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## THE BOOKS OF THE MONTH.

THE APOSTLES' CREED.<sup>1</sup>

All Professor McGiffert's work is his own research and thought, and it is all expressed in refined expressive English. But the new book which he has published on the Apostles' Creed seems to surpass his previous work in both respects. It is the kind of book, rare enough in these days, which compels one to read, whether one is interested in its subject or not. To find oneself in close contact with an original thinker is always refreshing, so many still are the scribes who do not speak with authority, and yet persist in writing books.

Dr. McGiffert has mastered the literature of the subject up to the issue of Kattenbusch's latest volume. He has not made the mastery of the literature, however, a sufficient reason for writing. Leaving the literature, he has studied the references to the Apostles' Creed in the early Church for himself, and endeavoured to feel the atmosphere in which the Creed or rather its nucleus, the Old Roman Symbol, arose. His conclusions, thus independently obtained, he has expressed in a lecture, and then in a series of notes he has given the reasons for his conclusions. His book is perhaps the easiest introduction to the Creeds which we possess, and yet it has to be reckoned with—answered or accepted—by the ripest creedal scholarship.

It is enough to mention some of Dr. McGiffert's points. He believes that there is no reference of any kind to the Old Roman Symbol earlier than Irenæus and Tertullian. He believes that the Symbol originated at Rome between 150 and 175 A.D. He believes that the reason why it is all belief and no conduct is that it is drawn up deliberately to meet certain heresies, especially those of Marcion. He believes therefore that the word 'Father' in the opening statement does not express what we understand by the Fatherhood of God, but that, in answer to Marcion's denial that the God of Christians was the God of Jesus, the God who made the world, it expresses the belief that the Almighty God whose Son is Jesus Christ, is the Father of the Universe.

<sup>1</sup> *The Apostles' Creed, its Origin, its Purpose, and its Historical Interpretation.* By A. C. McGiffert, Ph.D., D.D. T. & T. Clark.

VISION AND AUTHORITY.<sup>2</sup>

Mr. Oman is out in search of authority in religion. Things have been so much shaken of late. There are things that remain, there must be always, but what are they, what are they to-day?

One thing is secured very early; *God is truth.* Things that are untrue, unreal, insincere are not God's things; they are opposed to God and God to them. God is truth and on the side of truth. It is a great thing to secure, to secure it early is to make sure of everything ere the end comes. It cost the discipline of the Wilderness, the Canaanite thorn in the Land of Promise, Solomon, and even the Captivity, to secure it for Israel and for the world. It was secured in Christ. Israel and the world were ready for it, but Christ brought it to light along with life and immortality.

The next thing secured is that truth and the certainty of it, that is to say authority in religion, is a vision. It is revelation, and it is made to every man who opens the eye of his soul to receive it. God is the giver, man is the receiver. And it is a vision granted to the individual. Every separate soul has the eye that opens or the responsibility. No one can be authority for another, no body of men, however accredited, can be authority for even one single person. Not even Christ said Believe Me, but Believe the truth in Me, believe Me in so far as the truth in Me reaches the eye of your soul. The open eye sees that He and the Truth are one, and believes Him for the truth's sake, but He never asked and never would have obedience in disregard of the Truth.

It follows strongly that there is no infallible Church and no infallible outside Scripture to lean upon. If the Church is infallible, she must show it by correspondence with the Truth, and she will be obeyed in proportion as she and the Truth are one. And so also with the Scriptures. 'Because the Bible tells me so'? No, but because the Bible and the vision correspond and in so far as they do correspond.

But the vision is not for the individual to receive and secrete. The individual stands among his fellows. He gives and receives. He corrects and is corrected. He recognizes the accumulation of

<sup>2</sup> *Vision and Authority.* By John Oman, M.A., B.D. Hodder & Stoughton.

individual experience in Scripture and in Church. He receives more than he gives. But still it is only that which he receives as truth, making itself light to touch the inward eye, that becomes authoritative to him. He receives that which he is able to receive. And he gives forth that which others with their inward eye can recognize as truth in him. Does the Church say, 'I am infallible, believe that David wrote the 110th Psalm?' He says, No, that is not of the Vision till it has been verified. I could not believe it if Jesus should bid me (which I know He never would), so long as the evidence appears to me to be against it.

Those are not Mr. Oman's words, but that is Mr. Oman's argument. It is pressed forward step by step throughout a full large book, a book that will make a name for its author.

#### THE EVOLUTION OF THE ENGLISH BIBLE.<sup>1</sup>

Nothing seems easier than to write the story of the English Bible. The story is so romantic, and the materials are so accessible. Yet few things are really more difficult. For besides the difficulty of excluding the personal prepossession, Catholic on the one side, Protestant on the other, the force of which may be seen by comparing Eadie with Dore, there are questions that need extremely delicate balancing, and even paths that lead into impenetrable and baffling darkness. But in all literary work we must be satisfied with less than perfection. Mr. Hoare has not attempted to penetrate the darkness, but he has a good judgment and he is as free as any man from disqualifying prepossession. He has written deliberately for those who know nothing of the subject. When he wrote first he had something to learn about the subject himself. But his second edition, which is before us, has corrected the slips of the first. It is altogether worthier and weightier. Even yet Mr. Hoare resolutely keeps the uninitiated in mind, and leaves the problems alone. For the great multitude who love the English Bible he writes, and he gives them excellent reasons for loving it yet more. It is a story of the most real heroism, and it loses none of its glory in Mr. Hoare's hands. He has given most attention to Wyclif and his

<sup>1</sup> *The Evolution of the English Bible.* By H. W. Hoare. Murray.

work, which is well, for there is much misunderstanding of Wyclif and his work abroad at present. The very best part of the book, in our opinion, is the description of the evolution of the language in which Wyclif and his successors wrote. This is a chapter in the history of the English language of independent and real worth.

#### THE CROWN OF SCIENCE.<sup>2</sup>

'The large instinct of Man is what we call Inspiration. It is the possession of gifted minds. . . . Each man of Inspiration has some corner of his intelligence which lets in a flood of Omniscience, and according to the part of him which is illuminated, he is a poet, or artist, or prophet. . . .'

This quotation from a chapter in *The Crown of Science* indicates the attitude of mind which is necessary on the part of a reader who would get the help and suggestion contained in this remarkable work. It is a book of natural law in the spiritual world, but its power lies not in the accuracy of its analogies between natural and spiritual evolution, but in the Inspiration or Vision which enables the author to see in the Coming of Christ and the Advent of the World-Birth the complement and crown of physical life. It is the work of a Christian believer, but not of one who feels that he can only keep his faith by squaring it with the discoveries of science. It is the message of one to whom the spiritual development of man is the inevitable culmination of physical laws which were founded with this culmination in view, one to whom the spiritual is an integral and indispensable part of human life. The intensely spiritual quality of the book invests its dicta, to the receptive mind, with an impressiveness and an authority independent of the startling analogies between natural and spiritual laws which the author discovers in the latest findings of biological science. The reader of *The Crown of Science* has no uneasy sense of straining an analogy, or of intellectual juggling on the part of the author. As we have hinted, it presupposes on the part of the reader a measure of faith: the faith of a believer in Jesus Christ and the essentials of the Christian religion. Its design is not to make believers by showing analogies between the Christian religion and natural law, but to strengthen the faith of believers by de-

<sup>2</sup> *The Crown of Science.* By A. Morris Stewart, M.A. Melrose.

monstrating that Christ and the New Birth are sequential events in the progress of evolution.

A book like this, to make a successful appeal to the modern mind, must show an intimate acquaintance with the latest results of biological research and the investigations of psychology. In this connexion the author displays the intimate knowledge of the scientific student no less markedly than in other relations he discovers himself chiefly as a man of spiritual insight. The result is, that the reader who might dismiss some of the author's conclusions as the visions of a religious enthusiast, finds his attention compelled, and later his reason led captive, by the theory which sees in the Christian religion the self-preservative final stage of human life, and Christ the flower and completion of natural evolution.

The literary style of the book is no less distinctive than its thought, and it suggests that for the most part the work has been written at white heat. There is no attempt at phrase-making, and yet there is the instinctive use of the right word which only happens in moments of intense conviction or inspiration. Every word means something, every phrase tells: there is no redundancy and no prolixity. Hence although there are fifteen 'Studies' in the book, the whole runs to little more than 200 pages. Compact of thought and expression, it is absorbing in its interest; to sit down to read the first 'Study' is to be held until the last chapter has been covered, and to read the book once is to read it again. The present writer has read it twice carefully, and felt the pulse of its thought and the momentum of its style as much on the second reading as on the first.

Of late years there has been a growing feeling that a restatement of the Christian faith is the most urgent need of our times. In Mr. Morris Stewart's book this work of restatement is, apparently without design, begun. It is an encouraging sign, that the first essay in this important direction by a modern scientific mind should be unmistakably in favour of the essential truth of the Christian faith.

OXFORD UNIVERSITY SERMONS.  
Edited by Ll. J. M. Bebb, M.A. (*George Allen*).  
—'This is no ordinary volume of sermons.' The phrase is much abused, but the most abused phrase will be applicable sometimes. Out of, we

know not how many, sermons preached before the University of Oxford—and do they not preach their best who preach before a University?—Mr. Bebb has made his choice. Once or twice the suspicion crosses one that Mr. Bebb has considered the preacher and not the sermon. But that is rarely, and it is never more than a suspicion. Almost every one of the sermons is great enough for so great an occasion. Some of the authors are reckoned among the greatest preachers in the land. Bishop Gore is here more than once, Bishop Ingram also, Bishop Percival, Canon Ainger, Professor Lock, Mr. Beeching. To take the last-named first, Mr. Beeching has a fine exegetical sermon on 'Mercy and Truth.' In a sermon on 'Gehazi,' Dr. Merry, the Rector of Lincoln College, looks upon that Old Testament 'liar' as the successor-designate of the prophet, and therefore a sinner against brighter light than he is usually counted to have been. Professor Lock begins a sermon on 'Intercessory Prayer' in this way: 'Not long ago the principal of a theological college, who was accustomed to receive university graduates as his students, was asked the question, What would you most like done for your students while at the universities? How could they be best prepared while there? The answer was, I think the chief thing they want is to be taught how to pray.'

THE CHALLENGE TO CHRISTIAN MISSIONS. By R. E. Welsh, M.A. (*Allenson*).—It seems that there are people in the world who 'do not believe in foreign missions.' Mr. Welsh deals with those people here. He takes them seriously. He offers reasons on behalf of foreign missions, he pleads for time. His book runs the risk of all apologetic work, the risk of suggesting doubt where no doubt was before. But he is right to encounter that risk if he thinks that there are many persons who do not believe in missions and are likely to listen to arguments. He has a good case, and he makes a good deal of it, though his concern for the tender conscience of those who do not believe in missions holds his hand now and then.

THE EMPHASISED BIBLE. VOL. II. I. SAMUEL TO PSALMS. By J. B. Rotherham. (*Allenson*).—If we would believe in the mere reading of the Word more than we do, we should give more

pains to read it well. How rarely do we hear a reader who reveals the meaning of every sentence, gives every sentence its place in the narrative, and hides himself. How great is the profit when we do. Mr. Rotherham is translating the Bible anew, and translating it well. But the chief purpose of his great task is to enable us to read the Bible. He sets it forth with every conceivable device for guiding us to the right meaning and the right emphasis. His marks once mastered, a little practice in reading his text will do more to give us facility in reading, and more to give our hearers pleasure in listening, than many lessons of a master in elocution. May he see his work completed. The end is not far off now.

THE CHURCH AND ITS SOCIAL MISSION. By John Marshall Lang, D.D. (*Blackwood*).—Principal Marshall Lang made a wise statesmanlike choice when he chose the Social Mission of the Church for his Baird Lectures. It is only now that this subject is coming to its own. No doubt the relation of the individual to the Church comes first, and had to be first dealt with by the modern Church. But the Church is a social organism, and has social duties to perform. How imperative they are and how beneficent we are now beginning to realize. Dr. Marshall Lang has treated the subject historically. But he has given his strength and the best half of his book to the modern problem. He has studied the subject, and he has definite opinions about it. He does not denounce all secular schemes of social progress, but he believes that the only permanent progress will come alongside the life of the Church. And then he pleads with the Church not to let the occasion pass, for he does not doubt that she was called to the kingdom for just such a time as this.

TEXTS AND STUDIES: CODEX I. OF THE GOSPELS AND ITS ALLIES. By Kirsopp Lake, M.A. (Cambridge: *At the University Press*).—When the great debate about the text of the New Testament is on us—it will be on us as soon as Professor von Soden publishes his book,—Mr. Kirsopp Lake will be ready for his share in it. He has prepared himself by slow careful collation and comparison of MSS, such as this volume contains. The volume contains the text of the

Gospels according to Codex 1, together with an *apparatus criticus* showing the variations of the other MSS of the same group, 118, 131, 209, and of the Textus Receptus. It also contains an exemplary introduction, which traces the history and relationship of that famous group of MSS. Mr. Lake distinguishes the group by *fam*<sup>1</sup>, as he does the other which is headed by 13 as *fam*<sup>12</sup>. That notation should be adopted, it is convenient and explanatory. As for the group *fam*<sup>1</sup> Mr. Lake argues, amongst other things, that 1, 118, 131, 209 have a common ancestor *W*; and that either 118, 209 have a common archetype *X*, or 118 is a copy of 209. The book is a characteristic addition to the *Texts and Studies*, it is also a real contribution to the textual criticism of the New Testament.

A METHOD OF PRAYER. By Madame Guyon, Edited by Dugald Macfadyen, M.A. (*Clarke*).—‘In every generation,’ says Mr. Macfadyen, ‘there are a certain number of predestined readers of this treatise of Madame Guyon’s,—happy the generation which has many such!’ On which we remark that the number depends on such circumstances as good encouragement and a good translation. This generation is blessed with both. We have been of late much encouraged to cast aside our prejudice against the word ‘mysticism’ and endeavour to see it as it is; and now we have the best translation ever made of this most characteristic product of the mystic mind. Mr. Macfadyen translates with sympathy, but he does more than translate. He gives introduction and notes—elementary, intelligible, persuasive notes. His edition of the *Method of Prayer* is an introduction to the study of mysticism. If there are many predestined readers, it is through his work that the predestination will reach its elect.

RECREATIONS AND REFLECTIONS (*Dent*).—What made the reputation of the *Saturday Review*? Its unconnected, unclassified, about anything you like, articles. What does this book contain? Fifty of the best of them. And the charm that was theirs in the *Saturday Review* clings to them here. These essays add nothing to our scientific accumulation. They do nothing for history or even psychology. They simply add a zest to life, a flavour to the food we must find

somewhere else. They are all perfume and no flower. As perfume, however, their variety is considerable, though most are of the pungent penetrating sort, not sweet violets often, not often musk roses. What are the subjects? It really does not matter, but here are some of them: 'The Goodly Company of Duffers,' by Arthur A. Baumann; 'Savonarola' and 'Zwinglius,' by Canon Henson; 'Fashions in the Virtues,' by Armine T. Kent; 'Quotability,' by Stephen Gwynn.

**RELIGIONS OF BIBLE LANDS.** By D. S. Margoliouth, M.A. (*Hodder & Stoughton*).—No man, not even Professor Margoliouth, could give more than a sketch of the religions of the lands of the Bible within this space. Few men, however, would have made the sketch so vivid and accurate. The longest chapter treats of Semitic religions. Then the religion of Egypt and the religion of Persia are handled separately.

**THE SACRAMENT OF PAIN.** By John Morgan (*Hodder & Stoughton*).—This striking title is further explained by the words 'A Book of Consolation.' Now there are few things harder to do than to write a book of consolation. Mr. Morgan recognizes the difficulty. He has discovered that it is difficult to speak even a few words of consolation that really console. So he starts out with that first requisite, a conception of the magnitude of his task. His next step is still wiser. He turns to the Bible. There is no consolation outside the Bible. Whatever else the Bible has, it has that and the whole of it. To make the Bible speak naturally and appropriately, there is no way of consoling like that. Mr. Morgan uses the Bible by selecting sufferers that are in it and showing how they suffered and overcame. He gives nearly all his attention to two examples. The first is the woman with the issue of blood. It is a wonderful study in its combination of delicacy and penetration. The other example is the Lord Jesus Christ. The woman is an example of one who was comforted. Christ was comforted that He might become the only Comforter. For if there is no salvation in any other, neither is there any comfort of the spirit.

**THE GLORY AND JOY OF THE RESURRECTION.** By James Paton, D.D. (*Hodder &*

*Stoughton*).—Dr. Paton's definite object in this book is to trace the references to the Resurrection of Christ throughout the books of the New Testament. He does it uncritically (using the word in its technical sense), for he has no interest in the cooking and carving which Germans delight in, but with the books as they stand he does it thoroughly. His volume is thus a convenient summary of all that the New Testament tells us of the fact and the value of the Resurrection. Such work is welcome always and abides.

**THE SPIRITUAL MIND.** By Robert Henry Roberts, B.A. (*Hodder & Stoughton*).—This is a great book in spite of defects of arrangement and lack of finish. It well deserved to be published. It is a persistent, even a magnificent plea, for the presence of the Spirit in the Church of Christ, the test and the power of the Church, against all external organizations and superstitious ceremonies. The late Principal of Regent's Park College must have felt this to be the great need of our time. He shows it has been the great need of all time since the morning of the pentecostal gift. He traces the presence of the Spirit in the Church, and shows it to be blessing throughout the centuries of its existence; or he detects its absence, and deplores the loss and barrenness that ensue. It is a history of the Church of Christ, written regardless of the petty incidents and heedless of the busybodies which are usually understood to be the Church and to have made its history. It is a history regardful of the one great fact, the presence or absence of that Spirit of God whose history in relation to the Church is really the history of the Church.

**AFTER THE RESURRECTION.** By the Rev. Alexander Maclaren, D.D. (*Hodder & Stoughton*).—The first ten sermons treat of the events which lay between the Resurrection and the Ascension. The eleventh appropriately explains what it is to be 'risen with Christ.' After that the topics are general. But all through the book it is Dr. Maclaren that we have, and it really matters little what his subject is, or whether his texts are consecutive or disconnected. He is himself in every one of them, with his threefold division and his thrilling illustration. We wonder that the division into three should still be tolerable. It is Dr. Maclaren that keeps it alive, and in his

hands it seems to be the only really living and impressive form of preaching.

**THE CITY TEMPLE PULPIT.** VOL. VI. By the Rev. Joseph Parker, D.D. (*Hodder & Stoughton*).—The impression is abroad that it is no use reading Dr. Parker's sermons, their power lies in their utterance. Out of the speaker's mouth they come with power, but on the printed page they are commonplace. It is a great mistake. Dr. Parker cannot be judged by the standard of ordinary eloquent and extemporaneous speakers. His sermons are full of thought. The thought is expressed in memorable language. The printed page is almost as movingly eloquent as the spoken word. And the latest printed page is as full of thought and fitting expression as the earliest. This sixth volume is both an intellectual and a spiritual feast.

**THE GREAT SAINTS OF THE BIBLE.** By L. A. Banks, D.D. (*Kelly*).—If Talmagism died with Dr. Talmage, it has something like a resurrection in Dr. Banks. The first thing that catches the eye is the titles of the sermons: 'The Second Violin,' 'Mrs. Achsah Othniel's Wedding Present,' 'The Shepherd who whipped Champion Brute,'—these are some of them. The next thing is the intense modern and even American atmosphere. Thus 'Isaac was nervous and could not rest. Put yourself in his place and see if you do not sympathize with him. Abraham, no doubt, had talked the matter all over with Isaac before Eliezer was sent on his embassy to select a wife for him. Isaac could only bear his uncertainty and wait, for there was no telegraph by which Eliezer could send him a despatch, announcing his success. There was no long-distance telephone to Mesopotamia by which he could call him up in the Arab tent.' Then Dr. Banks 'spiritualizes' the incident, and that is most startling of all.

**THE PEOPLE'S BIBLE ENCYCLOPEDIA.** Edited by the Rev. C. Randall Barnes, A.B., A.M., D.D. (*Kelly*).—This is the fullest of all the small Bible dictionaries we have yet received. It contains the antiquities, the geography, history, archæology, even the theology and the Old English words. Its articles are well expressed and fairly up to date. Its illustrations are numerous and apt. One grudges space for quotation, whether

from Kitto or Edersheim, better always to refer us to those books, most of us have them now. One feels also the touch of the dead hand throughout. The editions referred to are often old and out of date, the very men so freely quoted are no longer our supreme authority. But the book is full and good. With a little discretion and the infusion of a little fresh air, it will serve the teacher's purpose very well.

**CHRIST THE INDWELLER.** By John Thomas Jacob (*Macmillan*).—We have all had our intellectual discoveries. Happy are we if they have been so mighty in themselves, so influential with us, as the discovery which Mr. Jacob has made and here sets forth. It is the discovery that the Incarnation was not accomplished 1900 years ago, but that it takes place in every human life that opens to its reception. 'As many as receive Him' to them He still comes to be 'Christ in them the hope of glory.' And this individual incarnation rules thereafter every act and every emotion of life. Nor does it separate a man from his fellows. Rather is it the great uniter. When Christ dwells in the heart by faith, then does the heart feel the strength of the communion of saints, receive the good of the Sacraments, and in love obey the Church. Mr. Jacob carries his great thought right on through all the experiences of life. Christ in us is a perpetual song, a perpetual song of victory and of peace. Read this book. It may give you the greatest gift on earth. If you have the gift already, it may help you to use it in all the way in which you have to go, and so make life, death, and that vast forever one grand sweet song.

**A PRIMER OF THE CHRISTIAN RELIGION.** By G. H. Gilbert, Ph.D., D.D. (*Macmillan*).—It is in the form of a Catechism, made distinctive among catechisms, first for simplicity of doctrine, next for beauty of workmanship. The one is due to the author, the other to the publisher. The Catechism contains eighty-five questions; the questions are divided amongst eight separate subjects. The subjects are Jesus, God, The Spirit, The Kingdom of God, Following Jesus, The Bible, Sunday, and The Hereafter. Take question 23 as an example: 'Wherein does the Fatherhood of God consist?—Jesus teaches that God is our Father because He loves us (Mt 5<sup>43-48</sup>, Lk 15<sup>20</sup>, Jn 3<sup>16</sup>). *Note.*—We might call God our Father because He

made us, or because He rules over us, but that is not the usage of the Gospels. The name "Father" is there used to suggest the *character* of God, what He *is* in Himself. And the burden of its meaning, as the words and life of Jesus clearly show, is love.' It is a highly interesting book, but the wonder of it is how Dr. Gilbert can place Jesus so high and not place Him higher.

*Teach Us to Pray* is the title of a little book, useful and beautiful, which Lucy A. Bennett has written for the benefit of girls; and which Messrs. Marshall Brothers have published.

**DIVINE DUAL GOVERNMENT.** By W. Woods Smyth (*Horace Marshall*).—This is a new edition. It is revised, enlarged, and illustrated. It is altogether a much better and much more attractive book than in its first edition. Even the English is improved, though it is still stiff and trying. But what is 'Divine Dual Government'? It is the belief that God rules and governs all His creatures by a system of 'Legal Government,' under which they feel the scourge of physical law and groan, but that He governs His own by a system of 'Moral Government,' under which they recognize the hand of a Father who loves while He chastens. This dual government is recognized by the powers that be. The magistrate who represents legal government hands over criminals to the Salvation Army, and so calls in the aid of moral government. The thoughts are not always kept distinct, perhaps they could not be, but Mr. Smyth has written a large book in defence of a great idea.

**GOSPEL TEMPERANCE ANECDOTES.** By C. W. Scrimgeour (Dundee: *Mathew*).—Mr. Scrimgeour has tried these anecdotes, and knows that they will do. He has tried them over a service of twenty-five years in the Cherryfield Mission of Dundee. It is a long period, but there are so many anecdotes that they have stood out the time without repetition. They are cleverly told, even on paper, and there are many mission workers who will rejoice in the possession of this new collection. One feels, but no one will feel it more keenly than Mr. Scrimgeour himself, that the temperance anecdote, with all its humour and point, has little chance against the open door of the public house. But the gospel is here as well as the anecdote.

**JAMES CHALMERS OF NEW GUINEA.** By Cuthbert Lennox (*Melrose*).—We must have a greater book than this on Chalmers yet, but a small book will do more for Chalmers and for us than a great one, and within its compass this book is as good as it could be. It does indeed what the greatest book might never do, it draws us close to Chalmers himself. It may leave us ignorant of many details of his work, but it shows us why men loved the worker, it teaches us to love him too. The well-chosen illustrations add something to the charm of the work, holding the reader's eye until his heart is held by the narrative.

**THE CHURCHMAN'S BIBLE: ISAIAH I.-XXXIX.** By W. E. Barnes, D.D. (*Methuen*).—The simple purpose of the Churchman's Bible is to supply the reader with such introductions to the chapters and comments on the verses as will make the situation and the language intelligible. In the public reading of the Word especially, one feels what a difference it would make to the hearers' interest and understanding if a few words were first spoken on the situation involved and then a difficult phrase or obscure allusion were briefly explained as it occurred. The Churchman's Bible does all that well, and no more than that. This volume by Professor Emery Barnes might serve as a model to the other contributors.

**THE DIVINE PURSUIT.** By J. Edgar M'Fadyen (*Oliphant*).—Short, fervent, nervously expressed papers on the things pertaining to the kingdom of God lift this book out of the commonplace. Sermons they may have been, sermons they are, but of keener edge and more liberty of vision than sermons usually dare to be.

**EAST OF THE BARRIER.** By the Rev. J. Miller Graham (*Oliphant*).—Under this title Mr. Graham has written the story of the Manchuria Mission. It is as 'apostolic,' as like a continuation of the Acts of the Apostles, as any mission story we have read. In one respect it is more intimate than even the Acts of the Apostles, for whereas critics separate the 'We-document' from the rest of the Acts, this is a 'We-document' throughout. Mr. Graham has seen the things of which he writes so simply and yet so movingly; he has seen them and suffered from them.



**GOD SAVE THE KING!** By Thomas Spurgeon (*Passmore & Alabaster*).—Our thoughts go out to King Edward the Seventh, especially on this his coronation year. But it is a greater king we have here. 'Addresses concerning King Jesus and His royal estate,' adds Mr. Spurgeon on his title-page. He will yield to none in loyalty to his king, but there is 'another King, one Jesus,' and the highest loyalty is due to this King of kings, the loyalty to the earthly being the more actual and abiding, as the loyalty to the heavenly is the more absorbing. The addresses are direct, the tongue is the pen of a ready writer, the words are always 'touching the King.'

**SERMONS AND LECTURES.** By the late Rev. Brooke Lambert, M.A., B.C.L. (Greenwich: *Richardson*).—This volume is of three parts. First there is a biography of Brooke Lambert by Mr. J. E. G. de Montmorency, B.A., LL.B. Next come nine sermons, to which have been given the general title of 'Crossing the Bar.' And lastly, three lectures on the 'Heroes of Progress' have been printed as examples of their author's 'mind and teaching out of the pulpit.' The sermons are of most importance. Their subject is 'the larger hope.' Now the treatment of such a subject in the pulpit has its limitations, and it would be easy to show that Mr. Lambert did not take all the facts into account, nor always used blameless arguments. But it has also its advantages. Its appeal is to the Christian conscience, where the victory is gained, if it is ever gained at all. And it will be acknowledged that Mr. Lambert knew how to send that appeal home. We do not say that this book must be reckoned with in all discussion of eternal punishment, but we say that one who reads this book will find eternal punishment harder to believe than before. It is not the attraction of the larger hope, it is the repulsion of the everlasting despair that Mr. Lambert dwells upon.

**THE KINGDOM AND THE EMPIRE.** By R. O. Assheton, M.A. (*Rivingtons*).—The ten sermons in this little book are mainly occupied with the war. Mr. Assheton's attitude to the war is not political, it is Christian. He hates war, deploras it, works for its end, its end for ever. But war is like an unruly son in a family—it should be otherwise, but we have not authority to

say it must be otherwise. One thing he is clear about: the extension of the empire without the co-extension of Christianity would be a crime.

To their series called 'Handbooks to the Bible and Prayer-Book,' Messrs Rivington have added a volume by the Rev. A. R. Whitham, M.A., on the *Hebrew Monarchy*, covering the history of Saul and David. The text of the Revised Version is printed, each topic is introduced so as to be easily remembered by schoolboys, and a few notes are added to explain its geography or antiquities. It is a school-book, modern, teachable.

**THE SUNNY SIDE OF CHRISTIANITY.** By Charles H. Parkhurst, D.D. (Manchester: *Robinson*).—Dr. Parkhurst's theme is Love. The sunny side of Christianity is the warm side where love loves and is loved again. 'Then what is the shady side? Apparently it is the side where creeds lie and questions of the Catechism. Dr. Parkhurst would prepare his candidates for the ministry by asking the question, 'Lovest thou Me?' not by asking, 'What are the decrees of God?'

**RELIGIO LAICI.** By the Rev. H. C. Beeching, M.A. (*Smith, Elder, & Co.*).—Mr. Beeching's purpose, if a single purpose may be said to run through these essays, is to commend the clergyman to the layman. There is a certain suspicion crept in between them at present. Foolish High Church persons have done part of it, and foolish Low Church persons the rest. There is a loss of esteem, almost of belief. There is a sense that the clergyman is on the other side, perhaps a nuisance. Mr. Beeching knows the clergyman, for he is one. He knows the layman too, for he has not forgotten that he was one. He understands both, and sympathises with both. He stands between them and seeks to bring them together. He attempts it directly in the two papers entitled 'Apologia pro Clero,' indirectly in all the papers. Perhaps the keenest in wit, the most unsheathed, is 'Izaak Walton's Life of Donne.' Here he allows such words as 'the perennial layman's sneer at the mercenariness of the clergy.' The reference is not to Walton, of course, it is to a 'brilliant' article by Mr. Leslie Stephen in the *National Review*. It is of Mr. Leslie Stephen he says that, because Mr. Leslie

Stephen would by such phrases widen the breach between the layman and the clergyman. The book must be pronounced successful. It will serve its end. And in doing so, it will furnish much delightful reading, for be its subject what it will, there is always that insight with which he credits Mr. Leslie Stephen which 'looks quite through the deeds of men,' and that style which he also grants to Mr. Stephen 'as sinewy as the thought, with no preciosity of phrase and no word to spare.'

THE AUTHORSHIP OF THE BOOK OF DEUTERONOMY. By J. W. M'Garvey, LL.D. (Cincinnati: *Standard Pub. Co.*).—Here is a new and minute examination of the evidence for and against the Mosaic authorship of Deuteronomy, and the conclusion is that Moses was the author. It is a book to take account of. Its tone is unexceptionable. No argument and no writer against the Mosaic authorship is evil entreated. It balances probabilities, and there is an honest endeavour to let all the probabilities have their weight on the one side as on the other. It is a book to be read by students. Let them take this book and Principal Andrew Harper's *Deuteronomy* together. Both are full and fair, both are thorough; they come to opposite conclusions—let the student read them both and make up his mind. No doubt the question is really settled for our generation, but every man should settle it for himself.

THE HARVEST OF THE SOUL. By R. L. Bellamy, B.D. (*Stock*).—This essay on the Christian doctrine of future reward and punishment ought certainly to be read. It is not dogmatic, it is not denunciatory. It neither suggests with Goulburn that those who doubt everlasting torment deserve it, nor with Cox that the left hand is the next best place to the right. It is fair and patient. It will harm none and help many.

THE DISSOLUTION OF DISSENT. By Robert F. Horton (*Stockwell*).—Dr. Horton has been warned that Dissent is nearly dead. The day is at hand when the newspapers will no longer

say 'good vicarage, small population, no Dissenters,' because it will be assumed that Dissent has disappeared, and Dissenters have gone where 'the wicked cease from troubling and the weary are at rest.' And he asks, What then? Will England be better then? Will all the loss be gain? He doubts it. Where will England find her Carlyles, her Brownings, her Ruskins then? And more than that, where then will religious England find authority in religion? For Dissent, says Dr. Horton, has saved her from the external, oppressive, obstructive authority of Church and of Scripture. Dissent has insisted on the authority of the Vision and the Life. And when Dissent is dead, England may pass to the condition of either mere external authority, my conscience in the hands of the priest, or no authority and no religion.

Mr. Stockwell has issued other two volumes of the 'Baptist Pulpit.' The one is *Christian Verities*, by the Rev. S. G. Woodrow; the other, *Thou Remainest*, by the Rev. Archibald G. Brown.

THE CHRISTIAN SHAKESPEARE. By Charles Ellis (*Stoneman*).—This is a new edition, with a 'deeply interesting' Supplement. Passages from Shakespeare are quoted on one page, and on the opposite page passages from Scripture. The passages from Scripture are understood to be illustrated by the passages from Shakespeare. There are also quotations from other writers, and in the 'deeply interesting' Supplement letters from friends, who thank Mr. Ellis for a copy of his book. The passages from Scripture are quoted from a Genevan Bible of the date 1606. It is a curious book, a curious mixture. But readers of books love mixtures.

The Books of the Month also include:—*Addresses on Baptism, Confirmation, and Holy Communion*, by C. E. Beeby, B.D. (Midland Educational Co.); *Christian Heresies*, by the Rev. S. C. Tickell, A.K.C. (Stock); *The Babylonian Conception of Heaven and Hell*, by Alfred Jeremias, Ph.D. (Nutt); *A Preacher's Library*, and *Words on Immortality*, by the Rev. John S. Banks.