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# At the Literary Table.

## THE BOOKS OF THE MONTH.

### I.

THE EMPHASISED BIBLE. BY J. B. ROTHERHAM.  
Vol. I. Genesis to Ruth. (*Allenson*. Royal 8vo, pp. 288. 8s. net.)

There is no little danger that Mr. Rotherham's *Emphasised Bible* will miss the attention it deserves, for on first view it is a highly elaborate system of signs and symbols signifying nothing. Take a single verse, Ex 3<sup>12</sup>—

<sup>12</sup> And he said—

I will be<sup>d</sup> with thee, and || this || <to thee> [shall be] the sign, that || I || have sent thee,—

<When thou bringest forth the people out of Egypt> ye shall do service unto God, upon<sup>e</sup> this mountain.

<sup>d</sup> Heb.: 'chye<sup>h</sup>—as in ver. 14. | <sup>e</sup> Or: 'by.'

Now what have we here? We have first a new translation, which is good enough to justify its existence. Next, emphasis marks, whose purpose is to bring the English reader into touch with the original; for in translation it is impossible to present the exact force of the Hebrew and be idiomatic; so Mr. Rotherham's marks say, 'Thus the words would be read aloud in Hebrew.' Then brief notes, which do for special points what even the emphasis marks fail to do. The whole desire, therefore, is to enable us to read the English and produce the very same effect as reading the Hebrew does.

Is it worth the labour? Surely it is. Ask the trained reader sitting in the pew. Moreover, it puts the English scholar on a level, as nearly as possible, with the Hebrew scholar.

*Lessons on the Gospel of St. Mark* is the title of the latest issue of Messrs. A. & C. Black's 'Guild Text-Books' (6d.). It is really a commentary on the Second Gospel, not, however, in the usual method of phrase by phrase, the incident or topic itself being explained rather than its language, and all being turned to immediate spiritual results. The author is Dr. Irvine Robertson of Clackmannan.

THE UNIVERSE. BY F. A. POUCHET, M.D. REVISED AND EDITED BY J. R. AINSWORTH DAVIS, M.A. (*Blackie*. 8vo, pp. 592. 7s. 6d.)

Pouchet's *Universe*; or, *The Infinitely Great and the Infinitely Little*, has been one of the most

successful of Messrs. Blackie's popular books. It has run so long that it was getting out of touch with scientific knowledge. So it has been revised by a competent student. And now it will set out on a new career of conquest, captivating the hearts as well as informing the understanding of another generation of young men and maidens.

The special business to which Messrs. David Bryce & Son of Glasgow have set themselves is the production of the smallest possible books. Scott's *Lady of the Lake* in their 'Dainty Little Library' weighs less than two ounces. With its brown leather and brass clasp it is an ideal gift for friends abroad.

BEYOND THESE VOICES. BY MRS. EGERTON EASTWICK. (*Burns & Oates*. Crown 8vo, pp. 328.)

The heroine is all the book. And what a heroine! Powerful, perplexing, attractive—but good or bad? It is marvellous how easily the interest is maintained. There is a murder, but even that does not destroy or weaken it. For there is that beautiful woman's life to live and account for. The book is written by a woman, and the men, though respectable, are not great men, nor always consistent with their own mediocre selves. But the greatness of this bad woman makes up for it. It is a Catholic book, and there is purpose in things we might at first see little purpose in.

The third yearly volume of the new series of *Young People* (2s.) has been issued by Mr. Burroughs. It is a denominational magazine, but nothing merely sectarian is to be found in it, and it ranks with the best young folks' magazines published. Mr. Capey is an editor who should be introduced into the home.

*Morning Rays* is the children's magazine of the Church of Scotland. It is edited, with a fine sense of the wishes and the wants of the little ones, by the Rev. Harry Smith, M.A. And it is illus-

trated so as to hold its own with the artistic undenominational magazines. Its annual volume is published at 42 Hanover Street, Edinburgh (1s. net).

THE OXFORD BOOK OF ENGLISH VERSE, 1250-1900. CHOSEN AND EDITED BY A. T. QUILLER-COUCH. (Oxford: *At the Clarendon Press*. Crown 8vo, pp. 1084. 10s. 6d.)

The *Oxford Book* is the best book. We say so with remembrance of the rest and with grateful obligations to them. It will never take the place of the *Golden Treasury* in our affection, for the first is the best loved always. But it is the best though not best loved. Having all the rest as guides, and going more thoroughly than any general anthology into the poetry of our own time, Mr. Quiller-Couch seems to have found what others missed, and missed nothing of what others found. As fat as a popular hymn-book—it contains 883 pieces—the *Oxford Book of English Verse* is nevertheless so severely edited that it can only be individual taste that will reject this piece or that, not common consent. For our part it would be the few more recent and more fanciful that we should be inclined, not to reject, but to bracket as the textual critics do. For simplicity, which is humanity, is the first law of anthology-making. Can anything be better to announce that law and fix it for ever than 'Sumer is icumen in,' the poem with which all anthologies must open? Can anything be better to end an anthology, in obedience to that law, than Margaret L. Woods' *Genius Loci*? or even the 'Amen' of the Book, the Oxford motto, which we must quote—

#### Dominus Illuminatio Mea.

In the hour of death, after this life's whim,  
When the heart beats low, and the eyes grow dim,  
And pain has exhausted every limb—  
The lover of the Lord shall trust in Him.

When the will has forgotten the lifelong aim,  
And the mind can only disgrace its fame,  
And a man is uncertain of his own name—  
The power of the Lord shall fill this frame.

When the last sigh is heaved, and the last tear shed,  
And the coffin is waiting beside the bed,  
And the widow and child forsake the dead—  
The angel of the Lord shall lift this head.

For even the purest delight may pall,  
And power must fail, and the pride must fall,  
And the love of the dearest friends grow small—  
But the glory of the Lord is all in all.

One of the most attractive single volume editions of Shakespeare is that which is published by Messrs. Collins of Glasgow. It contains an introduction by Henry Glassford Bell (4s.). Its paper, type, binding are all effective, and form a handsome volume. But its special feature of attractiveness is its series of illustrations. They are representations of modern actors and actresses taken in the act. Sir Henry Irving is here as Hamlet and Shylock and Wolsey and Lear. Miss Ellen Terry is seen in Beatrice and Portia and Queen Katharine and Imogen and Cordelia and Lady Macbeth and Ophelia. Almost all the plays are represented by those two or by others. It is an aid to interpretation which the most ardent student of Shakespeare will appreciate most.

HE CHOSE TWELVE. BY J. ELDER CUMMING, D.D. (Stirling: *Drummond*. Crown 8vo, pp. 272. 2s. 6d.)

In publishing a volume of studies in the character of the Twelve, Dr. Elder Cumming expresses astonishment, which we must echo, that he could find only two books (Bruce's *Training of the Twelve* and Symington's *Apostles of Our Lord*) which cover the same ground. That does not encourage him to be commonplace, however. He knows that separately the apostles have been much discussed. His studies are thoughtful, and once or twice independent. In the case of Judas, for example, he dares to suggest, in order to account for his choice, that our Lord never chose him, but that he offered himself; in fact, that he is the man who said, 'Lord, I will follow thee whithersoever Thou goest,' and that he followed in spite of Christ's warning, 'Foxes have holes.'

THE GRAMMAR OF PROPHECY. BY R. B. GIRDLESTONE, M.A. (*Eyre & Spottiswoode*. Crown 8vo, pp. 207. 6s.)

To Canon Girdlestone prophecy means prediction. He does not deny that there is prophecy in the Bible that is not prediction, that the prophets were sometimes forthtellers and not foretellers, but he is only mildly interested in such prophecy. In prophecy, which is prediction, he is, and has long been, so deeply interested, that it alone is prophecy to him, and with it alone this book has to do. His purpose is to reveal the rules by which predictive prophecy should be interpreted. He calls his book *The Grammar of Prophecy*—not its Arithmetic. For he sees that

it is not by figures on a slate, but by understanding the language of the Spirit of God that the times and seasons will be found. So he will displease all the almanack-makers. But if he succeeds, and we think he does succeed, in showing that in prophecy 'we count time by heart-throbs,' he will do good service to his fellow-men. The Lord shall come, the earth shall quake—we know that; when? how?—that we do not know. Nor would it be well with us if we knew, but ill. Therefore let us be up and doing while the day lasteth, knowing that the sun will set and the night come down upon us, not knowing the hour of sunset or the darkness.

This volume fitly closes the 'Bible Students' Library,' and the 'Bible Students' Library' closes a period in the interpretation of the Bible.

A MINISTER OF GOD. (*Philip Green*. Crown 8vo, pp. 222. 2s. net.)

This volume contains first a memoir of John Hamilton Thom; next selections from his sermons and addresses, the passages selected having a special value for preachers, so that the title, *A Minister of God*, is not meant to describe John Hamilton Thom (though it would describe him), but you or me (if we will); then three fine sermons chosen to reveal the author's most characteristic work in the pulpit; and, lastly, an address to students of theology. The book will be made most welcome by those who know the two volumes of *Laws of Life after the Mind of Christ*, and it may do more than even those volumes to keep this good man's influence alive.

EADIE'S BIBLICAL CYCLOPÆDIA. (*Griffin*. 8vo, pp. 687. 10s. 6d.)

This old book has been found out of date and a new edition has been prepared under the direction of Professor Sayce. The arrangement and the words of Eadie have been as far as possible retained. Even the old attitude has been scrupulously kept both in the Old Testament and in the New, so that, as Professor Sayce puts it, 'those who want the speculations of the so-called "Higher Criticism" must go elsewhere.' Consequently, we have the story of Abraham told just as it lies in Genesis. Abraham denied Sarah both before Pharaoh of Egypt and before Abimelech of Gerar, and Isaac denied Rebekah before Abimelech also, 'or rather his successor of the same name, for the

term Abimelech seems to have been, not a proper name, but a Philistine regal title.' No suspicion is hinted that these might be duplicate accounts of one occurrence. As the Cyclopædia proceeds, however, the possibility of such duplicates is frankly recognized. Thus in the history of David it is said, 'In this section of the sacred narrative there occur several difficulties in the way of reconciling what are apparently two accounts of this part of David's life which have not yet been thoroughly harmonized by any suggestions that have been made.'

In this new edition account is taken of the Apocrypha and of the monuments. These, indeed, constitute its chief additions. But it is evident that the whole book has been wrought over, and consistently with the plan adhered to, brought up to date.

THE CHURCH'S ONE FOUNDATION. BY THE REV. W. ROBERTSON NICOLL, M.A., LL.D. (*Hodder & Stoughton*. Fcap. 8vo, pp. 227. 3s. 6d.)

There has been some startlingly unorthodox writing recently, and some of it has come from quarters whence orthodoxy was expected, but this is the way to deal with it. To get into a panic is absurd. The faith we hold has been assailed before now, and shaken itself clear of its assailants. Give it room to declare itself—its truth to life, its capacity for godliness, its spiritual pre-eminence—as Dr. Robertson Nicoll does here, and it will ever produce new conviction of its essential truth in the minds of honest men. The assailant may think that by nibbling at the supernatural in the Gospels he can nibble it all away. He begins at the wrong end. He must take away the Jesus of the Gospels first. He is the Supernatural, and after Him the rest will go or stay.

THE PROGRESS OF DOGMA. BY JAMES ORR, M.A., D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 395. 7s. 6d.)

Unless it be his co-editor on the *Union Magazine*, there is no man we know who can make systematic theology so easy as Professor Orr. If all 'Bodies of Divinity' had the vivacity of this book, the joke 'more body than soul' would lose its point. But Dr. Orr's purpose is not simply to make theology attractive, not simply to write a *Body of Divinity*; it is to show how one theological system and one theological dogma developed out

of another. The history of Dogma has been written by Professor Harnack, Professor Orr writes its evolution.

Having to crush into a single small volume the whole mental development of Christianity, Dr. Orr has had to practise economy. His gift however lies there. When he is most concise he is most lucid; when he cuts and carves he is most telling. We have to fill in much matter from other sources, but Professor Orr gives us the spirit and the life. And it is a perpetual surprise that in condensing he does not dictate, but continues to offer us the means of judging the most vital questions for ourselves. We do not always agree with his verdict, but we always respect it, for he respects our right to disagree.

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CULTURE AND RESTRAINT. BY HUGH BLACK.  
(*Hodder & Stoughton*. Crown 8vo, pp. 395. 6s.)

Religion is more difficult than theology. There are those who can discover a new theory of the Atonement (and there are easier things in theology than that) who cannot take up their cross daily and follow Jesus. Mr. Black does well to address himself to religion. The truth is we have taken in enough of theological food for the present, we must get it digested. Not, What am I to believe? now for a little, but, What am I to do?

There are two plans of life, the æsthetic and the ascetic, or the cultured and the restrained. Both are wrong. Jesus Christ our example followed neither. Nor is it right to go first a little into the one and then a little into the other. Nor again is a compromise between them right. The compromise is perhaps of all the devil's devices the most devilish.

The æsthetic ideal is right in so far as it takes of the things that are lovely in the world and transmits them into grace of character under the operation of the Spirit of God. The ascetic ideal is right in so far as it cuts off from the life and character all that is antagonistic to the glory of God, all that is really of the world, the flesh, and the devil.

So, or nearly so, does Mr. Black most eloquently persuade us. His book is itself a demonstration of the truth and workableness of his theory. He has made it a most attractive work of art, he has made it also a most impressive advocate for 'the following of Jesus.'

THE MIRACLES OF JESUS. BY THE RIGHT REV. COSMO GORDON LANG. (*Isbister*. Crown 8vo, pp. 296. 6s.)

It is a curious commentary on our modern Christianity that a writer on our Lord's miracles has to explain at the outset that he is not writing either critically or apologetically. They were not done for the use of either the critic or the apologist. They were the expression of the Person, the acts that became Him, the inevitable outcome of His human activity. They were done that we might behold His glory—full of grace and truth. But we have to be recalled to that. We have to be reminded that the use of the miracles is their religious use, that the question, What do they mean for us? is more than the question, Were they ever wrought? The critic and the exegete will pass by a book like this. For they will copy the Jews who sat at Simon's table, saying 'Who is this that forgiveth sins also?' when they might, if they read this edifying book simply and sincerely, hear the Saviour say, 'Thy faith hath saved thee, go in peace.'

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MEMORANDA PAULINA. BY GEORGE JACKSON, B.A. (*Isbister*. Crown 8vo, pp. 268. 3s. 6d.)

The contents of this book, like those of Bishop Lang's, appeared originally in *Good Words*. Mr. Jackson, however, has revised and rearranged his *Good Words* paper, which Dr. Lang had not time to do. Perhaps it will not be invidious to add that even before the revision they had more in them of the results of modern scholarship. Dr. Lang was 'religious' only, Mr. Jackson is exegetical also, and partly even apologetic. Nevertheless, his business has been to tell us how we may find Paul good unto edifying. His choice of passages is made for that end, and they are wonderfully representative. Moreover, he brings Paul near. 'The Passion for Souls,' for example (chap. xxx.),—it is the passion of Richard Baxter also, and of Wesley, and of Brownlow North, and of George Jackson.

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THE CHILDREN'S LONDON. BY CHARLOTTE THORPE. (*Leadenhall Press*. 4to, pp. 229.)

This is a captivating idea. Miss Thorpe becomes guide to all the children who *cannot* visit London, but long to. And if anything will comfort them in their distress, this beautiful book is the thing. How handsome it is, how smooth and white its paper, how clear-cut its illustrations, how

effective its coloured frontispiece! The illustrations are all by William Luker, jun., and that is enough. Miss Thorpe is a kind children's friend, and she seems to know London, its great places and its small, most intimately.

THE REAL CHRISTIAN. BY LUCAS CLEEVE. (*Long. Crown 8vo, pp. 334. 6s.*)

The only fault one has to find with this book is its brevity. It is not a common fault with this type of book, and for that reason must be forgiven. And the brevity gives the impression of reserve power. Yet a greater effect, we feel sure, would be produced by greater scope in which to develop the characters and give them more movement and life. The greatest success of the book is the hero. Catholic though he became—a sorry Catholic, the hard ecclesiastic would say,—he is to be accepted as a real Christian, a far closer approach to the type we all feel after and even see in Jesus than any recent effort we can name. The heroine never takes her place,—that is, if Irma is the heroine,—she is weaker than was necessary, and had no right to let herself be set aside by Lady Fellcroft. For the rest the effect is wholesome. A great life and not impossible, triumphant also in its tragedy, is made ours for ever.

There are many children, we are sure, to whom the two Latin words *Biblia Innocentium* were familiar before they could conjugate *amare*. For Mr. J. W. Mackail gathered the stories of the Bible into a book of that title, relating them in language that had the rhythm of the old version and more than its simplicity, and it fell into the hands of discerning mothers, who thereby taught their little ones to love both the Bible and this book. Now there has been published *Biblia Innocentium Part II.* (*Longmans, crown 8vo, pp. 197, 5s.*) It tells 'the story of God's chosen people after the coming of our Lord Jesus Christ upon earth' far into the history of the Church. Its brief chapters will be less familiar to mothers, but not less enjoyable to their children. The same simplicity of language attains the same universal charm.

To their new edition of Thackeray Messrs. Macmillan have added *Pendennis* (crown 8vo, pp. 874, 3s. 6d.), and *The Newcomes* (pp. 864, 3s. 6d.). 'Pendennis' has Thackeray's own illustrations,

'The Newcomes' Richard Doyle's. The great novels are each found in a volume of perfectly convenient size, though the type is large enough to be read with ease, and the paper opaque enough to let one page be read at a time. One welcome feature, not noticed till *Vanity Fair* had been some time handled, and therefore missed last month, is the flexibility of the binding. At every page the book lies open flat, and there is no breaking or cracking of the back. A pleasanter volume to hold you could not take into your hand.

MORE LETTERS OF EDWARD FITZGERALD. (*Macmillan. Globe 8vo, pp. 295. 5s.*)

The volume is again edited by Dr. Aldis Wright, and many of the letters are addressed to him. There is as much self-revelation in them as formerly; there is as much ignorance of the world's ways, as much sensitiveness to its opinion of Edward Fitzgerald; there is as much love of books and coffee and pipes and—1870 Port. Some of the letters are to Carlyle, whose judgment he feared and courted. He estimated Lowell very highly, one is pleased to see how highly in these days when we are all reading Lowell's *Life*—but, while he has more humour, even Lowell has 'not nearly so much Delicacy of Perception or Refinement of Style as Ste. Beuve'—a just and welcome judgment also.

OXFORD STUDIES. BY JOHN RICHARD GREEN. (*Macmillan. Globe 8vo, pp. 334. 5s.*)

Some will buy this book to add it to their set of John Richard Green in the 'Eversley' Series; some to recall the Oxford scenes they love; and some to enjoy true history well told although in snatches only and in hints. The papers which the book contains are contributions towards a history of Oxford never accomplished. The most extended, filling 220 pages, is 'Oxford during the Eighteenth Century.' It is just an extension of the breezy essays that surround it, entering with them into the homes, as well as the clubs and colleges, revealing the same shrewd knowledge of men, the same keen relish of affairs.

THE TEACHING OF JESUS. BY G. B. STEVENS, PH.D., D.D. (*Macmillan. Crown 8vo, pp. 203. 3s. 6d.*)

This volume belongs to Professor Shailer Mathews' series of 'New Testament Handbooks.'

If that series is not yet generally known in this country we are losing much. We are losing acquaintance with the best theologians of America, and we are losing the benefit of the best popular theological teaching. Professor Stevens gathers our Lord's words into groups under great topics, as His Attitude towards the Old Testament, the Kingdom of God, the Father in Heaven, the Son of Man. He has no novelties of interpretation to disclose. He believes the teaching is intelligible in itself, if we would take it as it stands. In his preliminary chapter on the Methods of Jesus' Teaching, he states that each of the parables teaches a single simple lesson; the unjust judge is nobody, and the widow is nobody, what is said by the judge or by Jesus is everything. Where all is so clear and capable, we need not stay to note a single slip—Lock being credited with the article SON OF MAN in the *Dictionary of the Bible*, instead of Driver.

CHARLES ARMSTRONG FOX: MEMORIALS. BY SOPHIA M. NUGENT. (*Marshall Brothers*. Crown 8vo, pp. 368.)

If all is true that is here said of Mr. Fox, and if nothing is kept back, he was one of those whose walk is close with God. We do not doubt it is all true, so many have a hand in it and they all concur so heartily. We do not suspect for a moment that anything is kept back, for the sincerity is transparent both of Mr. Fox himself and of his biographer. It was a great privilege to know such a man, who 'never gave his "testimony" on the platform of Keswick,' but gave it 'in the sweet and holy way he did his life duty,' and then 'in the sweet and heavenly patience with which he bore his death.' It is now the privilege of us all, if we will, to know him from these 'Memorials.' We have known him partly already from his books, and Mr. J. B. Figgis, who knew both him and them well, says that his secret is in his books: 'This was, after all, Mr. Fox's greatest characteristic; not eloquence, nor poetic power, not even expository gift, though each of these in large measure were his;—his great gift was that when he spoke and when he wrote he did so as one who had seen the King's Face. His was the "intense intimacy" he speaks of in *Green Pastures and Golden Gates*.'

PATTIE E. EKINS. (*Marshall Brothers*. Crown 8vo, pp. 212. 3s.)

We have conferences 'for the deepening of the spiritual life,' and we have books. This is one of the books. It is the simple record of a simple life, with some unaffected letters. It is the revelation of a life that had been spiritually deepened. And its spirit and depth were seen not in words of pious devotion only, though these are not withheld, but in deeds of sympathy also. Nothing more tactful, more touching, could be written, we think, than the letter on page 81 to a cousin who had lost her mother. 'I would like to get you right into my arms so that I could love out a little of the sympathy that cannot be written.'

BETWEEN LIFE AND DEATH. BY IRENE H. BARNES. (*Marshall Brothers*. Post 8vo, pp. 308. 3s. 6d. net.)

The author of *Between Life and Death* believes in Medical Missions. She believes that they are to be the missions of the future, their success being universal and immediate. In this book she tells the story of Medical Missions under the C.E.Z.M.S. in India, China, and Ceylon. The story is crowded with incident, sometimes of the most painful but always of the most impressive kind; and the incidents are made memorable by excellent photographs, which are due to two clever artists. If we were teaching our Lord's miracles of healing, we should find many useful illustrations in this volume.

JOHN HOWARD. BY EDGAR C. S. GIBSON. (*Methuen*. Fcap. 8vo, pp. 224. 3s. 6d.)

Messrs. Methuen have done up this little biography very charmingly, and it deserves it. Dr. Gibson has not missed his opportunity. A short bright life of *John Howard* will be welcomed in many schools and homes. The lads who see life before them, reading this, will seek to live it nobly. And those who look back on life will yet be thankful to read that one man fought the good fight so strenuously.

THE AGAPE AND THE EUCHARIST. BY J. F. KEATING, D.D. (*Methuen*. Crown 8vo, pp. 219. 3s. 6d.)

'The Agape has long been regarded as, if not, like Mary Queen of Scots, "the eternal enigma of history," at least one of the obscurest of problems,

and I do not profess to have solved it.' Dr. Keating thus introduces his book. He knows what has been said upon it from the beginning to the present day; he has studied the original sources for himself; and he has a mind of his own. From first to last he writes with the utmost modesty, but that never leads him into sycophancy. And if he has not solved the problem, it must be because, as he says himself, the materials for its solution are even yet not sufficient.

His conclusions respecting the origin and earliest observance of the Agape and its relation to the Eucharist are these. The Agape was a distinctly Christian feast, arising out of our Lord's supping regularly with His disciples, and also speaking of His kingdom under the image of a Supper. The Agape and the Eucharist were at first united, the Eucharist being the culmination—the sacrificial culmination—of the Feast.

The book is the product of very real scholarship, and in all discussions of its subject not only deserves but demands attention.

THE CHURCHMAN'S INTRODUCTION TO THE OLD TESTAMENT. BY ANGUS M. MACKAY, M.A. (*Methuen*. Crown 8vo, pp. 317. 6s.)

What he means by the *Churchman's* Introduction Mr. Mackay nowhere tells us. Perhaps he means the church member, the person who is interested already in the Old Testament, not the outsider or the infidel, for he says his book is primarily intended for the intelligent layman. But it does not matter. It is just the book which hundreds of clergymen have been waiting for, in order to get their Old Testament lectures into modern shape and interest, it is just the book which thousands of laymen have been expecting, in order to understand what this Higher Criticism is, and what the Old Testament is after the Higher Criticism is done with it. Mr. Mackay has great sympathy with the intelligent layman. He does not denounce the Higher Criticism, he does not praise it. He tells what it is, he shows what it has done. He has written an Introduction to the Old Testament on critical lines, which will be welcome for its plain candid information, whatever may be felt about the Higher Criticism. His first chapter is on Inspiration. In his hands Inspiration is a matter of interest to ordinary men. He makes it so. He makes them feel it so. And he is not afraid. 'Inspiration,' he says, 'does not

guarantee him who possesses it against all error. Here also,' he goes on, 'an analogy may help us. When we say that Shakespeare surpassed all other men in *poetic* inspiration, what do we mean? Not that in dealing with disputed historical questions he was infallible, but that he had an incomparable eye for the *poetic* and *dramatic* elements of history. His genius did not make him an authority upon botany or astronomy, it only inspired him to turn stars and flowers to the very highest *poetic* uses conceivable. So the prophets were inspired in matters pertaining to God; they had a genius for religion.'

Messrs. Morgan & Scott publish in a cheap form the remarkable story of the 'Cambridge Seven'—the athletes and scholars who sixteen years ago gave up scholarship to be scholars in Christ's school and athletics to compass sea and land in the service of the Gospel. The title is *A Story Retold* (6d. net).

A supplementary volume to *Martyred Missionaries of the China Inland Mission* has been issued by Messrs. Morgan & Scott under the title of *Last Letters and Further Records of Martyred Missionaries* (8vo, pp. 105, with 19 illustrations, 2s. 6d.). The book is edited by Marshall Broomhall, B.A. It contains the record of experiences that are as heart-rending in their simple bravery as any in the first volume. To that it adds complete lists, with portraits and much information, of those who in the China Inland Mission endured even unto death.

JOSHUA AND THE LAND OF PROMISE. BY F. B. MEYER, B.A. (*Morgan & Scott*. Post 8vo, pp. 193. 2s. 6d.)

Mr. Meyer names two or three books, 'to all of which I gladly confess my obligations.' But this work is his own. He has considered Joshua for himself, and understood him in his own way. It is of course a way much influenced by the things which Christ has wrought. Mr. Meyer makes no effort to detach himself from Christ and present Joshua to us with the aid of the historical imagination alone. The things of Christ, even the deep things, are used to make Joshua ours in the fulness of God's own prophetic vision of him. And so also the Land of Promise is a land which eye hath



not seen even yet, the 'land of morning glories and unexampled green' which awaits the people of God. It is Joshua and the Land of Promise, as he may be made useful for instruction in righteousness by us to-day.

In conjunction with Messrs. Nisbet the Christian Literature Company of Edinburgh have published a small volume of 'Verses on the Christian Life,' by the late William J. Govan, entitled *In His Presence*. Few of the poems can be quoted at length, yet few are unworthy if we had space. Take the first two verses of 'God Blessed for Ever'—

Our God, could we but see  
The loveliness Thou art,  
Then would our waking heart  
Seek only Thee.

All happiness is Thine,  
And happiness below  
Is but the after-glow  
Of joy divine.

*The Church Directory and Almanack* is one of the bravest enterprises in publishing of our day. It could be called so last year on its first appearance. Now it may be called also one of the most

successful. So well has it been received that the editor makes it larger and fuller this year, and the publishers issue it at the same price (Nisbet, crown 8vo, pp. 672, 2s. net). This is to bring within every man's reach all the information he can desire regarding the Church of England, its Clergy, and its Benefices, and all in the most marvellous accuracy. This year's volume begins a list of the Colonial Clergy, which next year's volume is expected to present in completeness. It is useless for any clergyman to go farther or pay more; he will get everything here, including notes for his sermons and a selection of books for his library.

LIFE: ITS MYSTERIES NOW AND AFTER DEATH. BY THE REV. ALEXANDER WRIGHT, M.A. (*Oliphant*. Crown 8vo, pp. 230. 3s. 6d.)

The things beyond the veil never lose their interest albeit we get no nearer their knowledge with all our discussions. Mr. Wright knows now, for he was just on the shore, it turned out, as he prepared his book. But he wrote before he knew, and although he had a pleasant manner of writing and ample acquaintance with the literature, he leaves us where we were. His book should be got by those who cannot afford Salmond's *Christian Doctrine of Immortality*.

## The Rivers of Damascus.

BY ERNEST W. GURNEY MASTERMAN, F.R.C.S., F.R.G.S., LATE OF DAMASCUS.

'Are not Amana (A.V. Abana) and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?' (2 K 5<sup>12</sup>).

UNANIMITY of opinion regarding the identification of the Amana and Pharpar may perhaps be scarcely hoped for. It is indeed possible, though highly improbable, that an entirely new theory may some day be started. It may be, too, that some new discovery may settle the question once for all; but, meanwhile, I am venturing briefly to review the 'Rivers of Damascus' as I have seen them during three years' residence in the capital of Syria, in the endeavour to help others to form their own conclusions as to the possibility of a satisfactory identification, and as to the merits of rival suggestions. My notes, made on the spot some

years ago, have been laid aside, as I thought it was impossible much difference of opinion on the subject could be maintained; but as I find at least two rival theories holding the field, I venture now to write them up.

Briefly, then, I propose (1) to describe all the known 'rivers of Damascus' as we find them to-day; (2) to indicate the many proposed identifications; and (3) to state my reasons for adopting the only one which appears to be at all tenable.

1. *The Modern Rivers of Damascus*.—To those visiting Damascus for a hurried excursion there appears to be but one river—the Barada—that beautiful, quick-running, noisy stream which to-day accompanies the railway train, as once it