L.H.D. (*Putnams*. Post 8vo, pp. xxxiv, 375. 7s. 6d.)

This is the second in issue (the first in position) of Dr. Orello Cone's series of 'International Handbooks to the New Testament.' The editor of the first volume (on the Pauline Epistles) was Principal Drummond of Oxford; the editor of this volume is President Cary of the Meadville Theological School in Pennsylvania. Both are after Dr. Cone's heart. Both are unbelievers in the miraculous. Both are accomplished scholars.

The scholarship of this volume is unmistakable, almost unimpeachable. It would be foolish to deny that it is influenced by the author's attitude. To reject miracles is to reject the literal meaning of *καταρτίζω*, for example, and make it merely figurative. But even when the scholarship is most under the influence of the dogmatics, there is much to be learned from it,—the very unfamiliarity of its expression, the very uneasiness of its argument, carrying much instructiveness.

When an expositor first disbelieves in miracles and then essays to expound the synoptic Gospels, there is no need for resentment, but there is much room for compassion. The old-fashioned theories by which the miracles could be explained away in a wholesale manner are all discredited. The modern expositor has to treat each miracle on its merits. He is compelled to use much time and precious space in stating various incredible hypotheses, and then he has to end with only half a hope that one of them may be found less

incredible than the others. If Dr. Cary could have told us at once where all the miracles came from, or if he could have accepted them as actually done, how great would have been the gain.

Still, he has given us much excellent, critical, and exegetical matter. His notes are frequently most felicitous, and his introductions, though too brief for their subjects, especially that on the principles of textual criticism, are marked by the scholar's accurate eye in seizing the things that are most essential.

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THE SECRET OF THE PRESENCE. BY H. C. G. MOULE, D.D. (*Seeley*. Crown 8vo, pp. xii, 244. 3s. 6d.)

Professor Moule's friends, and they are many, will be glad when they know that he has gathered together a new volume of sermons. For there is no other man who touches just the same note. What that note is we cannot easily describe, though we all feel it. It is more emotional than intellectual, and it is more ethical than theological. It is Professor Moule. And, fortunately, many persons know him and know what his note is. There are eighteen sermons. A thoroughly characteristic sermon is the eleventh, on 'The Holy Spirit and the Love of God.' The text is beautiful, 'The love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.' And the sermon is in harmony with the text. It may not offer us new thoughts, but it brings us within a rare new atmosphere.

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When the question is asked of us, 'Have ye received the Holy Ghost since ye believed?' our only answer now is the life we are living. Well, if we have received the Holy Ghost the life we are living is a *surrendered life*, and a little book under that title, written by Dr. Wilbur Chapman and published by the Sunday School Union, tells us the way to live it.

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### The Expositor's Greek Testament.

MESSRS. HODDER & STOUGHTON have issued the second volume of the new Alford (pp. 953, 28s.). It covers three books, the Acts of the Apostles, the Epistle to the Romans, and the First Epistle to the Corinthians. The same volume in the original Alford contains one Epistle more. The space in this volume is chiefly taken up with the introduction and notes to the Acts of the Apostles,

which run to the length of 554 pages, while Romans occupies only 168, and 1 Corinthians 224. Had Acts been more in proportion there would have been room for 2 Corinthians.

But Acts, by Professor Knowling of King's College, London, differs from Romans by Professor Denney of the Free Church College, Glasgow, as greatly in character as in length. Dr. Denney rarely cites an authority; Professor Knowling has few lines without a citation. Dr. Denney gives his own interpretation of the Epistle committed to his charge, and a sound satisfactory interpretation it is. Professor Knowling does not always give us his own interpretation, but he always tells us where we shall find the materials of an interpretation, and so suggests that we should find them and make our interpretation for ourselves. There is no need to say which is the better method. It depends upon who we are and what we want. It is enough to say that of each method we have here a masterpiece.

If it should be felt that the Acts and the Romans are somewhat extreme examples of two different methods of exposition, there will be much satisfaction with the exposition of 1 Corinthians, by Professor Findlay of Headingley College, Leeds. It is not that he has struck the golden mean between his predecessors' extremes,—in golden means there is usually more glister than gold,—his method is a distinctive one. He is both within like Professor Denney, and without like Professor Knowling, and yet these two positions are one. He gives his own interpretation, and he gives us the authority supporting or suggesting it. Moreover, he alone has a full set of references to other Scripture, and he alone grapples with the great difficulty of the text.

It does not follow that everyone will prefer Professor Findlay. We think, however, that his method is the one likely to be useful to the greater number. It is perhaps the least original but the most wholesome method. It is the method that costs the author most.

Altogether this volume of the *Expositor's Greek Testament* makes a notable contribution to the exposition of the New Testament. Much progress has been made recently in knowledge of New Testament Greek, and these authors are aware of it. They are exact scholars, and they have the gift of exact expression. The volume is again printed and bound most attractively.