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and etymological connexion between *shabûa'*, 'week,' and the Hebrew for 'seven' (*sheba'*, fem. *shib'a*). Any one who used *shabûa'* would be directly reminded of 'seven,' and it cannot be doubted, further, that *shabûa'* and *sheba'* are derived from one and the same root.—For all the above reasons I am unable to accept of the very interesting theory of Mr. Blake.

Perhaps the question may be on the lips of not a few of my readers whether the 'weeks' of Dn 9<sup>24-27</sup> point to the time of Christ. My reply is, No. The justification for this negative answer is really contained in my previous observations, to which I may be permitted to add the following. The clearest evidence that the author of Dn 9<sup>24-27</sup> had not the time of our Lord in view is found in his statement that the offerings in the temple are

to be suspended during the second half of the last 'week' (v. 27<sup>b</sup>)—a statement which implies that the sacrificial cultus, which existed in the temple at Jerusalem before this last 'week,' is to be resumed after this period. On the other hand, our Saviour has 'accomplished an eternal redemption' by giving Himself a ransom for many (Mt 20<sup>28</sup>, 1 Co 5<sup>7</sup>, He 9<sup>12</sup>). And are we to grieve that the 'weeks' of Dn 9<sup>24-27</sup> do not come down to the Christian era? No, we may rejoice on that account. For if Jesus Christ had come upon the scene at the actual termination of these seventy 'weeks,' it might have been said that Jesus of Nazareth derived His commission from this circumstance. Let us thank God that He has deprived the enemies of Christianity of the possibility of wielding this weapon against our religion!

## At the Literary Table.

### THE BOOKS OF THE MONTH.

#### THE ACTS OF THE APOSTLES.<sup>1</sup>

For some time now it is the Gospels that have been passing through the fire. But it is of no account to destroy the credibility of the Gospels if the credibility of the Acts of the Apostles remains. For it is not the Gospels themselves that matter, it is the gospel that they contain. And so long as the Book of the Acts of the Apostles is allowed to testify to the facts contained in the Gospels, especially to the resurrection of Christ from the dead, there is nothing gained or lost by dating the Gospels in the second century. So it is to the Acts that unbelieving criticism ever returns.

Professor Chase is well aware of the strategical importance of the Acts of the Apostles. And when he was appointed Hulsean lecturer for 1900-1901 he determined to make the credibility of the Acts of the Apostles his subject. It is a subject that demands minute investigation. Dr. Chase knew that it would not be easily handled in lectures. But he could not have been unconscious that he possessed the gift of combining

<sup>1</sup> *The Credibility of the Acts of the Apostles.* By Frederick Henry Chase, D.D. Macmillan.

accuracy with lucidity of statement, and he no doubt promised himself, if not his audience, that when he published the lectures he would supply all the proofs and processes in footnotes. In reality the footnotes are not numerous. The lectures themselves contain the whole argument for the credibility of the Acts. It is the most convincing presentation of the evidence in the English language outside the Dictionaries.

Dr. Chase is not an advocate at all costs. He does not believe in the traditional account of the Acts because it is traditional. Examining the whole of the evidence for himself, he rejects not a few points that tradition has both handed down and held essential. His attitude to the whole subject indeed is different from that of tradition, for he knows that the early Christian writings did not come into existence as tradition has asserted. But his detachment makes his investigation at least as thorough as it would have been, and his results much more acceptable. If he is even provokingly suspicious of the apostolic miracles, it is the more convincing when he finds the evidence for the miraculous Call of the Apostle to the Gentiles to be irresistible.

THROUGH SCIENCE TO FAITH.<sup>1</sup>

In his new book Dr. Newman Smyth is at his best. The subject is congenial. His interest in it has grown with his devotion to its study. His belief in its sweep and its certainty could not now be stronger. His subject is evolution. He carries it from the infinitesimal biological dot that hides itself from the most powerful microscope right up to the personality of St. Paul, *without a gap*. Even the inanimate passes into the animate without outside interference or intervention—though Dr. Smyth cannot tell how.

Is Dr. Newman Smyth become a rationalist, then? By no means. There is intelligence in the whole process, and it is intelligence which knows to adapt means to ends with perfect nicety. 'Yesterday,' relates Kepler the astronomer, 'when weary with writing, and my mind quite dusty with considering the atoms, I was called to supper, and a salad I had asked for was set before me. "It seems then, I said, that if pewter dishes, leaves of lettuce, grains of salt, drops of vinegar and oil, and slices of eggs, had been floating about in the air from all eternity, it might at last happen by chance that there would come a salad." "Yes," said my wife, "but not so nice and well dressed as this of mine is."'

That intelligence is God. No less will do, for the evolutionary process refuses to stop until it has reached God. But the noticeable matter is that God puts St. Paul into an anemone or even into a handful of white sea-sand. And He does not need to watch St. Paul working his way out of the sea-sand and introduce life here and consciousness there. It is all in the sea-sand at the beginning. How wonderful is nature, seen under the process of evolution! In wisdom hast Thou made it all.

But what about the Fall? Well, the truth is, evolution is not always forward. This is the inexplicable in science, as it has been in theology since the world began. When we have got to man and found the freedom of the will at work, it is not so hard to understand that there might be an occasional back-set to the evolutionary process, or even such a 'jog' as 'maist ruined a.' The mystery is in the way this disturbance works backwards. What have the brutes to do with it? Dr.

<sup>1</sup> *Through Science to Faith*. By Newman Smyth. Clarke.

Newman Smyth repudiates (tacitly) Dr. Dalingler's terrible pictures of the suffering of the lower creation, and holds by Dr. Russel Wallace, who believes it is mostly an imagination of ours. Still the mystery remains, why the creature should groan and travail in pain at all, especially why if it is on man's account.

But there are certain things which we consider signs of degeneracy, and they are not. Death is the chief of them—physical death. The *fear* of death is a mark of human degeneracy, a primitive consequence of man's sin. But death itself is one of the most necessary and most beneficent gifts of an all-wise and all-loving Creator. It is not a sign or consequence of degeneracy, it is a means rather of the rejuvenescence and enrichment of life.

## GEORGE MEREDITH.

An edition of George Meredith is not a necessity like a Bible Dictionary. It has therefore been for most of us a desire rather than a possession. But the publishers of Meredith have now brought him so near, and made him even so tempting, by cheapness and beauty, that it is possible for many of us to turn the tables on 'the vanity of human wishes' and see the volumes stand on our own shelves waiting our own convenience.

And no one need be ashamed of George Meredith. The rage for romance needs checking, and we may consider with sincerity whether we could not check it by example. Christianity is non-indulgence. It is here that indulgence is most successful with some of us, sending our Christianity asleep, or even into the grave of incompetency. We have had our arguments. The knowledge of men and women, even bad men and women, was so necessary to the teacher of ethics and religion—the worse the men and women, said our argument, the more necessary that we should know them; for we can all be Calvinists when it suits us. But the arguments have not arrested the incompetency. And we might consider.

But George Meredith is apart. It is not the self-indulgent who read George Meredith. And the argument that life has to be seen, and seen in novels, holds good with him. It is actually applicable. To which has to be added this fact, that George Meredith does not blunt the appetite

for the wholesome and the clean. That he becomes their 'favourite author' to those who possess and read him, almost a shrine, at which certain forms of intellectual worship are gone through, even that does not make him dangerous. For wherever worship elevates, it should be performed. The difference between Jehovah and Baal was just there—the one lifted up, the other dragged down. There are those who worship at the shrine of Thomas Hardy—it is Baal-worship; let them choose George Meredith this day.

The new edition, we said, was cheap and charming. Messrs. Constable know that George Meredith must select his audience, for the thousands who indulge in novel-reading will not have patience with him. So their enterprise is most commendable. A 'fine set' every one exclaims, seeing it on the shelf. Yet finer, we add, as a book to go railway travelling on, so small is it in size, so fair is the type even in the largest of the volumes, the thinness of the paper making all that possible.

#### THE INTEGRITY OF SCRIPTURE.<sup>1</sup>

There is just one John Smith in Scotland. This is he. His friends have wondered what has sent him into open conflict with the popular scholarship of the day. He has no enemies, and this book will make none. But its attitude is unexpected, for Dr. Smith has read the books, and he lifts his hand to strike, not to beat the air. What is it that has sent him to the front who hates war with Quaker fervour, and says so? It cannot be, it plainly is not, the 'integrity of Scripture' in the old use of the phrase. The old defenders of the integrity of Scripture said, 'If your science—your geology, astronomy, archæology, criticism, and what not—does not agree with Scripture, it is the worse for your science.' Dr. Smith knows better than say that. He knows that if the Bible touches astronomy, or even criticism, it must be judged where it touches by the astronomy and the criticism of every age, and no theory of inspiration can save it. He would no more dream of setting the Bible before the modern critic and saying, 'Thus far shalt thou go,' than he would approve the priests who set it before Galileo and condemned his as-

<sup>1</sup> *The Integrity of Scripture.* By the Rev. John Smith, M.A., D.D. Hodder & Stoughton.

tronomy. He knows that there is no word more faithful to the Bible and to God than *E pur si muove.*

What is it, then? It is, we think, that Dr. John Smith and the critics have their minds on different things in the Bible. The critics have their minds on its science, Dr. Smith has his on its religion. The religion of the Bible is the Bible, and as a matter of pursuit Dr. John Smith has all the glory. But the critics have some room for the sole of their feet even in the Bible. And it is clear that the utmost zeal for the integrity of the religion of the Bible need never come into conflict with the science of the Bible. Dr. Smith is absorbed in the religion of the Bible. He sees nothing else in it. And in these days when so many who ought to be preachers of the religion of the Bible are spending their time with its science, we rejoice exceedingly in his whole-hearted devotion to what is first and last in Bible study.

#### ZWINGLI.<sup>2</sup>

There is a wealth of literature as well as art about the series called 'Heroes of the Reformation' which ought to set it apart from others and make it desirable. The authors have been chosen with great care. They have been historians who could write well. And no expense or trouble has been considered too much to get the most accurate and interpretative illustrations, of which every volume is full.

The latest volume is written for the most part by the general editor of the series. We say 'for the most part,' because there is a chapter on the History of Switzerland before the Reformation by Professor Vincent of Johns Hopkins University, and one on Zwingli's theology by Professor Foster of the University of California.

Professor Jackson has the biography of Zwingli to write. He writes it historically, rarely staying his hand from the narrative to make a reflexion. The history is itself the best biography. 'This is what Zwingli did and said, this is how he suffered and fought—what do *you* think of him? it does not matter what I think.' It is the best kind of biography. For if the man *is* a hero, you see that he is a hero, and you never forget it. Zwingli is a hero. Are they not all heroes, as they call them in this series, these men of the Reforma-

<sup>2</sup> *Huldreich Zwingli.* By Samuel Macaulay Jackson. Putnams.

tion? Where were there men like them then? Where are there men like them now? The simple narrative of Zwingli's death is a picture to remain for ever in the memory.

And, on the whole, one feels that the man is more than the theology. They were great theologians. But we have made a mistake to forget that they were greater men. They were indeed the true successors of the early Christians—great in theology, but greater in life, and greatest of all in death.

There are many 'Heroes of the Reformation' to come yet. This is but the fifth. The volumes are most handsome in their uniform binding, but we desire their continuance for the inside rather than the outside appearance.

#### BROOKS BY THE TRAVELLER'S WAY.

By J. H. Jowett, M.A. (*Allenson*).—Crowds go to hear Mr. Jowett preach, they say. Were we within reach we should go too. For he touches us with these sermons. The cold page does not keep him from touching us. And it is the touch of life. He is a spiritual channel, grace flows from his lips, there is no resisting the healing eloquence of his words. When the very majesty of the gospel is fitted into the necessities of the daily life with such art of moving, mastering language, who can resist it?

#### AIDS TO PRACTICAL RELIGION.

(*Cassell*).—Under this title has been published a volume of selections from the writings of the present Bishop of Ripon. The selections have been made by the Rev. J. H. Burn, B.D. And that is to say that they have been made with experienced judgment and out of the largest possible range of material. Some passages have not appeared in book form before. For their purpose—and the title expresses their purpose admirably—these selections are most suitable.

THE TEMPLE BIBLE (*Dent*).—Few publishers know the secret of attractiveness so well as Messrs. Dent. Their range of publication is wide, and there must be variety in its worth. But there is never a failure in outward charm. The Temple Bible is sure to be chosen out of a multitude of commentaries simply because each volume is so beautiful. And yet there is worth along with the beauty. Two volumes which

have just been published—*Numbers*, by Professor Buchanan Gray, and the *Earlier Pauline Epistles*, by Professor Bartlet (both of Mansfield College)—carry as much scholarship as it is possible to pack into their space.

THE CENTURY BIBLE (*Jack*).—Small as they are and of little promise, dainty in appearance and seeming to be made more for ornament than use, this series of commentaries will yet take its place among the most scholarly expositions, and will advance the science of the interpretation of Scripture. The two latest volumes fall into the ranks with the earliest and give the series additional strength. They expound some of the Pauline Epistles—Thessalonians and Galatians, by Professor Adeney himself; Ephesians, Colossians, Philemon, and Philippians, by Mr. G. Currie Martin. One or two of the series are already the very first we turn to when we look for a fresh interpretation of a difficult text.

The latest issue of Messrs. Rivington's 'Oxford Church Text Books' is the *The Church, its Ministry and Authority*, by Principal Darwell Stone. No subject presents such difficulties at present to a conscientious learned Anglican. Mr. Stone is definite and decided enough in his Anglicanism, but he is most courteous, almost conciliatory, in his statement of it. We are on the edge of a new world of thought here; Mr. Stone feels it—we feel it as we read him. Is it a union of forces in one great army against the foe, so confident and contemptuous to-day? Or is it still to be divided forces, suspicion, and sometimes civil war?

FELICIA SKENE OF OXFORD: A MEMOIR. By E. C. Rickards (*Murray*).—The interest of this book is in the record it contains of Felicia Skene's good works in Oxford. She 'went about doing good.' And it is a deep, lasting interest. There are many, thank God, of the wealthy and well-born who give themselves in our day to good works. But Felicia Skene was so identified with one sphere of labour, and spent herself with such unstinting goodwill upon it, that she stands apart from the multitude of women who will reap the crown of life, and deserves even here the honour of this glowing memoir. Her work was among the prisoners. Its record is

a terrible revelation. But it is a revelation with its bright side as well as its dark side, and we see the 'compass' of human nature—Felicia Skene at the one end of the scale, Mrs. H——, who 'represented herself as a model of virtue, and has been a villainous old wretch for years,' at the other.

But there is another interest. It gathers round Sir Walter Scott. For Sir Walter Scott and Felicia Skene's father were closest friends, as one may read in *Marmion*. And the whole family tradition carries the flavour of Scottish chivalry and romance. It is very fine to see this strain in Felicia herself. But it is finer to see its heathen elements melt away or become transfigured in the love of Christ. The book is altogether a success. And Mr. Murray has added so many portraits that one easily makes the acquaintance of the whole romantic family.

**A BOOK OF SECRETS.** By Horatio W. Dresser (*Putnams*).—The thoughts so nakedly uttered in this book are human thoughts, else they could not be understood. The writing is severe and straining. There is no illustration or other relief. It is like hearing argumentative sermons for hours on end. But the thoughts redeem all. They are simple, ordinary, level with life. They touch the humanity in us. They are not mystical, nor scientific, nor critical, they are just human. That is the secret of all their secrets, the secret of Mr. Dresser's invariable success.

Another volume has been issued by the Vir Publishing Co. of the 'Self and Sex' Series. Its title is, *What a Woman of Forty-five ought to know*; its author is Mrs. Drake, M.D.

**THE DIVINE ORDINANCE OF PRAYER.** By W. Hay M. H. Aitken (*Wells Gardner*).—The devotional writer often lacks knowledge of men, the practical writer often fails of true confidence in God. Mr. Aitken has had unrivalled experience of men, and he waits upon God unceasingly. No simpler, no more sincere or penetrating guide to the practice of prayer has been written in our day. If Mr. Aitken had chosen, he might, by adopting an old-fashioned style and ending his tenses in *-eth*, have taken his place among the devotional classics at once. He will yet take his place. Meantime

he writes, as did the prophets, and all the classical writers, for his own age. And is there anything that needs to be urged more earnestly upon the present generation than the practice of prayer?

**RELIGION AND MORALITY.** By the Rev. James J. Fox, S.T.D. (New York: *Young*).—This volume contains a dissertation written for the doctorate in theology at the Catholic University of America. It will not do to say that it deserved publication. Rather ought it to be said that its great practical subject has been sensibly enriched by its publication, and even advanced a step towards its final comprehension. The book is a large one, the style is direct; there is ample space, and no space is lost: thus the subject receives adequate treatment. It is divided into three parts. The first part contains a short statement of the idea of religion, its universality, and its origin. The second is historical. The religions of Assyria and Babylonia, of Egypt, of India, Persia, China, Arabia, Greece, and Rome are sketched, and the conclusion is reached that belief in a religious sanction for conduct is common to all forms of religion; and it is this religious sanction which has everywhere held men together and made social existence possible. But, apart from revelation, morality has been before religion. It has not been religion that has said to the nations of the world, 'This do and thou shalt live'; the necessity of right conduct having been seen, the sanction of religion has afterwards been sought for it. It is only revelation, by saying 'God is love,' that has placed religion before morality, and made known both what to do and how to do it. The third part of the book is doctrinal. It deals with revelation. It places religion first, and then expounds the text, 'If ye know these things, happy are ye if ye do them.'

The books of the month include—*Professor Harnack and his Oxford Critics*, by T. Bailey Saunders (Williams & Norgate); *Francis E. Clark*, by W. Knight Chaplin (Melrose); *Daily, A Help to Family Prayer*, by C. F. Harford Battersby (Marshall Brothers); *Towards the Sunrising*, by J. G. Greenhough, M.A. (Stockwell); *Just in Time*, by W. Sampson (Stockwell); *The Epistle of Psenosiris*, by A. Deissmann (Black).

## SUBJECT-INDEX TO RECENT THEOLOGICAL LITERATURE.

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