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glorify his rule 'for the future of the days,' *i.e.* for ever (Fragm. iii. l. 11, cf. *K.I.B.* vi. 100 f.). What now had happened meanwhile that Adapa should after all obtain everlasting life, and what kind of 'breach' must he have suffered with a view to this end? The only possible answer is that the Adapa legend, in which (Fragm. iii. l. 12) Adapa is expressly called *zir avilûti* ('seed of mankind' = the apocalyptic 'son of man'), must have related how he came by this title. Now it can be no accident that alike in Berôsus and in an ancient Bab. text recognized by Zimmern as belonging to the Hammurabi dynasty (*Z.A.* xiv. 280 ff.; cited also by Jensen in *K.I.B.* vi. 274 f., note), Bel (originally, however, according to the Chaldean account, probably Ea) or Arûru, wishing to people with men the still vacant earth, caused the head of 'one of the gods' to be cut off, mingled the flowing blood with earth (or clay), and formed the first man from the mixture. The whole context shows that this sacrificed god, whose slaughter is portrayed also on ancient Bab. seal-cylinders, can be no other than Adapa. Only now that he has given his life to bring men into being can his apotheosis take place, and now it at once becomes clear why Ea did not *from the first* bestow everlasting life upon his only well-beloved

Jensen, indeed, takes the word to be *Subârû*, 'abundant care' (from *barû*, 'to be satiated'), which, however, appears to be less suitable here.—It is also to be noted that, according to the close of Fragn. 2, Adapa is again brought back to earth, but in Fragn. 3 he appears once more in heaven.

son, the Word of the Father, the Divine wisdom. Because it was from the first in his Divine counsel to form from Adapa's blood mixed with earth a new being between whom and himself Adapa should be the mediator, therefore he forbade Adapa to accept of Anu's food of life. Now it is clear also why in the world-year (see above) it is Nisan that is Adapa's month, for it was in it that the creation of the world and of the first man took place. We can explain in the same way the sacrifice of a lamb in the spring-time among the W. Semites (cf. above, on the 'Lamb of God'), as a memorial of the sacrificial death of the *lógos* at the beginning of the world. The fact also that the Gnostic sect<sup>1</sup> of Sethites saw in Seth (= Adapa) the Messiah, and in Jesus a reincarnation of Seth, is now set in its proper light.

In conclusion, I would once more note with emphasis that it is no fortuitous circumstance that it was not in Babylonia, for instance, with its cult of the sun (Bel-Samas), that these ancient anticipations of the Christ were current, but in Ur of the Chaldees, with its cult of the moon (Ea-Sin)—Ur of the Chaldees, the home of Abraham the friend of God.

<sup>1</sup> Gnosticism in general has preserved much ancient Chaldean material, although often in a bizarre and confused form, a point which is always emerging with greater clearness. It is a pity that the author of the interesting *Fragmente eines verschollenen Glaubens*, Mr. G. R. S. Mead, had not the opportunity of making acquaintance with the contents of the present article when he was writing his book on Gnosticism.

## At the Literary Table.

### WHAT IS RELIGION?

THE late Professor C. C. Everett of Harvard published a book on the *Theology of St. Paul*. It was richly stimulating and even largely original. Other theological books were looked for, but they did not come. When he died, all his pupils cried out that the Lectures were there. They at least could be published, and they were worthy.

Alas, the Lectures were not there. Professor Everett had delighted and enlightened thirty different classes of students with his lectures on theology, but he had never written them down.

He had never, apparently, had even notes of them. For his memory was good and his mind full, and he loved to drop when he pleased into a less formal speech than the manuscript permits, a speech that suited 'a certain playfulness of thought which was habitual with him even in his more serious moods.'

But there were the students' notebooks. Many admirably kept notebooks were offered,—Professor Horne and Professor Ropes were among those who offered,—and Professor Edward Hale was chosen to make up the lectures out of them. His work is published. It goes by the title of

*The Psychological Elements of Religious Faith* (Macmillan, 5s. net). For that was the title by which Professor Everett latterly announced his lectures. This volume contains the first of Professor Everett's two courses.

It is really an inquiry into the meaning of religion, an attempt to answer the question, What is Religion? The volume suffers from the notebooks. Professor Everett offered cooked food, but the notebooks have reduced it to pemmican. Nevertheless it is a notable book. And it comes in time. The interest in Comparative Religion and Comparative Theology is increasing.

What is Religion? Professor Everett gives three answers. First, Religion is feeling. Second, Religion is feeling toward the supernatural. Third, Religion is a feeling toward a supernatural presence manifesting itself in truth, goodness, and beauty. Nor is that the final answer. In the course that is to follow, the word 'supernatural' is to give way to the word 'spiritual,' and then the definition will be complete. The other course of lectures is larger than this: it cannot be more stimulating, but it may be more satisfying.

#### THE RELIGION OF THE ANCIENT TEUTONS.

The most recent addition to that extremely valuable series of monographs which is entitled 'Handbooks on the History of Religions,' of which Professor Morris Jastrow, jun., is the editor, and Messrs. Ginn the publishers, is *The Religion of the Ancient Teutons*, by Professor P. D. Chantepie de la Saussaye. It was a clever stroke of the editor to secure Dr. Chantepie de la Saussaye for one of his volumes, for he possesses the two supreme qualifications, thorough knowledge of his subject and thorough skill in writing.

The book is irresistible. Without the slightest effort being made to catch the attention, the attention is arrested at once and held spellbound to the very end. Nor does it matter whether the reader is familiar with the subject or not. If he is not, he treads a new world on every page; if he is, every page offers him an expert's judgment on problems that have exercised his thought. For Professor de la Saussaye has his opinions: they do not always coincide with the opinions of the great in Teutonic mythology, but he states them without shrinking.

Let us notice some of Professor de la Saussaye's judgments. But first understand that he uses the term 'Teuton' in the larger sense, to cover Germans, Goths, Anglo-Saxons, and Scandinavians; while the term 'German' is restricted to the tribes and peoples inhabiting Germany. He does not believe that remains have yet been found of a race earlier and distinct from the present inhabitants of these lands in the north of Europe. He holds, in spite of Lindenschmit, to the working theory of three periods in the development of man—the ages of stone, of bronze, and of iron. In the bronze period he counts it established that the north of Europe carried on a steady trade with Greece and even Egypt, and that not by sea alone, but by trade routes which passed right through the heart of Europe. The northern product was chiefly amber, which has been found in Egypt in graves of the sixth Dynasty. He points out that by the time of the iron age few weapons are found in the graves, but much that was to serve in eating and drinking—'a clear indication that at this time the chief occupation hereafter was held to be not fighting but feasting.'

In spite of all criticism, the unity of the Indo-European family still stands. Where their home was, he cannot tell; nor can he tell when the Teutons left the common ancestral home. He finds them in the Baltic, whence they spread mainly westward. They were not cultured, they were not even shepherds. They had no totems. The centre of a tribe was the tribal god, round whom gathered the tribal legends. It is these tribal legends, together with the names and genealogies, and what the Roman writers say, that are the sources for our knowledge of the religion of the Teutons.

Touching on the Kelts for a moment as he passes Ireland, Professor de la Saussaye remarks, that 'in the early Middle Ages Ireland was the seat of the highest civilisation in Europe.'

The Teutons, as pagans, were not theologians. In marked contrast to their Christian descendants, they evolved no theories concerning the nature of their gods—they had no other theology than that involved in their rites and myths. Finally, the Teutonic deities had little interest in morality. Their concern was to see that things were done decently and in order, but that referred to matters of ritual or of war rather than to clean

ness of life. Nevertheless the old Norse vikings had their ideals of bravery and magnanimity, did seek to preserve the chastity of their women, and had for the most part a decided aversion towards the luxuries and refinements of life. More than that, truthfulness was held in high esteem—at least the open lie was wholly condemned, though the shrewd trick by which an inconvenient situation might be escaped from was as universally applauded.

These are matters to taste the book withal. But it must be read. It is an education, and easily acquired. Fitly it closes with an exhaustive bibliography and a useful index.

### TWO BOOKS ON MISSIONS.

Messrs. Revell, who have opened branches of their publishing house at 21 Paternoster Square, London, and at 30 St. Mary Street, Edinburgh, have at once issued a number of volumes in popular theology, two of which deal with missions. The one is general, *Missionary Principles and Practice* (5s. net). It is written by Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States. The other is special. It is a colporteur's account of his experiences while distributing the Bible in Brazil. The author is Hugh C. Tucker of the American Bible Society.

Under Mr. Speer's comprehensive title come most of the matters that agitate missionaries—the demand for missions, the arguments against them, the ways of conducting them, their rights, the hopes that are set upon them. And these subjects are handled as they occur to Mr. Speer's mind or lie in his cabinet: no apology is made for passing from the degradation of women in India to 'some missionary aspects of Paul's first itineration.' But Mr. Speer is a shrewd, penetrating observer, and whatever he touches he makes alive.

On the whole, however, we like Mr. Tucker's book best. We have a feeling that we have seen the most of Mr. Speer elsewhere, or at least that it can be seen elsewhere. But Mr. Tucker has confined himself to a single field, and told us what his own eyes have seen there. We should go to Mr. Speer for the official (wonderfully independent official) bird's-eye view of modern Protestant missions; we should go to Mr. Tucker for

knowledge of Brazil, its soil, its people, its history, and its religion.

Mr. Tucker's work was often thwarted by the Jesuits. And he has no opinion of Jesuit religion. Is it any great advance on the fetichism it supplanted? Take two examples. 'Looking out, I saw what was known as the procession of the Holy Spirit. The old priest and his assistants, accompanied with a band of music and quite a multitude, composed principally of the lower classes and street urchins, all with bare heads, were carrying the rod with the silver image of a dove, and something like a banner, on which was painted a dove. They were constantly sending up great quantities of rockets; the boys, especially, seemed to be having a grand time; and there was not the slightest evidence of serious thought or conviction with anyone in the crowd as to the real meaning of the Holy Spirit.'

The other case is more curious. 'While resting on this Sabbath I witnessed what I have never seen in any other place nor heard tell of before, the worshipping of the ass upon which Jesus rode triumphantly into Jerusalem. We were quietly resting and reading under the shade of a great tree by the riverside, when suddenly we heard the noise and crude music of a crowd that was marching out of the town along the road leading to the river. I soon saw in the midst of the crowd a small donkey, all decorated, and upon inquiry was told that they were worshipping the animal in commemoration of the fact that Jesus rode into Jerusalem upon an ass. They told me that that animal was never used for ordinary purposes, but was kept as a sacred animal and object of worship.'

This volume is well illustrated.

### SUPERNATURAL RELIGION.

You thought *Supernatural Religion* was dead? It certainly got a great shake. When Lightfoot did a thing, he did it thoroughly. And there is no doubt that he demolished the book as it first appeared. But the author of *Supernatural Religion* showed a wonderful tenacity of purpose and a wonderful skill in adaptation. He made blunders innumerable at first—his first book was one gigantic blunder; but he accepted correction, never mind where it came from; produced his own edition of the 'Gospel of Peter' to show that he had something to say for himself even yet; and then,

when everybody thought his book was dead, and he himself probably dead also, issued a new edition of *Supernatural Religion* in one volume, thoroughly altered and amended, and claimed to be right after all.

It is the book before us (Watts, 6s. net). It is a bulky book, and the type is small. There is too much in it for one volume. But it is worth reading right through. The same way of looking at things is here. The doubtful are all read the one way; even the assured are given a twist;—for if the wind persistently keeps in one direction, even the oaks will take on a set to one side. Yet it is well to have a standard of heterodoxy at one's hand, that one may see what is admitted and what denied, and may know where the Christian argument needs strengthening, or even where it has to be given up. It must be admitted that the tendency of advanced New Testament scholarship is scarcely with this author to-day. In spite of his persistent activity, he represents rather a past generation. But he is none the less valuable as a standard on that account. Let us take his book and mark it as we go—this is settled now, this is set in another relation, this is still to be considered, this is probably correct. It would be an excellent discipline if we did it in faith and prayer.

### SUNDAY.

There has been no great book on the Sabbath since Hessey's *Sunday*, the Bampton Lecture for 1860. There has not even till now been a convenient manual. Dr. Salmond's *Sabbath* served its purpose as a 'primer' admirably, but something fuller was required. The editors of the 'Oxford Library of Practical Theology' did well to include 'Sunday' in their list; and we must hasten to add, they did well to select the vicar of St. Matthew's, Westminster, to write it (*Sunday*, by the Rev. W. B. Trevelyan, M.A. Longmans, 5s.).

There is no subject of Christian consideration on which Christian theory and Christian practice are so divergent, unless it may be baptism. The writer of a handbook on this subject has the curious difficulty staring him in the face that he does not know what his subject is to be called. 'Sabbath' is the Old Testament term, but we are not living in the Old Testament; 'Lord's Day' is the New Testament title, if the 'Lord's Day' of

the New Testament really has this meaning; 'Sunday' is no Testament at all, but a survival of pagan mythology. Mr. Trevelyan believes that the 'Lord's Day' of the New Testament means the first day of the week; yet he calls his book *Sunday*, a concession, no doubt, to custom.

Here are Mr. Trevelyan's positions—

(1) The Lord's Day is a Christian institution, dating from apostolic times, of very high authority indeed: we only may not say the highest, because we have no express command of God ordaining the observance of the first day of the week.

(2) The Lord's Day was not in the earliest times of Christian history considered the successor of, or substitute for, the Mosaic Sabbath, which was regarded as abrogated with the other 'beggarly elements' of the Law; though Sunday, of course (and it is important to notice this), preserved a principle identical with that which the Sabbath embodied, namely, the special consecration of a part of our time to God by the sanctification of one day in seven, and has so far succeeded to the sacred position of the Sabbath.

(3) The Jewish Sabbath had a fulfilment in Christ, as had the whole Jewish Law; but this fulfilment the Church found, not in the Lord's Day, but in the rest from sin of the regenerate life, and in the sabbath-rest of heaven.

The style is not so masterfully pellucid as Hessey's, yet all is manageable and clear enough. Without difficulty one can lay one's hand on any point, and agree with or contradict it. The appendixes could have been omitted. They are too vague and unauthoritative to serve much good purpose—you can so easily contradict one quotation from a newspaper by a quotation from another. Of actual mistakes there seem to be very few. On page 135 the article on the SABBATH in the *Dictionary of the Bible* is attributed to Dr. Sanday instead of to Dr. Driver. Very properly Mr. Trevelyan makes his book practical. For, after all, it is not 'what should we' that the great mass of people ask, but 'what conveniently can we?'

### Books of the Month.

BOOKS FOR THE HEART. THE DIARY AND JOURNAL OF DAVID BRAINERD (*Melrose*, 2 vols., 5s.).—Because his selection is

good and his work successful, Mr. Smellie must not make his series of 'Books for the Heart' unwieldy. Let him add to it if he must, but let him be very jealous of the honour of admission.

Brainerd could not be kept out. If the authors of the other volumes, like the members of a club, had had to vote upon him, not one of them would have cast a black ball. No saint in all the Calendar is worthier of that name; yet we do not call him St. Brainerd, for he was one of those for whom Christ prayed and said, 'I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.' He was a saint in the world, doing his work there.

And he could write. To this type of saint—in the world, but undefiled—the gift of expression is often given. The contact with the evil that is in the world causes struggle of soul that must find outlet; and its reality makes its language real, its intensity makes its language rise often into passionate poetry. Words, single words, that are commonplace elsewhere, are apt to acquire something like a halo (a halo within, if that is possible). Such are the words 'transaction,' 'exercise,' 'affection,' 'fervency.' It is a wonderful combination of endowment in one man to live so near God, to bring so many out of darkness into light, and to send the story both of his life (in the *Diary*) and of his work (in the *Journal*) down through all the generations.

The third edition has been published by Mr. Melrose of Morris Stewart's *Crown of Science*. It has not yet reached its desert. It has not yet caught hold of the great religious reading public. It is only the expert that has discovered it yet, and sent it into three editions. Its time is at hand.

CLEMENT OF ALEXANDRIA. MISCELLANIES. Book VII. By F. J. A. Hort and J. B. Mayor (*Macmillan*, 15s. net).—Dr. Mayor in the first chapter of his introduction gives his reasons for translating *Stromateis* 'Miscellanies.' In the second chapter he discusses the influence of Greek Philosophy on the theology and ethics of Clement, which he shows is not just the same as on Christianity, and in any case is by no means so great as Hatch and Harnack would persuade us to: the philosophers became Christian much more than Christianity became philosophical. The third chapter takes up separately Clement and the

Mysteries. The fourth gives some estimates of Clement,—Maurice, Westcott, and the like,—and could have been omitted. The fifth and sixth give a discussion of the text of the *Stromateis* and an analysis of the Seventh Book.

Then comes the Greek Text of the book, with an English translation on the opposite page,—a careful critical text, an idiomatic free-flowing translation,—and after that 160 pages of explanatory notes.

It is in the explanatory notes that Hort's hand is seen. He lectured on this book, and wrote his notes, partly in pencil and partly in ink, on an interleaved copy of Dindorf's text. These notes Dr. Mayor had to transcribe, and sift, and edit, and add to; and he has done it all with excellent judgment. We are delighted to have Hort's notes. There is not a scrap of his writing that we are content to drop. But it is Dr. Mayor that has made this a commentary. After the style of his *Epistle of James*, he has done everything for his text that can be done at present, and made this the one indispensable edition of the book.

After the explanatory notes come three appendices—the third, on the relation of the Agape to the Eucharist in Clement; and the volume ends, with three indexes—one of quotations, one of Greek words, one of subjects in English.

PEPLOGRAPHIA DVBLINENSIS (*Macmillan*, 3s. 6d. net).—It is only a volume of sermons. But they are select and severely academic, and the title is in admirable keeping. 'For some years past a Festival Service has been held in the chapel of Trinity College, Dublin, on the evening of Trinity Monday,' and a sermon has been preached in memory of some eminent member of the College.' Here are eight of the sermons. Their subjects are Ussher, Wilson, Berkeley, Streane, King, Burke, Grattan, Falkland. Their names are worth giving, that you may see whom the dignitaries of T.C.D. delight to honour. The preachers are Dowden, Gwynn, Bernard, Mahaffy, Lawlor, Chadwick, Sherlock, Roberts—known names most of them also, and to be preached upon, no doubt, by future preachers. Dr. Bernard is the editor. His graceful preface introduces a graceful volume.

BIBLE CHARACTERS. By Alexander Whyte, D.D. (*Oliphant*, 3s. 6d.).—Dr. Whyte's

series of *Bible Characters* is a library and a name. This is the sixth volume in direct succession. It is an apostolic succession, the most verifiable we know. For if Dr. Whyte's hands had not been laid on these Bible characters, they would have been different. No other man could have sent them to bless us as he has done. They are his own mental and spiritual offspring, and they cannot be mistaken. Even this volume—who would have thought of lecturing and publishing a book on 'Our Lord's Characters' but Dr. Whyte? The Sower, the Wedding Guest, the Labourer with the Evil Eye—who ever thought of them as *characters*? As to that, Dr. Whyte is not particular. If the man will not separate and be seen, the story will, and the character becomes a parable. Yet it is Dr. Whyte always, and the new volume is in the succession.

Besides our Lord's characters, the Angels of the Seven Churches are in this volume. Who are these angels? The matter is much debated just at present. Dr. Whyte has his own idea, and it is a definite one: 'You are not to think of an angel with six wings. This is neither a Michael nor a Gabriel. I cannot give you this man's name, but you may safely take it that he was simply one of the oldest of the office-bearers of Ephesus.'

To go back to the body of the book for a moment, there is one omission, unexplained and inexplicable. The Prodigal Son is here, but where is the Elder Brother? The story was told for the Elder Brother's sake,—to show us what *he* is and how *he* behaves,—and yet we have a way, which, to our great astonishment, even Dr. Whyte has followed, of dropping the Elder Brother out of the story altogether.

TALKS ON FAVOURITE TEXTS. Edited by the Rev. Harry Smith, M.A. (*Oliphant*, 1s. 6d.).—When Mr. Smith gathered some sixteen children's sermons out of the little magazine called *Morning Rays*, which he edits so well, he turned to find a publisher. Who but Messrs. Oliphant, Anderson, & Ferrier? Are they not *the* publishers of children's sermons? And so the little book comes out in the familiar form, and is sure to do well. There are varieties of gifts, and not every one of these preachers can preach to children. But some of them can do so supremely.

SOO THAH. By Alonzo Bunker, D.D. (*Oliphant*,

*phant*, 3s. 6d.).—Soo Thah—what is that? 'They named the new baby Soo Thah, which means "Pure Fruit." He was a little brown boy with bright black eyes and black hair, like the other babies in the village. He was put in an oblong bamboo basket, swung from the rafters of the house by ropes made from the bark of a tree. This house was in a village in far-away Burma. The rude village was perched on a mountain-top overlooking a distant plain; and as far as the eye could reach in every direction were unbroken forests of luxuriant foliage.'

So Soo Thah began by being a baby, but he grew; and as he grew, he developed powers of thought and action which gave him a place among the Karens of his native village, and became a serious problem to them when the religion of the Christ got footing in their midst, and Soo Thah came to love the Lord Jesus. Do you happen to know anything of the Karens of Burma and the way God's Spirit has worked among them? It is one of the most romantic and yet most real of all the achievements of the wonderful nineteenth century. You surely know what the Karens *were*? Well, Dr. Mabie, who introduces this thrilling and true tale, says: 'There is in Burma to-day, among the Karens alone, a community of at least one hundred thousand souls pervaded by Christian sentiment. It is the best appreciated and most loyal element of the native citizenship in British India.' This is one of the best books on missions which Messrs. Oliphant have published. Anthropologists and others should take note of the illustrations.

Mr. Jerdan's *For the Lord's Table* (5s.) has reached a second edition, and so distinguished itself among sermons. Its subject, its brevity, its spirituality, all are in its favour.

REDEEMING JUDGMENT AND OTHER SERMONS. By John Kelman, M.A. (*Oliphant*, 3s. 6d. net).—The first note that strikes one on reading these sermons is their assurance. The Word of God by the mouth of Mr. Kelman has not been yea and nay. And the explanation of this assurance is at hand. Mr. Kelman has preached the Bible—the Word of God; and he has verified it in his daily experience. For over four and forty years he has been a messenger of God's grace; through two revivals he has witnessed its working with marvellous power; in the steady

work of the ministry he has seen it operating less conspicuously but with no less blessed results. He is therefore able to say without hesitation that this is the power of God unto salvation. His method is worth observing. He chooses great texts and handles them as if they were living things. In a sense there *is* life in a grand promise or a deep experience. He 'opens' the text, that the life that is in it may be liberated for our use. There are sermons of a past generation which we at once pronounce old-fashioned, their formal divisions have no vitality in them. These sermons are not old-fashioned. They are the sermons that bridge the generations, and show that the Word of God liveth and abideth for ever.

#### CRITICISM OF THE NEW TESTAMENT

(*Murray*, 6s. net).—This volume contains six popular lectures which were delivered in St. Margaret's, Westminster, this summer. The lecturers are Sanday, Kenyon, Burkitt, Chase, Headlam, Bernard (J. H.); their subjects, 'The Criticism of the New Testament,' 'Manuscripts,' 'the Ancient Versions,' 'the Canon,' 'Dates of the Books,' 'the Historical Value of the Acts.' As Canon Henson says, 'Without exception these men speak on these subjects with the authority of recognized experts.' Canon Henson's purpose in arranging for the lectures was to let the St. Margaret's congregation understand that critical study of the New Testament is a necessity and a friend. The lectures should be repeated (with variations); this has to be done often to tell well.

Note one thing. Dr. Sanday frankly accepts the statement that the New Testament must be approached 'like any other book.' 'Sometimes,' he says, 'English critics are taunted with not doing this. But the taunt is not well founded. From a rather wide acquaintance with those who are employed in this work, I can take it upon myself to say that they have an absolutely sincere and honest intention to look the facts in the face as they are. If they can be shown to depart from this principle, they would be the first to acknowledge their fault.' But there are two reservations. The first is, that they proceed with the more caution, testing each step, on account of the importance of the subject. The other is, that if they refuse to make any assumptions in favour of the Christian tradition, they also refuse to make any

assumptions against it. 'In other words, they refuse to put a document out of court simply because it contains the miraculous.' That is right. No other method is strictly scientific.

THE FREE CHURCH MOVEMENT IN ENGLAND. By David Heath (*Stockwell*, 2s. 6d.).—Since the formation of the National Evangelical Free Church Council the question has been forced on public attention, Have the 'Free Churches' anything to unite upon except hostility to the State Church? Is there a principle of Church Government or Life upon which they are agreed, and upon which, therefore, they can unite, in spite of their manifest differences? Mr. Heath seeks to show that there is such a principle, and to show it so plainly that any intelligent person may understand. There are two principles of Church life,—the one represented by the State Church, the other by the Free Churches,—and they are irreconcilable. Mr. Heath begins with Christ and works through the history of the Church. Then he comes to the present conflict. And he says to the young Nonconformist, It is not for the sake of protesting that you live: you live to maintain the freedom of the Church in its own life and action; you are a Protestant or Nonconformist only through the accident of the other principle, the principle of Cæsarism (and Leviticism), gaining the political ascendancy.

LIFE'S ASIDES. By the Rev. F. J. Laverack (*Stockwell*, 1s. 6d.).—Give it time, and the grace of God in a man's heart will produce grace in his daily life and conduct. Still the apostles were wont to inculcate the graces, the sweet reasonableness of life, and Mr. Laverack did wisely enough when he wrote letters to his flock bidding them be not only Christians but Christian gentlemen. He does wisely enough now when he publishes his letters in a book. 'When Jacob sent his sons down into Egypt to buy corn, he exhorted them to "take . . . a little honey" with them. There is profound philosophy here. In every mission of life take a little honey, in the shape of gentleness, kindness, good nature, if you desire to succeed.'

GOD'S LOOKING-GLASS. By the Rev. W. Hay, B.D. (*Stockwell*, 2s.).—These are stronger sermons to children than we are accustomed to. There is more in them. They cost the preacher



more in preparation; they cost the children more in attention. They approach nearer to the adult sermon, bridging quite easily the unnatural and sometimes yawning abyss that separates the children's anecdotes, strung on nursery monosyllables, from the sermon, with its historical circumstances, its logical divisions, and its fervent application. These are strong informing children's sermons, yet we reckon it certain that never a child went to sleep.

Mr. Stockwell has published a number of books, in stiff paper and gold, which only need their titles recorded:—*Outline Addresses for Children*, by the Rev. John Mitchell (1s. 6d.); *Another King, One Jesus*, by Frederic Todd (1s. net); *Brief Talks with Busy People*, by C. H. Perry (1s. net); *Shall we Know our Friends in Heaven?* by the Rev. Charles Leach, D.D. (1s. net); *You, but not Yours*, by M. H. Vinson (1s. net).

THE TEMPLE BIBLE (*Dent*, 1s. net each).—The last five volumes of the Temple Bible have been published. They are: *Joshua and Judges*, by Professor A. R. S. Kennedy; *Job and Ruth*, by W. E. Addis, M.A.; *Proverbs, Ecclesiastes, and the Song of Solomon*, by Professor D. S. Margoliouth, M.A.; *The Later Pauline Epistles*, by Bishop Moule; and *An Introduction to the Study of the Scriptures*, by Bishop Boyd Carpenter.

The last is a very interesting little book, and was a happy conception. All those who know anything of the subject should give themselves to this work. For the Bible is more credible than ever it was, as well as more natural and invigorating. Criticism, whose greatest blunder is its own name, has been a scavenger for the Bible, clearing rubbish away, leaving sweetness and light. It is mere ignorance that fears what recent criticism has done to the Bible, it is ignorance become sin that cries out and frightens others. The Bishop of Ripon is no expert, he tells us. He does not need to be. He examines the Bible for himself, taking account of everything that criticism has done to the Bible (and it is all perfectly accessible now), and he concludes that the Bible is easier to read, easier to believe, easier to enjoy, easier to find Christ in, than ever it was before. Surely our teachers who have gone in long garments with ashes on their heads will be ashamed of their sorrow now. To think that they were filling the

land with their cries, and all the while God was giving the people the Bible in surer possession. This little book will work untold good. Circulate it as widely as possible.

SPEAKERS FOR GOD. By the Rev. T. M'William, M.A. (*Allenson*, 5s.).—The further title is, 'Plain Lectures on the Minor Prophets.' Two of the lectures have already appeared in THE EXPOSITORY TIMES, so that we know the grip Mr. M'William takes of his subject, and his skill in presenting it lucidly. They are hard nuts to crack, these Minor Prophets, and yet men will take them up in the pulpit and the Bible Class. Well, they must not be neglected. But we need all the aids at hand. Mr. M'William is one of the best and readiest. His book may be read with ease from beginning to end, and very likely will be read, for pure enjoyment, by those who light upon it. But the student of the Minor Prophets will know that the difficulties have been seen, wrestled with, and overcome before the smoothness was gained. One thing beyond others we have learned from the book, that the *historical* study of the Prophets is the study that makes them most available for the uses of modern life.

Under the title of the 'Red Letter Library,' Messrs. Blackie have begun to publish some favourite English classics in very attractive bindings. The printing too is attractive, the red headline being particularly effective. Each volume has a portrait of the author. Selections have already appeared from Tennyson and Mrs. Browning.

RECOLLECTIONS OF A LONG LIFE (*Hodder & Stoughton*).—This is Dr. Cuyler's Autobiography. And you never read a racier autobiography, a humbler, happier, wittier, worthier. Every page is a remembrance to be recalled or a revelation to be thankful for. He knew all the men worth knowing, all the men you ever heard called good, both in America and in Britain. And what he has to say of them is more than a remembrance—it is a revelation, and it is always new. Has not Dr. Cuyler been writing all his life—how did he succeed in keeping these good things from the hungry printer? He was invited by Samuel Minton to one of the breakfasts he gave to Churchmen and Dissenters, and met

Donald Frazer, Newman Hall, Joseph Parker, Dean Stanley, and Bishop Wilkinson of Truro. Stanley was the most delightful. But then, also, he went to hear him in the Abbey: 'I felt so pained by what he did not say that I ventured to write him a most frank and loving note.' In Edinburgh there was Guthrie. 'My good wife made a run to Edinburgh while I was stopping behind in England, and on her return to me almost her first word was, "I have heard Guthrie; I am spoiled for everyone else as long as I live."' 'Guthrie used to say that in preaching he aimed at three P's: Prove, Paint, Persuade,' but it was his painting that arrested Dr. Cuyler.

Messrs. Hodder & Stoughton have published Dr. Watson's *The Life of the Master* (6s.), uniformly with his other works. Even those who possess the illustrated edition may be encouraged to add this one, both to make their 'Ian Maclaren Library' complete, and also because this is the best form for study and reference.

The seventh volume of Dr. Parker's *City Temple Pulpit* (Hodder & Stoughton, 3s. 6d. net) has been published. It is a volume that stands alone—alone among Dr. Parker's writings, for there is no repetition; alone in sermon literature, for there is no volume of sermons that gathers within its boards so much surprise and joy of exegesis.

THE GOSPEL AND SOCIAL QUESTIONS. By Ambrose Shepherd (Hodder & Stoughton, 2s. 6d.).—Here are eight sermons on one subject. It is great enough for so many sermons. It is pressing enough to make all other subjects wait. It is, What is the Church to do with the working men in the land? Mr. Shepherd has made that subject his own. And it is the kind of subject that costs a man something before he makes it his own. He has a title to speak about it, and he speaks openly and unreservedly. He shakes you, rouses you, makes you turn on him and say to him, Man and brother, what am I to do?

The great difficulty is that modern churches everywhere are 'run,' as the Americans say, and they can be run without the working man. There must be a 'mission' attached to every church, of course. But the working man is no more at the mission than at the church. The church and the mission go on, and the working man is left out.

Does Mr. Shepherd blame the ministers? He does not. The ministers have enough to do. Yet the working man must be compelled to come in. Mr. Shepherd suggests that two or more ministers be attached to every church, and that one of them have nothing else to do but bring in the working man. Again, he suggests that one minister should be 'sent round.' 'I am inclined to think that if instead of one, some three or four great cities had been privileged to have the massive and profoundly spiritual ministry of Dr. Dale, the gain to the religious life of the nation would have been enhanced.'

But will the working man come in? What keeps him out? It is indifference, says Mr. Shepherd. Other things are not worth mentioning. Now if it had been unbelief or poverty, it might have been past remedy, but indifference may be removed. We have to get him interested in the church, and he will come in.

SCIENTIA CHRISTI. By Henry Varley, B.A. (*Stock*, 2s. 6d.).—Thoroughly simple and thoroughly sound, the three chapters which make up this volume are a working pastor's direct address to working people on the greatest of all human concerns, the knowledge of Christ. There are three sources of our knowledge of Christ: the writings of the New Testament, the story of the Christian centuries, and Christian experience. Each source is presented reasonably. There is no vapouring, as there is no fear. Mr. Varley proves himself well equipped for his proper business, and he has the sense not to step beyond his equipment. Let this volume be recommended heartily as a popular argument for the Faith.

Mr. Elliot Stock has issued a third and enlarged edition of Mr. J. W. Farquhar's *Gospel of Divine Humanity* (3s. net).

#### BOOKS RECEIVED FOR REVIEW.

ROBINSON: Burrell, 'The Wonderful Teacher.'  
 HODDER & STOUGHTON: Denney, 'The Death of Christ.' Stalker, 'The Seven Cardinal Virtues.'  
 MACMILLAN: King, 'Theology and the Social Consciousness.' Welldon, 'The Consecration of the State.' Welldon, 'I Live.' Austin Dobson, 'Samuel Richardson.'  
 R.T.S.: Lamb, 'More Talks in the Twilight.' Elvet Lewis, 'The Gates of Life.' Northbrook, 'The Teaching of Jesus Christ.' Langbridge, 'The Distant Lights.' 'Memories of Zenana Mission Life.'

- GAY & BIRD: Rosedale, 'The Growth of Religious Ideals.'
- FINCH: Herbert, 'Recognition after Death.'
- SMITH, ELDER, & Co.: Dickinson, 'Music in the History of the Western Church.'
- T. & T. CLARK: Scott Lidgett, 'The Fatherhood of God.' Smith, 'Euclid: His Life and System.' Clark, 'Pascal and the Port Royalists.'
- S. P. C. K.: Maspero, 'The Dawn of Civilisation: Egypt, and Chaldaea,' 4th ed.
- PARTRIDGE:] Fenton, 'The Bible in Modern English,' vol. iii.
- KEGAN PAUL: Bacchi, 'The Life of St. Philip Neri.' Juliana, 'Revelations of Divine Love.'
- CHAPMAN & HALL: Mallock, 'Religion as a Credible Doctrine.'
- ELLIOT STOCK: Mylne, 'The True Ground of Faith.' Girdlestone, 'The Way, the Truth, the Life.'
- STOCKWELL: Ritson, 'John Carville.'
- ALLENSON: Jowett, 'Thirsting for the Springs.' Scott, 'The Making of a Christian.' Ellis, 'By Way of Illustration.'
- NUTT: Zimmer, 'The Celtic Church.'
- PEARSON: Peters, 'The Eldorado of the Ancients.'
- OLIPHANT: Duncan, 'The City of Springs.'
- LONGMANS: Carpenter and Harford, 'The Composition of the Hexateuch.' Sanday, 'Divisions in the Church.' Carson, 'An Eucharistic Eirenicon.' Pullan, 'The Christian Tradition.'
- PASSMORE & ALABASTER: Spurgeon, 'Twelve Sermons on Precious Promises.'
- MARLBOROUGH: Stuart, 'The Book of Praises.'
- MORGAN & SCOTT: Morgan, 'In School and Playground.'
- MARSHALL BROS.: Marsh, 'Gospel Messages for the People.' Telfer, 'The Coming Kingdom of God.'
- NISBET: Drummond and Upton, 'Life and Letters of James Martineau.'
- CHRISTIAN COMMONWEALTH OFFICE: Butler, 'St. Agnes.'
- CLARKE: Henson, 'Preaching to the Times.'
- WATTS: Mangasarian, 'A New Catechism.'
- CAMBRIDGE PRESS: 'Concise Bible Dictionary.' Carr, 'St. Matthew for Schools.'
- WILLIAMS & NORGATE: Cranbrook, 'The Founders of Christianity.'
- GRANT RICHARDS: Waller, 'Fuller's Thoughts.'
- KELLY: Fletcher, 'Chapters on Preaching.' Workman, 'The Dawn of the Reformation.'
- METHUEN: Macculloch, 'Comparative Theology.'
- WELLS GARDNER: Clayton, 'Father Dolling.'
- FISHER UNWIN: Dieulafoy, 'David the King.'
- BLACKWOOD: Seth, 'Man's Place in the Cosmos,' 2nd ed.

## Two Notes on the Fourth Gospel.

BY PROFESSOR J. VERNON BARTLET, M.A., MANSFIELD COLLEGE, OXFORD.

### I.

JOHN II. 13-25.

THE occurrence of a cleansing of the Temple by Jesus on the threshold of His ministry, whereas the synoptic narrative has a similar episode at the very end of it, and there only, is a standing *crux* of the Johannine Gospel. Mr. Garvie has recently (*Expositor* for July) argued, in a way which deserves serious attention, for a fulness of Messianic claim (in act, if not in word) at the very opening of Jesus' public life, as against the view that such a claim belongs only to the closing days of His ministry. This contention led me to study, more closely than before, the latter part of Jn 2, with results that may have some interest for readers of THE EXPOSITORY TIMES. I give my exegesis of vv. 17-25, and then indicate the wider bearings of its salient features.

v. 17 gives what purports to be the actual impression produced at the time on the minds of Jesus' disciples by the expulsion of all traffic from

His 'Father's house.' It reminded them of the zeal for God's house of the typical Israelite who speaks in Ps 69<sup>9</sup>. This was not apparently a Messianic psalm in the strict sense; and it is not suggested that these disciples took the act to be more than one befitting a prophet. Nor does the challenge of the Jews necessarily mean more, when they ask for Jesus' credentials for acting with so high a hand. But what does Jesus mean by the 'sign' He offers in response to their request? Surely it was not an enigma, such as could not then and there be read even by spiritually sensitive questioners, the only ones whose competence to cross-examine His claims He himself acknowledged. The analogy of another request for a 'sign,' in the synoptic narrative (Mt 12<sup>28ff.</sup> 16<sup>4</sup>, Lk 11<sup>29ff.</sup>), is suggestive of the kind of thought that was in Jesus' mind. There He appealed to the very quality of His ministry, vouched for by the prophetic note of authority which struck the common people as so unlike the accent of their wonted teachers