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With other poets he was more in sympathy throughout, perhaps because they had more of the prophet in them, especially with Longfellow. Longfellow was not the prophet Lowell would have made him. In an early letter to Longfellow he says: 'Christ has declared war against the Christianity of the world, and it must down. There is no help for it. The Church, that great bulwark of our practical paganism, must be reformed from foundation to weathercock. Shall we not wield a trowel, nay, even carry the heavy bricks and mortar for such an enterprise?' Longfellow read that, and listened to Lowell personally, but he never felt the 'burden.' 'Lowell passed the morning with me,' he notes in his diary under date 23rd October 1845. 'Amiable enthusiast! He proposes to write a book in favour of fanaticism.' But yet, when Longfellow's sixtieth birthday occurred in 1867, Lowell, whose love never wavered, wrote a poem, and printed it in the daily paper which he knew would be laid on Longfellow's breakfast-table.

But what do prophets do for us? That is to say, What has Lowell done? There are three things which might be mentioned. He looked to

the future. His Paradise lay there, not as with the poets in the past. He also linked himself with the past. A prophet must be in the succession. He must not speak from himself; but what he hears, that he must speak. And all the prophets receive the same message, to be applied by them to the circumstances of their own day. Lowell did not bring slavery to an end. Neither did St. Paul. But Lowell linked himself to St. Paul and said, 'God made man in His own image.' And when the day came for the practical vindication of that principle, Lowell was where St. Paul would have been. Finally, he believed in God as the God not of the dead but of the living. He believed that God was the God of this world.

Careless seems the great Avenger; history's pages but record

One death-grapple in the darkness 'twixt old systems and the World;

Truth forever on the scaffold, Wrong forever on the throne,—

Yet that scaffold sways the future, and, behind the dim unknown,

Standeth God within the shadow, keeping watch above His own.

Lowell wrote that.

THE BOOKS OF THE MONTH.

THE CONFLICT OF TRUTH.¹

Mr. Capron is a very clever man and a very skilful debater. He has written a great book on the Creation, developing in it a line of defence (or rather of attack) which he suggested in an earlier and smaller volume a year or two ago. He has met the men of science on their own ground, accepted their principles and adopted their very words, and he has proceeded to prove that the account of the Creation in Genesis is strictly and scientifically true.

We are not convinced by the book. There are places where it seems to prove too much; we feel under the glamour of Mr. Capron's clever rhetoric all through. But as an answer to Huxley or Haeckel it is perfect. Huxley would not have condescended to notice Mr. Capron. He had a cunning and convenient way of selecting antagonists with name and position and without

¹ *The Conflict of Truth.* By F. Hugh Capron. Hodder & Stoughton, 1902.

the necessary equipment. Haeckel will not notice him either. He is too well satisfied with his own impossible and ridiculous position to notice anybody. But the innumerable multitude who care for the truth more than for Huxley or Haeckel will see that if the account of the Creation in Genesis is wrong, it is not Huxley nor Haeckel nor even Herbert Spencer that is entitled to say so.

We are not convinced by the book, because we feel that it ignores the origin or at least the affinity of the Creation narratives in Babylonian lore. That the narratives in Genesis and the narratives on the Babylonian tablets are the same in substance no one can doubt. Mr. Capron would perhaps answer that the author (or authors, for he does not touch the critical questions) of the Genesis narratives was instructed to separate out the polytheism and error from the Babylonian account, and even to bring it into line with the scientific discovery of all time. But that would have demanded another chapter, perhaps several chapters.

It may be, however, that Mr. Capron has for the moment afforded welcome relief to many disturbed minds. If all this can be said for the strict scientific accuracy of the Book of Genesis, who will undertake to prophesy how far we may be from a new conception of revelation? And assuredly Mr. Capron has rendered one estimable service by his book. He has shown that the common division of the Bible into elements human and elements Divine is as unscientific as it is destitute of religious worth.

HISTORICAL CHRISTIANITY.¹

The Dean of Christ Church undertook a bold task when he determined to show that historical Christianity—the Christianity that existed before criticism was born—is the best religion yet discovered for the life of man. He found that the two greatest religious needs of man are Communion with God and Immortality. These needs all the highest religions have tried to satisfy. But they have all miserably failed. In Greece art rose till it reached a climax and then declined. At its climax the art of Greece became a permanent possession for mankind. But the religion of Greece has done nothing for mankind. Only the religion called Christianity has enriched the world and satisfied the soul of man.

And it is historical Christianity. Dean Strong does not deny a place to criticism, but it is the Gospels as they stand that have made the impression upon men, it is the Christ of the Gospels that has given them communion with God and brought life and immortality to light. In the result there is a prominent place even for the Fourth Gospel. And thus Dean Strong will let the keenest critical dissecting knife carve away. Christ and the Christianity of Christ have been, and will still be, the supreme satisfaction of the life of man.

PRINCIPLES OF WESTERN CIVILIZATION.²

Mr. Kidd is an evolutionist. That is nothing, however. We are all evolutionists now. Mr.

¹ *Historical Christianity the Religion of Human Life.* By Thomas B. Strong, B.D., Dean of Christ Church, Oxford. Frowde, 1902.

² *Principles of Western Civilisation.* By Benjamin Kidd. Macmillan, 1902.

Kidd is a Darwinian. He even goes one beyond Darwin. He looks before and after, especially does he look before; Darwin only looked after. He holds that Darwin as an evolutionist had this great defect, that he thought all the struggle for existence was in favour of the existing individuals, to make them as nearly perfect as possible. Mr. Kidd shows that it has no such purpose. The struggle for existence is all in behalf of those that have yet to be born.

Darwinism rests on two conceptions. The first is that the rate of increase of all living creatures is so enormous that if unchecked it would speedily overreach the conditions of existence. The second is that in all forms of life individuals show a tendency to variation, together with the capacity of transmitting these variations to their offspring. These two principles produce the phenomenon which Darwin described as Natural Selection, and which constitutes the right of the name Darwinism to exist. Out of the hosts of living creatures that come into the world, a few are always selected to continue their kind. They are selected naturally. They are selected because they have acquired certain characteristics which give them a superiority in the battle of life. They survive and propagate; the rest perish. Thus the earth moves on, and the living beings in it steadily advance toward perfection, and its sky is not blackened nor its green grass devoured by even the most prolific of the creatures which swarm upon the face of it.

Darwinism as thus outlined 'has stood the test of attack and examination from innumerable points of view in one of the most strenuous and remarkable intellectual periods in history.' It holds its ground. But within the most recent years a remarkable discovery has been made, a remarkable development of Darwinism has taken place. Darwin understood that whenever an individual possessed characteristics which gave it a better chance in the struggle for existence, that individual was benefited by the possession. It is not so. The great discovery has been made that the individuals do not exist for themselves but for their posterity. Their advantage in the race of life is not theirs but their offspring's. Darwin said, 'Natural Selection works solely by and for the good of each being.' Mr. Kidd and others have discovered that Darwin was wholly wrong. In the struggle for existence the individual and

the present are ever sacrificed in the interests of the future and the race. The title of *Natural Selection* must now give place to the title of *Projected Efficiency*.

One result is this. It is no advantage that any creature should live long. Darwin thought it was. It seemed to give more time for the development and enjoyment of the useful qualities. But now that we see that the individual exists for the sake of posterity, a long life is a positive hindrance. If it has lived long enough to propagate its kind and pass on its acquired characteristics, the sooner the individual dies and makes way for the next generation to do the same, the better for the process of evolution.

Now this principle of Projected Efficiency applies to human society as well as to the lower animals. It is the principle in which progress has been made in all the ages of the world, and especially in the civilization of the Western nations within the Christian era. Let Mr. Kidd's book prove and illustrate that position. Critics have been crying it down, but it is a great book, and will outlive the critics' envy. We do not think, however, that the discovery is so new as Mr. Kidd would have it. Was it not made long ago by the writer of the Epistle to the Hebrews when she said (Harnack assures us that Priscilla is the author), 'These all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect'?

APOSTOLIC SUCCESSION.¹

Apostolic Succession is not the title of Canon Henson's book. His title is *Godly Union and Concord*. And no doubt his own title is the more dignified and comprehensive. But Apostolic Succession is the subject of the book. It is Apostolic Succession that is the hindrance, in Canon Henson's belief, to godly union and concord, and from first to last Apostolic Succession is in his mind and ours.

Canon Henson does not believe in Apostolic Succession. He believed in it once. In a frank and positively fascinating preface, he tells us that once he wrote to the *Times* protesting against the

¹ *Godly Union and Concord*. By the Rev. H. Hensley Henson, M.A., Canon of Westminster. Murray, 1902.

action of the late Bishop of Worcester in admitting Nonconformists to communion at Grindelwald; and a little later he wrote to the *Guardian* criticizing a sermon of Archdeacon Sinclair which advocated a recognition of the non-Episcopal Churches. But he has come to think that he was wrong, and says so. He said so some time ago, first in one volume and then in another. But it was not till he said so boldly in the pulpit of St. Margaret's, Westminster, and with the authority of a canon of Westminster, that people stayed to listen to him.

Canon Henson has delivered a number of sermons on Apostolic Succession in St. Margaret's, Westminster, and one or two elsewhere, and it is these sermons that he has now published under the title of *Godly Union and Concord*. Now it may be said at once that they are deeply interesting sermons, and that their deepest interest lies in the preacher's personality. Canon Henson preaches himself. Not offensively, not instead of Christ, but his own mind, his own convictions, himself. He holds back nothing of what he has received. But, besides that, there is the interest of scholarship. Canon Henson has studied his subject. He did not deny his own past without a struggle, it came as the result of the evidence, and he searched for the evidence and sifted it for himself. In the preface to this volume he criticizes Canon Moberly's *Ministerial Priesthood* in a way which shows that he knows what he is speaking about. Canon Moberly is a scholar too. It is not on that ground that Canon Henson has the best of him, it is on the ground of resolution to be guided by the evidence. But if he were not a scholar he would not know the points to touch, he would not see where Canon Moberly's theories clash with fact.

And then, finally, there is the interest in this book, and an intense interest it is, of the forlorn hope. Canon Henson does not realize that yet. He knows that there are two classes who will have nothing to do with him, but he does not know that there is not one class who will say, Well done. He does not know how absolutely forlorn his hope is. One might expect that the 'non-Episcopal Churches' as he calls them, might hail him brother, but they will not do so at present. They say they have had 'Irenicons' and things of that kind too often. They do not ask recognition. They have a higher sanction than Canon Henson

can give them or any who may agree with Canon Henson, and they are content. For the present they ask to be left to do their own work for God. Canon Henson is leading a forlorn hope, and when he sees that, we shall learn how heroic he really is.

CONFESSION AND ABSOLUTION.¹

The Bishop of London called together a certain number of Church of England theologians to his palace at Fulham and set them down to discuss Confession and Absolution. He wavered between that and the relation of National Churches to the Church Catholic. He decided in the end that Confession and Absolution was more pressing and more likely to unite the theologians. He chose his theologians carefully and well. Canon Hay Aitken, Father R. M. Benson, Canon Body, Dr. C. V. Childe, Principal Coles of the Pusey House, Principal Drury of Ridley Hall, Principal Gee, Viscount Halifax, the Hon. Canon Lyttelton, Canon Mason, Canon Moberly, Chancellor Smith, Dean Strong, Professor Swete, and Prebendary Wace—that is the list. You see how they represent every shade of theological opinion within the Church. The Bishop of London told them to spend two days, with two sessions in each; he would not be present himself and no reporter would be present, but Dr. Wace, who was chosen Chairman, would take some notes, and he himself would attend at the close of the last session and pronounce the benediction. It all came off. The book before us has been made out of Dr. Wace's notes, corrected by each of the speakers.

The first impression is admiration of Dr. Wace's ability as a reporter. The gist of the speeches is here, and all is most intelligible and orderly. The book will live, not only on account of the historic occasion which gave it birth, but on account of its actual contribution to the 'pressing' subject with which it deals. The result of the Conference was expressed by the Chairman to the Bishop at the close of the last sitting. The members all agreed that our Lord's words in St. John's Gospel, 'Whosoever sins ye remit,' etc., were addressed not to the apostles or clergy only but to the whole Church; and they further agreed that Confession

¹ *Confession and Absolution: Report of a Conference held at Fulham Palace on 30th and 31st December 1901, and 1st January 1902.* Longmans.

and Absolution (private of course) were permitted by the formularies 'under certain circumstances.'

EARLY CHRISTIANITY AND PAGANISM.²

When the Dean of Gloucester wrote his history of the Church of England he called it *A History for the People*. He has now written a history of Early Christianity. He might have called it *A History for the People* also. Its purpose is plain. Perhaps Dr. Spence cannot write but for the people. This book in any case demands no previous study and demands the very minimum of study now. It is written for the people.

Now it is clearly impossible to write a popular history of Christianity covering that immense and momentous period 'from 64 A.D. to the Peace of the Church in the Fourth Century' in a few pages. Accordingly, Dean Spence's publishers have given him scope. The volume is a thick octavo of 560 pages. Besides this generosity of space, however, they have added to the book a large number of full-page engravings, the first of which is done in green and gold. They have entered into the plan and resolved to make it, out and out, a history for the people.

The history is divided into great spaces with attractive titles. 'Nero,' 'The Revival of Paganism,' 'A Chapter of Martyrdoms,' 'The Catacombs of Rome,' are some of the chapter headings. These titles indicate subjects which are worth pursuing. They are pursued at some length. Less interesting matters are left alone. The main thing is to get the people to read. And when a good subject is in hand it would be folly to drop it when the people are interested in it, for the sake of symmetry or completeness. To tell the people the story even of the Catacombs is to accomplish something.

Dean Spence says he has worked his history mainly off contemporary records and remains. It is difficult to understand that. Of course he has read Eusebius and the 'Cambridge Texts and Studies.' But he has read Neander also and Milman and Schaff, even the 'Eras of the Christian Church.' There is no fault to be found with that. It is not what one reads that makes the difference, it is what one does with the reading. On the whole the Dean of Gloucester uses his materials

² *Early Christianity and Paganism.* By H. Donald M. Spence, D.D., Dean of Gloucester. Cassell.

well. He has not the supreme gift of language which makes the reading alive and irresistible. But he is orderly and reasonable, and never rests content unless he has made the matter intelligible. There are a few misprints. We have noticed that Ramsay's book is sometimes called 'The Church and the Roman Empire'; we notice Bithynia spelt *Bythunia*, Barlaam *Baalaam*, and, worse than all, Professor J. Rendel Harris is called S. Reader Harris wherever he occurs.

THE PSALMS IN THREE COLLECTIONS.¹

A new commentary on the Psalms, for that matter a new commentary on any book of the Bible now, must justify its existence. And the only justification is that, better than other books, it translates the Psalms into the language of to-day. It need not present us with a formal and complete rendering, though Dr. King does that in the work before us. It need not follow the customary method of explaining clause by clause and phrase by phrase in footnotes, though Dr. King does that also. One of the best recent commentaries is Mr. Rackham's *Acts*, and instead of a translation he gives a free and easy paraphrase, instead of footnotes he discourses easily but most accurately in the body of his book and in good round type on the author's meaning and its application to our day. The manner used to be everything, it is nothing now. Two things only are asked now: Does this commentator know his author intimately, and can he make him intelligible to us?

Some years ago Dr. E. G. King published the first part of a new commentary on the Psalms. In three 'Collections' he said it would appear. That was the first Collection. He has now published the second. It contains Pss 42-89, or Books ii. and iii. of the Psalter. Out of the multitude of commentaries on the Psalms that first Collection rose, and was well received. Daily use has increased men's respect for it. The author is a scholar. Without parade of reference, he shows that he has read the commentators that have gone before him as well as the Psalms themselves. But his great merit is that he is not so literary as human. The usual symbols J, E, D, P are known to him. But they are more than literary symbols. They are men and address men. They do not

¹ *The Psalms in Three Collections*. Part II. Second Collection. By E. G. King, D.D. Deighton Bell.

write because they are writers, but because they are men. So is it with all the nameless Psalmists. And this humanity enables Dr. King to fix dates. His Psalmists are not incapable of imitating the ancients, but they are more concerned to declare the truth as they understand it, and their place in the historical training of Israel can be fixed with sufficient closeness.

The interest of this book is human then. Not human as opposed to Divine, though the old notion of a mechanical dictation is far enough from Dr. King's idea of inspiration. It is human as opposed to literary. The Psalmists move amongst men. They receive and they give. And so across the centuries they take our hand. We have made progress even in the conception of God and truth since their day. That is one of the very lessons the Psalter teaches us. But our aspirations, our highest hopes, are theirs also. They speak for us when we are most moved.

THE HARMONY OF THE COLLECTS, EPISTLES, AND GOSPELS.

By Melville Scott, M.A. (*Bemrose*).—To preach from the Gospel and Epistle for the day is one thing, to teach them is another. Yet they were chosen to be taught. How they fit in, and how the Collect fits in with them, day after day throughout the year, and what lessons then arise naturally out of them—that is the object Mr. Scott has had in writing his book. His book is a complete course of systematic theology, and there is not the simplest believer but may follow it all.

SHALL WE UNDERSTAND THE BIBLE?

By the Rev. T. Rhondda Williams (*Black*).—More and more the willing preacher is finding it possible to adjust himself to the new interpretation of the Old Testament with its new conception of the God of the Old Testament. More and more he is finding some such adjustment profitable and victorious. Mr. Rhondda Williams writes as a strong man running a race. He has lost nothing, he says. He says he has gained precious and enduring substance. One sweeping chapter is on 'The Idea of a Devil.' He runs risks in that chapter, but he is very courageous, and his courage tempts us to run risks with him.

THE FIRST THINGS.

By the Rev. John Buchan (*Blackwood*).—Mr. Buchan first asks the

question, Does evolution dispense with God? So he accepts evolution, he, a working pastor, a preacher to working men. He accepts it as—well, not blind force working blindly, a conception which can only be called a miracle of unbelief—but as the method whereby God, the God and Father of our Lord and Saviour Jesus Christ, governs all His creatures and all their actions. He accepts evolution. But that demands a re-examination and restatement of all the fundamental things of the Faith—the Creation, the Fall, the Fatherhood of God, the groaning and travailing Creature. It is all done under the influence of the evolutionary acceptance, and yet all the old doctrines are held with all the old definiteness. If Calvin had been alive in Darwin's day, he would have accepted Darwinism (readier than some of us), and been a Calvinist, still.

LIFE AND LIBERTY. By the Rev. Gordon B. Watt, M.A. (*Chr. Lit. Co.*).—The teaching of this little book—the very tone, the very attitude, as well as the substance, of it—reminds one strongly of the late G. H. C. Macgregor. And that is to bestow great praise on the book, to secure it a great circulation.

IS CHRIST INFALLIBLE AND THE BIBLE TRUE? By the Rev. Hugh M'Intosh, M.A. (*T. & T. Clark*).—A third edition of this book has already been issued. It is unabridged but cheaper. Mr. M'Intosh is himself astonished at its success.

THE TEMPLE BIBLE: DEUTERONOMY. By C. Wilkins, M.A., B.D.—**I. AND II. SAMUEL.** By James Sime, M.A., F.R.S.E. (*Dent*).—The editor of this series has gone out of the beaten track in seeking for his commentators, and in so doing he has recorded some welcome surprises. If his men had had more space. But even within their space they occasionally show the hand of a cunning workman. The Introductions give the best opportunity. In both volumes they are worth reading, though Mr. Sime's is more for reading than remembering. His task was the more difficult, and he has not all the technical familiarity that he should have had. We are not sure if he has discovered how difficult his task was.

THE DIVINE AUTHORITY OF THE

SCRIPTURES OF THE OLD TESTAMENT. By David M. M'Intyre (*Drummond*).—The Reformation, we are told, substituted an infallible Bible for an infallible Church; now we are trying to substitute an infallible Saviour for an infallible Bible. But we are not all trying. To Mr. M'Intyre and to many more the Bible is infallible still. This is his *apologia* for it. It is a generous, fine-toned, well-informed *apologia*. And after all we find that it is the infallible Christ that is most dear to him. If Jesus had not said 'Moses and the prophets,' Mr. M'Intyre would not have urged so earnestly the divine authority of the Old Testament.

THE JOURNAL OF GEORGE FOX (*Headley Brothers*).—The great classics of Religion are few, but Fox's Diary is among them. Let them be gathered into the library and read. Most of them are now easily and attractively accessible. Messrs. Headley Brothers have published for the Friends' Tract Association *The Journal of George Fox* in two handsome volumes at a most moderate price. It is called the eighth edition. Eight editions in two centuries! And the modern novel which is wholly of the earth, earthy, will run into eight editions in eight months. For still the many savour not the things that be of God, but the things that be of men. And yet this is just the book to show how certainly the few are right, the many wrong. George Fox often called his contemporaries before God's judgment seat. God's judgment seat is here. His enemies were very numerous, his friends very few; yet who would be found to take his enemies' side to-day? We see them stand before God's judgment seat: out of their own mouths we hear their judgment.

TWENTY-TWO TALKS ON EVERYDAY RELIGION. By T. L. Cuyler, D.D., LL.D. (*Isbister*).—The old-fashioned sermon was three heads and an application, and the application cost the preacher more than the three heads. Here are twenty-two applications. Dr. Cuyler has no time now to write sermons, he has time only for applications. He can write applications better than any man living. They have all the doctrinal pith of a great sermon in them, and yet they are thoroughly practical. His mind is a literary mind, and it has been won for the king-

dom, so that all he says is for God's glory, and all is in most exquisite literary form.

THE CENTURY BIBLE: CORINTHIANS.

By J. Massie, M.A., D.D. (*Jack*).—Professor Massie has the keenest intellectual interest in the New Testament. Almost any book could be put into his hands, and he would do it well. He has done the Epistles to the Corinthians very well indeed. Long familiarity has shaken out all the irrelevant things and left the essential matters exposed to view. The difficult places are seen to be difficult, and sometimes their difficulty is resolved. Especial care is spent in the explanation of the apostle's thought, that the purpose of the Epistles may be seen to be fulfilled in them. And this is accomplished by having the utmost respect for the apostle's felicity of language. St. Paul was no blunderer with words.

FOREIGN MISSIONS. By Henry H. Montgomery, D.D. (*Longmans*).—In this summary Dr. Montgomery confines himself to the work of the S.P.G., the C.M.S., and the L.M.S. And even of these three agencies he gives but a sketch. Yet he knows the field, and can select with judgment. He also affords the means of fuller study by recommending a list of books at the head of every chapter. And above all, what he does say is memorable, for his love abounds in knowledge and in all discernment. The little book fulfils its practical purpose admirably.

AN INTRODUCTION TO THE THESSALONIAN EPISTLES. By E. H. Askwith, B.D. (*Macmillan*).—Mr. Askwith has re-examined all the old objections to the Pauline authorship of the Epistles to the Thessalonians, and even suggested some new ones. He is wise to suggest all the objections he can think of, and so prevent objectors to come. And he makes out a good case, a marvellously strong case indeed. What classical book of the first century could stand so searching and unbiassed an examination? But the most original contribution which Mr. Askwith has made is on the eschatology of the Second Epistle. That is the great difficulty. He has handled it with much subtlety and persuasiveness.

WORDS OF FAITH AND HOPE. By the late Brooke Foss Westcott, D.D., D.C.L. (*Mac-*

millan).—This is no doubt the last volume we shall have from the late Bishop of Durham. It is not altogether new. Its contents range, indeed, from 1866 to 1901. It is all good, however. And it has the marks of finality on every page. First come three sermons on 'Disciplined Life'; next five sermons—addresses on certain signs of the life of the Spirit within the Christian community; and then five sermons which partake of the nature of prophecy and look toward the future. The last is the sermon delivered to the miners on the 20th July 1901. Perhaps the Article which most clearly covers them all is this: 'I believe in the Holy Catholic Church.' And yet how different was the Bishop's conception of the Church from the so-called Catholic, or even the extreme Anglican one. 'I believe in the Holy Catholic Church,' he seems to say in every sentence of every sermon, but he does not define boundaries and erect barbed-wire fences. 'I believe in the Holy Catholic Church,' he says, and his eyes are toward the future. *Ubi ecclesia ibi Christus*—yes, he is willing to take the sentence that way, for he remembers, 'Lo, I am with you always, even unto the end,' and he calls it 'the crowning promise.'

DANIEL IN THE CRITICS' DEN. By Sir Robert Anderson, K.C.B., LL.D. (*Nisbet*).—It is a pity that Sir Robert Anderson chose so ephemeral a title. It may give his book greater popularity, but it will scare away the earnest student. And it is the earnest student that in the end decides the mind of the public. It is also a pity that he has not taken more time and made more modifications. There are statements which the unlettered reader will see to be too sweeping. But he has no patience with hesitation. He says in one place 'Dr. Driver (*more suo*) takes a middle course, and brands it as *doubtful*.' He himself is never doubtful about anything. It makes his book the more delightful reading to those who are wholly with him, but it makes the earnest student sometimes doubtful about him. For there *are* difficulties in Daniel.

THE DIACONATE OF JESUS. By C. R. Davey Biggs, D.D. (*Rivingtons*).—Dr. Biggs would have the distinction between priest and deacon made more emphatic. It is clear enough in the Prayer-Book, but it is ignored in practice. Now the model for the deacon is the *human life of*

Jesus. He was here as 'one that served' (δ $\delta\iota\alpha\kappa\omicron\nu\omega\nu$). And the deacon will find the pattern of his service in the year (the acceptable year) of Jesus' public ministry in Galilee. Christ's work as deacon consisted in worship (Lk 2⁴⁹), witness (Lk 4⁴⁸), resolution (Lk 13³³), and relaxation (Lk 19⁵)—and in each case a *must* introduced the statement of it. Let the deacon follow Jesus, and let him say, 'I must.' Do not become a deacon if you can help it.

THE CONTINENTAL REFORMATION.

By the Rev. B. J. Kidd, B.D. (*Rivingtons*).—Within the bounds of one of the Oxford Church Text-Books—and we know how contracted their bounds are—Mr. Kidd has given a history of the Reformation on the Continent quite full enough for the ordinary reader, and as pleasant to read as the most popular octavo. He is also careful as to fact, and fair in his judgments. The picture of Luther is not the masterpiece Professor Lindsay made it in the 'Epoch-Makers' series, but it is distinctive and memorable. Even Calvin is discovered of heroic mould. To Zwingli Mr. Kidd is least generous, scarcely allowing himself even to be just.

SEDBERGH SCHOOL SERMONS. By H. G. Hart, M.A. (*Rivingtons*).—These are not the usual school sermons. There is a note of distinction. They are extremely personal for one thing. They separate each boy by himself, and address him alone. Even as we read them we are boys in the school and separated to be spoken to seriously. And then it is simple goodness that they canonize. Cleverness is not once in it, nor even industry. Even at a public school it is the good boy that is made the hero. And the good boy is again described as he who sees most good in others.

DISCOURSES ON PHILIPPIANS. By the Rev. Frederick A. Noble, D.D. (*Robinson*).—These discourses are thoroughly exegetical. They have great merit, and it comes from the fidelity with which they cling to their text. Dr. Noble is a clever man, but he shows it here by acknowledging a cleverer. He thinks that no independent words of his will be so weighty as the words of St. Paul, and he bends all his energies to let them be heard in their sublimity and force. There are sentences, even phrases, in this Epistle that de-

mand a whole discourse for their mere elucidation, and Dr. Noble has given it. He does not throw away a pointed modern illustration, but he counts it his business just to let the apostle speak for himself.

Mr. Robinson of Manchester, the publisher of Dr. Noble's *Discourses on Philippians*, has also published a new edition of Charles Finney's *Sermons on Gospel Themes*. These sermons being thus made so accessible, let us lay aside all other statements of the evangelical faith till we have mastered them.

REDEMPTION ACCORDING TO THE ETERNAL PURPOSE. By the Rev. W. Shirley (*Stock*).—This is an effort to receive the doctrine of Evolution into the bosom of the Catholic Church. It is received by the appearance of a compromise. There is evolution for a good way, and then there is a gap; again the evolution goes on, and again there is a gap. At these gaps occur the special creations which the Bible records. Darwin admitted these gaps. He said 'all but.' Evolution, he said, all but bridged the gulf between life and no life, between animal and man. Mr. Shirley finds God's hand, and introduces the old biblical doctrine of special creations at these 'all but.' So it is rather the Catholic doctrine that is admitted into the bosom of Evolution, than Evolution that is admitted into the bosom of the Catholic Church. Still, since at one of these gaps Christ can be let in, all is altered, and the Catholic Church has its own.

A LAMP UNTO MY FEET. By M. Bidder (*Stock*).—This title is chosen for a most useful book of suggestion on the principles and practice of Bible study. The great question is, Why is the Bible studied to so little profit? Mere reading of the Bible may do nothing for us; deep study seems to do no more. We may find out our mistakes ourselves. But this practical book will reveal them to us more readily. Its chief revelation is that the study is worth little which costs little, though the amount of gain may not be commensurate with the anguish. We may vex ourselves in vain over the study of the Bible. But still, it is through much tribulation that we enter into this possession also.

THE TWIN SISTERS.—By John Oates (*Stockwell*).—The twin sisters are the Roman and Anglican Communions. Mr. Oates has written his book to show that Roman and Anglican are identical in certain doctrines and practices, that these doctrines and practices are unscriptural, but have arisen through historical corruption, and should now be rejected. The doctrines and practices are the Primacy, Infallibility, Baptismal Regeneration, Auricular Confession, Priestly Absolution, Transubstantiation, Penance, Indulgences, and Purgatory.

OPTIMISM AND THE VISION OF GOD. By B. A. Millard (*Stockwell*).—It is not easy to discuss in the pulpit the difficulties that science has raised up for the Christian faith. And it is not necessary. For some time science has been answering herself. The pulpit is most powerful when it is least apologetic. Mr. Millard is well informed, but he is strongest when he tells the story of the Cross.

CHRIST IN ASTRONOMY. By the Rev. John Spence, F.R.A.S. (*Stockwell*).—There is nothing alarming in this little book. It does not mean that Christ is among the stars. There is no subtle new idolatry of the heavenly bodies introduced. The author is firmly convinced that Christ is all and in all, and he finds that a knowledge of the stars gives one the command of many beautiful and impressive illustrations. It is a new irenicism between science and religion, and the only one likely to be of use.

THE BOOKS OF THE OLD TESTAMENT. By J. H. Weatherall, M.A. (*S.S. Association*).—Usually such a book as this would be called an Introduction to the Old Testament. After an introductory chapter—comprehensive and clear, which at once sets our minds at rest as to Mr. Weatherall's capacity—the Hexateuch is described in reference to its sources and dates after the latest findings of the higher criticism, and then the books of the Old Testament are similarly

dealt with in order. Mr. Weatherall can write popularly on the most unpopular theme without wasting a word. His position is not extreme. He has no pet theories to advocate. He gives no needless offence. We may agree or disagree, but this is a clear capable account of what modern scholarship believes regarding the way in which the Old Testament came outwardly into existence.

THE FAITH OF AN AGNOSTIC. By George Forester (*Watts*).—There is a fine pleasure in 'objecting' which may always be worth the pains it costs. But to enjoy the fruit of Agnosticism fully one must be less serious than Mr. Forester seems to be. As long as he holds before his mind that great sore of modern religion which he calls 'Church-Christianity,' every attempt at demolition may be agreeable. But to demolish all the reasons for an after-life must be painful in the extreme to one who longs for an after-life so ardently. What is the matter with Mr. Forester? He says that one of the chief causes of the persistent success of Church-Christianity is 'atavism.' We fear Mr. Forester suffers from 'atavism' also. His forefathers were agnostics, so is he. But he must not think that all the knowledge is on his side and all the ignorance on the other. On the last page of his book he quotes Mr. Leslie Stephen as saying, 'what is mystery but the theological phrase for agnosticism?' and agrees. It shows how much both he and Mr. Stephen have to learn about theology and the language of the Bible.

The Books of the Month include:—*Christ the Way*, by the Bishop of Oxford (Longmans); *Renunciation, and other Poems*, by William Hall, M.A. (Sonnenschein); *Dreams and Realities*, by G. E. Morgan, M.A. (Morgan & Scott); *Frithiof the Bold*, by Frederick I. Winbolt (Sonnenschein); *The Bible and the Critics*, by the Rev. John M'Ewan, D.D. (Hunter); *A Friday Night Horror*, by C. Stander (Passmore & Alabaster); *The Sign of the Son of Man in Heaven*, by Arch. F. Gibson; *The Second Coming of Christ*, by W. M. Pascoe (Stock).

A SUBJECT-INDEX TO CURRENT THEOLOGICAL LITERATURE.

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