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especially in the case of the unjust, cannot possibly be even touched upon in a short sermon like the present, but it may be of some use to have investigated the full meaning of the apostle's words, and to have obtained some further elucidation of the holy and inspiring truth that there are those who will not come into judgment, but, as our Lord Himself has said, 'are equal unto the angels, and are sons of God, being sons of the resurrection.'

One question only remains. Has any revelation been vouchsafed to us of the spiritual character of these chosen and highly blest ones, these who might at first seem to belong to a standard far above anything to which we could ever hope to attain? Yes, this our Lord has been pleased fully to reveal to us, and in language so simple, that its very simplicity seems at first to fill us with amazement. In one of the two passages in which our Lord speaks of those who will not hereafter be judged, He says only that 'he that believeth on the Son of God is not judged.' In the other passage He speaks with more explicit reference to Himself, and says, 'He that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.'

What an answer then has been vouchsafed to us! How blessed and how monitory! Blessed, because the whole mystery of the future is here

disclosed to us as dependent on our relation to Him who will hereafter be our Judge. It depends solely and uniquely on faith. But how can we ever hope for a faith so great and so intense as that which will supersede even judgment? Our only answer can be that if such faith be present, He will see it and bless it. To Him are known all the inner secrets of the poor human heart, not by the insight of omniscience, but by the experience of a love that vouchsafed to take our nature, and thus, as it were, to learn all those movements of the soul which indicate the varying degrees of faith in a Saviour. He will see and know, and He will quicken and elevate. But the monitory thought must also ever arise. If such be the power of faith, how will it be with the lower powers of faith? What will be the future in the case of those who have only a conventional belief in Christ, or in the case of those who have none? To such questions we can absolutely return no answer save this,—that He who knows every secret of the human heart will be our Judge, and that faith in Him, even in its lowest and feeblest forms, will never be counted as though it were not, or never found a place in the heart.

We may sum up all our meditations in one single sentence—on faith in Jesus Christ, incarnate, crucified for us, and risen, depends all our future here and hereafter.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE NEO-PLATONISTS: A STUDY IN THE HISTORY OF HELLENISM. BY THOMAS WHITTAKER. (Cambridge: *At the University Press.* 8vo, pp. 243. 7s. 6d.)

There is just one thing this fine book lacks, it lacks a good style. A good style is like good common sense, a man must be born with it. And as gifts are wisely distributed, a good style does not always go with the perseverance that makes good scholarship. We have therefore often to make our choice between Froude and Freeman. In this case, especially as the style is far from intolerable, we do not hesitate. We are glad to receive a finely touched scholar's ex-

position of a most interesting product of human thought.

The chapter that has most attracted us is the one on the Polemic against Christianity. Mr. Whittaker has worked over this subject anew, and reconstructed Julian's scheme of anti-christianity with freshness. He concludes that Julian was not concerned for polytheism so much as for philosophy, in other words, that he was less a religious man than a humanist. But perhaps the best chapter in the book is the one on the Mysticism of Plotinus. It is the most difficult, and Mr. Whittaker feels that. He leaves unsaid as much as he says. The whole subject of mysticism has

yet to be handled satisfactorily. Mr. Whittaker's chapter is short, but it will have to be read.

A STUDY OF SOCIAL MORALITY. BY W. A. WATT, M.A., LL.B., D.PHIL. (*T. & T. Clark.* Crown 8vo, pp. 306. 6s.)

Morality is of more interest at present than religion. And that is an excellent sign. For our Lord was as emphatic as Samuel in saying that to obey is better than sacrifice. How heartily, then, should we who believe that, though morality is impossible without religion, yet religion without morality is sounding brass, how heartily should we welcome the present interest in morality and so capable a book as this. Dr. Watt limits himself to social morality, which is perhaps enough for any man to study or to practise. Within that range he is at home, all the recent literature being at his command and all the knotty points being sufficiently considered. But the strength of his book is its restraint. He rarely pronounces judgment. He always opens up the subject to show its interest, he always succeeds in getting one interested in it. Then like an artist of merit he lets our own mind give or delay giving the judgment. He passes on, and we are richer, if less satisfied.

THE TASTE OF DEATH. BY P. T. FORSYTH, M.A., D.D. (*Clarke.* 16mo, pp. 127. 1s. 6d.)

The note of assurance is returning to our pulpits. And with it the note of surprise. When the Gospel is a may-be there is nothing surprising in it. When it is known that the Son of God loved me and gave Himself for me, the surprise is mighty and everlasting. Where is the assurance and the wonder of it to be seen more impressively than in this small volume? We do not know. And it is the deep thought of a man to whom the deep thinkers of our time have disclosed themselves. He knows what culture has done for us, but it is what Christ has done for us that surprises him.

THE MESSAGES OF JESUS. BY THOMAS C. HALL, D.D. (*Clarke.* Fcap 8vo, pp. 262. 3s. 6d.)

This is the ninth volume (though only the fifth issued) of the series entitled 'The Messages of the Bible.' If it had been issued first, it would have given the series the best possible start. For it deals with the message of deepest interest in the Bible, and it is written with ability and freedom. Only the Synoptic Gospels are covered. The

message of Jesus contained in the Fourth Gospel will no doubt be found much coloured by its medium. For this series is unquestionably bold in its criticism. We shall see when it comes. Meantime there is an undeniable attractiveness in the form in which Christ's messages in the first three Gospels are here set forth. And there is no hiding it that they are messages for all time.

THE LIVING LORD AND THE OPENED GRAVE. BY THOMAS A. GURNEY, M.A., LL.B. (*Hodder & Stoughton.* Crown 8vo, pp. 328. 6s.)

This is the bed-rock of Christianity—the opened grave and the living Lord. Through this we have boldness to enter into the holiest; without this we are of all men most miserable, for we are yet in our sins. It is, as Mr. Gurney puts it, 'the high enthroned Christ, the Christ of St. Mark's, Venice, not as we see him in later mediævalized Churches abroad, the Infant in the Virgin's arms.' Mr. Gurney's book is, we suppose, a volume of sermons, but it has the sustained interest of an orderly treatise on a great subject. How great the subject is, only a man so heroically assured of it can tell us. How small and mean seems the proper after proofs of the resurrection or evidences for the immortality of the soul, when we look down upon him from the mountain where the Glorified Saviour reveals Himself to faith.

Messrs. Hodder & Stoughton have issued the fourth volume of *The City Temple Pulpit* (8vo, pp. 296, 3s. 6d. net). Take every opportunity of making the series known; it is greater than some of us have yet discovered, and it will abide longer than some of us yet imagine. Dr. Parker hides his greatness within a curtain of idiosyncrasy. But the veil is easily rent.

HIDDEN WELLS OF COMFORT. BY THE REV. L. A. BANKS, D.D. (*Kelly.* 8vo, pp. 300. 4s. 6d.)

The feature of most prominence in these sermons is the amount of poetry they quote. Preachers on this side of the Atlantic find that their hearers are restive under two short quotations. Dr. Banks will quote a whole long poem, follow it with another, and find room for a third before he is finished. The other noticeable feature is the profusion of anecdote. When these two features are taken together there is not much room left for a sermon. Yet the sermon is here, pungent and practical.

There is no theology, but there is unhesitating faith in the Son of God who loved us and gave Himself for us.

THE AGE OF DECISION. BY P. N. WAGGETT, M.A.
(Longmans. Crown 8vo, pp. 162. 2s. 6d. net.)

'Whatever recovers a profligate may make—and in God's mercy he shall, by grace and pardon, one day find a place in heaven—yet he will never here recover the keenness of judgment, or the nicety of mind, which might have been his. Whatever else can be, intellectual supremacy, leadership, and refinement can never be the possession of the man who has degraded his body and his mind in fleshly sin. Let us not deceive ourselves about this. There is no limit to God's pity; there is no sin which the precious blood cannot wash away. But God's laws are not dethroned by His pardon and mercy, and a man may as well enter for a three-mile race with a sprained foot and think by a profound resolution to outstrip his competitors, as suppose that by any diligence whatever the mind which is gravely stained by profligacy can be the weapon of keenness and the measure of sanity which God meant it to be.'

The quotation is long, but it saves weak words. For it is thoroughly characteristic of the small volume of sermons which Mr. Waggett preached to young men in Oxford. It shows how science and theology unite to keep the hands clean and the heart pure.

THE BODY OF CHRIST. BY CHARLES GORE, M.A.,
D.D. (Murray. Crown 8vo, pp. 345. 5s. net.)

When we speak of the Body of Christ we usually mean His resurrection Body. Canon Gore means the Church. He has good excuse for the expression, though he admits that it is second best, the one he had chosen first having been already appropriated. It is the Church, it is the sense in which the Church is the Body of Christ, and the functions she discharges in that capacity, that form the subject of Canon Gore's book. He tells us that it arose out of a desire to prepare himself for the Fulham Conference on Ritual and the Holy Communion. So it deals with matters controversial, and is not a set treatise. It deals with matters that are in controversy to-day, and it will be obsolete when they are out of controversy to-morrow. But there are men who have been sent to speak to their own day, and Canon Gore

is one of them. Canon Ainger has been labouring to tell us in the *Pilot* what 'charm' is. Let him read Canon Gore. It is conviction with an open mind, candour with something kept to oneself, common humanity with a dash of undeniable distinction. Canon Gore does not give us a great deal of information here (there is nothing less charming than mere information), but he touches us in so many pleasant ways that he leaves us open to receive information from any quarter. We should read this book first, and then Canon Moberly's new book on *Personality*. The conclusions which Canon Gore reaches are familiar enough; it is only interesting that *he* reaches them. And it is most promising for the future of theology and the Church that so trusted a leader of the High Church movement is still so young and so heroic.

Under the title of *Christ and Human Life* Messrs. Longmans have published four essays and a sermon by Principal Darwell Stone (crown 8vo, pp. 135, 2s. 6d. net). The theme throughout is Christ's place in the world as its moral centre and final satisfaction. To the Jew first, and next to the Gentile is He all in all, and then to modern thought and life. So liberal is the culture and so clear the faith that the little book is worth many times its price.

UNITY IN CHRIST. BY J. ARMITAGE ROBINSON,
D.D. (Macmillan. Crown 8vo, pp. 314. 6s.)

Dr. Armitage Robinson is slowly rising from the ranks of scholarship to popular recognition. He has been known to the few as a scholar for many years; he will yet be known as a great preacher of the glad tidings of God. This is a volume of such sermons as comes to us only once or twice in the year. Let their subject be what you will, they would be great sermons; but their subject is great as their treatment of it. Unity in Christ is their subject. We know how often we have been mocked with promises of unity that meant 'You give and I take all round.' Dr. Robinson is a scholar and a Christian; and when he speaks of unity in Christ, he means it; when he prays for it, he does not mock God, but prays in the very spirit of the Master. One of the sermons in this volume has already appeared in THE EXPOSITORY TIMES. *Ex uno disce omnes.*

RECONSTRUCTION IN THEOLOGY. BY HENRY CHURCHILL KING. (Macmillan. Crown 8vo, pp. 270. 6s.)

If the time for reconstruction has really come, we congratulate the generation that is growing up. We of the present generation have had mostly criticism, and we have had enough of it. If we were able, before we die, to see some reliable if not unassailable results established, we should be comforted. The Professor of Theology in Oberlin Theological Seminary believes the time has come. He sends us this book to show that the time has come for reconstructing our theology, and to teach us how to do it. The thing he dreads is a breach in America between the scholar and the preacher, such as exists in Germany. We dread it in this country. To avoid that, he would face modern scholarship in every department of study, and take what it has to give. He knows of nothing in any science that will overthrow that which is vital in Christianity. And as his book proceeds, we gather confidence in his insight as we already admire his candour. He acknowledges that evolution takes a large view of the universe, and he is not content with a less; he takes a yet larger view and finds both God and sinful men in it. The foolish notion of a fall upwards he discovers neither in science nor in religion; but he finds place, after the last sweep of science, for a God in Jesus Christ reconciling the world unto Himself. It is a strong book, and may even mark an epoch in theology.

Proctor's has been for half a century the student's standard *History of the Book of Common Prayer*. It has now been thoroughly revised and almost entirely rewritten by Walter Howard Frere, M.A., and sent on, we believe, into another half-century's circulation (Macmillan, crown 8vo, pp. 719, 12s. 6d.). It had already been three times re-edited, but re-editing would not do any longer. The great attention given to the early history of the Book of Common Prayer and the consequent revision of judgment and acquisition of knowledge, made it necessary to alter entirely and rewrite the earlier portion. Less has been done on the later history, and it may be that subsequent editions will need alteration there. But for the present the book is up to date and worthy of the best educational traditions of its great publishing firm.

When Messrs. Macmillan announced their

'Library of English Classics,' they announced at the same time that it would proceed if it succeeded. It has succeeded. The twenty-fifth volume already lies before us. It is Walton's *Compleat Angler* (8vo, pp. 508, 3s. 6d. net), with which is bound up the Lives of Donne, Wotton, Hooker, Herbert, and Sanderson. The edition is that of 1876; the present editor, Mr. A. W. Pollard. It is a wonder of price and perfection.

Messrs. Macmillan have now published Maurice's *Kingdom of Christ* (two vols, crown 8vo, 7s.) in uniformity with their latest edition of his works, thus making that edition nearly complete. It now lacks only the *Unity of the New Testament* and the *Moral and Metaphysical Philosophy*. It is a wonder that by this time Maurice is not obsolete, he was so much a man of his own day. But he is with us still, and we can read him with profit still, for the spirit of the man and the style of the writer are things that never wax old or vanish away.

We rejoice to see a new edition of the anonymous book *Pro Christo et Ecclesia* (Macmillan, crown 8vo, pp. 205, 4s. 6d. net). It will win its way more rapidly yet. For it is more precious than gold, yea than much fine gold. Be the author known or unknown, he is unknown to us, but his book is a special treasure. It is the thinker's version of such popular books as that entitled *If Christ came to Chicago*.

THE CHURCH OF SCOTLAND: HER DIVISIONS AND REUNIONS. BY C. G. M'CRIE, D.D. (*Macniven & Wallace*. Crown 8vo, pp. 394. 5s. net.)

This is the book which the bewildered Englishman has been asking for. All the disputes and denominations, all the secessions and reunions are here. Henceforth—until another union takes place—familiarity with Scottish ecclesiasticism will be expected even in English drawing-rooms. For the book is as pleasant to read as it is easy to remember. Dr. M'Crie has the whole course of Scottish Church history so clear before his mind's eye that he can select the great movements and the leading men without an effort. Smaller men and ineffective movements are not permitted to bewilder or betray. And if his own mind is quite made up as to the Divine or

Satanic origin of the movements, there is no loss in that. His decisive judgments give vigour to his writing.

What is the impression which this history of disputes and reconciliations makes? Certainly not painful. Not once is the dispute about beggarly elements or worldly advantage. The men sometimes did more nobly than they knew, but they were noble men.

CHARLOTTE HANBURY: AN AUTOBIOGRAPHY.

EDITED BY MRS. ALBERT HEAD. (*Marshall Brothers*. 8vo, pp. 244. 6s.)

'If any man be in Christ, a new creature!' And the apostle would have assented readily if you had whispered, 'especially any woman.' There is no literature in this book, and it is only living Christianity that makes a book that is not literature worth reading. The autobiography is mere jottings, — jumbles, the editor rightly enough calls it. And yet it will be read and read and do more good than the most stately work of literary art.

SALVATION BEYOND DEATH. BY G. WINGFIELD HUNT, B.A. (*Mowbray*. Crown 8vo, pp. 258.)

A writer in the *Nineteenth Century* once said that he understood what would become of the sheep and what would become of the goats, it was the alpacas he was concerned about. Mr. Hunt's concern is about the alpacas also. And in spite of our Lord's words dividing *all mankind* into sheep and goats, he finds a distinct place for them in the world to come. The difficulty arises from mistaking the meaning of redemption. One is redeemed or not redeemed. If redeemed, then wholly redeemed and accepted in the beloved, presented without spot unto God. It is really not beyond Christ's power to do it. 'Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen.'

THE SOCIAL LIFE OF THE HEBREWS. BY THE REV. EDWARD DAY. (*Nimmo*. Crown 8vo, pp. 263. 5s. net.)

The first volume of 'The Semitic Series' being by Professor Sayce, it was not clear whether

modern criticism would be recognized or resisted. The second volume makes it clear. Mr. Day works over his subject after giving hearty welcome to critical results. He is as doubtful about the Deuteronomist and as determined against the Chronicles as a Kittel or a Kautzsch. His book is therefore wholly different from other popular books on Hebrew life and custom which are in our hands. Indeed, no better idea could be had of the difference historical criticism has made than by comparing this book with Kitto. There are whole chapters here, like the one on the Clan, that had not risen above Kitto's horizon. And as to order, it is scarcely an exaggeration to say that Kitto's last is here first, and his first last. Mr. Day writes confidently and in language that is curiously modern. David is a sheikh; Abigail 'the comely, wise, and efficient wife of an old churl.' But it is a vivid picture, and we thank him for it.

THE EVANGELICAL SCHOOL IN THE CHURCH OF ENGLAND. BY H. C. G. MOULE, D.D. (*Nisbet*. Small crown 8vo, pp. 126. 2s.)

The opening of the century gave occasion for the publication in the *Record* of the papers here gathered together. They tell the story of evangelical life in the Church of England during the nineteenth century. It is only a sketch, but it is by a master's hand. No touch is ineffective, for no word is unsympathetic. When Dr. Moule comes to look forward to the century that lies in front he does so in 'humble hope.' There are many hindrances to evangelical life, but he hopes that evangelicalism is greater than any party and will yet be the salvation of England.

Messrs. Nisbet have published a volume of *Family Prayers* for four weeks, morning and evening (2s. 6d.). There is no great distinction about the prayers, and that is perhaps as it ought to be. Each of them ends with the Lord's Prayer.

Mr. Nutt has begun to publish translations of certain German monographs on 'the Ancient East.' The first is by Professor Wiedemann on *The Realms of the Egyptian Dead* (16mo, pp. 68, 6d. net, in paper covers). The start is auspicious. Wiedemann is lucid and authoritative. And the

translation, which is by Miss J. Hutchison, is spirited. One thing only might have been done for improvement. Headings to the numerous sections would have cost little and been worth much.

A HANDBOOK TO OLD TESTAMENT HEBREW.
BY S. G. GREEN, D.D. (*R.T.S.* 8vo, pp. 332.
10s. 6d.)

Dr. A. B. Davidson's grammar remains unsurpassed, but many have endeavoured to provide books for beginners in Hebrew containing more exercises or reading lessons. Of these this is the greatest. There is space for practice enough, and the space seems to be always well used. The order of easy to difficult, so hard to maintain in Hebrew grammar, is here heroically held to. And abundant examples make every step a steady stepping-stone. The book is large and the price is consequently a little prohibitive, but surely a working knowledge of Hebrew is worth the money as well as the pains.

Fruitful or Fruitless—it is a good title. For it carries within it the solution of all theological controversies, the test of all religious life. It is the title of 'a Book of First Meditations,' written by Canon Hoare, and published by the Religious Tract Society.

THE MINOR FESTIVALS OF THE ANGLICAN CALENDAR. BY W. J. SPARROW SIMPSON, M.A. (*Rivingtons.* Crown 8vo, pp. 477. 6s. net.)

In certain obscure corners of the Book of Common Prayer there are certain obscure names. Who are they and why are they there? To answer both questions Mr. Simpson has written his book. First he tells enough of the history of the Book of Common Prayer to show why these names are there. And then he gives a short reverential history of the persons whose names they are. So we have brief biographies of S. Lucian, S. Chad, S. Alphege, S. Swithun, S. Crispin, S. Lucy, and many more. And at the end we have the list of books from which the biographies have been gathered.

THE BOOKS OF THE NEW TESTAMENT. BY THE REV. LEIGHTON PULLAN. (*Rivingtons.* Crown 8vo, pp. 300. 4s. 6d. net.)

For those who wish to know about the authorship and date of the books of the New Testament,

who wish to begin at the beginning, who wish to retrace none of their steps, this is the book. Relying on Sanday's and on Turner's work in the *Dictionary of the Bible*, Mr. Pullan has not been ashamed to write for the uninitiated, he has not been afraid to write clearly and confidently. His book is for students, but it has no dry examiner's look about it. The style is good, the language picturesque. In the work that lies before us of showing that the foundations of the faith are laid upon the rock of historical fact, this welcome book should take a responsible place.

Messrs. Rivingtons have published *A Manual for Confirmation*, by the Rev. T. Field, D.D. (pp. 112, 1s.), as one of their 'Oxford Church Text-Books.' It is a book from which one may learn to take an exalted view of Confirmation, or whatever its equivalent may be called. There is no lowering of the flag here. There is no opening left for any substitute in place of right living.

Atonement and Personality.¹

THE Scottish mind is credited with a natural affection for *metaphysics*. Add to that a comfortable training in theology, and then the Scotsman is fairly ready for the battle of life. Then when he condescends to read a theological treatise by a mere Englishman, he is always mightily astonished that things which have been familiar to himself since boyhood are only dawning on the Englishman's intelligence, and are evidently being regarded as wonderful discoveries of the mind.

Canon Moberly is an Englishman. He has written a large volume on Atonement and Personality. The Atonement has been the Scotsman's favourite study for generations, and if a Scotsman takes to the reading of Canon Moberly's book, he will find nothing new. He will find everything modern enough, or rather he will find a curious mixture of the very ancient and the very modern.

¹ *Atonement and Personality.* By R. C. Moberly, D.D., Regius Professor of Pastoral Theology in the University of Oxford, and Canon of Christ Church. John Murray. 8vo, pp. xxviii, 418, 14s.

And he will say that if Canon Moberly knew less of the Fathers and more of the Reformation theology, he would not have spent his time in saying things about the Atonement which have been so often and so admirably said before.

But with Personality it is different. Here the Englishman is on his own ground, the Scotsman is not seen. The discussion of Personality, at least as it applies to the Lord Jesus Christ, is very far from new certainly. But in its present phase it is both new and eminently English. And Canon Moberly has made it a special and prolonged study. Here the most omniscient Scot will find good reading. It is not that many sure results are obtained. Perhaps it is rather that old results are disturbed. But at least new possibilities are opened up for thought and for reverence. Especially is this the case in the discussion upon the Holy Spirit. Canon Moberly rightly says that most religious people simply give the Holy Spirit the go-by. They can scarcely be said to have so much as heard that there is a Holy Spirit. Canon Moberly does little to make the doctrine accessible to the ordinary mind; but he discusses it with ability, he closes some doors and opens others, and he enables us to see above all other

things how absurd it is to detach the Holy Spirit from Christ.

In the whole discussion of Personality Dr. Moberly is at home and happy, and it is enough to make his book a welcome book. It is a new subject in popular theology. Till Mr. Illingworth wrote, it was scarcely recognized in theological manuals. Dr. Moberly has fixed its place for at least a generation in all theological thought and writing.

To return for a moment to the Atonement. Canon Moberly has added to his book a long supplementary chapter on 'The Atonement in History.' The living modern interest which runs through the whole volume does not desert this chapter. One feels indeed that what should be said about it generally, is that it is extremely interesting rather than extremely valuable. It is astonishing that there is no reference to the greatest book of recent times on the subject, Scott Lidgett's *Spiritual Principle of the Atonement*. It is more astonishing that Canon Moberly passes with a bound from Abelard to Maurice. But the limitations of the book as well as its excellences are reflected in this chapter. And it cannot be said either that Dr. Moberly seeks to hide its limitations or that he deliberately despises what he does not know.

Contributions and Comments.

Mr. Moffatt on Apologetics in Criticism.

YOU spoke in the last number of Mr. Moffatt's *Historical New Testament* in terms of deserved praise. We all hail with pleasure the accession of so able a writer to the ranks of serious students of theology. His book is no doubt a valuable one; and will advance the cause of theological learning.

I am not sure that for myself I care very much for the new translation. I fail to see that it was needed or that much is gained by printing at length the whole text of the New Testament. To study the Books in chronological order would only mean turning over a few pages at a time of our existing Bibles. It also seems to me that

Mr. Moffatt writes as if his principle were more novel than it really is. As far back as Conybeare and Howson we had St. Paul's Epistles arranged in the order in which they fell in the chronology of the apostle's life. And Dean Farrar did the same thing not only in his *Life of St. Paul*, but also in his *Early Days of Christianity*. Besides this there must have been many theological teachers who for years past have made a point of pursuing this order of study with their pupils. At the same time the principle is of course really important, and it will be more firmly established by Mr. Moffatt's vigorous advocacy.

However, the light in which I suppose that Mr. Moffatt's book will be most generally regarded will be mainly that of what is commonly called an Introduction to the study of the New Testa-